A

RELIGIOUS ENCYCLOPÆDIA:

or

DICTIONARY

of

BIBLICAL, HISTORICAL, DOCTRINAL, AND PRACTICAL THEOLOGY.

BASED ON THE REAL-ENCYCLOPÄDIE OF HERZOG, PLITT, AND HAUCK.

EDITED BY

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VOLUME I.

EDINBURGH:
T. & T. CLARK, 38 GEORGE STREET.
1883.
PREFACE.

The object of the Religious Encyclopædia is to give, in alphabetical order, a summary of the most important information on all branches and topics of theological learning,—exegetical, historical, biographical, doctrinal, and practical,—for the use of ministers, students, and intelligent laymen of all denominations. It will be completed in three volumes.

The Encyclopædia was suggested by the Real-Encyklopädie für protestantische Theologie und Kirche, edited by Drs. J. J. Herzog, G. L. Plitt, and A. Hauck (Leipzig, 1877 sqq.). This work, with which I have been familiar from its start, as one of the contributors, is universally acknowledged to be an invaluable thesaurus of solid information in all departments of biblical and ecclesiastical learning, under the responsible names of a large number of eminent German and other European scholars. The first edition, edited by Dr. Herzog alone, was begun in 1854, and completed in 1868, in twenty-two volumes. The second edition, thoroughly revised and partly rewritten, is now in course of publication, and will be completed in not less than fifteen volumes. A mere translation of this opus magnum would not answer the wants of the English and American reader.* While many articles are very long, and of comparatively little interest outside of Germany, the department of English and American church history and biography is, naturally, too limited. For instance, the art. Brüder des gemeinsamen Lebens has 82 pages; Eherecht, 35; Gnosis, 43; Jerusalem, 37; Liturgie, 36; Luther, 36; Mandäer, 17; Mani, 36; Melanchthon, 54. These articles are all very good; but a proportionate treatment of important English and American topics which are barely mentioned or altogether omitted, would require a much more voluminous encyclopædia than the original. In the present work few articles exceed four pages; but the reader is throughout referred to books where fuller information can be obtained.

My esteemed friend Dr. Herzog, and his editorial colleagues,—the late Dr. Plitt, who died Sept. 10, 1880, and Professor A. Hauck, who has taken his place, as also the publisher, Mr. H. Rost, who issued the German edition of my Church History—have kindly given me full liberty to make such use of their work in English as I may deem best. It is needless to say that I would not have under-

* A condensed translation of the first edition was begun in 1860, in Philadelphia, but given up with the publication of the second volume, and is now superseded by the reconstruction of the original.
taken the task without a previous honorable understanding with the German editors and publisher.

This ENCYCLOPÆDIA, therefore, is not a translation, but a condensed reproduction and adaptation of all the important German articles, with necessary additions, especially in the literature, and with a large number of new articles by the editors and special contributors. More than one-third of the work is original. Every article is credited to its author, except the majority of editorial articles, which are unsigned. An apology may be due the German authors for abridging their contributions, but we have studied to give all the essential facts. Dissenting opinions, or material additions, are included in brackets. The bibliography has been largely increased throughout, especially by English and American works. Living celebrities are excluded. Denominational articles have been assigned to scholars who represent their denomination in a liberal Christian spirit. On important topics of controversy both sides are given a hearing. It has been the desire of the editors to allow a wide latitude of opinion within the limits of evangelical Christianity.

All important encyclopædias besides that of Dr. Herzog, and a large number of books in different languages, have been carefully consulted, but never used without due acknowledgment. The assistant editors have devoted their whole time and strength to the work, in my library, and under my direction.

I have been fortunate in securing the hearty co-operation of a number of eminent American and English scholars of different denominations and schools of thought, who can speak with authority on the topics assigned them, and will largely increase the original value of this ENCYCLOPÆDIA.

PHILIP SCHAFF.

NEW YORK, September, 1882.

AUTHORIZATION.

We the undersigned, Editors and Publisher of the "Real-Encyklopädie für Prot. Theologie und Kirche," hereby authorize the Rev. Dr. Schaff of New York to make free use of this work for the preparation and publication, in the United States and in England, of a similar although much shorter work, under the title "A Religious Encyclopaedia, based on the Real-Encyklopädie of Herzog, Plitt, and Hauck.

(Signed)

ERLANGEN und LEIPZIG, December, 1881.
LIST OF WRITERS
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RELIGIOUS ENCYCLOPÆDIA.

The list may be enlarged from time to time. The American and British writers who furnished special articles to this work are distinguished by a star. The list includes also those deceased writers whose contributions to the first edition of Herzog’s Encyclopedia have been retained in the second.

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and Ω, or ALPHA and OMEGA, the combination of the first and last letters of the Greek alphabet, is the phrase used three times by our Lord, in the Apocalypse, to set forth his eternity (Rev. i. 8, xxi. 6, xxii. 13). [The E. W. and the received text have it also in i. 11, where the best MSS. omit it.] The idea is much older. In the O. T., Isa. xliv. 6 (comp. xlii. 4, xliii. 10), Jehovah calls himself "The first and the last," in contrast to the perishable idols. In both Testaments the phrase expresses the popular conception of eternity as endless duration, and at the same time the idea of divine causality; the Alpha looking back to the ἀρχή, the beginning, the creation; the Omega, to the τέλος, the end, the completion of the kingdom of God in Christ.

Tertullian (De Monag. c. 5) and Prudentius (Cathemer. hymn. IX, 10–12) use the figure. Marcus the Gnostic discovered that the numerical value of α and Ω was equal to the numerical value of the individual letters composing τοπάρπα (dove); whence he inferred that Christ called himself A and Q with reference to the Holy Spirit, who descended on him at his baptism (Irenaeus, Adv. Haeres. I., 14, 6; 15, 1; Tertullian, De Praescription. c. 50). This trifling was employed by Primasius in his commentary on the Apocalypse (Bibl. Patr. Max. X. p. 338) to prove that the Holy Ghost is of the same substance with the Father.

The combination of α and Ω, by its simplicity and suggestiveness, commended itself as a symbol of Christian faith from the earliest times, and was used extensively on monuments of every description; sometimes alone, but more frequently in connection with the monogram of Christ in its various forms:

Sometimes the two letters, of which the Ω is almost always of that uncial form which resembles the minuscule, are hung by chains from the arms of the cross. One of the oldest instances of the use of the letters is in the catacombs on the Island of Melos, and dates from the first part of the second century or the latter part of the first. (See Ross, Reise auf den griech. Inseln des ägäischen Meeres, vol. III. p. 149.) The oldest coin on which it is used belong to Constance and Constantine, the sons of Constantine the Great. It is found on rings and sigils, in pictures, illustrations, mosaics, reliefs, &c. Occasionally it is used by Protestants, e.g., on the front of the royal mortuary chapel at Charlottenburg, near Berlin, on the altar of the Matthäikirche in Berlin [in the Madison-square Presbyterian Church, New York, and in other American churches].

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AA'RON (mountaineer, or, according to another root, enlightened), the first high priest of the Jews, eldest son of Amram and Jochebed, of the tribe of Levi, brother of Miriam and Moses, husband of Elisheba, and father of Nadab, Abihu, Eleazar, and Ithamar (Exod. vi. 20, 23); was the "prophet," or mouthpiece, of Moses (Exod. iv. 16), and associated with him in all the preparations for and the actual conduct of the exodus and the subsequent wandering. By divine command he and his sons were set apart for the priesthood, and accordingly were consecrated by Moses (Lev. viii.); and the choice of Aaron as high priest was afterwards miraculously confirmed by the budding rod (Num. xxvii.). Aaron held the office for almost forty years; and it then passed to Eleazar, the older sons having died at the hand of God (Lev. x. 1, 2). The most prominent defect in his character was weakness. He reflected the mood of those about him, and never acted independently. Thus he yielded to the solicitations of the people at Sinai, during the absence of Moses, and made the golden calf (Exod. xxxii. 4). He joined Miriam in her jealous murmuring against Moses (Num. xii.), and subsequently Moses in his impatient disobedience of the divine command at Meribah (Num. xx. 10). For this latter sin he was kept out of the promised land (verse 24). He died on Mount Hor, at the age of a hundred and twenty-three years, in sight of all the people, who mourned sincerely over his death. See Moses, Priest.

AARON ben-Asher, or AARON bar Moses, a Jewish rabbi, who in the eleventh century collected the various readings of the text of the O. T. from the manuscripts of the Western
ABADDON.

10

ABBY, a religious house under the superintendence of an abbot or abbess. They were of two general classes,—royal abbeys, founded and endowed by kings, which rendered an account of their temporal administration to the crown; and episcopal abbeys, which were directly under the care of the bishops. Their jurisdiction was at first confined to the immediate lands and buildings in possession of the house; but subsequently they very much extended their sway, from town to town, and from city to city, issuing coin, and acting as courts of justice. The abbey and priory of England, a hundred and ninety in number, and possessing lands valued in that day at £2,850,000, were suppressed under Henry VIII., and their property confiscated. Similar was the fate of the French abbeys in the revolution of 1790. See Convent, Monastery, Priory.

ABBO of Fleury, b. near Orleans; d. Nov. 13, 1004. He was educated in the Abbey of Fleury; studied at Rheims and Paris; went in 985, on the invitation of Archbishop Oswald of York, to England, where, since the days of Alfred, studies and learning had sunk so low, that very few priests understood Latin; taught for two years in the school of Ramsery; was chosen Abbot of Fleury in 988, and brought the school of this place to a flourishing condition; so, on the whole, he occupies a prominent position in this barren time which followed after the bloom of the age of Charlemagne. In the synod of St. Denis, 995, he took the part of the monks against the bishops; and when the former aroused the people, and dispersed the latter, he wrote his Apologetica in their defence. He was not a blind partisan, (ib. viii. 15;) the monks he introduced severe reforms in the monasteries of Fleury, Marmontier, Mici, Saint-Père de Chartres, and Réole; and it was the monks who in the last-men
tioned place roused the people against him, and caused the riot in which he was killed. His life, written by his pupil Aicyon, is given by Mabillon: Act. Sanct. Ord. Benedict. VI. 1; his Apologetica and a number of very interesting letters by Fr. Pithon: Codex Canonum, Paris. 1687. Many of his works, mathematical, astronomical, historical, and dialectical, still exist in manuscripts, in Hunderhagen (Heidemann).

ABBOT (Greek άββας, Latin Abbas, Italian Abate, French Abbé, German Abt, from the Chaldee or Aramaic form of the common Hebrew word for father) was introduced in the East, first as a general term of respect for any monk, and then as a special title for the superior of a monastery. As such it was afterwards replaced among the Greeks by other terms, as, for instance, Archimandrite; and in the West it was retained only by the order of the Benedictines and its branches,—the Cistercians, Bernhardines, libraries, while Ben Nephthali made a similar collection from those of the Eastern libraries. These collections are the first Hebrew books in which the vowel-signs are given, and to their authors the honor of this invention is often ascribed. See Bible Text, O. T.

ABAD'DON (destruction), in the O. T. the kingdom of the dead, Hades, or Sheol (Job xxvi. 6; Prov. xv. 11). The rabbins used the word of the heathen myth of the infernal regions; and thus the Abol'ss of Lucia wore the title of Episcopo was an entirely exceptional case; but her right to be present at councils and synods was generally acknowledged in the Western Church. See MANNI: Coll. Con. Tom. I. Supp. pp. 519, 523. See Regard: Antiq. of the AngloSaxon Church, I. 139.

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Trappists, Grandmontanes, and Premonstratensians; while the Carmelites, Augustinians, Dominicans, and Servites used the titles of Protopositus or Prior Conventualis; the Franciscans, those of Custos or Guardianius; the Camaldulensians and Jumilhac, those of Major and Rector, etc. In course of time the titles applied also to other clerical orders, though not monastical offices; and we find abbates castrenses, preachers appointed for army service, abbates curie palatii, etc. Another distinction, not of title only, but also of position, was that between abbates regularis, secularis, and laici. The abbas regularis was elected by the monks, and was not only not monks, but a member of the secular clergy, holding an abbacy in commendam; that is, as a benefice, enjoying the honor of the title, and a certain amount of the revenues, but taking no part in the administration or jurisdiction. From this system of giving monasteries in commendam arose the abbates laici. They were not only not monks, but they did not even belong to the clerical order. They were simply laymen, in the beginning warriors, afterwards courtiers. In the time of Charles Martel it was determined to employ monastic revenues, at least temporarily, for the pressing needs of the warfare against the Saracens; and the noblemen who led the troops raised in this way thus became titular abbots. But the patriotic purpose was soon forgotten; and a practice grew up which, finally, in the time of Louis XIV., became a public scandal.

The abbas regularis was elected by the monks, and from among themselves; only, in cases when a monastery seemed to present no fit subject, he was chosen from another congregation. Originally the right of nomination rested with the bishop of the diocese; but in the middle of the sixth century, during the reign of Justinian, this right was by law transferred to the monks throughout the Western Church, and the bishops retained only the right of institution. The system of commendation, however, and also other circumstances, gave both the bishop and the king manifold opportunities to interfere with the elections. Once elected and confirmed, the abbot held office for life, and could be deposed by the bishop only with the consent of his fellow-presbyters and abbots. With respect to discipline and jurisdiction, his power was almost absolute; and though the praepostus or prior nominated by himself, and the decani and cenabari elected by the monks, could exercise some influence, it became necessary for the councils to enact laws prohibiting abbots from binding or mutilating their monks. In earlier times their power was somewhat checked by the episcopal authority; but, in the beginning of the twelfth century, the Councils of Rheims (1119) and of Rome (1122) entirely emancipated them from the episcopal jurisdiction, and placed them immediately under the pope. In secular things, however, especially with respect to the Abbey property, their power was often very circumscribed; and, as they were unable to interfere in persons with civil suits, it often happened that the advocatus ecclesiae or aeconomus or procurator usurped an exclusive authority over the administration of the revenues. But in a later period, a.s. on the 24th of May 1212, a later date, prohibiting abbots from lending money on usury, limiting the number of their horses and attendants, etc.; and the frequent rumors of debauchery and intrigue were not confined to the abbates laici, but touched also the abbates regularis.

See HEYDOT: Histoire des ordres monastiques.

ABBOT, George, b. at Guildford, Oct. 19, 1562; d. at Croydon, Aug. 5, 1633; studied at Balliol College, Oxford; was chosen Master of University College 1597, and appointed Bishop of Lichfield 1600, Bishop of London a month later, and Archbishop of Canterbury within the lapse of a year. In 1604 he was chosen one of the eight Oxford divines who were intrusted with the translation of the New Testament, excepting the Epistles; and in 1608 he accompanied the King to Paris, having manoeuvred about a union between the churches of England and Scotland. In both cases he distinguished himself, but his rapid preferment was nevertheless due as much to his flattery of James I. as to his merit. He showed considerable firmness, however, when once seated in the archiepiscopal chair, both in his relation to the King and the court, and more especially to Laud: he was even suspended for a short time, having refused to license a sermon preached by Dr. Sibthorp, which stretched the royal prerogatives beyond their constitutional bounds. Of his numerous writings, his Geography, or A Brief Description of the Whole World, ran through many editions; and his Exposition on the Prophet Jonah (1600) was reprinted in 1815. A Life of him was published at Guildford in 1797.

ABBOT, Robert, b. at Guildford, 1560; d. at Salisbury, March 2, 1617; elder brother of the archbishop, was, like him, educated at Oxford, where he became Master of Balliol College, and professor-regius of divinity. In 1615 he was made Bishop of Salisbury. He was a learned man and a prolific writer, following his brother's policy, especially in his opposition to Laud; but most of his works, even his Mirror of Popish Subtilties (1594) and Antichristi Demonstratio (1603), have fallen into oblivion.

ABBOT, Robert, b. about 1588; d. about 1657; was at once vicar of Cranbrook, Kent, and minister of Southwick, Hampshire; but, when parliament decided against pluralities of ecclesiastical offices, he gave up the former benefice, though it was the larger. Afterwards he was made rector of St. Austin, Watling Street, London, where he died. Though a strong churchman, and much prized up in his brother's policy, especially among the Brownists, especially the Brownists, he stood as a remarkable specimen of the Puritan type of clergyman of his time; and his prose writings were very popular; as, for instance, his Milk for Babes; or, A Mother's Catechism for her Children, first published in 1640, and often reprinted.

ABBOTT, Jacob, a popular American author, b. at Hallowell, Me., Nov. 14, 1803; d. at Farmington, Me., Oct. 31, 1879. He was graduated at Bowdoin College in 1820; student of theology at Andover, Mass., 1822–24; tutor in Amherst College, 1824–36; professor of mathematics and philosophy, 1825–29; principal of the Mount Vernon School for Girls, in Boston, 1829–34;
ABBEVIATORS.

ABEEL, David, D.D., an eminent missionary, b. at New Brunswick, N.J., June 12, 1804; d. at Albany, N.Y., Sept. 4, 1844. He was graduated from the seminary of the Reformed (Dutch) Church in his native town, and in 1826 was licensed, and settled at Athens, N.Y.; but failing health compelled him to resign, and at length he went in 1829 as a chaplain of the Seaman's Friend Society to Canton; in that capacity he there remained a year, when he put himself, as had been at first proposed, under the American Board, by whose direction he visited Java and other Eastern countries in order that he might report their true condition. In 1833 he returned home to recruit his health, but on his journey through Europe embraced every opportunity to present the cause of foreign missions. In England he was instrumental in organizing a society for promoting female education in the East. He returned to China, February, 1839, and was the founder of the Amoy Mission, 1844; returned to America, 1845. He was an estimable man, and a sincere and devoted Christian. His gentle, refined manners made him welcome everywhere, and, joined to his practical wisdom, enabled him to wield a wide and consecrated influence.

ABEL (breath). The second son of Adam and Eve, and, according to some, the twin-brother of Cain, who from envy killed him. Abel was a shepherd, the first farmer; and thus the two chief callings of the Hebrews were represented in the first family (Gen. iv. 1-8). Abel was the first "martyr," and hero of faith (Matt. xxiii. 35; Heb. xi. 4). In patristic theology the brothers are regarded as types: as, by Augustine, Abel is the representative of the regenerate or spiritual, Cain of the natural or corrupt, man.

ABEL (meadow), as a prefix, enters into several Hebrew names of places:—

1. ABEL-BETH-MA'ACHAH (meadow of the house of oppression), also called ABEL-MA'AM (meadow of waters), and twice simply ABEL (2 Sam. xx. 14, 18), identified with Abil-el-Kumh, a ruin on a stream north of the waters of Merom, in the north of Palestine, near Damascus (2 Sam. xx. 14, 15; 1 Kings xv. 20; 2 Kings xv. 29).

2. ABEL-MERO'alah (meadow of the dance), a place in the Jordan valley (Judg. vii. 22), interesting because Elisha lived there (1 Kings xix. 16). The identification is uncertain.

3. ABEL-MIZ'RAIM (meadow of Egypt). The name given by the Canaanites to the place, somewhere east of the Jordan, which was the scene of the final "mourning" of the Egyptians over Jacob (Gen. li. 16).

4. ABEL-SHI'TTIM (meadow of the acacias), called Shittim (Num. xxxv. 1),—the last halting-place of the Israelites (Num. xxxvii. 49).

5. "The great Abel" of 1 Sam. vi. 18, a copyist's error for "the great stone."

ABELARD, b. at Palais, a village of Brittany, in 1079; d. in the priory of St. Marcellus, near Chalon, April 21, 1142. He was the eldest son of a knight, the lord of the village. His Christian name was Pierre de Palais (Peter Palatinus); but when he renounced his right of primogeniture, and gave up his claim to his parental inheritance in order to devote his whole life to studies, he assumed the name of Abelard, either from the French abeille, a bee, or from the French beaum, —Latin, bajulus,—a tutor. His first teacher in philosophy was Roscellinus, who kept a school in Lوكmenach, near Vannes, and was a decided Nominalist, declaring all universalia to be merely mental conceptions. His second teacher was William of Champeaux, who presided
over the cathedral school of Paris, and was a decided Realist, declaring the \textit{universalia} to be the very essence of all existence, and individuality only the product of incidental circumstances. Between these two extremes, whose bitter opposition to each other forms the moving power in the whole history of scholastic philosophy, Abelard attempted to occupy a position of his own. His positive views, however, such as they are developed in his \textit{Dialectica}, \textit{Glossae in Porphyrium, in Categorias, in Topica Boètii}, &c., are vague and even self-contradictory. In philosophy, as in theology, he is merely a critic; but his criticism is as bold as it is brilliant, and in many points it placed him far in advance of his age. He attacked William of Champeaux, and compelled him to alter his system,—a feat only to be compared with the gaining of a decisive battle. After this success, he opened a school of his own,—though he was still a very young man,—first at Melun, then at Corbeil, and finally at Paris. But William, though beaten, was still a powerful man. Abelard was compelled to leave Paris; and about 1113 he staid at Laon, where he studied theology under Anselm, a pupil of Anselm of Canterbury. Shortly after, however, he returned to Paris, William having retired; and now followed the most brilliant period of his life. He taught both theology and philosophy, and more than five thousand pupils gathered around his chair. Nearly all the great men of the age, both within and without the Church, heard Abelard. Celestine II. and Arnold of Brescia were both among his pupils; and his books "went across the sea and the Alps." But this brilliant career was suddenly checked by his relation to Heloise.

Heloise was a young girl of eighteen years, an illegitimate daughter of a canon, and living in the house of her uncle, the Canon Fulbert of Paris. She was very studious, and her further instruction was confided to Abelard. A passionate love sprang up between them; and they eloped to the house of Abelard's sister, where Heloise bore a son, Astralabius. In order to reconcile Fulbert, the two lovers were married; but, from a regard to the ecclesiastical career of Abelard, it was determined to keep the marriage secret. To this Fulbert would not consent; and when Abelard brought his wife to a Benedictine nunery at Argenteuil, near Paris, Fulbert suspected an attempt to get rid of her by making her a nun, and sought revenge. One night he fell upon Abelard, and had him mutilated, thereby preventing him from ever holding any ecclesiastical office. Broken by shame and anguish, Abelard retired to the Monastery of St. Denis, and here he lived quietly for a couple of years (about 1118), teaching in a secluded place—the \textit{cela}—built for the purpose. But his views of Dionysius Areopagita, the patron saint of the monastery and of France, brought him in conflict with the monks. He fled, but was compelled to return and recant; and though he afterwards was allowed to retreat into the wilderness of Nogent, near St. Denis, outside of Paris, he lived for a time at Clugny, where he built an oratory,—the so-called \textit{Paracletus},—he was still subject to the authority of the abbot of St. Denis. The original \textit{Paracletus} was made of reeds and sedges; but so many pupils gathered around the celebrated teacher, that soon a building of stone could be erected. Abelard, however, felt miserable. One of his principal theological works, \textit{De Unitate et Trinitate Divina}, was condemned by the Council of Soissons, 1121, and he lived in perpetual fear of persecution. He accepted the election as abbot of the Monastery of St. Gildasius at Ruys, in Brittany; but here he literally fell among a gang of ruffians. It was impossible for him to establish discipline. Twice the monks tried to poison him. Finally they attempted to strangle him, and he had to flee for his life. Meanwhile Heloise had moved to the \textit{Paracletus}, the Monastery of Argenteuil having been closed in 1127; and here Abelard lived for some time; but his stay caused scandal, and he left. For several years—until the conflict with his great adversary, Bernard of Clairveaux, begins—the continuity of his life is lost to us. We only know that John of Salisbury heard him teach in the school on the hill of St. Geneveva, in Paris, in 1136, and that he wrote his autobiography, \textit{Historia Calamitatum}, during these years.

As a theologian, Abelard was a disciple of Anselm of Canterbury; but being by nature a critic, while Anselm was a mystic, his dialectics drove him on every point beyond the pale of the established faith. The doctrine of the Trinity, which forms the centre of his theology, he always treats in harmony with the \textit{loci theologici}, but contradicts each other at every point, without any solution being offered. At the Council of Sens, 1140, Bernard presented a formal accusation of heresy; and Abelard left the council without defending himself, and appealed directly to the pope. But Bernard wrote himself to the pope, denouncing Arnold of Brescia as one of the champions of Abelard; and Innocent III., now decided against the latter, forbade him to write or teach any more, and ordered his writings to be burnt. By the friendly mediation of Peter Venerabilis, abbot of Cluny, he was allowed to spend the rest of his days in that place. He continued his studies, "read always, prayed frequently, and kept silent." He died (sixty-three years old) on a visit to St. Marcellus, and was buried in the \textit{Paracletus}. Heloise died May 16, 1164, and her body was laid in the same coffin, beside that of Abelard. They now lie together in the famous tomb at Père-Lachaise, Paris.

\textbf{LIT.} — A complete edition of Abelard's works, philosophical, theological, poetical, and letters, was given by \textit{Cousin}, 2 vols., Paris, 1848 and 1859. In Migne's edition: \textit{Patrol.}, vol. 175, the \textit{Dialectica} and the \textit{Sic et Non} are lacking. Separately have been published: \textit{Epistola}, by \textit{Richard Rawlinson}, London, 1718; \textit{Historia Calamitatum} by Orelli, Turin, 1841; \textit{Sic et Non} by Henke and West, and \textit{Sic et Non} and \textit{De Unitate} by \textit{I. L. Jacobi}, \textit{Abélard and Heloise}, Berlin, 1868.

\textbf{WIGHT:} Romance of Abelard and Heloise, New...
ABELITES. 14

ABILENE.

Life of him by Duchal is found in the collection of his Sermons. London, 1746–51; 4 vols.

ABITHAI (or Abithai, m. acceptableness, i.e. liberal), the tenth high priest of the Jews, and fourth in descent from Eli, and the last priest of the house of Ithamar. In consequence of his support of Adonijah, he was deposed by Solomon (1 Kings ii. 27). This act put an end to the double high priesthood, and thus deprived the party of David, and Solomon, of the party of Saul, and, as Abiathar also fulfilled the prophecy made to Eli (1 Sam. ii. 31).

ABGARUS, the name, or perhaps the title, of a series of toparchs reigning, during a period of three and a half centuries,—up to A.D. 217,—over Osroeus, the north-western part of Mesopotamia, with the capital of Edessa. Of the fifteenth of these toparchs Eusebius tells (Eccl. Hist. i. 13), that suffering terribly from diseases, and having heard of the miracles of Jesus, he sent a letter to him, professing belief in his Messiahship, and asking him to come to Edessa and help him. To this letter Jesus transmitted an answer, promising, that since he could not come himself, he would, after his death, send one of his disciples to him. Both these letters Eusebius claims to have found in the archives of Edessa, and to have translated literally from the Syriac text; and he adds, from similar sources, that Thaddaeus, one of the seventy, was sent by the apostle Thomas to Edessa, that he cured the king, and preached Christianity, etc. In the fifth century Moses Chorenensis repeats this story in his Hist. Arm. ii. 30–33, and adds that Christ sent a portrait of himself to Abgar; that Abgar wrote about Christ to the Emperor Tiberius, to Nerses, King of Assyria, and Ardashis, King of Persia, etc. In the East the truth of these stories was never doubted, nor the genuineness of the letters; and even in the West, though a Roman synod of 494 declared the letters apocryphal (Mansi: Collect. Concil. VIII. 159), both Rome and Genoa still claim to be in possession of the original picture (W. Grimm: Die Sage vom Ursprung des Christusbildes, Berlin, 1849); and the genuineness of the letters has been defended by Weitz in Tüb. Quartalschrift, 1842, and by F. W. Rinck in Zeitschrift f. d. hist. Theologie, 1843. [See R. A. Lipsius: Die ecleziesische Abgar-Sage. Braunschweig, 1880.]

K. SCHMIDT.

ABIJAH (whose father is Jehovah). The name of several men and of one woman (the mother of Hezekiah, 2 Chron. xxix. 1) mentioned in the Bible. The only one of importance was the second king of Judah, called in Kings Abijam, who succeeded his father Rehoboam (B.C. 959). He only reigned a part of three years, and even in that short period fell from Jehovah to idol worship; nor was his promising attempt to recover the allegiance of the ten tribes followed up as it should have been, and the kingdom grasped firmly (2 Chron. xiii. 16, 20). Lust and idolatry were his ruin.

ABILENE (from Abila). The tetrarchy governed by Lysians in the time of John the Baptist (Luke iii. 1). It was a small district of Celsyria, upon the eastern slopes of Anti-Lebanon, north-west from Damascus. Abila the capital was on the Barada, and stood in a gorge called Suk Wady Barada, eighteen miles from Damascus. Joseph. Antiq. xvii. 6, 10, xx. 7, l. E.-J.
ABIMELECH. 15

ABRAHAM.

II. 11, 3. Tradition makes it the death-place of Abel, confounding Abel, a meadow, from which Abia comes, with Hebel, vanity.

ABIMELECH (father of the king). 1. The name of two Philistine kings at Gerar who had similar dealings with Abraham and Isaac and with their wives successively (Gen. xx., xxvi.). "Abimelech" was probably, like Pharaoh among the Egyptians, a title given to their kings. 2. A son of Gideon by his Shechemite concubine. He was proclaimed king by the Shechemites after he had slain his seventy brothers, but at the end of three years was killed by a piece of a millstone while storming Thebez (Judg. ix.).

ABISHAG (source of error). The young Shuammite who nursed the aged David (1 Kings i. 11). David appointed him commander of one of the divisions of his army, and led it successfully against the Edomites (1 Chron. xx. 10), against Absalom (2 Sam. xviii. 2), and against Sheba (2 Sam. xx. 6).

ABLOI, a village on the left bank of the Seine, twelve miles from Paris, is noticeable as the first place of public worship conceded to the Protestants of Paris. The promulgation of the Edict of Nantes, May 2, 1598, caused great indignation among the Roman Catholics in France, and its execution in detail was accompanied with innumerable intrigues and subterfuges. Thus the Protestants of the capital could obtain no place of public worship, and it's execution in detail was accompanied with innumerable intrigues and subterfuges. Thus the Protestants of the capital could obtain no place of public worship, and it's execution in detail was accompanied with innumerable intrigues and subterfuges. Thus the Protestants of the capital could obtain no place of public worship, and it's execution in detail was accompanied with innumerable intrigues and subterfuges. 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ABRAHAM.

rescuing him from his enemies (Gen. xiii., xiv.). It was on his return he met that mysterious personage, Melchizedek. Year after year passed, and the faith of Abram in the fulfillment of God's promise that he should have a son was more and more tried, since Sara remained barren; and yet theophany and vision had declared it to be certain. At Sara's suggestion he took her maid Hagar, an Egyptian, as his concubine; and she bore him a son, Ishmael. He was then eighty-six years old. But Ishmael was not the promised son. At ninety-nine God appeared again to him, and solemnly renewed his promise, and changed his name from Abram to Abraham, and Sara's (generous) to Sarah (princess). In token of the Lord's sincerity, the rite of circumcision was instituted; and, accordingly, Abraham and Ishmael and all the males of his household were circumcised. The declaration was made by an angel to Sarah, subsequently, who received it doubtingly. At this time the Lord revealed to Abraham the impending destruction of the cities of the plain. The intercession of Abraham (Gen. xviii. 29–35) is one of the most touching acts of faith; for though he interceded for not ten righteous persons in it, Sodom was destroyed. Very probably in consequence of the destruction of those cities, Abraham emigrated unto Gerar, upon the entrance south of Canaan, and there practised the same weak deception as in Egypt. Yet the Lord watched over Sarah; and Abraham, Ishmael, the King of Gerar, administered to the patriarch a deserved rebuke. The Father of the Faithful does not appear in a very good light.

ABRAHAMITES. I. A branch of the Paulicians (which see). II. A deistic sect which arose in Bohemia in the latter part of the eighteenth century, professing the faith of Abraham before his circumcision, accepting the doctrines of one God and the immortality of the soul, and of the Scriptures, the Decalogue, and the Lord's Prayer. As their children were not allowed to be educated in the faith of the parents, the sect died out in the same generation in which it arose.

LIT.—Geschichte der böhmischen Deisten, Leipsic, 1785.

HERZOG.

ABRAXAS is a word with a mystic meaning, arbitrarily formed by combining together those letters of the Greek alphabet, which, when considered according to their numerical value, and added together, give the sum of 365. This word was first applied by the Gnostic Basilides as the name of the Supreme Being of the universe, the God of the 365 heavens, the Divine Source of the 365 emanations of which Basilides pretended to know something. Now the name is generally given to every kind of symbolical representation of Gnostic ideas, such as were produced in great masses in the form of gems, or images engraved on metal, or inscriptions in Greek, Cop.
tic, etc., on stones, metal tablets, etc., with and without pictorial additions, from the second down to the thirteenth century.

The characteristic most frequently occurring in these representations, the Abraxas image proper, shows the head of a cock connected with two serpent tails as legs by means of a body in armor, which on one side and a bird on the other. According to scholars who have devoted themselves to the study of Gnostic archaology, this figure represents the totality of cosmic intellectual forces, watching over that which is pure in the world, and leading it triumphantly through life back into the source of all purity. Often this figure, the central symbol of Basilian wisdom, is combined with other figures symbolizing other Gnostic ideas derived from Jewish, Egyptian, or Greek sources. Often, also, the symbolical representation is confined to a mere oval, formed by a serpent, and combined with some more or less unintelligible inscription.

The Abraxas literature is very heavy. The study, however, is of psychological rather than historical interest: the question what such symbols mean is of less interest than that how people ever came to think that such symbols could mean anything. The subject was first taken up by Jean Chiplet: Maccari Abraxas seu de Gemmae Basiliadinae, Antw., 1657. It was then treated by Capello: Prodromus Iconicus Sculpturarum, Gemmarum, Venecia, 1702; Montefano: L'Abra- xas Eskipulito, Paris, 1702; Passerio: Theasaurus Gemmarum, Florence, 1750; Bellermann: Die Gemmen der Alten mit dem Abraxasbilde, Berlin, 1817-19; Walsh: Ancient Coins, London, 1828; Matter: Histoire de Gnosticisme, Paris, 1828.

ABUKARA. See Theodore Abukara.

ABULFARAJ (Bar Hebraeus), b. at Malatia in Cappadocia, 1226; d. at Maraga in Adharbaid- shan; the son of a Jewish physician, who had embraced Jacobitism; was appointed Bishop of Gubos in 1246, Bishop of Aleppo in 1247, and Maphrian, or Primate of the Jacobites in Chal- dea, Assyria, and Mesopotamia, in 1266. Of his numerous works have been published: Chronicon Syriacum, in Syriac and Latin, the Civil Chronicle by F. I. Bruus and G. W. Kirsch, Leipzig, 1788; and the Ecclesiastical Chronicle by J. B. Abbe- loos and Th. J. Lancaster, Louvains, 1872; Historia compendiosa Dynastiarum, in Arabic and Latin, — an extract of the above work by E. Pocock, Ox- ford, 1053; a Syriac grammar, a liturgy, and several minor pieces in Wiseman: Horae Syriacae, and Bernstein: Christology Syriaca.

Lit. — E. Renan: De Philosophia Peripatetica apud Syros, 1852; Bresch und Gruber: Ency- clopädie.

ABYSSINIAN CHURCH. Ethiopia was in antiquity a geographical name of rather vague significance, embracing all that is, as Abyssin, these lands, while they were Chris- tian, formed the Ethiopian Church. At present Christianity is confined to the plateau and moun-
tains the name of Abyssinia; and thus the Abyssinian Church of our time represents the Ethiopian Church of antiquity.

Native tradition ascribes the name of the country and the foundation of the state to Ethiopians, the son of Cush, the son of Ham, who settled in the old capital of Axum in the present Province of Tigre. After centuries of Paganism, the visit of the Queen of Sheba to Solomon led to the conversion of the people to Judaism. She bore a son to Solomon, Menilek, who was educated in Jerusalem by his father. When Menilek returned to Axum, he brought along with him, not only a number of Jewish priests, but also the ark, which was carried away from the Temple of Jerusalem, and deposited in the Ethiopian capital; and from that time, down to our day, Abyssinia has been ruled by a Solomonid dynasty; the succession having been broken only now and then by usurpers and conquerors. Of course, all this is mere fable. At the time of the introduction of Christianity, rank had been called throughout the country, and the custom of circumcision, practised together with baptism, may have been introduced from Egypt. A Jewish immigration must, nevertheless, have taken place, as is proved by the presence in the country of a great number of Jews, the so-called Falashas; but the time, manner, and magnitude of this immigration, cannot be ascertained.

During the reign of Constantine the Great, about 330, Frumentius and Aedesius came incidentally to Ethiopia, and began to preach Christianity. Aedesius afterwards returned to Tyre; but Frumentius continued the work, went to Alexandria, where Athanasius occupied the patriarchal see, obtained missionary co-workers from him, and was himself consecrated bishop, and head of the Ethiopian Church, under the title of Abba Salăma, “father of peace,” which title is still in use, together with the later one Abūna, “our father.” Thus the Ethiopian Church was established in close relation to the Egyptian; and the Abyssinian Church of our time still stands as a branch of the Coptic. In the fifth and sixth centuries, the Ethiopian mission received a new impulse by the immigration of a number of monks from Upper Egypt. They brought monasticism along with them, and the legends and worship of saints. Also the Ethiopian translation of the Bible seems to belong to this time, though a tradition ascribes the translation of the New Testament to Frumentius, and parts of the Old Testament are said to have been brought from Jerusalem by Menilek. [See further under Bible Versions A. VI. Ethiopic.] The Ethiopian Bible, however, has not exercised any great influence on the Christian growth of the people; for the Ethiopian language, a tongue of Semitic origin, by the Abyssinians called Geez, that is, “original speech,” was already at that time completely superseded by Amharic, a dialect which arose in the Eastern Province of Tigre, and which is much mixed up with African elements. At present Ethiopian is an entirely dead language, used only in the Church, and studied only by the priests; but most of them can only read it without understanding it. In the Abyssinian Church, Ethiopian plays the same part as Coptic in the Egyptian Church.

The close connection between the Abyssinian and Coptic churches is very apparent in the sphere of doctrines. Like the Coptic, the Abyssinian Church holds a purely monophysitic view of the person of Christ. But, while this question has been settled long ago for the whole rest of the Christian Church, here it is still debated under the form of a double or triple birth of Christ, and gives rise to violent controversies. Indeed, in spite of the spiritual barrenness and ecclesiastical petrifaction of the Abyssinian Church, these controversies have, nevertheless, caused such enmities, that both Theodorus and Joannes of Tigre have reaped considerable advantages from them in their plans against Shoa. Also the questions of the person and dignity of Mary,—whether she really bore God, or only was the mother of Jesus; whether she is entitled to the same worship as Christ, etc.,—are eagerly debated, though it seems to be the general view that an almost divine worship is due to the Virgin; that she and the saints are indispensable mediators between Christ and man; that the saints, who died not for their own sins, died for the sins of others, etc.

The Abyssinian canon, called Semnaja Abādā, “eighty-one,” because it consists of eighty-one sacred books, comprises, besides the sixty-five books of our canon, the Apocrypha, the Epistles of Clement, and the Synodus; that is, the decrees of the Apostolic Council of Jerusalem. See W. FELL: Canones Apostolorum :Ethiopic, Lips., 1871. Only a very slight difference, however, is made between this canon and some other works of ecclesiastical literature,—the Didascalia or Apostolical Constitutions, the Haïmanot-Abo, giving quotations from the councils and the Fathers, the writings of the Eastern Fathers, Athanasius, Cyril, and Chrysostom, and the Fetha-Nagast, the royal law-book. On the whole, the tradition of the Church has the same authority as the Scriptures. Of the councils, only those before the Council of Chalcedon (451) are recognized, because at Chalcedon the monophysite heresy was condemned. The Apostles’ Creed is unknown; the Nicene is used. At the head of the Church stands the Abānā, who resides in Gondar. He is appointed by the Coptic patriarch of Cairo; and, according to a law from the twelfth century, no Abyssinian, but only a Copt, can become Abūna. He alone has the right to anoint the king, and to ordain priests and deacons. Both in secular and in ecclesiastical things he has a great power; and his favor or disfavor may be of importance to the king himself. The duties of the priests consist in celebrating divine service three or four times a day, purifying houses, utensils, and tools, etc. The priests, as well as the monks and the scholars, take the Lord’s Supper every morning fasting. The deacona perform all the subordinate business, baking bread for the Lord’s Supper, cleaning the church and the sacred vessels, etc. They dare not enter the Holy of holies, where the ark stands. The Deberas, the teachers, are not ordained, nor are the Alakas, to whom is intrusted the whole administration of the Church. Beside the secular clergy stands the monastic clergy, under the head of the Ethēqē, who ranks...
steadily progressing. In order to distinguish declared the Roman-Catholic Church the Church mission of 1555, which labored there for nearly a century; but, as everywhere else, the mission Church undertook in Abyssinia was the Jesuit ary activity of the Jesuits was deeply mixed up to on, called mateb, which they always wear around the authority of the Roman-Catholic Church. purpose seems to have been to establish there a nomadic tribe, consider themselves to be Jews, ance for somebody else. The first missionary work which the Western Church undertook in Abyssinia was the Jesuit mission of 1555, which labored there for nearly a century; but, as everywhere else, the missionary activity of the Jesuits was deeply mixed up with the politics of the country, and their sole purpose seems to have been to establish there the authority of the Roman-Catholic Church. After a frightful massacre of the opposite party, King Samson declared the Roman-Catholic Church the Church of the State; but in 1640 the Jesuits, with their Roman archbishop, went on with him. The number of monks and nuns living after the rule of Pachomius, is very great. The principal monasteries are those of Debra Dammo (where nearly three hundred monks live together in small huts), Axum, Aba Garima, Walubba, Debra Libanos, and St. Stephan. The church-buildings are exceedingly numerous in Abyssinia, generally small, low, circular structures, with a conical roof of thatch and four doors, one towards each of the cardinal points. An outer court surrounds the building, occupied during service by the laymen, and often serving at night as a place of refuge for forlorn travellers. The interior, dirty and neglected, but overloaded with frightfully bad pictures of the Virgin and the saints, the angels, and the Devil, is divided into two apartments,—the holy for the priests and deacons, and the Holy of Holies, whose walls stand the ark. This ark is the principal object in the whole church. Neither the deacons nor laymen dare touch it: if they do, the church and the adjacent cemetery become unclean, and must be purified. Service consists of singing of psalms, recitals of parts of the Bible and Liturgy, and prayers, especially to the Virgin and the wondering working saints: it is undignified and unedifying. Of sacraments, the Church numbers two; but the language lacks the word, and with the word also the idea seems to have become lost. Besides the Christian Sunday, also the Jewish sabbath is kept: in all, one hundred and eighty holidays are celebrated. In the discipline, fasting plays a prominent part. There are in all two hundred and forty fast-days; but they are not kept. For a small compensation, the priest undertakes to do penance for somebody else. Not all the inhabitants of Abyssinia belong to the State Church or to Christianity. The Zalanes, a nomadic tribe, consider themselves to be Jews, and keep aloof from the Christians, though by travellers they are described as being really good Christians. The Chamantes are baptized, and have Christian priests; but in reality they are nearly Pagans, and celebrate many thoroughly Pagan rites. The real Jews, the Falashas, live along the northern shore of the great lake Tsana, in the neighborhood of Gondar and Shejiga, where they pursue agriculture and trade. They are more industrious than the Christians, but also more ignorant, and spiritually more forlorn. The Mohammedans make about one-tenth of the whole population, and Mohammedanism is slowly but steadily progressing. In order to distinguish themselves from all non-Christians, the Christians receive at baptism a cord of blue silk or cotton, called mateb, which they always wear around the neck.

ACACIUS. I. Bishop of Cesarea, a disciple and the successor of Eusebius. d. 363; one of the leaders of the Arian party, and as such deposed by the synods of Antioch (341) and Seleucia (355); fell out with the radical fraction of the party, and gathered a large number of followers. The Acacians, who, though denying the sameness, accepted the likeness of substance, between the Father and the Son, subscribed finally to the Nicene symbol. A fragment of his work against Marcellus of Ancyra is found in Epiphani: Her. 72, 5. 39.

II. Patriarch of Constantinople since 471; d. 488; persuaded the emperor Zeno to issue the Henotikon, by which was brought about a reconciliation with the Monophysites, but was for this very reason excommunicated by Felix, the Bishop of Rome, nunquam anathemas vinculis exuendus, whereby a schism was occasioned between the Eastern and the Western churches. III. Bishop of Beroea, b. 422, d. 436, was one of Chrysostom’s bitterest enemies, and was present at the council ad Quercum (403), which deposed him. In the controversy between Nestorius and Cyril he tried to mediate. Three of his letters—two to Alypius and one to Hieraplinkos, and one to Cyril—are given by Baluzius in Nov. Coll. Conc. c. XVII., XII., LV.
ACCEPTANTS is the name of that party which in the Jansenist controversy accepted the bull Unigenitus. See JANSENISM.

ACCESS. I. In the Liturgy of the Roman Church, a collection of prayers preparatory to the celebration of mass; in the Liturgy of the Church of England, a prayer falling between the consecration and the communion.

II. In canon law a form of electioneering; the minority changing their votes, and conferring on the candidate of the majority by an accedo domino, in order to give him the number of votes necessary to election.

ACCOLTI, Peter, generally known as the Cardinal of Bologna, b. in Florence, 1497, d. there in 1549; was apostolical abbreviator under Leo X., and drew up the famous Bull of 1520 against Luther. Under Clement VII. he was made a cardinal; but under Paul III. he was arraigned for peculation, and imprisoned in San Angelo. He paid an enormous sum in order to be released, but left, nevertheless, a large fortune to his three children. Some poems by him are found in Carmina Ill. Poetarum Ital. Flor., Florence, 1562. Vol. I.

ACCOMMODATION, a theological term meaning in its broad sense an ethical notion, and, in its narrow, a certain exegetical method prevalent from the second half of the eighteenth century to the second quarter of the nineteenth. An accommodation in the theological sense is demanded by ethics whenever a person's circumstances, or the condition of his feelings, render him incompetent to understand the whole truth. God must lessen his pace if he would keep sleepless his great work as a collector and editor of the material of preaching so as to get rid of or greatly lessen the supernatural element of Scripture. The easy-going rationalism of the last century declared that many things in the Bible were figurative, mere accommodations to human understanding. Thus Zachariä, in his Essay upon the Condescension of God toward Man, published in 1763, explains the epiphanies of the Old Testament, the covenants of the Old and New Testament, the incarnation, in short, all the facts of revelation, as "accommodations." And, the more Christianity lost its hold upon the theologians through this kind of talk, the more eager were their answers to the question, How many of the Bible statements are accommodations? Their voices are heard arguing the matter in the opening years of this century, but die away as the school of Strauss makes itself known. Its method is shorter, more decisive, and apparently more reverential. It says, "The facts you cannot accept because they are supernatural, you need not trouble yourselves about. We have discovered that the writings in which they are found are not genuine. Thus we have vindicated God from the charge of deceiving you, for he simply did not inspire the irrational statements." As we look at the throng who are rapidly retreating before the "critical school," we see that there is still general desire to do away with all biblical statements which clash with (their) reason, but at the same time do not want to attack directly the authority of Scripture. In this fashion they did away with the Messianic Prophecies,—those Jesus applied to himself merely to induce the Jews to believe in his Messiaship, although he did not himself (!); with the doctrine of angels and demons,—Jesus and the Bible-writers merely employed the current talk; the doctrine of the atonement,—a condescension to popular ideas in order to console the Jews for the loss of the sacrificial worship. It should be said, however, that not all the theologians were thus madly undermining the faith. Such men as Hauff (1758), Gess (1797), and others, fought against the theory as destructive of the Church, and it is now universally condemned. It is, however, an unquestionable fact that the Bible-writers use the popular speech in regard to natural objects; for they say, "the sun rises;" also the conduct of Paul in circumcising Timothy (Acts xvi. 1–3), and in taking the vow at Jerusalem (xxi. 17–20), was an accommodation. But this use of language, and this prudent, conciliatory conduct, did no injury: indeed, by these means the cause of truth was advanced. —RUDOLF HOFMANN.

ACEPHALI, from the Greek α and κεφαλή, without head or chief, a term applied to certain ecclesiastical parties, as, for instance, to that which, at the council of Ephesus, would follow neither Cyril nor John of Antioch; and to that which separated from the patriarch of Alexandria when he signed the Henotikon; and others.

ACHERY, Jean Luc d', b. at St. Quentin 1609; d. in Paris, April 29, 1685; was educated by the Benedictines; entered their order in 1632, and was appointed librarian at St. Germain des Prés, in Paris, 1640, the principal seat of the congregation of St. Maur, in which position he achieved his great work as a collector and editor of the Acta Sanctorum Ordinis S. Benedicti, 9 vols., Paris, 1668–1701, with prefaces and notes by Mabillon; Veterum aliquot scriptorum Specielegiam, 13 vols., Paris, 1655–77, enlarged by Baluze, Martène, and La Barre in 1723; and Lanfranc's Opera Omnia.
with an appendix containing many documents concerning the introduction of Christianity in England, Paris, 1648, etc.

LIT. — TASSIN : Histoire Littéraire de la Congrega
tion de Saint Maur, Paris, 1729.

ACHTERFELDT, Johann Heinrich, b. at Wesel 1788; d. at Bonn 1864; ordained priest in 1813; was appointed professor of theology at Brauns
tberg in 1817, and at Bonn in 1826. After the
dearth of Hermes, he was the head of the Her
ermian school; and when the system of the school
was condemned by the pope, and he refused to
comply, he was discharged. Since 1832 he was
the editor of the Zeitschrift für Philosophie und
ekatholische Theologie, the organ of the Her
ermian school.

ACOEMETAE, from the Greek ἀκοιμητας, the
"sleepless" or " unresting," an order of monks
established in the East in the middle of the fifth
century, and named from the circumstance that
in its monasteries the members were divided into
six choirs, which alternately kept up the work of
prayer and praise without intermission day and
night. Their principal seat was in Constantin
ople, in the celebrated monastery, Studium, so
called after its founder Studios, a Roman noble.
But also in the Western Church they found imi
tators; and in the beginning of the sixth cen
thury they were established in the Abbey of St.
Maurice of Aganne in Valois, by the Burgundian
king, Sigismund.

LIT. — HELYOT : Ordres Reliq. I.

ACOLYTHS, from the Greek ἀκολουθος, the
"followers." The first of the four minor orders in the
ancient Church originated in the beginning of
the fourth century, and was developed from the
plan being to destroy all copies, not only of the
Bible, but of any book dear to the Christians
VIII. 2). Nevertheless, as soon as the perse
uctions ceased, and Christianity became victor
ious, in the reign of Constantine, the old lives of
martyrs were re-written; and, as people looked
upon these lives as the record of the heroic age
of the Church, great zeal was bestowed upon the
task. Eusebius wrote his report on the mar
tyrs of Palestine as an appendix to the eighth
book of his Hist. Eccl., and also a general his
tory of the martyrs of the whole Church, which
latter work he mentions himself, but which, at
the end of the sixth century, could not be found,
and seems to have been lost. After his time, the
subject continued to be cultivated, and that in a
twofold manner: first in a meagre form, simply
for liturgical purposes, the so-called Calendari;
and then in a more elaborate form, for the pur
pose of edification, the so-called Passiones or Gesta
martyrum.

Of catalogues of martyrs, Calendaria, made for
some special church, and giving the names of
the martyrs for the respective days of the calen
dar, several specimens are still extant. The
Jesuit Egidius Bucherius found one in Rome
belonging to the Roman Church, and dating from
the fourth century (Ruinart : Act. Sincera.
Martyr., p. 541). The number of saints anno
tated is very small, however; the first part con
taining only twelve days commemorating Roman
bishops, and the second twenty-five commemo
rating other martyrs. A Calendarium belonging
to the Church of Carthage, and dating from the
fifth century, was discovered by Mabillon, and
dates numbers eighty-one days of commemoration.
Such Calendaria as were destined for the use of
some special church gave only the names of
those martyrs who had suffered within the diocese or neighborhood of the church; but soon these Calendaria were combined, and formed into a real Martyrologium; that is, a catalogue of martyrs comprising the whole church. Such a Martyrologium, used in the Roman Church at the close of the sixth century, is described by Gregory I. (Epist. VIII., 19). It contains only the names of the martyrs arranged according to the order in which they were celebrated in the mass, and the day and place of the passion, without any further description; but for each day several saints from various countries and provinces are mentioned, and thereby the character of the Calendarium is changed into that of the Martyrologium.

The existence of the other kind of compilations, which, for the sake of edification, gave elaborate narratives and descriptions, we learn from the Council of Carthage, 307, in which it is said: 47 (BRUNs: Concil. I. p. 193) grants that readings may be made not only from the Scriptures, but, on the days of commemorations, also from the Passiones Martyrum. A Council of Rome, 491 (MANSI: Concil. VIII., p. 119), showed more discrimination, and forbade the reading of the Acta Martyrum in the churches, because the names of the authors were not known, and because infidels, heretics, and idola were brought to it. The reading of these two kinds of Acta Martyrum, the Calendarium for liturgical, and the Passiones for devotional purposes, there developed a new branch of ecclesiastical literature, the so-called Acta Sanctorum,—more or less reliable works by known authors, on men remarkable in the history of the church, written principally for a purely literary purpose. Both the Greek and the Latin churches possess considerable collections of the kind. In the beginning, these Acta Sanctorum showed a meagre and statistical character similar to that of the Calendarium; but in the ninth century an entirely different treatment of the whole subject was introduced,—a treatment which paid no regard to historical truth, but transformed and invented facts in the most arbitrary manner. Thus began the era of the legend. The object of the work is to trace the history of the gospel from the ascension of Christ to the imprisonment of Paul in Rome, or from the beginning of the earthly kingdom of Christ in the capital of Judaism to the time when the Church took hold in the capital of the world. This will the more clearly appear when we analyze the book. It may be divided into three parts. I. (Chap. i. 4–viii. 2). The success of the gospel in Jerusalem. Pentecost with its miracle, a day of large ingathering. The new Christian community not separated from the surrounding Judaism, except in its belief in Jesus as the Messiah, characterized by a remarkable community of good and brotherly love. The ordination of deacons. The preaching of Stephen, which involves the early Church in conflict with her deadly foes. II. (Chap. viii. 3–xx. 33). Dispersion of the disciples consequent upon the persecution under Saul's leadership. The apostles remain together, and quietly continue their superintendence. Philip evangelizes Samaria. Saul the persecutor miraculously converted on the road to Damascus. Peter, cured of prejudice by a vision, Prepares the gospel to the Fagan Cornelius and his friends. The gospel spread into-
Phenice, Cyprus, and Antioch. Barnabas sent to seek Saul. 1 James the brother of John beheaded by Herod Agrippa I. Peter, arrested by the same, miraculously released. The first great missionary journey of Paul and Barnabas. The Apostolic Council of Jerusalem. Results: the Mosaic law not laid upon Gentile Christians, the conversion of the Gentiles perceived to be the intention of God. Thus the formation of Gentile Christianity was not the revolutionary and violent act of Paul, but the natural and irresistible consequence of the progress of the gospel, and as such is accepted by the mother-church in Jerusalem. III. (Chap. xv. 34–end). Paul and Barnabas propose to go upon another missionary journey, but differ and separate. Luke follows the fortunes of Paul only from this point. Paul traverses Galatia, Asia Minor, Macedonia, and Greece, on to Corinth, where he stays in each place visited, establishing a church, or at least collecting a nucleus for future work. After a flying visit to Antioch, Paul fixes for two years his residence in Ephesus. At last he goes to Jerusalem to take Peter and James to Rome; almost shipwrecked on the way. Conference with the Jews there. Luke abruptly terminates his book by Paul’s declaration that the gospel which the Jews rejected will be a testimony with the Jews there. Luke abruptly terminates his book by Paul’s declaration that the gospel which the Jews rejected will be accepted by the Gentiles. The book’s end in this fashion does not necessarily imply that another volume was in Luke’s mind: rather are we to see the completion of his plan, which was to show to Theophilus, at the first instance, how ill founded were the insinuations and attacks of the Judaizers who opposed Paul, and that in Corinth there was strife. That Luke, while noting these, does not go into particulars, was because his object was different. But this is quite another thing from the theory held by the followers of Baur and Zeller, that the sole object of the Acts was to clear up difficulties, and heal disputes; and to this end all opposing facts are carefully omitted, e.g., the blaming of Peter at Antioch, related in Gal. ii. 1. If this were so, then the Acts is not history, but special pleading. The door is open to the wildest speculations as to the character of the facts omitted. Paul, as well as Peter, loses by such supposed suppression.

These ideas about the Acts are modern. The ancient Church had no doubt of its authenticity and genuineness and consequent canonicity. The sects which rejected it did so from dogmatic motives. And yet, although acknowledged, it was little used. Of this Chrysostom complains. This came from its position in the canon, between the Gospels and the Apocalypse. Even the earliest church writers, as Chrysostom in the Apocalypse. In the ancient and mediæval Church it was considered as the first chapter of church history; but at the Renaissance the lacunza in the sequence of events were remarked, and that the history did not concern much else than Peter and Paul. Grotius considered it to be the parallel biographies of the two founders of Christianity. The free handling of the book may be said to have begun with Schneckenburger, professor at Bern, who in 1841 published his Über den Zweck der Apostelgeschichte, and advocated the theory that the author drew a parallel between Peter and Paul, matching every discourse and miracle of Peter in the first part by a discourse and miracle of Paul in the second part. Then came Baur and his school. With learning and ingenuity, but without proper fairness of mind, they attempted to show that Luke was an unreliable author, inasmuch as he was dominated by his dogmatic purpose, and therefore made artificial and arbitrary combinations,—made Peter talk like Paul, and Paul act like Peter; and so to the second century, when, as Baur thought, the work was written, the author presented a picture of the Christian Church as he was pleased to have it. His conception of Christianity, while the reality was quite different. But two facts correct these errors. The first, that the third Gospel and the Acts are from the same author, and therefore his bias and character will be the same. If he showed himself in his Gospel to be fair-minded, the presumption is that he will be the same in the Acts. The second fact is more decisive. The author, so far from giving rein to his imagination, carefully investigated the sources before he began his history. Here, then, we have history well based and well matured. The accuracy of Luke descends to the minutest particular, as has been abundantly verified. 1

A very remarkable, indeed unparalleled feature, of the Acts, is the use of the first person plural to denote the presence of the author. We can thus tell exactly when Luke began to travel with Paul, where he left him, and where he met him again. Thus the see begins xvi. 10, and ends v. 17, resumed xx. 5, and continued unto the end of the book. We can also detect in the narrative the vivacity and confidence of an eye-witness.

It were, of course, very desirable to have a twofold history of the planting of Christianity; but, in lack of this, we are able to test the reliability of Luke by the study of contemporary documents. The Apocalypse, the Epistle of James, and other Judgeo-Christian documents prove that he reported correctly the state of things in Jerusalem; and the Epistles of Paul show how faithfully Luke presents the great apostle. But, although faithful and reliable, the Acts canmake no pretensions to completeness. The passing reference in 2 Cor. xi. 23–33 contains events not even hinted at in the Acts. The dis
The triarchate, independent of Rome; and at the synod of Mainz (Mayence), 1049, he first presented his plan to the church. Neither Henry III. nor Leo IX. made any great opposition; but the actual ruler of Germany, and once more his teacher and tutor of the young king, became the metropolitan see of Hamburg-Bremen, the successor of Rimbert, became the representative of the race,—humanity in person. Out of him, as the progenitor of the race, Eve was taken. But we do not comprehend his true position until we look at him in relation to Christ, the second Adam. Each is a representative head. Each is a representative head. But from the second Adam has come just as the progenitor of the race,—humanity in person. Opposite to the species and genera of beasts, stood the single man. He was not a male, still less a wife-man: he was man. Out of him, as the progenitor of the race, Eve was taken. But we do not comprehend his true position until we look at him in relation to Christ, the second Adam. Each is a representative head.

ADALBERT, Archbishop of Hamburg-Bremen, 1015-1072; d. at Gosslar, March 16, 1072; a Saxon by birth, studied in Magdeburg; was ordained priest in 981, and elected Bishop of Prague in 983. He was a severe and energetic man; and vehement strife arose between him and his wild, half-heathenish countrymen, especially, because he was a stiff representative of the Germano-Roman influence, and opposed to the Greeks. Twice he left his see, and retired to the Monastery of St. Boniface in Rome, and twice he again returned to Prague. Finally, in 986, he went, with the support of the Duke of Poland, Boleslav Chrobry, as a missionary to the Prussians, but was killed by a Pagan priest before he had achieved any thing. His title as the Apostle of the Prussians is merely honorary.


ADALBERT of PRAGUE (Woytech, "the comfort of the host"), b. 939; d. April 23, 997; a Bohemian by birth; studied in Magdeburg; was ordained priest in 981, and elected Bishop of Prague in 983. He was a severe and energetic man; and vehement strife arose between him and his wild, half-heathenish countrymen, especially, because he was a stiff representative of the Germano-Roman influence, and opposed to the Greek character and independent development of the Bohemian Church. Twice he left his see, and retired to the Monastery of St. Boniface in Rome, and twice he again returned to Prague. Finally, in 986, he went, with the support of the Duke of Poland, Boleslav Chrobry, as a missionary to the Prussians, but was killed by a Pagan priest before he had achieved any thing. His title as the Apostle of the Prussians is merely honorary.


ADALCAR, Archbishop of Hamburg-Bremen, 885-909, the successor of Rimbert, became involved in a long controversy with the Archbishop of Cologne, because, before the establishment of the metropolitan see of Hamburg-Bremen, the bishopric of Bremen had formed a suffragan see under the Archbishop of Cologne; and as now the see of Hamburg-Bremen increased much through the Scandinavian mission, and the establishment of the suffragan sees under it in Denmark and Sweden, the Archbishop of Cologne claimed his former supremacy over the bishopric of Bremen. The controversy was carried on with great violence, and not decided in the time of Adalgar; but an exhaustive representation of its course and significance is still wanting. See the Vita Rimberti in PERTZ: Monumenta Script. vol. 2; ADAM of BREMEN, etc. — CARL BRETHAUL.

ADALHARD, b. 751; d. June 2, 826; a grandson of Charles Martel, and cousin-german to Charlemagne; was expelled from the court, and sent to the Monastery of Corbie by the latter, but regained afterwards his confidence, and went in 790 to Italy, whose government he administered till 814, when Louis the Pious recalled him, and banished him to Hermitzert, at the mouth of the Loire. In 821 he returned to Corbie, where he died. He founded Neu Corwey in Westphalia, established many schools, and did much to encourage studies. Of his works, the most important, a treatise entitled "Therapeutica," is lost; but extracts of it are given by Hincmar (Opp. Paris, 1645, II. 206-215). His Statuta Ant. Abbatiae Corb., dated 822, is found in D'ARCHERY's Script., I. 586-592; and two letters, dated 801 and 814, in Epp. Caroliniae, IV. 417.


ADAM means man, and is the name given by God himself to the first human beings (Gen. v. 5). The important place occupied by man, according to the biblical idea, is as the close, the appointed climax, of creation. Inanimate nature looked forward to man. To his creation God gave special care. It was sufficient for him to order the other creatures into being; but man was moulded by the divine fingers out of the dust of the earth, and so far he belonged to the created world: but into him God breathed the breath of life, and thus put him in an immeasurably higher place; for the possession of this breath made him the "image" of God. What this "image" was we learn from the Bible (Gen. i. 26, ii. 7): it was likeness to God in the government of the creatures and the possession of the same spirit. See Image. God, the absolute personality, reflects himself in man, and therefore the latter becomes the lord of creation. Adam was the representative of the race,—humanity in person. Opposite to the species and genera of beasts, stood the single man. He was not a male, still less a wife-man: he was man. Out of him, as the progenitor of the race, Eve was taken. But we do not comprehend his true position until we look at him in relation to Christ, the second Adam.
Adam lived to be nine hundred and thirty years old, and died the father of sons and daughters, although mention is made of only three sons (Gen. v. 4).

Materialism sees in man a mere product of nature. It is difficult to see how it makes place for self-consciousness. The unity of the race is also given up; and so logically Darwinism leads to belief in a plurality of race-stems. Theology, on the other hand, holds fast to the personality of man, but has from the beginning of the science, wavered in regard to the position Adam occupied toward the race. The oldest Greek fathers are silent over this point. Irenee is the first to touch it; and he maintains that the first sin was the sin of the race, since Adam was its head. Origen, on the other hand, held that man sinned because he had abused his liberty when in a pre-existent state. In Adam semi-naturally the bodies of all his descendants (Contra Celsum IV. cf. Kahnis, Dogmatik II. p. 107 sq.). Gregory Nazianzen and Gregory of Nyssa and John of Damascus hold that the first sin was the sin of the race, Tertullian, Cyprian, Hilary, Ambrose, and Augustine represent the biblical standpoint. Pelagius saw in Adam only a bad example, which his descendants followed. Semi-Pelagianism similarly regarded the first sin as opening the flood-gates to iniquity; but Augustinianism upon this point has dominated the Church since it was formulated, — in Adam the race sinned.

The two prominent orthodox views are: (1) The Augustinian, known as Realism, is, that there was a real though impersonal and unconscious participation of the whole human race in the fall of Adam, their natural head, who by his individual transgression vitiates the generic human nature, and transmitted it in this corrupt and guilty state to his descendants by ordinary generation. He sinned as an individual and as mankind. This view is taught by Anselm, Peter Lombard, Thomas Aquinas, Luther, Melanchthon, and Calvin. (2) The Federal theory of Turrettini and the Princeton theologians, which in English.

ADAM, Thomas, a Puritan commentator and preacher. The time of his birth and death is unknown, and only a few scattered references of his life have come down to us. He was preaching in Bedfordshire in 1612, afterwards in various localities: was in 1653 a "decrepit and necessitous" old man, yet living in 1658. Southey called him "the prose Shakespeare of the Puritan theologians;" and a writer in the Encyclopaedia Britannica (ninth edition) says of him, "His sermons place him in the van of the preachers of England. Jeremy Taylor does not surpass him in wit. His numerous works display great learning, and are unique in their abundance of stories, anecdotes, aphorisms, and puns." See Works, London, 1630, folio; Exposition of Second Peter, London, 1633, folio. Edited by Rev. James Sherman, London, 1839, reprint in Nichol's Commen-

ADAMS, William, b. Colchester Conn., Jan. 25, 1807; d. Orange Mountain, N.J., Tuesday, Aug. 31, 1880. He was prepared for college under his father, John Adams, LL.D., principal of Phillips Academy, Andover, and graduated with honors from Yale College, 1827, and at Andover Theological Seminary, 1830. He was pastor of the Congregational Society of Brighton, Mass., from February, 1831 to 1834, when he was called to the Broome-street (Central) Presbyterian Church of New-York city. His success here was remarkable. He gathered, in the course of his twenty years of service, a very large congregation, out of which was formed in 1853 the Madison-square Presbyterian Church, whose new edifice was opened in November, 1854. His church was one of the most influential in the city, and he was regarded as the leading Presbyterian pastor in the country. In 1873 he became president of the Union Theological Seminary, and professor of sacred rhetoric. He occupied this position with distinguished ability and success till his death. In 1852 he was chosen moderator of the New School General Assembly of the Presbyterian Church, and was very active in bringing about the re-union of the New and Old School branches. He will be long remembered as a fervent, eloquent, and persuasive preacher of the Word; as a faithful, affectionate, and prudent pastor; as a dignified, learned, and efficient presiding officer, and as a Christian gentleman of the highest type. He had a remarkably symmetrical character. His personal appearance was commanding, and at once indicated him as a prince among men. "He was greater than any thing that he did." He wrote much for the religious press, and issued the following volumes: The Three Gardens, Eden, Gethsemane, and Paradise; or, Man's Ruin, Redemption, and Restoration (N.Y., 1856); an edition of Isaac Taylor's Spirit of Hebrew Poetry, with a biographical introduction (1861); Thanksgiving: Memories of the day and Helpsto the Habit (1865); In the World, and not of the World (1867); Conversationsof the religious press, and issued the following volumes: The Three Gardens, Eden, Gethsemane, and Paradise; or, Man's Ruin, Redemption, and Restoration (N.Y., 1856); an edition of Isaac Taylor's Spirit of Hebrew Poetry, with a biographical introduction (1861); Thanksgiving: Memories of the day and Helpsto the Habit (1865); In the World, and not of the World (1867); Conversations of Jesus Christ with Representative Men (1868). Perhaps the most admired single effort of his life was the Address of Welcome to the members of the conference of the Evangelical Alliance Oct. 2, 1873, a model of its kind. He was to present to the age the rare picture of a Christian statesman. The best edition of his works is by Bishop Hurl, London, 1811, 6 vols. 8vo.

ADELBERT, or ALDEBERT, the powerful adversary of St. Boniface, and leader of a national party in the Church of the Frankish Empire, opposed to the introduction of the Roman constitution and the Romish hierarchy, and supported by the people, the native clergy, and Carloman. Boniface denounced him as a heretic, and seducer of the people, accused him of the grossest frauds, and brought him, in 744, before a synod in Soissons, which condemned him. This condemnation, however, raised such a storm of indignation, that the verdict remained a dead letter; but the next year Boniface sent the priest Deneard to Rome, to Pope Zacharias, with a formal accusation, and documents of evidence. A countercril was sent herewith, the Würzburg letters, and Deneard appeared before it as prosecutor. Adelbert was not summoned, nor was any investigation instituted, as the protocols still extant vince; but he was, nevertheless, unanimously condemned as a new Simon Magnus. This time too, however, the verdict seems to have been without effect; for two years later on, in January, 747, we hear Boniface and the pope speak of having Adelbert placed before a new council. Perhaps Carloman, in spite of his friendship with Boniface, still continued to shelter Adelbert. It is at all events a suggestive fact, that Boniface triumphed, and Adelbert vanished immediately after the abdication of Carloman, when Pepin became major domus alone.

Adiaphora (things indifferent). The idea of adiaphora, things indifferent to moral laws, ori-
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The second adiaphoristic controversy, on the contrary, which forms a chapter of the history of pietism, touched the very centre of Christian ethics. Spener protested that "a Christian shall do nothing which he cannot do to the glory of God, in the name of Christ, and for the benefit of his fellow-Christian." There are consequently no adiaphora: and such things as dancing, playing cards, visiting theatres, etc., must be repudiated as indifferent, medius, neutra, idonea, as, for instance, to have an equal or unequal number of hairs on the head, to raise the finger in this way or that, etc.

In the Bible the idea is indirectly rejected, though in a different way, by the Old and the New Testament. The Old Testament, which declares it as a sin to worship God in an illegal form as to worship an idol, can, of course, not acknowledge the existence of any thing indifferent to the law; but, in accordance with its pedagogical character, it endeavors to answer this question in details, commanding and forbidding in each special case as it occurs in practical life. The New Testament gives no such prescriptions; but the idea of adiaphora is there absolutely excluded by the ideas of the kingdom of heaven, the perfection of man in Christ, the "Christ in me," though at the same time it gives complete liberty: "unto the pure all things are lawful." Finally it found a most lamentable solution in the casuistry of the Jesuits.

The Reformation was in this point, as in so many others, simply a return to the stand-point of the New Testament. On account, however, of the character which the Reformation very early assumed in Germany, it is not to be wondered at that the first so-called adiaphoristic controversy should turn upon a point, not of morals, but of doctrine. Against the Augsburg Interim the Catholic party, the "cuiuslibet" party, as the Romanists, Melanchthon, Bugenhagen, and others drew up the so-called Leipzig Interim (1548), in which several doctrinal and liturgical prescriptions; but the idea of adiaphora is there absolutely excluded by the ideas of the kingdom of heaven, the perfection of man in Christ, the "Christ in me," though at the same time it gives complete liberty: "unto the pure all things are lawful." Finally it found a most lamentable solution in the casuistry of the Jesuits.

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ADO, b. about 800, in the neighborhood of Sena; d. at Vienne, Dec. 16, 874; Archbishop of Vienne since 860; was considered one of the principal supports of the papal hierarchy in Southern France. See JEHov Ah.

ADONIJAH (my Lord is Jehovah). The fourth son of David by Haggith, born at Hebron, heir-presumptive after the death of his three elder brothers (2 Sam. iii. 4). For pushing his claims (1 Kings i.) when Solomon had been designated, he came near losing his life, but was pardoned (1 Kings i. 62), and might have lived in security, but for his asking the hand of Abishag: this being construed as a fresh attempt upon the throne, he was put to death (1 Kings ii. 25).

ADOPTION. 1. Biblical. The biblico-theological term for the act which restores the normal condition of the sinner to God is adoption: the persons adopted are called the "children," or "sons," of God. This idea is not original with the New Testament, but is found in the Old (Deut. xiv. 1), although the pious Israelite regarded himself rather as the servant than the son of God. Against this the Romanists, Melancthon, Bugenhagen, and others drew up the so-called Leipzig Interim (1548), in which several doctrinal and liturgical points were yielded as adiaphora. This roused the indignation of the extreme Lutherans,—Flacius, Westphal, and others; and a vehement controversy broke out, which, however, lost its importance by the peace of 1555 and the Formula Concordiae.

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according to Paul, the adoption takes place in the course of the Christian’s upbuilding for eternity. In the rest of the New Testament, while the idea is found, it is not set forth with such doctrinal precision as demands particular attention.

2. Theological. The Church doctrine distinguishes the Johannean idea of “being born of God” as the starting point of the new life, from the Pauline idea of “adoption” as its essential point. The first idea, theology calls regeneration. Our attention will therefore be limited to the second. In ascetic literature, adoption, the sonship of the believer, plays a very prominent part. The fathers regard adoption generally as a magical effect of baptism, and derive many illustrations of it from Roman jurisprudence. Thus Clement of Alexandria (Ped., 1, 6). This became the doctrine of the Greek Church. [See The Orthodox Confession of the Eastern Church, Q. c. II. in Schaff’s Creeds of Christendom, Vol. II. p. 271.]

Regeneration and adoption, and the latter is the second. In ascetic literature, adoption, the sonship of the believer, plays a very prominent part. The fathers regard adoption generally as a magical effect of baptism, and derive many illustrations of it from Roman jurisprudence. Thus Clement of Alexandria (Ped., 1, 6). This became the doctrine of the Greek Church. [See The Orthodox Confession of the Eastern Church, Q. c. II. in Schaff’s Creeds of Christendom, Vol. II. p. 271.]

In the Roman-Catholic Church, on account of the prevailing semi-pelagian denial of the free grace of God and identification of justification and sanctification, the joyful state of sonship with God has not been clearly comprehended, suppressed, as its experience must be, by self-condemnation and works of satisfaction and penance. Hence the Roman Church denies that the subject can be certain of his justification, and, consequently, of his being in a state of grace. Thus Council of Trent, Sess. 6, c. 9. [Schaff’s Creeds of Christendom, Vol. II. pp. 98–99.]

“...No one can know, with a certainty of faith which cannot be subject to error, that he has obtained the grace of God.” Inasmuch as baptism is regarded as imparting the spiritual birth in the form of an indelible character, and as working, not alone the remission of original sin and actual guilt, however enormous, but a positive infusion of grace ex opere operato (through the act performed), it is further regarded as rendering the subject a child of God. Catechism of the Council of Trent [translated by Rev. J. Donovan, Baltimore, n.d., pp. 127, 130]. In the Protestant Church, adoption has been preferred to treat adoption in connection with baptism. Regeneration and adoption, as also justification, they taught, involve each other. Adoption follows justification. But, after baptism entered the Church, the Lutheran came nearer to the Reformed type, and the doctrine of regeneration underwent a material change, so that, from being regarded as only a form of justification, it was held that it not only precedes it, but, as the first effect of operating grace, takes its place. The Reformed theologians distinguish theoretically, though not practically, regeneration and adoption; and the latter is repeatedly discussed, because much stress is laid upon personal assurance of salvation. The adoption of the Old Testament saints is taught. The Methodists (e.g., Wesley, Watson) teach the Reformed doctrine, putting particular value upon repentance and the inner testimony of conversion. One of the services Schleiermacher performed was to restore adoption, which had become synonymous with the firm hope of eternal life, unto its proper place. He said, “It is not possible for Christ to live in us, unless we are in the same relation to the Father, and consequently share in his sonship, which is the power, originating in him, to become the sons of God and this includes the guaranty of sanctification; for it is the right of sonship to be brought up in the fullest household liberty; and the law of nature is, that the community of life develops in the child likeness to the father.” For a recent carrying-out of this idea see A. Schweizer: Christliche Glaubenslehre, II. 2, p. 336 sq. It is undeniable that there are treasures upon this subject which lie as yet buried in the Scriptures. Theology should bring them out.

The Westminster Shorter Catechism defines adoption as the act of God’s grace, whereby we are received into the number, and have a right to all the privileges, of the sons of God. Its position in the scheme of salvation, Calvinistically conceived, is brought out very clearly by Professor A. A. Hodge, in his Outlines of Theology, p. 316, revised edition, New York, 1879.
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churches. A certain Migetius who preached in the city of Sarum, which was held by the Moors, and where the Christian Church consequently stood in a very loose connection with Rome, gave a very gross exposition of the doctrine of the holy Trinity; teaching that there were three persons bodily, and a triple manifestation in history, of the Son of God against him Elipandus. Archbishop of Toledo, wrote a letter vindicating the orthodox idea of the immanence of the Trinity, but at the same time establishing a very sharp distinction between the second person of the Trinity and the human nature of Christ. According to his divine nature, Elipandus said, Christ is the true son of God,—"I and the Father are one;" but, according to his human nature, he is only adopted by God, filius adoptius, —"The Father is greater than I." This distinction, however, between the two natures in Christ, sounded in the ears of the time as a distinction in his very personality, and was by many considered a relapse into the Nestorian heresy. Its historical genesis is obscure. Some ascribe it to an influence from the surrounding Islamism; others find it in a colony of Eastern, perhaps Nestorian Christians who came to Spain with the Arabs, and whom Elipandus, in a letter to Felix, mentions as his good friends having the right faith: while Alcuin, in a letter to Leidrad, denounces them as the true fathers of adoptionism. Elipandus was attacked by Abbot Beatus of Liubua, Bishop Etherius of Osma, and a majority of the Asturian clergy. A vehement controversy broke out, and it soon spread from Spain into France, through Felix, Bishop of Urgel, which, situated in the Pyrenees, belonged to the Frankish Empire, to the diocese of Narbonne. At the synod of Regensburg, 792, Felix defended the adoptionist view in the presence of Charlemagne. But the bishops condemned him; and he was sent to Rome, where Adrian I. kept him in prison till he drew up an orthodox confession, and took his oath upon it. As soon, however, as he had returned to Urgel, the confession was made under compulsion, and fled into the domains of the Moors.

Elipandus, and those Spanish bishops who belonged to his party, now addressed a letter to the Frankish bishops and to Charlemagne himself; and the case was once more investigated by the synod of Frankfort, 794. The result was four letters,—from the Germano-Frankish bishops, from the Italian bishops, from Adrian I., and from Charlemagne,—all condemning the adoptionist movement, and exhorting to concord and quiet. But the Adoptionists were very zealous in propagating their views, which spread rapidly among the masses. Also in the literary field the controversy grew hotter. In 798 Felix wrote a book, and sent it to Alcuin. It was answered both by Paulinus of Aquileia and Alcuin (Epistulae adn. Felix at. 1.), the latter of whom received a very rough rejoinder from Felix. The case began to look serious, and demand energetic measures. In 798 Leidrad of Lyon, Neprid of Narbonne, and the Abbots Benedict of Aniane, visited personally the infected places in France and Spain. In 799 Leo III., formally condemned Felix at a synod in Rome, and in 800 a disputation was arranged between Felix and Alcuin at the synod of Aix-la-Chapelle. Felix resisted for a long time, but at last he declared himself beaten, ret reacted, and wrote a circular letter to his friends, admonishing them to return to the Orthodox Church. This letter, the new work by Alcuin in seven books, and the preachings of Leidrad and Benedict, finally smoothed down the commotion, and the sect disappeared.

LIT. — Most of the documents pertaining to this controversy are found in Froben's edition of ALCUINI Opera, Ratisbon, 1777, and in Migne: Patrof. vols. 96, 106, and 101. See also C. W. F. WALCH: Historia Adoptianorum, Gottingen, 1755; DÖRNER: Geschichte der Lehre von der Person Christi, second edition, Berlin, 1866, pp. 424-427; BAUR: Die christliche Lehre von der Dreieinigkeit und Menschenwerdung Gottes, Tubingen, 1842, vol. II. pp. 120-139; SCHAFF in SMITH and WACE, Dict. Chr. Biog. I. 44-46; W. MÖLLER.

ADRAM' MELECH (Adar is king). 1. One of the gods of Sepharvaim worshipped by the Assyrians transplanted to Samaria (2 Kings xvii. 31). Children were sacrificed to it. The name appears to consist of Adar (אָדָּר or אַדָּר "lordly:" Movers, die Phönizier, Bd. 1, 1811, p. 340, wrongly derives it from the Persian azar "fire"), a designation of the god, and melek, Assyrian malik, "king," which is a frequent honorary epithet. It is uncertain whether any such god has, however, been yet read of upon the Assyrian monuments. But Adar, possibly the same as wot, occurs in proper names, e.g., Atarilu, "Atar is God." See SCHRADE, Die assyrisch-babylon. Keilinschr., 1872, p. 148 sq. The name Adramelus also indicates a god Adar. It is very questionable whether Atar-samain, "Atar of the heavens," as a North Arabian god in Assyrian inscriptions, should be identified with Adar, as is done by Schrader; much more likely with Atargatis (Astarte), which see, whom Jeremiah apparently calls the "queen of heaven" (Jer. vii. 18).

2. Son and murderer of Sennacherib, King of Assyria (2 Kings xxi. 37; I. xxxvii. 38), called Adramelus by Moses of Chorene (I. 23), and Andremuzanes by Eusebius, after Polyhistor in the Armenian Chronicle (ed. Maj. p. 19).


ADRIAN is the name of six popes. — ADRIAN I. (Feb. 9, 772, to Dec. 25, 795) leaned from the very beginning of his reign towards the Frankish faction in Rome, and addressed himself directly to Charlemagne for help, when Desiderius, king of the Longobards, invaded his territory. Charlemagne came to his rescue (773), defeated Desiderius, confirmed and increased the donation of Pepin; and a very cordial relation was established between the Frankish king, Adrian understood how to draw the huge mass of Charlemagne's empire nearer to Rome. He labored in union with the king against the Adoptionists; his legates played a prominent part in all the many synods which were held under the presidency of the king. In 799 he was in introducing the Gregorian chant, first in Metz, afterwards in other parts of the realm,
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etc. Nevertheless, in this whole relation, Charlemagne was the master. When the decrees of the Council of Nice of 787, re-establishing the worship of the saints, and sanctioned by the papal legates, were laid before him, he had them refused by the Liber Carolinii, and rejected by the synod of Frankfort (794), and the pope could do nothing. His letters are found in JAFFE: Biblioth. Rerum German, vol. IV. —

ADRIAN II. (Dec. 14, 867, to Nov. 25, 872) interfered repeatedly, but with very little success, in the affairs of the Frankish Empire. In the conflict between the emperor Louis II. and Charles the Bald, King of France, he sided with the former, and addressed a high-handed and threatening letter to the latter. But in the answer which was drawn up by Archbishop Hincmar of Rheims, the king coldly declined to pay any regard to the pope's interventions in secular matters. In 871 Bishop Hincmar of Laon was deposed by the synod of Duziacum, but appealed to the pope, who, on the authority of the Pseudo-Isidorean Decretals, claimed for himself the power of the pope, and made an attempt to reorganize the government of the city on its ancient model. Arnold of Brescia preached at that time in the very city of Rome against the secular power of the pope, and made an attempt to organize the government of the city on its ancient model. Adrian protested, fled to Orvieto, and made the breach still wider by the outrageous manner in which he spoke of the Reformers. In 872 Adrian and Frederick Barbarossa was very cordial. Arnold of Brescia praedicated at that time in the very city of Rome against the secular power of the pope, and made an attempt to reorganize the government of the city on its ancient model. Adrian protested, fled to Orvieto, and laid interdict on the city. The senate then compelled Arnold to leave Rome; and on his flight he fell into the hands of Frederick, who, after a successful campaign in Northern Italy, was slowly approaching Rome. A bargain was now struck between the pope and the king. Frederick delivered up Arnold, who was hanged and burnt, and Adrian crowned Frederick emperor. The peace was soon disturbed, however. Adrian addressed a letter to the emperor and the German bishop, which was understood to say that the German Empire was a fief of the papal crown. Frederick was in a rage, the bishops felt provoked, and Adrian did not succeed in explaining away the offensive expressions. When Frederick again visited Italy (1158), he convened an assembly of Italian jurists to define his right and power according to Roman law. This assembly agreed that the present emperor had the same power as the ancient imperator, that is, "quod Principi placuit, legis habet vigorem." From this moment Frederick began to exercise his imperial authority very regardless of the pretensions of the pope; and Adrian was on the point of dying from the strain he endured. He died at Agnani. The bulls and letters of Adrian IV. are found in Migne: Patro, vol. 188, p. 1381 sq. —

ADRIAN V. (July 12 to Aug. 18, 1276) was a native of Genoa, named Ottobuono de Fieschi, a nephew of Innocent IV., held as Archdeacon of Campania, and, after the death of Cardinal Ximenes (1517), regent. He was a pious and honest man, of strong moral principles; but his views of the German Reformation were utterly mistaken. He believed that the whole movement was nothing but a re-action against the corruptions of the Church; that the doctrines propounded by the Reformers were mere nonsense, which no sensible man could seriously entertain; that a reform of certain flagrant misuses in the Church would be a sufficient means to stay the commotion, etc. Thus he spoiled his case with his own party by the confessions he made and the reforms he promised; and, on the other side, he made the breach still wider by the outrageous manner in which he spoke of the Reformers. Adrian was on the point of excommunicating him when he died at Agnani. The bulls and letters of Adrian IV. are found in Migne: Patro, vol. 188, p. 1381 sq. —

ADRIAN VI. (Jan. 9, 1522, to Sept. 14, 1523), b. at Utrecht, 1450; the son of a poor mechanic; became professor of theology in the University of Louvain, and tutor to Charles V., who in 1516 sent him as his representative to Spain, where he was made Bishop of Tortosa, cardinal, and, after the death of Cardinal Ximenes (1517), regent. He was a pious and honest man, of strong moral principles; but his views of the German Reformation were utterly mistaken. He believed that the whole movement was nothing but a re-action against the corruptions of the Church; that the doctrines propounded by the Reformers were mere nonsense, which no sensible man could seriously entertain; that a reform of certain flagrant misuses in the Church would be a sufficient means to stay the commotion, etc. Thus he spoiled his case with his own party by the confessions he made and the reforms he promised; and, on the other side, he made the breach still wider by the outrageous manner in which he spoke of the Reformers. Adrian was on the point of excommunicating him when he died at Agnani. The bulls and letters of Adrian IV. are found in Migne: Patro, vol. 188, p. 1381 sq. —

ADULLAM. A royal city of the Cannanites (Gen. xxxviii. 1), allotted to Judah (Josh. xii. 15), fortified by Rehoboam (2 Chr. xvi. 7), and made, later on, one of the abodes of royalty (Mic. i. 15), repeopled by the Jews after captivity (Neh. xi. 30). It has been proposed to locate the case of Adullam, so famous from its connection with David's early history, in the
neighborhood of this city; but it is more usual to suppose it was in the neighborhood of Beth-
lehem in the Wady Khadd and that intercourse with a married woman, is in all primitive civilizations considered from a purely religious point of view. It is a sin, an offence against God. In course of time, however, as civilization progresses, the social aspect becomes more and more prominent. This is the case both with Christianity and Judaism. When it became acquainted with Christianity. Frequent occurrence among the Jews. Roman scourged with a leathern whip. The idea of divorce. But a great change took place when Christianity became the religion of the State, although not by reason of any direct command-ment. Christ recognized adultery as a legitimate reason for divorce (Matt. v. 32). But in this in-
stance, as always when in contact with real life, he gently pushed aside the shifting and fugitive forms of the surface, and applied his reform—the word that saves—to the very root of the mat-
ter. He condemned the evil passion and lustful look from which adultery springs (Matt. v. 27–32). Of adultery and divorce, the New Testament says very little: it speaks only of that in which all such details are summed up,—of chastity. Nevertheless, the presence of both Christianity made upon man's mind, as it gradually took hold of the world, was so overwhelming, that it became impossible to look at anything from any other point of view than a religious or specifically Christian one. As a new beginning, Christianity also has a period of primitive civilization. Once more adultery became a sin, an offence against God. Constantine defined it as sacri-
lege, and punished it with death. Canon law and early ecclesiastical discipline point in the same direction. The Council of Anzeyra (314) refused the eucharist to the adulterer, even at the moment of death; and the Sixth Council of Or-
leans deposed every clerical who had committed adultery, and locked him up for life in a monas-
tery. First in the beginning of the seventeenth century the subject again breaks loose from the religious ground, and becomes a matter purely of civil legislation. Compare the articles Marriage and Divorce.

ADVENT is a preparation for the Feast of the Nativity, as Lent is a preparation for Easter: consequently no celebration of Advent could be instituted until the Feast of the Nativity was fixed; and this was not done in the Western Church until after the fourth century. The first traces of such an institution are found with Cæsarius of Arlecte (d. 542). Two sermons of his are still extant, in which he exhorts his con-
gregation to go frequently to church, do good to the poor, etc., during the season of preparation for the great feast. Another evidence, from the same time, gives a decree by the Council of Lerida (524), ordering that no wedding shall take place during Advent, as little as during the fast before Easter. The ancient Church consid-
ered Advent a season of fast, exactly like Lent, during which all amusements ought to cease. The synod of Tours (567) decreed a daily fast for monks during Advent; and the synod of Macon (581) ordered, that, from the day of St. Martin, in which all things are stoned. With respect to the duration of the season, no general agreement was ever arrived at. If a quadragesimal fast shall precede Christmas, as it precedes Easter, it must begin with the day of St. Martin (Nov. 11); and such, indeed, was the custom in France for a long time. Later on, however, the Fast of Advent was limited, and began with the day of St. Andrew (Nov. 30). At the present time, the Roman and Lutheran churches have only four Sundays in Advent; while the Greek has six, the season beginning with Nov. 15.

Besides being a preparation for Christmas, the season of Advent has another significations: it forms, since the sixteenth century, a preparation for the ecclesiastical year, which before that time began with Easter, both in the Orient and in the Occident. The occasion of the change was the
ADVENTISTS. 32  ÆPINUS, JOHANNES.

circumstance that the ecclesiastical year of the Jews also begins with Easter. As the Reformed Church has no ecclesiastical year, properly speaking, it had no celebration of Advent either. The minister being at liberty to select his text, with reference only to the wants of the moment, may preach on the passion during Advent. In Germany, however, the Reformed churches have generally adopted the practice of the Lutherans. They practice immersion; believe in the soul from the hour of death to the day of annihilation of the wicked, and in the sleep of justice. They are scattered throughout the United States, and reported, on Nov. 7, 1879, to the General Conference held at Battle Creek, Mich., 144 ministers, 509 churches, and 14,111 members. The amount of moneys pledged to the Systematic Benevolence Fund was $31,714. They bear an excellent reputation. See MILLER, WILLIAM; MILLENARIANISM.

ADVOCATE OF THE CHURCH (Advocatus, or Defender Ecclesiae), an officer charged with the secular affairs of an ecclesiastical establishment, more especially with its defence, legal or armed. As soon as the Church became possessed of large estates, it necessarily became implicated in many proprietary relations which it was impossible for the clergy to maintain, prevented as they were legally from pleading in a civil court, and morally from wearing arms. Under such circumstances it became necessary for a church or monastery to have a defender. The office originated in Africa, in the beginning of the fifth century; and among the Germanic nations it assumed a peculiar form on account of their peculiar juridical ideas. According to German views, only he could hold property, in the full sense of the word, who was a free man, capable of wearing arms, and, in case of necessity, able to defend his rights by force. Persons who were free, but unable to wear arms, such as women, children, old and sick people, needed a representative under whose ward (mundium, mundibundium) they stood. To this category the clergy belonged; and though at first they refused to be considered and treated legally as minors, they finally accepted the situation, because it gave them safety against violent attacks, and exemption from many shocking details of German procedure. By a decree of 783, Charlemagne ordered that each church or monastery should choose a warden to act as its caustudicus before the court, take oath in its name, have fugitive slaves and alienated property restored, command the soldiers sent by the establishment to the army, etc. Very often, however, this advocate of the Church developed into a tyrant, keeping the establishment in absolute submission, despoothing and plundering it. He usurped the whole power of administration, limited the authority of the bishop to the purely spiritual affairs, absorbed the tithes and all other revenues, and doled out to the clergy only a mean modicum. Innocent III., however, succeeded in checking the growing importance of this institution, and soon the office itself disappeared.

LIT. — R. HOPP: De Advocatia Ecclesiastica, Bonn, 1870. P. HINSCHIUS.

ADVOCATUS DEI, DIABOLI, the persons intrusted with the defence and the attack, respectively, of the candidate for canonization. See CANONIZATION.

ÆGI DIUS, b. in Rome 1247; d. at Bourges 1316; descended from the family of the Colon- nas; studied in Paris under Thomas Aquinas and Bonaventura; became tutor to Philip the Fair, for whom he wrote De Regimine Principum (printed in Rome, 1482); acquired great fame as a teacher of theology and philosophy in the University of Paris, and was styled Doctor fundamentalis, Theologiae princeps; Archbishop of Bourges, 1293. He was a very prolific writer, but only a few of his works have been printed: De Peccato Originali, Oxford, 1479; Questiones Metaphysicae, Venice, 1501; Lucubrationes de Lombardi Sententiae, Basel, 1629.

ÆLFRIC is the name of two prominent prelates in the Anglo-Saxon Church,—one, Archbishop of Canterbury, 900–1006; the other, Archbishop of York, 1023–1051,—but whether the learned Benedictine Ælfric (grammaticus) is identical with one of these archbishops, or not, is a question as yet unsolved. As Alfred was the founder, so Ælfric was the model, of the Saxon prose. He wrote a Saxon grammar and glossary; and he translated into Saxon a number of homilies, the Heptateuch, etc. But of his personal life nothing is known but a few notices scattered about in his works. In his honor the Ælfric Society was formed in London, in 1842, for the purpose of publishing his works and those of other Saxons. For this society Benjamin Thorpe edited the homilies in 1844. The grammar and glossary were printed at Oxford in 1859 and 1868. See WHARTON: Anglica Sacra; Wright: Biograph. Brit., 1812.

ÆNEAS of Gaza, a philosopher of the Neo-Platonic school; converted to Christianity; flourished in Alexandria about 487; and is the author of twenty-five letters, printed by Aldus in his Epist. Graec. Collecta, Ven., 1499, and of a dialogue, Theophrastus, edited by Boissonade, Paris, 1836, and translated into Latin by Ambrosius, Venice, 1513.

ÆNEAS, Bishop of Paris, 843–877, took part in the controversy between the Eastern and Western Churches occasioned by Photius, and wrote Liber adversus Gracae, found in D'ARCHERY: Spicileg. I., pp. 112–149.

ÆPINUS, JOHANNES, b. at Ziesar in Brandenburg, 1499; d. in Hamburg, May 13, 1533; became a pupil of Bugenhagen in Belbuck, 1517–21; studied afterwards in Wittenberg, under
Luther and Melancthon, but was expelled from his native country on account of his ardent adherence to the doctrines of the Reformers, and found it even necessary to change his name (Hoeck): labored in the cause of the Reformation at Stralsund, 1524—28, and was appointed preacher to the Church of St. Peter in Hamburg, in 1529, and superintendent in 1532. By his comment on the Sixteenth Psalm he caused a very violent controversy concerning Christ's de- secratus ad inferos, which ended with the deposition and expulsion of his adversaries from Hamburg.

Lit. — Arnold Greve: Vita Æpini, Hamburg, 1736. Formula Concordiae, Art. IX.

AERIUS, b. in Antioch; d. in Constantinople 367; was successively "a slave, a travelling thresher, a goldsmith, a physician, a shoemaker, a theologian, and at last the apostle of a new Church," representing the widest-going section of the Arian party, and teaching that the Son was unlike the Father, ἀυτός, of another substance, ἰδίως, of nothing, ἀοιδαὶ, created of nothing, ὁμοίως, of another substance, ἰδίως, of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοιδαὶ, created of nothing, ἀοι-
The beginnings of Christianity in Africa are obscure; but, on account of the very lively intercommunication between Rome and this province, it was natural that the new religion should be carried thither very early, and, once introduced, it could not fail to produce an impression, either of passionate enthusiasm, or of fanatical hatred, on a popular mind so vigorous, so ardent, and so unsophisticated as the African. Nortum and this province, it was natural that the new religion should be carried thither very early, and, once introduced, it could not fail to produce an impression, either of passionate enthusiasm, or of fanatical hatred, on a popular mind so vigorous, so ardent, and so unsophisticated as the African. 

**AGAPE.**

Pl. p. **AGAPE;** pl. **ACAPE.**

From the Greek ἀγάπη, "love," feast of love, a custom in the primitive Church according to which all the members of a congregation, even the master and his slaves, met together at a common meal, celebrating the Eucharist, as brethren among brethren. It would not be difficult to find striking precedents for such an institution, both among the Jews and the Greeks and the Romans. In his letter to Trajan, Pliny classes it among the meetings of secret societies, so well known to the Romans of the empire. It is more probable, however, that it grew up directly from the simple and natural commemoration of the events of "the night in which the Lord was betrayed" (1 Cor. xi. 23). It is mentioned for the first time in the Epistle of Jude (12) and during the next three or four centuries it is often spoken of by the Fathers. Tertullian gives a vivid and touching description of it in his Apoplogicus, ch. 39.

Originally the character of the *agape* was strictly devotional: the feast was celebrated in the church, and at the time of the Feast of the Passover its religious character was not denied; it being a social symbol of the equality and solidarity of the congregation. Here all gave and received the kiss of love; here communications from other congregations were read and answered. But, as the congregations grew larger — the social differences between the members began to make themselves felt, and the *agape* changed character. They became entertainments of the rich. In Alexandria "the psalms and hymns and spiritual songs" of old (Eph. v. 19; Col. iii. 16) were supplied by performances on the lyre, the harp, and the flute, in spite of Clement's protest (P edagogue, II. 4). In other places the rich retired altogether from the meetings, and the *agape* sank down into a kind of poorhouse institution (August, Contra Faustum, XX. 20). Again, in Northern Italy, Ambrose suppressed them altogether, because they gave rise to disorders, and propagated reminiscences from the Pagan *paenula*. Other circumstances contributed also to throw the *agape* out of use. The Third Council of Carthage (301) decreed that the Eucharist should be taken fasting, and thereby separated the celebration of the Eucharist from the *agape*. The synod of Laodicea, and again the Third Council of Carthage, and finally the Council in Trullo (692), forbade to hold the *agape* in the church-buildings, and benefited them thereby altogether of their devotional character. After the close of the fourth century they began gradually to disappear; and an attempt made by the Council of Gaugra (about 380) to restore them to their old position by anathematizing all who despaired them, and kept away from them, was in vain.

**AGAPETUS.**

The name of two popes. — 1. **AGAPETUS I.** June 3, 533, to April 22, 556, pawned the holy vessels of the churches of Rome in order to procure money for a journey to Constantinople, ostensibly for the purpose of averting the war with which the Emperor Justinian threatened Theodosius, king of the Ostrogoths, but in reality intent upon attacking the monophysite heresy represented in the Eastern Church by Anthimus, patriarch of Constantinople, the Emperor Theodora, and a large party at the Byzantine court. In this he was completely successful. Anthimus was deposed, and Mennas put in his place. But Agapetus did not enjoy his triumph very long; he died during his visit to Constantinople. Five letters of his are found in *Mansi*: Concord. VIII. — 2. **AGAPETUS II.** April, 916 to November, 933, owed his elevation to the intrigues of Alberticus, in whose hands he remained a willing tool during his whole reign. In France, Archbishop Artold of Rheims had been expelled from his see by Hugo of Vermandois, and the contest between the two prelates grew almost into a civil war. Agapetus sided first with the one party, then with the other, and had no influence...
on the final decision by the synod of Ingelheim (1916), where Hugo was excommunicated, and Artold re-instanted. As weak and vacillating was his policy in Germany. Having invited Otho I. to come to Rome and be crowned emperor, he became frightened when the king arrived at Pavia, and stretched his hands out towards his enemies.

AGATHA, St., whose death-day is celebrated by the Roman-Catholic Church on Feb. 5, belongs to that class of saints of which one does not know whether they ever have existed, or not. See Dr. Franz Görres: *Kritische Untersuchungen über die kirchliche Christenverfolgung*, Jena, 1873. What the acts and biographies contain is such a mixture of legend and fable, that hardly the smallest particle of historical fact could be extracted from them. But although it is probable that St. Agatha never lived, her name has, nevertheless, played a conspicuous role, especially in Southern Italy and Sicily. In several places in Sicily she is still worshipped as the patron-saint against the eruptions of Mount Etna; and the cities of Palermo and Catania still contain the house where she lived. A SICILIAN monk, succeeded Domnus on the papal throne. On the sixth oecumenical council at Constantinople (680), he took a decided stand in the Monothelitic controversy, and carried his point, though his victory involved the anathema to his policy in Germany. Having invited Otho I. (948), where Hugo was excommunicated, and Artold re-instated. As weak and vacillating was his policy in Germany. Having invited Otho I. to come to Rome and be crowned emperor, he became frightened when the king arrived at Pavia, and stretched his hands out towards his enemies.

AGATHIAS, b. at Myrina in Eolis about 530; d. in Constantinople about 501; studied philosophy in Alexandria, and law in Constantinople; picaded in the courts of the latter city; and wrote, besides some poetry, a history of the Byzantine Empire from 533 to 550, containing much interesting and reliable information about the character and religion of the various nations with which the Byzantine government had to deal. Best edition by Niebuhr in *Corpus Script. Graec.*


AGER. Both Church and State require a certain age in those who do, or have done upon them, certain acts. Thus confirmation is not to be administered until "years of discretion" are reached. On the Continent, among Protestants, this is usually understood to be at fourteen; among Roman Catholics, as early as seven. Marriage-contracts are declared void by canon law if the parties are under seven; marriage before the man is fourteen and the wife twelve, and not without the consent of their guardians ere they are twenty-one. State laws differ upon this point, varying from eighteen to twenty-five for the man, and fourteen to eighteen for the wife, as the ages of permisibility. The question of age enters into the matter of ordination. The Roman-Catholic Church has determined upon the following: For the lowest orders, the tonsure, etc., seven years; the diaconate, twenty-two; the priesthood, twenty-four; the episcopacy, thirty. The pope can, if he pleases, grant a dispensation to allow ordination at earlier ages, and allows the bishops to consecrate to the priesthood a year under twenty-four. Monastic vows cannot be assumed, according to the Council of Trent, before the sixteenth year, nor can a female enter an order before she be twelve; but the majority of orders demand a higher age. Thirty years is also the youngest age for an abbot, and forty for an abbeis or priores.

AGELLIUS, or AGELLI, Antonio, b. at Sorrento 1592; d. at Accerno 1608; was a member of the institution of the scholastici, who had charge of the printing establishment of the Vatican; superintended the correction of the Vulgate and the Roman edition of the Septuagint; became Bishop of Accerno in 1595, and wrote commentaries on the Psalms, the Canticles, the Book of Lamentations, the Book of Proverbs, Habakkuk, etc. He also edited Cyril's Five Books against Nestorius, Rome, 1607, accompanied by a Latin translation.

AGENDA, German form AGENDÉ (Lat. "things to be done"), describes divine worship in general, and the Mass, in particular. The oldest writers use it only in the plural. We meet with *agenda diei*, the office for the day; *agenda mortuorum*, the office for the dead; *agenda matutina* and vesperina, morning and evening prayer; but in the Roman Church, since the sixteenth century, the word "Ritual" has been used. See *Liturgy*, *Missal*, *Ritual*.

When Luther had broken with the Church of Rome, he found himself compelled to arrange a public service which should embody the ideas of the Reformation. The greatest difference touched the Lord's Supper. Luther began with forms for the Wittenberg Church (1524); but these books were quickly multiplied; the divided condition of the empire necessitated different books for each petty kingdom or duchy. Though quite different in contents, they are all distinguished from the Missal of the Roman Church by being written in the vernacular, although in some the Latin text was also printed. They retain the older ecclesiastical terms, and speak of ordination and confirmation, although the Episcopate had been abolished. The oldest *Agenda* is of the Duchy of Prussia (1525). As the religious development took these forms, — the strict Lutheran, the Calvinistic, and the Semi-Catholic, — each form had its distinctive liturgy. So things went on till the Thirty-Years' War, that period of dire confusion, destroyed all peaceful church life, and well-nigh the Church itself. When the distracted churches again could lift their heads, they arranged new forms (1650), which differed...
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AGNOSTICISM.

as much as ever; and yet all showed the new spirit which had arisen.—Pietism, that striving after greater devotion in worship and purity of life. The next century was a decided falling-off. Pietism gave place to Rationalism. The Iron Age was followed by the Lead Age. But in the present century reform has been made, and the matter is under earnest discussion, and many are the printed specimens of revised liturgies. The new epoch began with the appearance of the New Prussian Agenda, 1822. The desire is to unite the Lutheran and the Reformed churches in Prussia in one worship.

The Reformed churches have from the beginning manifested an equal interest in the order of worship; and Zwingli demanded, as Luther, the fullest liberty of choice. The movement followed a course similar to the Lutheran. From 1523 on appeared, one at a time, forms for the more important services,—baptism, marriage, Lord's Supper, etc.—composed by Zwingli or Leo Juda. The name Agenda is rarely used. The Swiss liturgy is peculiar in the sacramental portions, in the announcement of the dead from the pulpit, and in the particular prayers for the different feasts. The Calvinistic or French liturgy follows that of Calvin, composed for the Genevan Church: it sometimes appears bound up with the New Testament.


AGIER, Pierre Jean, b. in Paris, Dec. 28, 1748; d. there Sept. 22, 1823; studied law, and held various high positions in the French courts, both then and there Sept. 22, 1823; studied law, and held various high positions in the French courts, both years, which assumes its most definite form in the theory of knowledge, but rests the doctrine that the Infinite and Absolute are unknowable, on the limitation of human intelligence, maintaining that the Infinite transcends the limits of our knowledge, and must, on that account, remain unknown, while the existence of the Infinite God must be a matter of belief. There is thus considerable diversity as to the grounds on which Agnosticism finds favor; but the prevailing form of the theory is that resting upon the assertion of the exclusively phenomenal aspect of human knowledge.

Agnosticism is a theory of the Unknowable, which assumes its most definite form in the denial of the possibility of any knowledge of God. This negative position is connected with a theory that we know only the phenomenal. It may be said to spring out of this theory as a logical deduction; though Agnosticism has been favored by those who do not hold the phenomenal theory of knowledge. For its doctrine that the Infinite and Absolute are unknowable, on the limitation of human intelligence, maintaining that the Infinite transcends the limits of our knowledge, and must, on that account, remain unknown, while the existence of the Infinite God must be a matter of belief. There is thus considerable diversity as to the grounds on which Agnosticism finds favor; but the prevailing form of the theory is that resting upon the assertion of the exclusively phenomenal aspect of human knowledge.

Agnosticism is of modern growth, and may be traced to Kant's theory of knowledge. Kant's Critical Philosophy was an attempt to ascertain the conditions of knowledge by determining how much comes through experience, and how much is contributed by the mind, not as actual knowledge, but as necessary forms of knowing, thus determining the possibilities of our knowledge. Kant attributed all our knowledge to three distinct cognitive faculties,—the sensory, the understanding, and the reason. The sensory gives us the observations or perceptions of the phenomenal world, the understanding the judgments of experience, and the reason the concept or idea. The sensory and elaborated knowledge, grouped under the categories or pure conceptions,—quantity, quality, relation, and modality; the reason gives us the
ideas which are regulative of the whole system of our knowledge; and these are the soul, the universe, and God. In prosecuting his task Kant proceeded to show that there are certain a priori elements in all knowledge, whether given by the senses, the understanding, or the reason. "All our knowledge begins with sense, proceeds thence to understanding, and ends with reason, beyond which nothing higher can be discovered in the human mind for elaborating the matter of intuition, and subjecting it to the highest unity of thought" (Critique of Pure Reason, Meiklejohn's Trans., p. 212. Transcendental Dialectic, Introduction, II. A.). "The matter of intuition" describes the successive impressions received through the sensory. This matter is worked up into systematized knowledge under the categories of the understanding, which power may therefore be described as "a faculty for the production of unity of phenomena by virtue of rules" (Ib. p. 214). When Kant speaks of our knowledge ending with reason, he means that reason, "the faculty of principles," supplies to the understanding the regular principles of thought and this is the highest reach of human intelligence. In this way Kant's theory of knowledge is, that all the matter of our knowledge is phenomenal, coming through the senses; all the form is supplied by the mind itself; and in this way it follows that space and time, the categories, and the ideas,—the Soul, the Universe, and God,—are only regulative of mental procedure, and do not afford any knowledge of real existence. This latter conclusion is not a mere casual inference from the doctrine elaborated by Kant, but is formally announced, worked out in detail, and insisted upon. There is, indeed, an important and valuable corrective in Kant's philosophy, that is, his ethical system, with the categorical imperative,—the "thou shalt" of moral law,—carrying by implication the reality of the divine existence. At the same time it will be remarked, that, according to him, the idea of God is illusory, just as, and not otherwise than, the idea of self is, and the idea of the universe. Standing in these relations, his theory that God is unknowable will be disposed of under the demands of practical life by the rejection of the suggestion that self and the universe are equally, and for the same reasons, unknowable. But the thorough-going rejection of Kant's Agnosticism is to be found only in the criticism of his theory of cognition, and the supplanting of it with a true theory of knowledge.

Hamilton and Mansel may be taken together, as, by their conjoint efforts, they present the next phase of Agnosticism. Sir William Hamilton, influenced rather by the general drift of Kant's thinking than by the actual structure of his theory, insisted that the Infinite must be "incognizable and inconceivable; its notion being only negative of the conditioned, which last can alone be positively known or conceived" (Discussions on Philosophy, p. 12). In the following manner he works out his view: "The mind can conceive, and consequently can know, only the limited and the conditionally limited. The unconditionally unlimited, or the Infinite, the unconditionally limited, or the Absolute, cannot positively be construed to the mind; they can be conceived only by a thinking away from, or abstraction of, those very conditions under which thought itself is realized: consequently the notion of the unconditioned is only negative,—negative of the conceivable itself" (Ib. p. 15). Pushing this representation to its utmost verge, he says, "The Infinite and Absolute are only names of two counter imbecilities of the human mind" (Ib. p. 21). His position as to the divine existence is brought into relation with his doctrine of ignorance, or negative conceptions thus: "We must believe in the infinity of God; but the infinite God cannot by us, in the present limitation of our faculties, be comprehended or conceived" (Lect. on Metaphysics, II. p. 374). This is not the Kantian doctrine; but it is still a theory of ignorance based on the recognized limits of human thought. It admits a belief, but denies a knowledge, being explicit on the limits of knowledge, but far from explicit on the limits of belief. On this account, Kant's doctrine on its purely intellectual side (omitting the ethical) has a consistency which does not appear in Hamilton's theory. From the structure of his theory, it becomes a necessity with Kant to insist upon this illogical action of reason; and he does this resolutely, as if it were a leading feature in his scheme. Thus he urges, that, in our reason, there exist fundamental rules and maxims "which have completely the appearance of objective principles" (Ib.). This illusion he declares it impossible to avoid, and refers to the appearance of the sea being higher at a distance than near the shore. His general position is indicated thus: "I accordingly maintain that transcendental ideas can never be maintained as constitutive ideas, that they cannot be conceptions of objects, and that, when thus considered, they assume a fallacious and dialectic character" (Appendix to Transc. Dialectic, Ib. p. 393). This rapid summary of Kant's doctrine may suffice to show how strenuously he denied that our idea of God is any guaranty for the reality of the divine existence. At the same time it will be remarked, that, according to him, the idea of God is illusory, just as, and not otherwise than, the idea of self is, and the idea of the universe. Standing in these relations, his theory that God is unknowable will be disposed of under the demands of practical life by the rejection of the suggestion that self and the universe are equally, and for the same reasons, unknowable. But the thorough-going rejection of Kant's Agnosticism is to be found only in the criticism of his theory of cognition, and the supplanting of it with a true theory of knowledge.

AGNOSTICISM.
This, however, leaves unexplained the philosophic harmony of reason and faith; that is, the possibility of showing how our thoughts concerning God are to be harmonized with our belief in his existence. The whole range of this discussion has been brought under review by the present writer. (Philosophy of the Infinite.) The discussion involves a difference of words, which is of slight value, leading to debate as to the true Infinite and Absolute, and not within our thoughts, but above all, and beyond all. Its real interest lies in the theory of knowledge connected with the theory of belief — a theory which must involve an answer to the question, "Can the infinite God reveal himself to finite intelligences?" And this is a question: for eternity as well as for time, since it is needless to introduce, in the language of Hamilton, "the present limitation of our faculties;" for the limitation must continue hereafter, as it is recognized in the present. That the finite cannot comprehend the Infinite is a position which can occasion no discussion; but, to those granting a belief in the infinitude of God, the question is, How far does such belief imply knowledge? Hamilton and Mansel both denied the possibility of knowledge, and from their own standpoint were upholders of Agnosticism.

From these two philosophers we find the doctrine pass over into the hands of a different school of thinkers. Those who trace all knowledge to experience naturally accepted a doctrine of Agnosticism as to Infinite and Absolute, and specially hailed it as coming from the opposite school of thought. To them it seemed as a surrender of the whole theory against which they contend, and a vindication of their favorite theory. Philosophers of the a priori school had been fabricating a weapon which could with great advantage be turned against themselves. Discussions on the relativity of human knowledge were eagerly taken up by sensationalists, under the lead of Hamilton's theory, as illustrated in J. S. Mill's Examination of Hamilton's Philosophy, p. 2. Mill was not hampered, as Hamilton was, with the admission that "we must believe in the infinity of God;" but he could state, "It is almost superfluous for me to say that I am entirely with Sir W. Hamilton." According to his theory of knowledge, Mill necessarily rejected the doctrine "that we have an intuitive knowledge of God," saying, "Whatever relates to God I hold to be matter of inference; I would add, of inference a posteriori" (Ib. p. 45).

Mill's quarrel with Hamilton is, that he does not carry out his theory of ignorance with sufficient thoroughness, and does not rigidly treat absolute and infinite as "meaning abstractions" (Ib. p. 70).

Herbert Spencer as an Evolutionist began his system of philosophy with "The Unknowable," professedly "carrying a step farther the doctrine put into shape by Hamilton and Mansel," and giving his adhesion to a belief in "an Absolute that transcends not only human knowledge, but human conception" (Preface to First Principles). He enters upon the relations between religion and science; admitting that "religious ideas of one kind or other are almost, if not quite, universal" (Ib. p. 13), and that religion "expresses some eternal fact." Thus Herbert Spencer escapes the meshes of the Manichean theory, in which J. S. Mill was entangled. Treating of the absurdities of our former beliefs he directs attention upon general "symbolic conceptions," such as we have of the earth. Such conceptions "are legitimate, provided, that, by some cumulative or indirect process of thought . . . we can assure ourselves that they stand for actualities;" but without this a mere system of thoughts "are altogether vicious and illusive, and in no way distinguishable from pure fictions" (Ib. p. 29). As to the origin of the universe, he seeks to show that the Atheistic, Pantheistic, and Theistic views are "verbally intelligible," but, when critically examined, "literally unintelligible" (Ib. 45). Nevertheless he allows "that we are obliged to suppose" that "there is a First Cause, and are driven by an inexorable logic" to the conclusion that he must be infinite and independent (Ib. 37, 38).

Next he quotes from Mansel as proving that the Infinitude and Absolute cannot be known. "It is given in experience, in every act of it, and is the knowledge of self as distinct from experience, without recognizing at once subjective experience and objective existence. And this is not a matter of inference or thought, but of knowledge. So is it as to the knowledge of self. It is given in experience, in every act of it, and is the knowledge of self as distinct from experience, and yet as possessing experience. In both cases knowledge is of more than the phenomenal. By another line of advance, knowledge is wider than the circle of experience. There is much known which never can be encompassed by experience, yet is recognized as explaining experience. The Infinite Being can-
not be embraced in experience, cannot in this way be known. But there are truths not derived from experience, but daily implied in the interpretation of experience, which are self-evident truths, and not mere forms of thinking. Of these the law of causality is an example. This truth, that power exists adequate to the production of phenomena, is implied in all interpretation of experience and in all structure of science, and must carry us onward to knowledge of the First Cause, since knowledge of the effect is in some measure knowledge of the cause. A phenomenal theory of knowledge stands in conflict with all the sciences; while theology, by identity of rational data and method, is in harmony with them all.

Ontologically. — From the theological position, proceeding upon belief in the Divine existence as a certainty, admitted as such even by some upholders of Agnosticism, the theory is an exposition of alleged limits or restrictions applicable to the One Infinite and Absolute Being, and inconsistent as such. From the standpoint of theology,—taking finite existence as a reality, and personal existence as indubitable,—there is an inconsistency in supposing that God can create finite being, yet cannot make himself intelligible to an intelligent creation. Any difficulty which exists (there is a difficulty connected with the application of mere logical forms) applies as much to the creation of finite existence as distinct from the Self-existent One, as it applies to the knowledge through finite forms of the Infinite Being. If there be an intelligent creation and an intelligent Creator, he must assign to finite intelligence laws of intellectual action, guiding to certainty, so far as that is possible within the limits of the created intelligence, and especially to the harmony of all in the one great Source of all.

HENRY CALDERWOOD.

AGNUS DEI (Lat., “the Lamb of God”), an old Latin hymn, based on John i. 29: Agnus Dei, qui tollis peccata mundi, miserere nobis, early introduced into the Mass of the Roman Church by Sergius I. in 680.

This name is also applied to wax medallions, bearing the figure of a lamb, made from the remains of the paschal taper, consecrated by the pope, and by him presented to distinguished persons. These medallions were often enclosed in cases of costly workmanship, and carefully preserved, almost as if they were relics. One said to have belonged to Charlemagne is among the treasures of the Cathedral of Aix-la-Chapelle. The popes give them.

M. HEROLD.

AGOBARD, b. in Spain 779; d. at Saintonge 810: since 810 Archbishop of Lyons; the successor of Liuthard, belonged to that group of great men which grew up in France under the reéstablishing and stimulating influence of Charlemagne. In theological respects he became known by his polemic against the Adoptionists and the Jews, by his liberal views of the doctrine of inspiration, by several works upon liturgy, etc.; but he also attacked and refuted many superstitions of his time, such as the production of hail-and-thunder-storms by bad men, etc., and he wrote against one of the most hated customs of his age, the ordoals and judicial combats. His works were edited by PAPHUS Masson, Paris, 1695; by BALLUCU, Paris, 1666; by GALLAND: Biblioth. Patr. XIII.; by MIGNE: Patro. 101. [See LECKY: History of Rationalism, 1865; REUTER: Geschicht der Aufklärung im Mittelalter, 1875.]

AGERADA, Maria de, b. 1602; d. May 24, 1665; superior, since 1627, of the Franciscan Convent of the Immaculate Conception, which her parents had founded on their estate at Agedra. Old Castile; and author of the Mística Ciudad de Dios, Madrid, 1670, — a biography of the Virgin, whose romantic and fantastic contents gave so much the more offense since the Francisians introduced the book as a divine revelation. In the Roman-Catholic Church there arose a sharp controversy, both as to whether the said nun was author of the book or not, and also to the contents of the book, which by the Sorbonne was declared to be scandalous and offensive, and which occasioned the Spanish and Portuguese inquisitions to forbid its reading. The pope, however, never saw fit to give a decision.

AGRICOLA, Johann, b. April 20, 1492, at Eisleben, whence he was often called Magister Isidius; d. in Berlin, Sept. 22, 1566. He studied in Wittenberg under Luther, and was in 1525 appointed director of the school of Eisleben, and preacher to St. Nicola. He was a very successful preacher; but his aspiration was a chair in the University of Wittenberg, and when, in 1526, Melanchthon was preferred to him, his vanity was deeply wounded. The doctrinal difference between him and the other reformers, though not yet noticed, had also developed; and in 1529 he attacked the Agricult of Melanchthon. Dissatisfied with his position in Eisleben, he suddenly gave it up in 1536, and came to Wittenberg, where Luther took him and his family into his own house, and procured a pension for him from the elector. But the discrepancy between them, in character and doctrine, was now too great; and in the following year Agricola directed an attack against Luther, and began the Antinomian controversy. Luther refuted him, and he retracted. New conflicts arose, however; and the new reconciliations proved too frail. In 1540 he fled to Berlin, where he was made preacher to the court, and afterwards superintendent of the Mark. He drew up the so-called Augsburg Interim, and labored much to have it adopted by all Protestant countries, thereby deepening still more the breach between himself and the reformers. Besides his theological works, Antonomia, Antinomina Theor., etc., he published a collection of German proverbs, Magdeburg, 1526. [GUSTAV KAWRAU: Johanna Agricola von Eisleben, Berlin, 1881.]

G. PLITT.

AGRICULTURE AMONG THE HEBREWS. Cain and Noah (Gen. iv. 2, ix. 21) were agriculturists, and thus at the very beginning of the race this pursuit was recognized. The patriarchs, although essentially nomads, now and then betrayed an inclination for a settled mode of life (cf. Gen. xx. 1 sq., xxvi. 6 sq.); but Isaac and Jacob and Joseph had all, absolutely necessary to support life, and were not farmers in the ordinary sense of the term (Gen. xxvi. 12, xlii. 1). God, however, intended his
people to cultivate the fertile valleys and plains of the Holy Land, and to this end arranged that the descendants of Jacob should for many years occupy the rich Goshen, and there be trained for their future; and thus the transition from the shepherd to the farmer life was easily made,—another evidence of God's wisdom and forethought. That the growing people of Israel carried out this intention is manifest from the fact that the hungry and thirsty tribes included in their retrospect of the attractions of Egypt a reference to Egypt's fertility (Num. xx. 5). The Mosaic legislation was pre-eminently adapted to agriculturists (cf. Michaelis, Mos. Recht, I. § 38 sq.); and it is well known that only the tribes of Simeon on the west, and of Reuben and God on the east bank of the Jordan, were nomadic. The other tribes had their fields and olive-yards, and jealously did Moses guard them. At the Year of Jubilee, the family property, even although another had bought it, reverted to its original owner (Lev. xxv. 23, 28). The ploughing was a “load flowing with milk and honey.” Not only vineyards and orchards, but also fields covered with abundant harvests, gladdened the eyes with promised plenty. The cereals—wheat, barley, millet, and spelt, or, as others say, vetch (Vicia sativa), but not rye, which is unknown in southern countries—were raised. Beans and lentils, flax, cucumbers, cumin, and onions were extensively cultivated. From the earliest times there was flax (Josh. ii. 6; Prov. xxxi. 13; Hos. ii. 9); and the linen of the Hebrews enjoyed an excellent reputation. Mishena, babalanim, 10.9; Ketuboth, 5.9; Movrins: Phain. III. 1. p. 216 sq.

Canaan was a land full of water (Deut. viii. 7), and in this respect it is contrasted with Egypt (xi. 10–12). But the labor not put upon irrigation was required to build terraces, and thus agriculture was about as laborious there as elsewhere. It is the neglect to terrace which is one chief reason of Palestine's present comparative sterility. Fertilizers were also used; such as burnt stubble (Isa. v. 24, xlvi. 14), the chaff of the threshing-floors, the excrements of cattle, and dung prepared with straw (Isa. xxv. 10; cf. 2 Kings ix. 37; Ps. lxxxiii. 10); the ploughing and harrowing were done with oxen (1 Kings xix. 19; Job i. 14; Amos vi. 12) or cows (Judg. xiv. 18); sometimes, also, with asses (Isa. xxx. 24, xxxii. 20), either singly or in pairs. The yoke used was a croostree with two bows, to the upper side of which the yolk was fastened by a cord. The animals were urged by a goad some six or eight feet long. The plough was merely a crooked stick having a wooden share shod with a triangular piece of iron. The land was generally ploughed every winter, spring, and summer. For harrowing, a board loaded with stones was employed, usually before, always after, the sowing (Job xxxix. 10; Isa. xxviii. 24).

The winter crops, particularly the pulse, were sown towards the beginning of November, just before the autumn or former rains; the barley, a fortnight later; and still later the wheat, which was cast in rows (Isa. xxviii. 25). In December the fields were green (John iv. 35). The sowing of the summer crops—millet, beans, also of barley—came in January and February, in time for the later rains of March and early April. Soon after began the harvest-labor, rendered dangerous by the sun's heat (2 Kings iv. 18 sq.). Barley, lentils, and vetch were first gathered. The wheat and the spelt were harvested about the same time; but of course the time was later in the high lands than in the lower, and that by from a fortnight to a month. The grain was cut by a sickle, pretty close to the head, bound, and heaped. Gleanings were left to the poor (Lev. xix. 9; Ruth ii. 2). The threshing-floors were generally round, about fifty feet in diameter, if possible placed on high ground, so that the wind might carry off the chaff. Cattle or asses were driven upon the grain, and so it was threshed out; or else a machine was employed. The common kind was a board three feet wide, five or six feet long, and three inches thick. Holes were bored on the lower side, and stones fastened so as to project through the holes, thus acting as teeth. But there was another kind, which consisted of a heavy square frame, or four iron rings serrated like the teeth of a saw. Afterwards the wheat was cast in rows (Isa. xxviii. 27). Smaller quantities of grain and tender cereals were beaten out by a stick (Ruth ii. 17; Isa. xxviii. 27). The winnowing was accomplished by a broad shovel, or by a wooden fork with bent tines. The grain was blown against the wind, so that the chaff was blown away. Usually this was done from four p.m. until sunrise (Ruth iii. 2; cf. Jer. iv. 11; li. 2). The chaff and stubble were burnt (Isa. v. 24; Matt. iii. 12). Corn was sown in a sieve (Amos ix. 9), and then collected in great heaps. So it remained until it could be put into holes or into barns.

The scarcity of grain in spring and autumn, the droughts, sirocco, the grasshoppers, and attacks of enemies, rendered the crop a matter of uncertainty, and decreased the yield. And yet the yield was considerable. Some cereals gave two crops a year. The joy of harvest was proverbial (Ps. ix. 3). Canaan was always able to supply the neighboring lands (1 Kings v. 11; Ezek. xxxvii. 17; Ez. iii. 7; Acts xii. 20).

The law ruled agriculture as everything else; for example, it was forbidden to plough with an ox and an ass together, because clean and unclean animals must not be joined (Deut. xxii. 10); and diverse seeds must not be sown (Lev. xix. 19; Deut. xxii. 9). It was allowed to pluck the heads of ripened wheat while passing along the little path purposely made through the field (Deut. xxvii. 29; Matt. xii. 1; Luke vi. 1). The permission symbolized the beneficence of God, who feeds the hungry. The corners of the field, and gleanings, were always to be left at harvest-time (Lev. xix. 9; Deut. xxiv. 19). The ox who trod out the corn must not be muzzled (Deut. xxv. 4). The object of these latter regulations was to teach kindness toward God's creatures. We find upon the Egyptian monuments examples of similar laws. The first-fruits belonged to the Lord; the three first years' fruit of a young vineyard must not be gathered; the fruit of the fourth year belonged to Jehovah; and it was not until the fifth year that the owner could eat of it (Lev. xix. 23–25).

The three principal feasts of the Jews were connected with agriculture, and fitted to a people
whose chief support was from their farms. On the day after the Passover Sabbath, the 16th of Nisan, a sheaf of the first-fruits was brought. The conclusion of the seventh week after Passover was marked by the offering of two wave loaves, made out of the new flour of the year; while the first-fruits and vine harvest were celebrated by the Feast of Tabernacles (Lev. xxiii.). Every sabbath, and especially every sabbath-year and year of jubilee, by its abstinence from out-door labor. taught the Israelites God's sovereignty over their time and their land, and also that the highest good is not the product of earthly work and wealth.


Herod Agrippa II., in whose presence Paul declared his life, was a son of the preceding, but only seventeen years old when the father died. In 48 he obtained the principality of Chalcis, and the privilege of nominating the high priest, and superintending the temple of Jerusalem. In 62 he further obtained the tetrarchies of Philip and Lysanias, with the title of king. But the Jews never liked him; and, in the rebellion under Vespasian, he sided with the Romans, and fought by the side of Titus at the conquest of Jerusalem.

A/GRIPPA, Heinrich Cornelius, b. at Cologne 1496; d. at Grenoble 1536; studied in Cologne, and Paris; spent then a couple of years (1507–8) in Spain; lectured in 1509 in (the University of Dôle, Franche-Comté), on Reuchlin's book, De Verbo Mirifico; served for some time at the court of Catherine de' Medici, queen of France, and regent of the Netherlands; went thence to England on some secret mission; returned to the Netherlands, but fell out with the monks; went to Cologne, and lectured on ques-
tiones quodlibetae; served for seven years in the imperial army in Italy (1511–1518), though at one time during this period he was sent to the Council of Pisa as a theologian, while at another he lectured on medicine, jurisprudence, and Hermes Trismegistus in Pavia and Turin; was appointed syndic at Metz in 1518, but was compelled to flee from the Inquisition; entered the service of the Duke of Savoy; practised medicine at Freiburg in 1523, became physician to the queen-mother of France, but was expelled, and fled to the Netherlands; was appointed historiographer to Charles V., and lived for some years under the protection of Archbishop Hermann of Cologne, but returned finally to France, where he died. As his life, so his books: he wrote about every thing. Of his two most celebrated works, the one, De Occulta Philosophia, written in 1539, but not printed until 1531, is a compilation from the Neo-Platonists and the Cabalists, and gives a plan of the world as a basis for the explanation of the art of magic; while the other, De Vanitate Scientiarum (written in 1526, printed in 1529, and translated into various languages, into English in 1634), is a compilation from the Humanists and the Reformers, and gives a sceptical criticism, not only of all sciences and arts, but of life itself. But this contradiction is the character of the man. A devotee of the old church, he was always in opposition to its clergy; a champion of the spirit of the new time, he was utterly foreign to the Reformation. He was learned, but never became clear: he was active, but never in harmony with himself. A collected edition of his works was published at Lyons, 1600. See MORLEY: Life of Agrippa. London, 1856, 2 vols. C. WEISZACHER.

AQUIRE, Joseph Sanz d', b. March 21, 1630, at Logroño, Spain; d. in Rome, Aug. 19, 1699; entered the order of the Benedictines; became professor of theology in the University of Salamanca, Abbot of St. Vincent, and secretary to the Inquisition, and was made cardinal in 1686 by Innocent XI., as a reward for his book, Defensio cathedrae Sancti Petri adversus Declarationes Cleri Gallici, 1682. He was a very prolific writer. The two most important of his works are, Collectio Maximorum Orationum Hispanicae et novi orbis cum notis et dissertationibus. Rome, 1693, 4 vols.; 1753, 6 vols.; and Theologia S. Anselmi in 3 vols., but unfinished.

A'GUR. See Proverbs.

A'HAB (father's brother). 1. The son of Omri, a king of the northern kingdom, called in the Assyrian cuneiform inscriptions Acha-abire Sir'Isai; i.e., Ahab of Israel. Through his wife Jezebel, the daughter of a Sidonian priest-king, he was led into the Baal worship, and allowed Jezebel to persecute the Jehovah prophets (1 Kings xviii. 4). Instead of these, Ahab maintained four hundred and fifty Baal, and his wife four hundred Ashera prophets (1 Kings xviii. 10). But that he was not successful in killing entirely the love for pure worship is manifest from the reception Elijah's efforts received, and particularly from the fact that his successor, Jehoram, who was the governor of Ahab's house, had one hundred Jehovah prophets hidden in a cave, and that Jehovah told Elijah that there were yet seven thousand who had not bowed the knees.
unto Baal (1 Kings xix. 18). Nevertheless Ahab inflicted incalculable injury upon Israel through his idolatry. In spite of Jehu and Hosea, the nation fell under a merited doom.

Ahab reigned brilliantly for twenty-two years, for in him the power of the northern kingdom culminated. He built cities, beautified Jezreel and made it his capital, erected an ivory palace (1 Kings xxii. 39), and several times waged successful war against Syria (1 Kings xx.). He entered into alliance with Jehoshaphat (1 Kings xxiii.), as did later on Jehoram, Ahab's second son (2 Kings iii.). Ahab's daughter Athaliah married Jehoshaphat's son Jehoram (2 Kings viii. 18). But, although he thus exhibited shrewdness and energy, Ahab had not the ability to utilize his opportunities and advantages. Indecision and weakness characterized him. He trembled before Elijah, whom at first he denounced: he was moved by Micaiah's prophecy, although at first he pretended to be fearless. His action about the vineyard of Naboth was childish (1 Kings xxii.). His repentance was shallow: he was moved by impulses. And yet there was a gleam of virtue in him: he spared Benhadad his enemy (1 Kings xx. 30); and he had physical courage enough to stay upon the battlefield after his fatal wound (1 Kings xxiii. 35). But upon him and all connected with him the curse of God rested. He dragged Israel and Judah into ruin.

2. A false prophet among the exiles in Babylon, who was roasted in the fire by Nebuchadrezzar (Jer. xxix. 21, 22). 

AHASUERUS (mighty man), the name of the king, not an epithet, mentioned in Esther, and identified with Xerxes, the son of Darius Hystaspes (B.C. 485–465), a Medo-Persian king, who is called upon the cuneiform inscriptions Khshā-u-ărshā, or Khsay-ārshā (see Benfey, The Cuneiform Inscriptions of Persia; Schrader, die Keilinschr. u. des alte Test. p. 245). The identification is complete: not simply are the names the same, but the characters described, especially the love of splendor and banquet, the tyrannical disposition, the insconsiderateness and the intellect of splendor and banqueting, the tyrannical disposition, the insconsiderateness and the intellect of splendor and banqueting, are characteristic of Xerxes. It is said of Xerxes that he moved by impulses. And yet there was a gleam of virtue in him: he spared Benhadad his enemy (1 Kings xx. 30); and he had physical courage enough to stay upon the battlefield after his fatal wound (1 Kings xxiii. 35). But upon him and all connected with him the curse of God rested. He dragged Israel and Judah into ruin. But it is not definitely settled who the Ahasuerus mentioned is called upon the cuneiform inscriptions Khsy-u. das alte Test.p. 245). The identification is complete: not simply are the names the same, but the characters described, especially the love of splendor and banquet, the tyrannical disposition, the insconsiderateness and the intellect of splendor and banqueting, are characteristic of Xerxes. It is said of Xerxes that he was moved by impulses. And yet there was a gleam of virtue in him: he spared Benhadad his enemy (1 Kings xx. 30); and he had physical courage enough to stay upon the battlefield after his fatal wound (1 Kings xxiii. 35). But upon him and all connected with him the curse of God rested. He dragged Israel and Judah into ruin.

AHAZIAH (ehom Jehovah sustains). 1. The son and successor of Ahab, as King of Israel: he reigned two years (B.C. 897–896). Very few, but very bad, things are told of him. He did evil in the sight of the Lord. While ill from injuries received in battle, he died. He was succeeded by his son Jehoram as King of Israel.

AHAZIAH (ehom Jehovah sustains). 1. The son and successor of Ahab, as King of Israel: he reigned two years (B.C. 897–896). Very few, but very bad, things are told of him. He did evil in the sight of the Lord. While ill from injuries received in battle, he died. He was succeeded by his son Jehoram as King of Israel.
him respectfully, he went, and in person repeated his prophecy. So Ahaziah died according to the words of the Lord (2 Kings i.), for he was childless. The only event of importance recorded about him is his commercial expedition to Tarshish in connection with Jehoshaphat of Judah. But his ships were destroyed (cf. 1 Kings xxii. 49; 2 Chron. xx. 30).

2. The son and successor of Jehoram, King of Judah, reigned only one year, B.C. 885 (2 Kings viii. 25–29; 2 Chron. xxii. 1–9), called Jehoahaz in 2 Chron. xxii. 17, and Azariah in 2 Chron. xxii. 6, either through mistake of the scribes, or because the names are the same. He allied himself with his uncle Jehoram, King of Israel. Israel rebelled under Jehu. The two kings met in battle, and Jehu killed Jehoram. Ahaziah fled, was pursued and mortally wounded at the pass of Gur, but escaped, and died at Megiddo. In this way the two differing accounts of his death (2 Kings ix. 27 and 2 Chron. xxii. 9) can be reconciled.

Ahimelech (brother of the king) was probably a son of Ahithophel, although this is not always stated. He was often called his "son" (1 Sam. xxii. 9, 20), an Aarone of the line of Ithamar, and therefore a successor of Eli in the priesthood at Nob, when fleeing from Saul, was fed by him upon the show-bread, and furnished with Goliath's sword, for which he and eighty-four lower priests were slain by Saul at the instigation of Doeg the Edomite (1 Sam. xxii. 18).

Ahithophel (brother of foolishness), a native of Giloh, and therefore styled the Gilonite in 2 Sam. xv. 12, the counsellor of David, highly valued because of his shrewdness and discretion. But, as the issue showed, he was not sincere in his attachment to David; for he offered to become his adversary, and recommended Absalom's counsel, under the mistaken idea that Absalom's rule would be permanent. But when he foresaw its downfall, and found his counsel slighted, he hanged himself, dreading David's revenge (2 Sam. xvii. 23).

Aldan, b. in Ireland 605; d. at Lindisfarne, Aug. 31, 651; was educated in Iona, and went as missionary to Northumbria in 635. He took up his residence in the Island of Lindisfarne, where he founded a monastery of the Kudee fashion and under Columba's rules. He could not speak the Saxon language when first he came to the country; but the king himself acted as interpreter; and his personal life, as well as that of his companions and pupils, made so deep an impression on the people that Northumbria was Christianized before he died. See Bede: Hist. Eccl. III. c. 5 sq. Thomas McLauchlan: Early Scotch Church, Edinburgh, 1863; Daniel de Visne: Irish Primitive Church, New York, 1870; P. H. A. Ehrard: Die iro-schottische Missionskirche, 1873.

Aigradus (Angradus or Anagardus), a monk of Fontanelles, near Rouen; wrote, about 699, a life of St. Anselm, Abbot of Fontanelles from 675 to 698, which, though interpolated by a later hand, is still of great value (Act. SS. B sale, Feb., 11); in 707 it was indeed thought to be the work of the author of a fragment of a life of St. Lauthert, given anonymously by Marilhon, Acta SS. Ben. III. 2 p. 462-465.

Ailli, Pierre de' (Petrus de Alliaco), b. at Alliaco, haut-clocher, in the department of Abbeville, 1350; d. in Avignon, Aug. 9, 1420; entered the University of Paris as a student of theology in the College of Navarre, 1372; wrote in 1375 his first book, a commentary on Petrus Lombardus (Quaestiones super threes sententiarum), which was published in 1410; and began to lecture on philosophy in the university, where he soon made the nominalism of Occam preeminent. In 1380 he was made a doctor of theology; and his treatise at this occasion, as well as two other essays (De Legitimo Dominio and Utrum indoctus iure dicatur positum juste professae in ecclesia regno, written at the same time, and published in Gerson, Oper. edition Dupin, Tom. I, pp. 641–644, 1700), show his theological stand-point. The Christian Church, he said, is founded on Christ, not on Peter; on the Bible, not on the canon law; and still more directly he enters into opposition to the Papists of his time by protesting that the pope is fallible in matters, both of faith and fact, and that the true representative of the Church is not the pope, but the ecumenical council. Nevertheless, in his later works, although he still adheres to the same principles, he never transgresses the narrow boundaries of the medieval Church. Dogmatically he defines faith as a knowledge of theological truths, and describes it as a magically infused inspiration; politically he considered the union of the Church as far more precious than its purity. In 1384, having in the mean time made a great impression by a series of sermons on St. Francis of Assissi (Tractatus et sermones, Arg. 1490), he became director of the College of Navarre, where he had Gerson and Nicholas de Clemanges among his pupils; and in 1390, having two years previously gained great fame by his defence of the immaculate conception and the defeat of the Dominicans, he was made Chancellor of the University. Thus at the head of one of the most influential institutions in the Church, and possessed of a great fame as the "Hammer of Heretics," his views of ecclesiastical affairs, more especially of the papal schism, became of great consequence, and he understood how to make them felt. After the death of Clement VII. (1394), Benedict XII. was elected his successor; and it was due to Ailli's exortions that he was recognized by France. Nor did Benedict XIII. show himself ungrateful. In 1395 he made Ailli Bishop of Puy, and in 1397 Bishop of Cambrai. Meanwhile the various negotiations made it perfectly plain to Ailli that a general council was the only effective remedy against the schism; and this view, while it estranged him somewhat from Benedict XIII., drew him nearer to John XXIII., who in 1411 made him a cardinal. His views at last prevailed. The Council of Constance deposed Gregory XII., John XXIII., and Benedict XIII.; and, though the Cardinal of Cambrai was one of the candidates for the papal throne, he lived on very good terms with Pope Martin V., as whose legate he acted in Avignon. Besides being a very prolific writer on theological subjects, Ailli also showed himself interested in geography; and his Imperii Mundi (1410) has still interest as one of the sources from which Columbus drew his view of the possibility of a western passage from Spain to India. His astronomical writings occupy an
AILREDUS.

intermediate position between astrological superstition and true science; but his propositions to the improvement of the calendar show comprehensive and sound views. There is a collected edition of his works, Douay, 1634; but it is not complete. See Paul Tschackert: Peter von Alli, Gotha, 1857.

AILREDUS, b. 1109; d. 1188; a native of England, was educated in Scotland, entered the order of the Cistercians, became Abbot of Reveley, Lincolnshire, and wrote Historia de Vita et Miracula S. Edwendi; Genealogia Regum Anglo- rum; De Bello Standardi; Historia de Sancti- manordi de Waltham; all in Twisden, Decem Scriptores, London, 1652; and Sermones de Temp- pores et Sacres: Tractatus de pauro Jesu dundre- ni; Speculum caritatis, libri III.; De Spirituali Amicilia, libri III., etc., edited by Gibbon, Douay, 1651; and in Bibl. Cister. V. and Bibl. Patrum, XXIII.

AIMOIN or AIMOYIN, monk in St. Germain des Pres, near Paris, about 889; wrote a history of saints, of which the libri duo de S. Germani, episcopi Parisiensis miraculis have some historical value (see Baur: Geschichte der romischen Lit- teratur in carolingischen Zeitalter, p. 232). Different from him is Aimoin, monk in Fleury, d. 1008, who, on the instance of Abbo of Fleury, his patron, wrote the Historia Francorum, libri IV., from 253 to 654. The work itself has no worth; but the continuation of it up to 727 is valuable (Bouquet: Script. rer. Franc., III.).

AINSWORTH, Henry, b. at Pleasington, Lan- cashire, about 1590; d. in Amsterdam about 1623; was educated in the grammar-school of Blackburn; studied at Cambridge; adopted the platform of the Independents, such as represented by the Brownists; and was in 1593 driven away from his native country. For the rest of his life he lived in Amsterdam, at the beginning in great poverty, but afterwards, as teacher of the Brownist Church of that city, in better circumstances. He partook with great zeal in the controversies of the day, and wrote, for instance, A Defence of the Holy Scriptures against Smyth, 1609; but his cashire, about 1560; d. in Amsterdam about 1623; was educated in the grammar-school of Blackburn; studied at Cambridge; adopted the platform of the Independents, such as represented by the Brownists; and was in 1593 driven away from his native country. For the rest of his life he lived in Amsterdam, at the beginning in great poverty, but afterwards, as teacher of the Brownist Church of that city, in better circumstances. He partook with great zeal in the controversies of the day, and wrote, for instance, A Defence of the Holy Scriptures against Smyth, 1609; but his

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the latter of which had begun so successfully (358) suddenly and desperately collapsed, he was one of the martyrs. The flesh was torn from his bones by the Church of St. Mary—the only monument of Carlovigian architecture still preserved complete—once stood outside a palace, which was connected with the church by a splendid colonnade. In this palace, or in the Church of St. Mary, sat the diet of Charlemagne, a mixed assembly of laymen and ecclesiastics summoned by the em- poror to pronounce, both on secular and ecclesiastical and religious matters. Generally, however, the ecclesiastics were preponderant in discussing ecclesiastic affairs, and formed a synod or council, Concilia Aquigraenensis, though not always assuming that name. We shall briefly enumerate these assemblies.

I. 7—8. Made an extract from the legislation of the elder councils of the Roman Empire, and made it obligatory, also, for the Frankish Em-

I. 797. Revoked, at least partially, the bloody laws which since 785 had been imposed on the conquered Saxons. III. 799. Against the Adoptians. IV. 801—803. The separation of the bishops, abbots, and secular knights into three benches or bodies; various laws concerning discipline. V. 809. On the procession of the Holy Ghost. VI. 818. The final enactment of the canons of the synods of Mentz, Rheims, Tours, Chalons-sur-Saone, and Arles. VII. 816. Regu- lations for the life of canonici. The rules of Chrodegang, which hitherto had been optional only, were now made obligatory, besides being much enlarged. VIII. 817. The reforms of Benedict of Aniane. IX. 819. Regulations for missa dominici. X. 825. Concerning the trans- ference of the bones of St. Hubert from Liege to the Monastery of Andoin. XI. 831. The Empress Judith. XII. 836. The restoration of those estates which Pepin, King of Aquitanie, had taken from the Church. XII. 837. About the election of abbots. XIII. 842. Mediation between Lothair, Louis the German, and Charles the Bald, which led to the treaty of Verdun, 843, XIV., 860, and XV., 862. Concerning the di- vorce between Lothair and Theutberga. XVI. 1165. The dissolution of the rabbinical schools in Palestine (358). He excelled all his contemporaries in compass of knowledge and acuteness of inter-

interpretation, on the whole field of the Halacha (law-tradition), which he systematized and codi-

fied. He found a meaning in every word of the Thora, even in the particles and the manner in which letters were written. Under Domition he pleaded the case of his people in Rome. The latter uprising under Hadrian was chiefly his work. By journeying to the most distant coun-

tries he collected among his exiled countrymen the necessary means, and it was he who repre-
iron combs. In a definite literary form he has left nothing; but the Mishnah and the literature of the Talmud and Midrash contain numerous definitions, interpretations, etc., which give a striking picture of the powerful man. See Grätz: Geschicke der Juden, vol. IV., p. 241; see also Alon Abi, ed. C. de Visch, Antwerp, 1634. They consist of essays in verses, in rhyme or elegiac measure, on moral, philosophical, and devotional topics: allegorical commentaries on various parts of the Bible; sermons; a short Summa de arte praedicatoria; a Liber patensitatis, etc. But the question is, who was the author of these works. Generally they are ascribed to one of the schoolmen,—Alanus de Insulis, commonly known by the surname of Doctor universalis. Of his life only little is known, and this little is full of confusion. There were other writers of the name Alanus, especially one, Bishop of Auxerre; and another, Alanus de Padua. Oudin (Comment. de script. eccles. T. II. p. 338) maintains that Alanus de Insulis and Alanus of Auxerre are one and the same person, while Bulaeus (Hist. Acad. Paris, T. II. p. 432) distinguishes between them. The latter holds, however, that they were both natives of Lille, which fact again is contested by Cave (Hist. litt. script. eccles. pp. 586, 624) and by the author of the Hist. litteraire de la France, T. XVI. p. 396. This much, however, is certain: Alanus was a native of Lille or Ryssel, Flanders, belonged to the order of the Cistercians, flourished in the twelfth century, and spent most of his life in England. He is the author of all the works, with the exception of the Summa quadrupartita, and perhaps the life of St. Bernard, which latter may belong to Alanus de Auxerre. The Summa quadrupartita is evidently written in Southern France, and it is more likely that the author was the Alanus whose surname, de Padua, shows that he descended from Provence, than the Fleming Alanus, residing in England. Of Alanus de Padua we have a moral tract, found in manuscript at Avranches (Ravaisson: Rapport sur les bibliothèques de l'Ouest de la France, Paris, 1841, p. 157), and another work, also in manuscript and variously titled: Oeumus, Oeumus Sacrum, Esquiovaco, etc. (Hist. litt. de la France, I. c. p. 421). See Dupuy: Alain de Lille, 1550. C. Schmid.

Alb., from the Latin alba, "white," is a long term, or vestment, of white linen, worn by the Roman priests during service, and differing from the surplice used in the Church of England by fitting closer, and being held together by a girdle. In the ancient church the newly-baptized were dressed in white garments (in alba) as a symbol of purification of their state; and these white garments were worn on Sunday after Easter, White-Sunday (Whitsunday). As early, however, as the fourth century, we find the alb mentioned as a special part of the ecclesiastical garment. See Smith and Cheetham: Dictionary of Christ. Antig.

Alban, St., the proto-martyr of England, was born at Verulam, Herfordshire; served seven years in the army of Diocletian; was converted to Christianity by a priest, Amphibulus, to whom he had extended hospitality; and was beheaded during the persecution of Diocletian, in 303. In the place where he suffered martyrdom a church was erected, which, having been destroyed by the Pagan Saxons, was restored in 709 by King Offa of Mercia. At the side of the church a monastery arose, and afterwards the city of St. Alban. But the very existence of this saint is doubtful: his name is not mentioned before Gildas (560) and Venantius Fortunatus (580). His life is given at length by Beda: Hist. Eccle. bib. I., and in Acta Sanctorum, June IV., p. 136, in Latin and Acta, in verse and in prose, by Potthast, Bibl. p. 588.

Albanenses, a fraction of the sect of the Cathari, derived their name from Albania, and maintained, in opposition to the Bogomiles of Thracia and the Concoresses of Bulgaria and Italy, an absolute dualism, by which good and evil were referred to two eternally opposite and equally potent principles. See the article Cathari.

Alber, Erasmus. The date and place of his birth are unknown; and many points are unsettled in the course of his erratical life, — as a student in Wittenberg (1520), pastor of Spredlingen (1528), court-preacher to the Elector of Brandenburg, reformer of the Church of Hanau-Lichtenberg, pastor of Magdeburg, etc. He died May 5, 1553, as superintendent of Neu-Brandenburg. In Brandenburg he came incidentally across a copy of the Liber Conformitatis S. Francesci et vitam Jesu Christi, by Bartholomeus Albicius; and against this book and some other legends he wrote, Der Barfuesser Mönche Eulenspiegel und Alcoran, which was published anonymously, but with a preface by Luther, in Wittenberg, 1542, and afterwards translated into Latin, French, and Dutch.

Alber, Matthaeus, b. at Reutlingen, Dec. 4, 1495; d. at Blaubeuren, Dec. 2, 1576; studied at Freiburg and Tübingen, and received a call as second pastor to his native city, where he immediately began to preach the doctrines of the Reformers. The first pastor complained to the Abbot of Königsbronn and the Bishop of Constance; and the two prelates remonstrated with the magistrates of Reutlingen, the Swabian Union, and the Austrian Government in Stuttgart. Alber was, nevertheless, appointed first pastor by the magistrates; and when he was summoned before the bishop he did not only not appear, but, as if to make the breach with the Roman Church irreparable, he married. Reutlingen was now put under the ban both by the pope and the emperor, but nobody cared; and Alber went on with his reforms: the mass was abolished, the images were removed, and the German language was introduced in the service. Dec. 18, 1524, he was summoned before the imperial court at Eslingen, and he went, accompanied by fifty citizens of Reutlingen; but, after two days' investigation and debate, the case was
dropped. The dangers of the Anabaptist movement and the peasants' war he averted from Reutlingen; but, when the interim of 1548 was forced on the city, he was compelled to leave, and entered the service of Duke Ulrich of Württemberg, who first made him preacher at the principal church of Stuttgart, and afterwards Abbot of Blaubeuren. See J. Hartmann: Mönche und Abtei Tübingen, 1863, Wilkex.

**ALBERT OF LUSIGNAN** (1193–1280). Born at Lusignan, in the foreground of the Latin Dominicans in Germany, in which system of Aristotle to the understanding of his capacity he traversed Germany on foot from end to end, visiting the monasteries, and enforcing the plan of Berthold, after his death in 1198, he finally succeeded in establishing Christianity in the country. In 1255 Riga was made the metropolis of the Lithuanian and Prussian Church.

**ALBERT THE GREAT** (Albertus Magnus), b. at Lauingen, in Bavaria, 1193; d. in Cologne, Nov. 15, 1280. He studied at Padua and Bologna: entered the order of St. Dominic in 1223, and from Lübeck across the Baltic. In 1201 he founded Riga, in 1202 the knightly order of the Brethren of the Sword; and though he experienced many troubles from the order, which wanted to become independent and operate on its own account, and from the Danes, who conquered Estonia in 1219, he finally succeeded in establishing Christianity in the country. In 1234 he had Thomas Aquinas among his pupils. After a stay of three years in Paris (1245–48), he was made rector of the school of Cologne; and in 1254 the chapter of Worms chose him general of the Dominican order in Germany, in which capacity he traversed Germany on foot from end to end, visiting the monasteries, and enforcing discipline. In 1260 Alexander IV. made him the head of a crusading army, from Liébave across the Baltic. In 1251 he returned to the university of Paris, where he had Thomas Aquinas among his pupils. After a stay of three years in Paris (1245–48), he was made rector of the school of Cologne; and in 1254 the chapter of Worms chose him general of the Dominican order in Germany, in which capacity he traversed Germany on foot from end to end, visiting the monasteries, and enforcing discipline. In 1260 Alexander IV. made him the head of a crusading army, from Liébave across the Baltic. In 1251 he returned to the university of Paris, where he had Thomas Aquinas among his pupils. After a stay of three years in Paris (1245–48), he was made rector of the school of Cologne; and in 1254 the chapter of Worms chose him general of the Dominican order in Germany, in which capacity he traversed Germany on foot from end to end, visiting the monasteries, and enforcing discipline.

Albertiniani, a name which from the beginning of the eleventh century was used in the Latin world, procured for him the surname of doctor universalis; while his knowledge of natural science and its practical applications made him a sorecver in popular estimation. His chief exploit was the introduction of the complete system of Aristotle to the understanding of his age through a kind of loose reproductions (De Prædicatione; Super Octo Libros Physicorum; Libri XIII. Metaphysicorum, etc.), not of the Greek originals, but of the Arabic versions and commentaries, richly interlarded with compilations from Plato, the Neo-Platonists, Avicenna, the Arabian philosophical and medical writer of the eleventh century, etc. By this scientific brokerage, which has yielded him many an undeserved compliment from modern scientists, he furnished the scholastic philosophy with means for its highest development. His theological works comprise: commentaries on various parts of the Bible; sermons; moral and ascetical treatises (Paradisus Animalis Vertebrarum; dogmatical expositions (Summa Theologiae), etc. Many of his works have been published separately. A collected edition was given by P. Janmy, Lyons, 1651, in twenty-one vols. fol.


**ALBERTI, Jean**, b. March 6, 1698, at Assen, Holland; d. in Leyden, Aug. 13, 1762; was a minister at Harlou, became afterwards professor of theology in Leyden, and wrote: Observationes philologicae in sacros Novi Eucharis libros, Leyden, 1725; Glossarium graecum in sacros Novi Eucharis libros, Leyden, 1735. He also edited the first volume of Hesychius' Lexicon, afterword continued and completed by Ruhnkenius, Leyden, 1766.

**ALBERTI, Leander**, b. at Bologna, Dec. 11, 1719; d. there in 1752; studied theology under Baviatero; entered the order of St. Dominic in 1735; was called to Rome in 1725 as assistant to the general of the order, and became afterwards inquisitor-general in Bologna. He wrote: De viris illustribus ordinis Praedicatorum, Bologna, 1517; also a Descrizione di tutta l'Italia, Bologna, 1530, afterwards republished, and a Historia di Bologna, Bologna, 1541, continued by Cacciauemici.

**ALBERTINI, Johann Baptist von**, b. at Neuwied, Silesia, Feb. 17, 1769; d. at Bethelsdorf, near Herrnhut, Dec. 6, 1831; descended from a Swiss family of the Grisons, and was educated together with Schleiermacher, with whom he formed a very intimate friendship, at Nisky (1782–85) and at the theological seminary of Barbey (1785–88). But while Schleiermacher turned to a penetrating study of philosophy, and attempted a reconciliation between the spirit of Christianity and the spirit of modern civilization, Albertini retained his Christian piety in its simplicity and childlike form in which it was gained in the Moravian congregation; and his thirst for knowledge found its gratification in the study of languages, mathematics, and botany. Thus he wrote, in connection with Schweinitz, a monograph on Fungi. From 1788 to 1810 he worked as teacher in the school of Nisky, from 1810 to 1821 as preacher and bishop in Nisky, Gnadenberg, and Gnadenfrei (Silesia); in 1821 he became a member, and in 1824 president, of the department for church and school, which position he occupied till his death. His works consist of Predigten, 1803; Geistliche Lieder, 1821; and Predigten, 1832. Some of his spiritual lyrics are of rare beauty.

**ALBERTUS MAGNUS.** See Albert the Great.

**ALBIGENSES, a sect which from the beginning of the eleventh century spread rapidly and widely in Southern France, and maintained itself there till the middle of the thirteenth century; received its name from the city of Albi, Latin Albigea, the present capital of the department of Tarn, which was one of their principal seats. The name does not occur, however, until the
time of the Albigensian crusade. Before that the sect was spoken of as the Poblanists, or Poblanead, probably a corruption of the name of the Paulicians, which the crusaders had brought back to Western Europe, or as the Bos Homes, Latin, Boni Homines, French, Bons Hommes, which name they themselves gave to those among them who reached the highest state of perfection, the perfeci. Of the doctrines of the Albigenses nothing is known with certainty. They have left no writings, confessional, apologetical, or polemical; and the representations which Roman-Catholic writers, their bitter enemies, have given of them, are highly exaggerated. It is evident, however, that they formed a branch of that broad stream of sectarianism and heresy which arose far away in Asia from the contact between Christianity and the Oriental religions, and which, by crossing the Balkan Peninsula, reached Western Europe. The first outflow from this source were the Manicheans, the next the Paulicians, the next the Cathari, who in the tenth and eleventh centuries were very strong in Bulgaria, Bosnia, and Dalmatia. Of the Cathari, the Bogomiles, Pateroni, Albigenses, etc., were only individual developments. In general they all held the same doctrines, dualism, docetism, etc.; the same moral tenets, an austere simplicity bordering on asceticism; the same organization, a division into two classes of credentes, or auditores, and perfeci; and the same policy, opposition to the Roman-Catholic Church. See the article Cathari.

From Italy the movement reached Southern France in the beginning of the eleventh century; and here the soil was wonderfully well prepared for the new seed. The country was rich, flourishing, and independent: the people, gay, intellectual, and progressing; the Church, dull, stupid, and tyrannous; and the clergy, distinguished by nothing but superstition, ignorance, arbitrariness, violence, and vice. Under such circumstances the idea of a return to the purity and simplicity of the apostolical age could not fail to attract attention. The severe moral demands made impression, because the example of the preachers corresponded to their words. The doctrine of an absolute and original dualism naturally recommends itself to the understanding as the easiest solution of many a knotty problem. No wonder, then, that the people deserted the Roman-Catholic priests, and crowded around the Bos Homes. In a short time the Albigenses had congregations, with schools and charitable institutions of their own. Then they drove away the Roman-Catholic priests from the churches, took possession of the buildings, and erected their own priests and bishops. Finally the lords of the land, the great barons and counts, openly placed themselves at the head of the movement; and in 1167 the Albigenses held an Albigensian synod at Toulouse for the purpose of perfecting their organization. The Roman-Catholic Church, so far as it still could be said to exist in the country, had become an object of contempt and derision. This state of affairs caused, of course, great alarm among the orthodox; and in 1110 a council was convened at Toulouse; and the tenets of the Cathari, such as preached by the Bos Homes, were condemned.

This state of the sect was spoken of as the Poblanists, or Poblanead, probably a corruption of the name of the Paulicians, which the crusaders had brought back to Western Europe, or as the Bos Homes, Latin, Boni Homines, French, Bons Hommes, which name they themselves gave to those among them who reached the highest state of perfection, the perfeci. Of the doctrines of the Albigenses nothing is known with certainty. They have left no writings, confessional, apologetical, or polemical; and the representations which Roman-Catholic writers, their bitter enemies, have given of them, are highly exaggerated. It is evident, however, that they formed a branch of that broad stream of sectarianism and heresy which arose far away in Asia from the contact between Christianity and the Oriental religions, and which, by crossing the Balkan Peninsula, reached Western Europe. The first outflow from this source were the Manicheans, the next the Paulicians, the next the Cathari, who in the tenth and eleventh centuries were very strong in Bulgaria, Bosnia, and Dalmatia. Of the Cathari, the Bogomiles, Pateroni, Albigenses, etc., were only individual developments. In general they all held the same doctrines, dualism, docetism, etc.; the same moral tenets, an austere simplicity bordering on asceticism; the same organization, a division into two classes of credentes, or auditores, and perfeci; and the same policy, opposition to the Roman-Catholic Church. See the article Cathari.

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ALBIZZI, Antonio, b. in Florence, Nov. 25, 1547; d. at Kempen, in Bavaria, July 17, 1626; was secretary to the Cardinal of Austria, but embraced Protestantism; left Italy, and resided afterwards in Augsburg, Innsbruck, and Kempen. He wrote: *Sermones in Matthaeum*, Augsburg, 1612; *Principium Christianum, stenoma*, 1612; *De principiis religionis Christianae*, 1612; *Exercitatio theologica*, Kempen, 1616.

ALBIZZI, Bartholomew (Bartholomeus Albicus Picanus), b. at Rivasco, Tuscany; entered the order of the Franciscans; became a celebrated preacher; and taught theology at Bologna, Padua, Siena, Florence, and Pisa, where he died Dec. 10, 1401. He is the author of the famous book, *Liber conformitatum sancti Francisci cum Christo*, which in 1399 was accepted with great applause by the chapter of his order, and during the following century published in various editions. A refutation by Vergilius *De fidei sopra i foletti di san Franciscus*, was put on the index, and its author declared a heretic. In 1542, however, Erasmus Alber published at Wittenberg his *Der Barfiisser Mönch Eulenspiegel und Alcoran*, and the following editions of the *Liber conformitatum* were then altered, both in contents and title: *Liber Aureus*, 1590; *Antiquitates Franciscane*, 1823, etc.

ALBO, Joseph, b. at Soria, in Old Castile, in the latter half of the fourteenth century; d. as rabbin at Montalvan, in 1428; was one of the Jewish representatives at the famous disputation held in 1412 before Benedict XIII. between Jerome de Sancta Fide and a number of Jewish theologians. In 1425 appeared his *Sefer ha-ikkarim*, a defense of the Jewish dogmatics as opposed to the Christian. The thirteen fundamental articles of Maimonides he reduced to a new divine revelation similar to that on Mount Sinai. Of this work, which has been frequently reprinted, Schlesinger has given a German translation, Francfort, 1844.

ALBRIGHT, Jacob, the founder of "the Evangelical Association of North America," b. near Pottstown, Montgomery County, Penn., May 1, 1759; d. May 8, 1808, at Mühlbach, Lebanon County, Penn. His parents were Pennsylvania Germans of the Lutheran Church, and in it he was himself trained. He was taught in the prevailing defective fashion the rudiments of education; but as he grew up he found his surroundings less and less congenial to his intellectual and spiritual life. After his marriage, he moved away some seventy miles, into Lancaster County, where was a more active population. Here he carried on a successful tile and brick business, and was on the road to wealth. In 1790 several of his children died in quick succession. The keenness of his grief and the faithful funeral addresses of the Rev. Anton Hartz, a German Reformed minister, roused him from his religious indifference, and led to his conversion. He found no time to understand his religious state among his German Lutheran neighbors; and prejudice kept him from going to the Methodists until he fell in with a Methodist lay-preacher, Adam Ridgell, who taught him the way of God more perfectly. Albright then desired to get others to share his joy, but met with opposition: so finally he turned to the Methodists, studied their church government, was pleased with it, joined them, and received an exhorter's license; but he then had no intention of becoming a minister. His mind brooded over the spiritual condition of his German brethren, and he prayed earnestly for their conversion. During a visitation he became convinced that he was to undertake the work of reform, which he did October, 1796. He gave up secular interests, and devoted himself to preaching as an itinerant wherever he found hearers. Although opposed, he persevered, traveled at his own expense, went only on doing good. He would have remained in the Methodist Church, but could not, because it at that time did not intend entering on the German field; and so as he was forced to give some kind of an organization to the little bodies of his converts; he separated from them from the Methodist Church, and so, entirely contrary to his plan, he became the founder of a new denomination called the "Evangelical Association." By 1800 he had organized three congregations. In 1803 a council was held, and an organization adopted, Methodist in general features, but independent of the Methodist-Episcopal Church. In 1807 the first conference was held. It was this body of laymen which unanimously elected and ordained Albright as their pastor and bishop, and declared the Bible to be their only rule of faith and practice. Albright was requested to compile articles of faith and a discipline for the guidance of the so-called "Albright people." Shortly after this conference Albright died. Bishop Yeakel, who contributes the sketch of Albright in the *Lives of the Leaders of the Church Universal* (Amer. ed. by Rev. Dr. Maccracken, Phila.), thus describes his personal appearance: "He was nearly six feet high, had smooth black hair, a high clear forehead, small, deeply-set, piercing eyes, aquiline nose, mouth and chin well proportioned, a symmetrical form, a white complexion, the sanguine and choleretic temperaments well combined." See *Evangelical Association*.

ALBRIGHT BRETHREN (Albrechts-Büder). See *Evangelical Association*.

ALCANTARA, ORDER OF. In 1212 Alfonso IX. of Castile laid siege to the city of Alcantara, in the Province of Estremadura, on the Tajo. In 1218 he conquered it from the Moors, and placed it under the defence of the Knights of Calatrava, who soon after transferred it to Nugno Fernandez, third grand-master of the order of San Julian de Paregro. This order was founded in 1156 against the Moors, by the brothers Suaro and Gomez Fernando Barrientos, while defending a frontier castle of the above name; it assumed the reformed rules of St. Benedict, and was confirmed in 1177 and 1183 by the popes Alexander III. and Lucius III. But after the conquest of Alcantara the knights adopted the name of that city, and ranged themselves under the grand-master of Calatrava. On the occasion, however, of a contested election of grand-master, the Knights of Alcantara separated from those of Calatrava, and Don Diego Sanche became their first grand-master. The thirty-eighth grand-master, Juan de Zuniga, was also the last. In 1406 he resigned the office, and
became Archbishop of Seville; and, with the consent of Pope Alexander VI., King Ferdinando now united the grand-maisterships of St. James, Calatrava, and Alcántara to the crown. In its days of prosperity the order possessed fifty commanderies; but in 1808 all its revenues were confiscated by King Joseph, and only parts of them restored in 1814 by King Ferdinando.

In 1873 the order was altogether abolished, but re-established in 1874 by King Alfonso XII.

For the elder history of the order see HELYOT: Histoire des Ordres monastiques, T. VI., pp. 53-63.

ALCIMUS, called also Jacimius (Joseph., Antiq. XIII. 9, 7), the Hebrew form of the name, an apostate Jewish priest who attached himself to the Syrians from self-interest, and was created high priest by Demetrius (B.C. 162), and sent with a military escort, under the Syrian general Bacchides, unto Jerusalem. At first he was successful in deceiving many principal men into believing his peaceful intentions, but quickly revealed his bloodthirsty disposition. Judas and his party knew the truth about him, and opposed him, such was the simulacrism of priestly authority, and had to call upon the Syrian king for additional aid. Nicamor, who was then sent, was killed by Judas, Adar 13, 161 B.C. Bacchides was then sent, and he got him into the city; but Alcimus died suddenly just as he was about to pull down the walls of the temple in Jerusalem (Nisan B. C. 160). See 1 Macc. vii., ix. 54–56. Joseph., Antiq. XII. 9, 7, and 10.

K. WIESSLER.

ALCUIN (Edwine, Alcæon, Alcuuin, Latinized Flaccus Albinus), b. at York about 735; d. at Tours, May 19, 709; belonged to the royal family, was made abbot of the place, and in 705 Bishop of York. He was the most prominent Frankish nobleman of that circle of great men, whichLaberius, in his poem, De viris illustribus, enumerates; b. at York about 735; d. at Tours, May 19, 709; belonged to the royal family, was made abbot of the place, and in 705 Bishop of York. He was the most prominent Frankish nobleman of that circle of great men, which

Theology he consequently considered as the principal element of education. His own theology is wholly positive, without originality, derived from the Fathers. He wrote both on dogmatism: De Fide Sancta et Individualis Trinitatis; De Trinitate ad Fridigium Questiones; Libellus de processione Spiritus Sancti, etc.; and on exegetics. In his exegetical writings the mystico-allegorical method predominates. Classical learning, however, must not be neglected for theology. Classical and ecclesiastical traditions belong together; and, by combining them, the Christian Church becomes the true guardian of civilization.

The Christian state which Charlemagne is establishing shall be a new Athens, of a higher stamp,—an Athens in which Christ is the master of the academy, and the seven arts an introduction to the septuple fulness of the Holy Spirit. In the classical field, however, Alcuin himself was only a compiler. He wrote on grammar, rhetoric, and dialectic. He was a prolific poet, but the greatest success in the literary line he achieved by his letters. By Charlemagne's orders he revised the Latin Bible, and undertook the service for which we should be grateful, as he restored God's word to a state of comparative purity. See Latin Versions under Bible Versions.

The sources to Alcuin's life are, his poem, De Pontificibus, his letters, and a vita written by an anonymous author, but based on communications of Sigulf, a pupil and companion of Alcuin. The best edition of his works is that by Froben, Ratisbon, 1777, 2 tom. fol. See also Migne, Patr. Tom. C and CI.

The letters and historical poems have been published in Monumenta Alcuin., by Dümmler and Wattenbach, Berlin, 1875.


MÖLLER.

ALDFRITH, King of Northumbria 685–705, a son of Aswin, was educated in Ireland, or perhaps at Iona, at all events within the pale of the Kuldee Kirk, but was by Wilfrid drawn over to Romanism. He continued, however, to entertain friendly relations with the Kuldee Kirk, with Adnaman, Aldhelm, etc.; and when Wilfrid, who was re-instated as bishop in 687, urged his claims on the estates of the Church, he displaced him once more in 692, and no reconciliation took place between them afterwards. See Smith and Wack: Christ. Biog. I.

ALDELM, b. in the middle of the seventh century; d. May 25, 709; belonged to the royal family of Wessex, and was educated by Maildulf, an Irish scholar who had founded a school at Maildulfi Burgus (Malmsbury); studied at Canterbury; succeeded Maildulfi at Malmsbury, and was made abbot of the place, and in 705 Bishop of Sherborn. He acquired a great celebrity as a scholar, being the first Englishman who cultivated the Latin language with success. Also practising himself he exercised a high influence in his time. He pathly leaned decidedly towards Canterbury. His collected works have been edited by Dr. Giles, Oxford, 1844. The earliest biography of him is that by Fabricius, published in Act. SS. Boll. May
ALEANDER. Alexander, b. in Edinburgh, April 23, 1500; d. in Leipzig, March 17, 1565; while a canon at St. Andrews, in 1526, he was employed to bring Patrick II. amilton to recant, and attend him at the stake, but received so deep an impression, both of the martyr’s arguments and of his ardent conviction, that he himself was converted to the reformed doctrines, and in 1530 he fled to Germany. After 1534 he was invited to England by Henry VIII., and made professor at Cambridge; but in 1540 he returned to Germany, where he spent the rest of his life as professor, first in Frankfort-on-the-Oder, afterwards in Leipzig, and in intimate connection with the Reformers, especially Melanchthon. Besides commentaries on various parts of the Scriptures, he wrote: De necessitate et merito bonorum operum, 1560; De justificacione; De Sancta Trinitate; Responsio ad trinita et duas articulos theologorum Loweniansium; other names were Alane. He assumed the other in exile.

ALEXANDER is the name of eight popes. — Alexander I. occupied the Roman see in the beginning of the second century, between Evaris-tus and Xistus I.; but the dates, both of his accession and of his death, are uncertain. Euse-bius gives 103–114 in his Chronicle and 108–118 in his Hist. Eccl.; Codex Libertii gives 109–116. etc. According to the Liber Pontificalis and Acta Alexanderi, he suffered martyrdom together with Evertias and Theodolus, and was buried on the Via Nomentana. — Alexander II. (Anselm of Lucca), Oct. 1, 1061—April 21, 1078, a native of Baggio in the Milanese, became, in the Monastery of Bec, acquainted with those ideas of reform which at that time spread from the Monastery of Cluny, and preached them in Northern France. He was generally considered the spiritual father of the so-called Pataria, — a popular movement directed against the depraved clergy, and their allies the arrogant city nobility. Even after his elevation to the episcopal chair of Lucca, he continued his
connection with the Pataria, and was twice sent to Milan as papal legate in its affairs. But comp. H. PACH: *Die Pataria in Mainland*, Sondershausen, 1872, and KRÜGER: *Die Pataria in Mainland*, Breslau, 1874. After the death of Nicholas II., Anselm was elected pope through the influence of Hildebrand, and his reign shows plainly the spirit which ruled him. As the consent of the Empress Agnes and her minor son, Henry IV., had not been obtained, a synod of Basel elected Bishop Cadalus of Parma pope, under the name of Honorius II. (Oct. 28, 1061), and bloody battles were fought between the two popes outside the walls of Rome. Through the influence of Archbishop Hanno of Cologne, who held the young king and with him the regency, a general council was then convened at Mantua, and here Alexander was recognized, and Honorius excommunicated. But Hanno did not earn much thanks for what he had done, and (in 1068) on a journey to Rome, he made a visit to the excommunicated Cadalus on some secular errand. Alexander refused to see him until he presented himself before him in the garb of penitence and with naked feet. Still harsher the king was treated. In 1071 the Roman curia deposed Bishop Charles of Constance, though the king had invested him with ring and staff. In 1072 the same measure was taken against Archbishop Gottfried of Milan; and when Henry IV., nevertheless, had Gottfried consecrated, the pope put him in ban. Also in his relations to Philip I. of France, Robert Guiscard of Sicily, and William the Conqueror, of England, Alexander knew how to vindicate the papal authority. The idea of filling all the episcopal chairs of conquered England with Normans originated with him, and he raised Lanfranc of Bec to the archiepiscopate of Canterbury, and made him primate of the Church of England. See R. BAXMANN: *Die Politik der Päpste von Gregor I. bis Gregor VII.*, Elberfeld, 1869. — Alexander III. (Roland), Sept. 7, 1159–Aug. 30, 1181, a native of Siena, seems to have taught justice and a most liberal support. The death of Victor IV. (April 20, 1164) did not end the schism.

Reinald von Dassel immediately established a new anti-pope, Paschalis III., without paying any regard to the canonical forms of election; and, when Paschalis died (Sept. 20, 1168), the imperial party in Rome and the people chose Calixtus III. In 1165 Alexander III. made an attempt to establish himself in Italy, and entered Rome (Nov. 23). But in the following year the emperor arrived in Italy with a great army. Rome was taken by storm; Paschalis was re-established; and Alexander was again compelled to flee. Nevertheless, his authority was steadily increasing; and when, in 1167, the Lombardian cities formed a union against Frederick I., under the protectorate of Alexander III., the former showed himself willing to open negotiations. These failed, however, and the emperor once more marched an army into Italy; but this time he was so completely defeated in the battle of Legnano (May 29, 1175) that he had to submit to all the demands of the pope, and at the congress of Venice (Aug. 1, 1177) he not only recognized Alexander III., but conferred on him the prefecture of the city of Rome. A still greater triumph he gained over King Henry II. of England; for Becket was canonized, and the king compelled to submit to a humiliating penance. The culminating point of his success is the Lateran synod of 1179. Here the Catharists were excommunicated, and a crusade inaugurated against them; and here a change was made in the papal election, excluding the lower clergy and the people, and abolishing the emperor's right of confirmation. The sympathy of the Romans, however, Alexander III. never obtained. Though Calixtus III. formally abdicated (Aug. 29, 1178), and acknowledged Alexander, a new anti-pope, Innocent III., was elected. Alexander was driven out of Rome for the third time, and died at Civita Castellana, an exile. See H. REUTER: *Geschichte Alex. III.*, Leipzig, 2d ed. entirely revised 1860–64, 3 vols.— Alexander IV. (Rinaldo de Conti), Dec. 12, 1254–May 25, 1261, was made cardinal-jus canonum for some time at Bologna, and is the author of the so-called *Summa Magistri Rolandi*. In 1150 he was called to Rome by Eugene III., and made cardinal-deacon; and from 1153 he held the influential position as papal chancellor, placing himself at the head of the anti-imperial party among the cardinals, and advocating a close alliance with William of Sicily. After the death of Adrian IV. he received all the votes but three, which were cast for the cardinal-presbyter, Octavianus. The latter, however, succeeded in obtaining the assent of the clergy and the people, assumed the name of Victor IV., and thus the schism began, which lasted for nearly twenty years. The emperor, Frederick I., convened a council at Pavia, which confirmed the election of Victor IV. (Feb. 11, 1161), and placed Alexander III. under the ban; but Alexander, who had refused to be present at a council convened by an emperor, answered by excommunicating Frederick, March 24. But two years later (March 23, 1162) he was compelled to flee from Italy, and seek refuge in France, where Louis VII. took him into his protection, and offered him the crown which now arose between Alphonso of
Castile and Richard of Cornwallis, he took the part of the latter in a most energetic manner. His interest in the English alliance, however, was merely pecuniary: for from England came the money which enabled him to carry on the war against Manfred. In August, 1258, on a rumor of the death of Conradin, Manfred himself assumed the crown of Sicily; and, after the victory of Montaperto and the conquest of Florence, he stood as the acknowledged head of the Ghibelline party. The pope renewed the excommunication against him Nov. 18, 1260; but, in spite of the reverses of Ezzelino da Romano, the Ghibellines were in the ascendency; and shortly before his death Alexander experienced the humiliation to see Manfred elected into the Roman senate. The last year of his reign was also much troubled by the Flagellants, whose processions and preachings in Rome he suppressed. The council which he called at Viterbo, for the purpose of setting on foot a crusade against the Tartars, did not convene until after his death.— Alexander V. (Peter Philargi), June 26, 1409-May 3, 1410, an orphan-boy from Candia, educated in a Minorite monastery, entered afterwards the order, travelled in Italy, England, and France, acquired a name as a teacher of rhetoric in the University of Paris, received a notable appointment at the court of Duke John Galeazzo Visconti, and was made Archbishop of Milan in 1402, and cardinal-presbyter by Innocent VII. The Council of Pisa, convened for the purpose of ending the schism between Benedict XIII. and Gregory XII., elected him, then seventy years old, to the chair of St. Peter, having deposed the two rivalling popes. But the measures adopted by the council did not succeed. Benedict XIII. was still acknowledged by Spain, Portugal, and Scotland; Gregory XII., by Naples, Hungary, and parts of Germany; and Alexander V., by France, England, and parts of Germany; and the three popes reciprocally excommunicated and anathematized each other.— Alexander VI. (Rodrigo Lanzol). Aug. 11, 1492-Aug. 18, 1503, a native of Valencia, was adopted by his uncle, Calixtus III., into the family of the Borgia, made Bishop of Valencia, a cardinal-deacon, and vice-chancellor of the Roman curia. This remunerative position he prostituted to amass an enormous wealth; but his scandalous life did not impede his ecclesiastical promotion. He was made Cardinal Bishop of Porto, and after the death of Innocent VIII. he ascended the chair of St. Peter, having bought a majority of the votes. Nor did he change his life after becoming pope. His adultery with Julia Farnese, the wife of one of his nephews, and with his own daughter, Lucretia Borgia, was notorious; and it was generally said, though never proved, that he had committed incest with his own daughter, Lucretia Borgia. In vain the secular powers remonstrated; in vain the more serious men censured: the former were eluded, the latter silenced. Alexander V. knew only two motives of action,— the gratification of his sensual passions, and the elevation of his children to power and wealth. The latter motive finally concentrated itself upon his son, Cesar Borgia. He had been made Archbishop of Valencia in 1492, and cardinal in 1493; but he wished to leave the Church, and found a secular sovereignty, and he began the execution of his schemes by murdering his brother Juan. Duke of Gandia, June 14, 1497. In 1499 he married Charlotte d’Albret, a sister of the King of Navarre, and was made Duke of Valence; and while the father continued his intrigues at the courts of Naples, Spain, France, etc.,— intrigues which, though they involved death and destruction to thousands of human beings, have no real interest, religious or political,— the son was busy in the Romagna, expelling the ruling families by open force, or exterminating them by assassination and poison. The immense property of the family of Colonna was confiscated, and immediately after the despoliation of the Colonnas that of the Orsini began. The old Cardinal Orsini was compelled to drink poison. In 1501 the Romagna and the Marches, these the two principal provinces of the papal dominion, were transformed into a domain of the Borgia family. As the latter grew ambitious of a kingdom, they became more unscrupulous. The pope intrigued for the acquisition of Pisa, Lucca, and Siena from the emperor, and mediated the elevation of the Romagna into a kingdom, but was suddenly caught in his own trap. He intended to poison the rich Cardinal Adrian at a feast, in order to appropriate his enormous wealth; but Adrian bought the cook, and the poison was placed before the pope himself, who died from its effects. See Gordon: Life of Alexander VI., London, 1729; Domencio Cerr: Borgia ossia Alessandro VI. Papa e suoi Contemporanei, Turin, 1856; Gregorovius: Lucretia Borgia, Munich, 1870; V. Remck: Papst Alexander VI. Eine Rechtfertigung, Linz, 1879.— Alexander VII. (Fabio Chigi), April 7, 1655-May 22, 1667, partook as papal legate in the negotiations of the peace of Westphalia, but declared that he would enter into no communication with heretics, and protested publicly against the validity of the treaties of Münster and Osnabrück. After his return from Germany he was made a cardinal and secretary of state, and it was due to his influence that Innocent X. condemned as heretical the five propositions extracted from Janesnius’s Augustinus. He was completely under the sway of the Jesuits; and in their controversy with the Port Royal he first condemned all who asserted that the above five propositions could not be found in Jansenius’s book, and then all who doubted the infallibility of the pope also with respect to historical or matter-of-fact questions. But such over-assertions are simply the products of weakness, and the waning vigor of the papacy became very apparent at several occasions under this pope. The French ambassador, Duke de Crequi, considered himself insulted on account of a brawl between his retinue and the Corsican guard of the pope, and left Rome. As sufficient satisfaction was not immediately given, Louis XIV. ordered the papal nuncio to leave Paris, and the Pope, Alexander VII., already threatened with an invasion. In order to obtain peace the pope had to submit to very humiliating conditions. Also in Portugal his policy nearly proved fatal. In 1640 Portugal separated from
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Spain, and chose a king of its own, of the house of Braganza. But Innocent X. refused to recognize the new king and to confirm the bishops appointed by him. Alexander VII. continued this policy; and the result was, that King John IV. left the episcopal sees vacant, and employed the revenues for the army and other secular purposes. Indeed, he even meditated to separate altogether from Rome, and form a national church, in which the right of confirming the bishops should belong to the archbishop. This, however, was prevented by Clement IX.—Alexander VIII. (Pietro Ottoboni), Oct. 5, 1689-Feb. 1, 1691, under whom the relation to France so far improved that the king surrendered Avignon, and renounced his claims on the right of asylum for his ambassador. The real cause of the controversy was not removed, however. After long hesitation the pope pronounced an indulgence in four propositions agreed upon in 1682 by the king and clergy of France, and establishing the freedom of the Gallican Church, and absolved the French clergy from the oath which was made on the propositions.

R. ZÖPPFEL.

ALEXANDER, patriarch of Alexandria 313–326. Under him the Arian controversy broke out in 319. Arius was condemned by a synod in Alexandria, in 320, at which a hundred bishops were present. When banished, he went to Palestine: and, as he was well received there, Alexander wrote first to certain bishops separately, then an encyclical letter to all the bishops of the church, setting forth the errors of Arius. The interference of the Emperor Constantine, though intended to still the rising storm, gave only occasion to more debate; and in 325 the first ecumenical council followed. Of Alexander's letters two have come down to us,—one having been preserved by Socrates (I. 6), and another by Theodoret (I. 4).

ALEXANDER, Archibald, D.D., LL.D., the first professor in the Princeton Theological Seminary, and one of the founders of Princeton theology; b. in Pennsylvania (Rochester) County, Va., April 17, 1772; d. at Princeton, N.J., Oct. 22, 1851. At ten years of age he was sent to the Liberty Hall Academy, of which the Rev. William Graham was principal, and where he had remarkable men for teachers; at sixteen he became a family tutor, but was converted in the "Great Revival" of 1799, studied theology, and after licensure went as missionary through the sparsely-settled portions of his native State, and eventually became pastor of two churches. From 1796 to 1801 he was president of Hampden-Sidney College. In 1807 he succeeded the Rev. Dr. Miller, and was president of the Third Presbyterian Church of Philadelphia. In 1812 he was called by the General Assembly to that great work which has given him an undying reputation,—the organization of the Princeton Theological Seminary. For the first year he taught all the departments, then Rev. Dr. Miller joined him; and to them in common belonged the glory of establishing the school. Dr. Alexander was distinguished for practical common sense, profound knowledge of human nature, keen sympathies, and, above all, simple, earnest, Christ-like piety; which rendered the study of his life a pleasure, as the life itself was a joy and an inspiration. It is not too much to say that he gave tone to the Presbyterian Church in America, and the high-water mark to her piety. By his lectures upon theology he taught the teachers of the Church; and so to-day his influence is felt. In common with men of his class and day, he had a great horror of German theology as necessarily misleading. Dr. Alexander wrote many books, of which the principal are: Outline of the Evidences of Christianity (1823, often reprinted); Canon of the O. and N. T. (1820); History of Log College (1840); and posthumously, Moral Science (1832); all these were published in Philadelphia. He prepared, also, the Bible Dictionary of the American Sunday-school Union (Philadelphia, 1831), an excellent little book, which served Christian families for a generation, although for purposes of instruction superseded by the new Bible Dictionary of the Union (Philadelphia, 1850). He was the third son of Rev. Dr. J. W. Alexander, N.Y., 1854.

ALEXANDER, James Waddell, D.D., b. in Virginia, March 13, 1804; d. in the same State, July 31, 1859. He was graduated at Princeton, 1820; was pastor in Virginia from 1824 to 1828; in Trenton, N.J., 1828 to 1832; professor of rhetoric and belles-lettres in the College of New Jersey, 1832 to 1844; became pastor of the Duane-street congregation, New York; again a professor, 1849, this time of ecclesiastical history and church government in Princeton Theological Seminary; but in 1851 he returned to New York as pastor of the Fifth-avenue Presbyterian Church, and until his death wielded a great influence. The charm about his preaching was its spirituality. He spoke as the ambassador of Christ. His zeal in Christian work was tireless, and to practical and not scholarly ends he addressed his writings; one of the best of these is his Plain Words to a Young Communicant, which has been of much help to young believers. Of great homiletical value is his Thoughts on Preaching, N.Y., 1861. He wrote also some of the best translations of German hymns, which first appeared in Scharf's Deutsche Kirchenfreund. Some of them, especially P. Gerhardt's passion hymn "O sacred Head now wounded," have passed into many hymn-books. See Forty Years' Familiar Letters of Rev. Dr. J. W. Alexander, edited by Rev. Dr. John Hall of Trenton. N.Y., 1860; 2 vols.

ALEXANDER, Joseph Addison, D.D., b. in Philadelphia, April 24, 1809; d. at Princeton, N.J., Jan. 28, 1860. He was the third son of Archibald Alexander; educated in Princeton, and was graduated there, from the College of New Jersey, with the highest honors, although only seventeen. He had already shown that taste for languages which distinguished him, and availed himself of a little leisure, after graduation, to carry forward his favorite studies. In connection with Professor Robert B. Patton, he taught a classical academy at Edge Hill, near Princeton, and bore the heavier part of the burden of preparing Professor Patton's first American edition of Donnegan's Greek Lexicon. In the fall of 1830 he became adjunct professor of ancient languages and literature in the College of New Jersey, but resigned in the spring of 1833, and went to Germany. On his return, he became instructor in the Oriental languages and literature in Prince-
ton Theological Seminary, although the formal acceptance of this chair, to which he had been elected in 1835, was not given until 1838. In 1852 he changed to the chair of church history, and 1858 to that of New Testament literature, which he held at the time of his death. He was a scholar of wide reading; of catholic tastes, and great industry. His theme that: a bachelor, he was incessantly occupied with, and wholly engrossed in, his work, and lived much to himself, took very little regular exercise, and by his abstracted ways won a reputation for eccentricity and kouleus; yet he was a man of tenderness, modesty, and piety. As a preacher, he was popular and brilliant, and to the inner circle who knew him there was no more charming friend. He was the most remarkable linguist America has produced. He read some thirty languages, and with many of these had a critical acquaintance, and could speak seven; he devoted himself chiefly to Hebrew. As a commentator, he followed Hengstenberg, but not slavishly, for the everywhere present hand of his admired master may have somewhat altered his judgment, as it certainly detracted from the originality of his work. He published commentaries upon the Psalms, N.Y., 3 vols., 1850; Isaiah, N.Y., 2 vols., 1846–47, his masterpiece, best edition, edited by Rev. Dr. John Eadie of Glasgow, 1875. Professor Charles Hodge and he planned a series of popular commentaries upon the New Testament, of which he finished Mark, N.Y., 1858, and Acts, N.Y., 1856. Matthew was posthumously published, N.Y., 1880, besides two volumes of Sermons (N.Y., 1880), and Notes on New Testament Literature. His Biography was written by his nephew, H. C. Alexander, N.Y., 1870, 2 vols.

ALEXANDER BALAS, according to his own account and that of his adherents, a natural son of Antiochus Epiphanes, but by his adversaries considered an impostor, landed at Ptolemais in 152 B.C., and conquered the Syrian throne after a two-years' contest with Demetrius Soter, who was betrayed and killed in 150. In 147, however: Demetrius Nicator, a son of Demetrius Soter, raised a rebellion in Syria; and when the Egyptian king, Ptolemy, invaded the country, and declared himself in favor of Demetrius, Alexander was routed, and murdered at Aboe in Arabia, whither he had fled, 146. His relations to the Jews, especially to their leader, Jonathan, were very friendly, as appears both from the first Book of the Maccabees and from Josephus.

ALEXANDER JANNAEUS, king of the Jews, 104–78 B.C.; the third son of John Hyrcanus; opened his reign by putting to death one of his brothers, and received from his own subjects the surname “Thracides” (as cruel as a Thracian). Besides his wars with foreign provinces, with Ptolemy Lathyrus, with the Moabites and Ammonites, with Demetrius Eucarus, Aretas, etc., his reign was an almost uninterrupted series of internal revolts and massacres. He had to surround the altar with a screen of boards when he sacrificed, because the people assembled in the temple threw lemons at him; and, when he once asked them what he should do to win their good will, they simply answered, “Kill yourself.” After his death, his widow Alexandra gave the Pharisees a considerable share in the government in order to preserve the throne for her two minor sons; and from this occurrence dates the political influence of the Pharisees.  

ALEXANDER NEVSKI, b. at Vladimir 1218; d. Nov. 13, at Gorodetz 1263, a son of the grand duke Jaroslav; ascended the throne 1252, and governed so wisely, that, when he died, the Russian people inscribed him in their calendar as a saint. On the spot on the Neva where he gained one of his greatest victories, defeating the Swedes and the Teutonic knights, Peter the Great built one of the greatest and richest monasteries in Russia, bearing his name; and the day of his burial (Nov. 23) as well as the day on which his relics were transferred to the monastery, are consecrated by the Russian Church as his festivals. Of the great exertions of Innocent IV. to make him join the Roman Church, and received his approbation. It is not a commentary on the sentences of Lombardus, but an independent work, giving a triple series of authorities, those who say yes, those who say no, and then the reconciliation or judgment, and choosing the authorities not only in the Bible and among the Fathers, but also among Greek, Latin, and Arab poets and philosophers, and among later theologians. It treats in its first part the doctrines of God and his attributes; in its second, those of creation and sin; in its third, those of redemption and atonement; and, in its fourth and last, those of the sacraments. Among the doctrines which have been specially developed, and, so to speak, fixed, by Alexander of Hales, are those of the thesaurus supererogationis perfectorum, of the character inde liletia of baptism, confirmation, and ordination, etc. See Hauréau: De la philosophie scolastique, Paris, 1856. 1.; Stücker, Geschichte d. Philosophie, Mainz, 1865, Bnd. II., pp. 317–326; Ueberweg, Hist. of Philosophy, Vol. I., pp. 433, 434.

ALEXANDER THE GREAT, the famous king of Macedonia, and conqueror, b. B.C. 356; d. at Babylon B.C. 323; and was buried at Alexandria, which he had founded, B.C. 322. By his conquests he brought Europe and Asia into contact, made Greek the ruling language of civilization, and thus unconsciously prepared the way for the spiritual conquest of the gospel. His name does not occur in the canonical books, but in the Apocalypse, 1 Macc. i. 1–9; vii. 2, and figuratively is mentioned in Dan. ii. 39, where he is represented first as the belly of brass in Nebuchadnezzar's image; then, vii. 6, as a leopard with four wings; as one-horned he-goat, viii. 5–7, to indicate his great strength, and the swiftness of
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his conquests; and finally is directly spoken of, though not by name, in xi. 3, 4. Alexander won his epithet "The Great" by an unparalleled career. From the time he succeeded his father Philip, B.C. 330, until his death, he was restless and resistlessly marching from place to place. He subdued Egypt on the west, and Syria, Palestine, Persia, and Bactria on the east. He pushed his way across Asia as far as to the Punjab in India, and left a monument of his presence in that country in the shape of twelve altars of enormous size on the Hyphasis, of which remains exist. It is sad to record that this brilliant man died of fever caused by intemperance; and that the empire which he had gathered was divided at his death among his four generals. Josephus relates (Antiq. xi. 8, 5) that after the siege of Tyre Alexander visited Jerusalem, and was so much impressed with Daniel's prophecy concerning him, which time has been fulfilled, that he granted the Jews everywhere the most important privileges. There is no mention of this incident in heathen historians. 

ALEXANDRIA, founded in 322 B.C. by Alexander the Great, rose rapidly under the dynasty of the Ptolemies, and was, at the beginning of the Christian era, one of the first cities of the world, with a population of three hundred thousand freemen. In 80 B.C. Ptolemy Alexander bequeathed it to the Romans; but it did not become actually a Roman possession until 30 B.C., when it was taken by Augustus. He placed it directly under the imperial power; and it was governed by imperial prefects up to A.D. 196, when Severus restored its municipal freedom. Always turbulent, and ready for rebellion, it was treated with extreme harshness by some of the Caesars; and from the beginning of the third century, when in 215 Caracalla put to death every youth in the city capable of bearing arms, it began to decline. Nevertheless, when (in 640) it was taken by the Arabs, Amru could write to the caliph Omar that he had conquered a city with four thousand palaces, four thousand baths, twelve thousand dealers in fresh oil, twelve thousand gardeners, forty thousand Jews paying tribute, and four hundred theatres. But greater disasters were in store for it from the hands of the pirates: its commerce was disturbed; the decline became decay. When Cairo was built (in 969), it lost its prestige. When the route to the East by the Cape of Good Hope (in 1497) was discovered, its commerce was completely ruined. At the beginning of this century it was a mere village; but is now a large and prosperous city of two hundred thousand inhabitants.

Commercial Importance.— The city stood on the narrow stretch of land which separates Lake Mareotis from the Mediterranean, twelve miles west of the Canopic mouth of the Nile. A mole one mile long connected the mainland with the Island of Pharos, where was the famous lighthouse. On both sides of this mole spacious harbors were built, and the westernmost of these harbors was by a canal connected with Lake Mareotis, which again, by another canal, was connected with the Canopic arm of the Nile. From these two harbors, which were called Brucheum and the Jews' ward, commerce was exported; and for several centuries Rome and Constantinople depended on Alexandria for the principal element of their food. The exportation of breadstuffs, however, was only one branch of the business of the city. Alexandria was really the mistress of the commerce of the world, the common place of exchange for the products of Spain and India, Scythia and Ethiopia; and this, its cosmopolitan character, it showed in its population, in its very building. It consisted of three quarters,— Rhacotis, Brucheum, and the Jews' ward. In Rhacotis the Egyptians lived, and here was the famous Temple of Serapis. Brucheum was occupied by the Greeks; and here was the still more famous Museum; with the greatest library the antique world ever saw, numbering seven hundred thousand rolls or books, and representing the Latin, Greek, Egyptian, and Indian literatures. The Jews' ward was very populous. Jewish immigration to Egypt was frequent and of old date. Philo says that at the time he wrote there lived more than one million of Jews in the country. After the capture of Jerusalem, Ptolemy I. settled a numerous colony of Jews in Alexandria, and gave them equal rights with the Greeks. The Romans confirmed these privileges; and Augustus established a Jewish council to administer Jewish affairs under the authority of the imperial prefect. But, by closer acquaintance, the Jews became distasteful to the Greeks, and hateful to the Romans. Under Caligula, they lost their privileges; under Vespasian, their temple and synagogues were closed; in 415, when Cyril was patriarch, they were even expelled from the city.

Literary Character.— When, after the Macedonian conquest, the literary life of Greece was transferred to Alexandria, it had already lost its creative power, and become essentially critical. Instead of poetry, it produced grammars, rhetorics, archæology, and mythology; instead of philosophy, it produced mathematics, astronomy, medicine, and geography. But the physical and mathematical sciences are to philosophy exactly the same as the linguistical and historical sciences are to poetry,—a dissolvent. In the field of philosophy, however, there arose, from the peculiar circumstances under which life was led in Alexandria, a peculiar problem which, though critical to all appearances, could not be solved by criticism alone; and which, though forming a new phase in the history of philosophy, had to leave philosophy altogether in order to find its true solution. Here the idea of scientific knowledge as the highest state of the human mind met with the ideas of a divine revelation, without which all other spiritual gifts are poor; here the idea of imaginative reasoning as the highest energy of the human mind met with the idea of a prophetic inspiration, without which every mental exertion is blunted and blind; here Greek philosophy and Jewish religion, Roman positivism and Indian faintheartedness, the whole West and the whole East, met each other face to face, and every day; an explanation soon became necessary. One attempt to mediate between these contrasts was made from the Jewish side by Philo. His power of appreciating and assimilating Greek thought was extraordinary; it was essential to his speculations that which is specifically Jewish is lost. The strict and unconditional sub-
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mission to the revealed word evaporates into arbitrary allegorical explanations. Religion is gone. Another attempt was made from the Greek side by the Neo-Platonists. Their expositions of the relation between God and the world, the divine and the human, spirit and matter, are often fantastic, and often Christian, as for instance when Plotinus touches the idea of the beautiful, very striking. But in their speculations that which is specifically Greek is lost. The subtle but sober exactness of the inference runs astray in the wildest dreams and vagaries. Science is gone. Not until the problem reached that stream of Christian thought which during the first four centuries flowed with powerful current through the life of Alexandria, not until it presented itself to the mind of Athanasius as the very heart of the Christian faith, found it its true solution.

Ecclesiastical Institutions. — Under such circumstances arose the catechetical school of Alexandria. The instruction which the Lord had ordered to be given in connection with baptism was in the first days of the Church always given before the sacrament, with the exception of the few cases in which infants were baptized with their parents. There was, however, no special office, either of preacher or of teacher, in the primitive Church; though the increase of the congregations, the occurrence of heresies, and the more definite formulation of the Christian doctrines, soon made a regularly established teaching necessary. As a simple and natural consequence of circumstances, Christian teaching, very early and for the first time, assumed in Alexandria the form of a regular catechetical institution. The frequent conversion of educated pagans, even philosophers and scholars, and the rise of Gnosticism, made it necessary for the Alexandrian bishops to intrust the instruction of catechumens only to scholars and educated Christians. They often chose converted philosophers for the purpose; and the lectures and discussions of these teachers were heard not only by educated pagans, but also by Christians who wished to have a scholarly exposition of Christianity. Often several catechists taught at the same time. No pay was given for the instruction; but rich catechumens used to offer presents, which, however, many teachers declined to accept. The instruction was given in the house of the teacher, where the pupils, men and women, gathered from early morning to late in the night. The method of teaching was very various, generally adapted to the individual wants of the pupils, and often assuming the form of alternating questions and answers. The origin of the school is obscure. According to tradition, St. Mark the Evangelist was its founder. But the first of whom we know with certainty that he filled the office of a teacher in the school was Pantaenus. He was followed by his pupil Clement, and in 202 Clement was succeeded by Origen. Although Origen was only eighteen years old, he soon raised the school to the highest point of its prosperity. In 232 he was expelled from the city, and founded another catechetical school in Caesarea in Palestine; but the school of Alexandria still continued to flourish under the leadership of Heraclies and Dionysius. After the time of Dionysius, the history of the school again became obscure. Arians is said to have taught in it. From 410 to 435 the blind Didymus was director. He was followed by Rhodon, and Rhodon by Philip from Sida. But having exhausted itself in the Origentinic, Nestorian, and Monophysitic controversies, the institution, once the repository of that brilliant and fruitful phase of theological science, gradually sank down into a school for children.

The theological character of the teaching of this institution, a Platonicizing speculation on the basis of an allegorical interpretation of the Bible, is a true mirror of the whole literary life of the city, full of errors, and rich in the sweetness of a certain kind of poetry, often perishing over everything with shallow vanity, and touching the deepest chords of the human soul, but always stirring, always suggestive, greater in influence than in results. See the articles on CLEMENT, HERMENUTICS, ORIGEN, etc.


ALEXIGANS, from their patron Alexius, or CELITA, from cella, a tomb, was the name of an association of men formed in 1300 at Antwerp, for the purpose of nursing the sick, taking care of the poor, and burying their dead. The association was simply a branch of the BEGINS, or BEGHIARDI, which see.

ALFORD, Henry, D.D., Dean of Canterbury, b. in London, Eng., Oct. 7, 1810; d. Jan. 12, 1871. He was one of the most variously accomplished clergymen of his day,—poet, preacher, painter, musician, biblical scholar, critic and philologist; and would unquestionably have been far more eminent in any one of these lines if he had not tried to excel in all. He was his father's only child, and his mother died at his birth. His father, a scholarly clergyman, took the utmost pains with his education, and was rewarded by his precocity. After the usual preparation, Alfard entered Trinity College, Cambridge, October, 1827, where his career was successful. He was ordained deacon Oct. 26, 1833; elected a fellow of his college, Oct. 1, 1834, and priest, Nov. 6, 1834; married his cousin, in the spring of 1833; and simultaneously became vicar of Wymeswold, Leicestershire. In 1839–40 he edited Dearden's Miscellany, a monthly magazine. He declined the bishopric of New Zealand in 1841, and that of New Brunswick in 1844. In 1842 he took the post of examiner in logic and moral and intellectual philosophy in the University of London. In September of 1853 he became incumbent of Quebec Chapel in London; in March, 1857, he was advanced by Lord Palmerston to the deanship of Canterbury. He was the founder and first editor of The Contemporary Review, 1860–70. The great work of his life was his edition of the Greek New Testament, 1810–61, 6th ed., revised and enlarged, 1898, which had the distinguished merit of introducing German learning (Olahausen, Stier, De Wette, Meyer, Tischendorf) to English readers. The amount of patient labor expended upon the four volumes of the index of this edition, and the improvements made in each successive edition, entitle him to the lasting gratitude of scholars,
ALFRED.

After his Greek Testament, there was posthumously published in 1872 a revised version and explanatory commentary of Genesis and part of Exodus, portions of a projected commentary on the Old Testament. In 1818 appeared his New Testament for English Readers, 4 vols., 8vo; in 1869, a revision of the A. V. of the New Testament. He was largely instrumental in advancing the cause of Revision, and was one of the original members of the Revision Committee. Besides these exegetical and critical labors, Alfred published the School of the Heart and Other Poems, 2 vols., 1855, the Abbot of Muchelney, 1841, Psalms and Hymns, 1844, —poems which asserted his claim to be considered a genuine, though minor, religious poet; some of his hymns are likely to live, especially his “Ten thousand times ten thousand, In spotless raiment bright.” His little book entitled The Queen's English, 2d ed., 1864, had the fortune to call forth a trenchant criticism from Mr. G. W. Moon, entitled The Dean's English. In addition to the volumes already mentioned, there came from his hand at various times volumes of sermons, lectures, essays, and reviews, translations from the Greek, and, in conjunction with his niece, a novel, Netherton on Sea (1869). Dean Alfred was a truly catholic man. On more than one occasion he publicly appeared in gatherings of Dissenters, and sat with them. This trait is not common in English deans. His private life was very joyful. He was an humble Christian, while enjoying a world-wide fame. See his Life and Letters, edited by his widow. London, 1872, 2 vols.

ALFRED THE GREAT, king of England, 871–901, was born in 849 at Wantage in Berkshire, although it will be conceded that he was rather the youngest son of Æthelwulf and Osburgha. 901, was born in 849 at Wantage in Berkshire, although it will be conceded that he was rather the youngest son of Æthelwulf and Osburgha. 901, was born in 849 at Wantage in Berkshire, although it will be conceded that he was rather the youngest son of Æthelwulf and Osburgha. 901, was born in 849 at Wantage in Berkshire, although it will be conceded that he was rather the youngest son of Æthelwulf and Osburgha.

Although it proved impossible to find among his countrymen one who could instruct him in Latin, he was, nevertheless, possessed of an elevated and distinct idea of what learning and civilization meant; and although his reign, with its intermittent contest with the Danes, contains many vicissitudes, he succeeded, nevertheless, in realizing his ideal of reform and progress. He remodelled the whole political and ecclesiastical organization of his realm; see Leges Ælfredi. He rebuilt the churches, monasteries, and schools, burnt down by the Danes, and founded new ones, such as the Monasteries of Athelney and Winchester, and the University of Oxford. He invited a number of learned men to his country, and provided for them, and, through the intimate connection which he maintained with Rome, he was able to procure books and form libraries. But of a still greater importance were his personal exertions to arouse among his countrymen a desire of knowledge and culture. He translated Boethius: De consolatione philosophiae, edited by L. S. Cordale, London, 1829; and Orosius, edited by Dr. Bosworth, Oxford, 1839. Both works maintained their popularity, and as a digest of the Liber pastorialis cura by Pope Gregory I., edited by H. Sweet, 1872, a book well calculated to influence the spirit of the Saxon clergy. The dialogues of Pope Gregory were not translated by Alfred, but under his supervision, by Werferid, Bishop of Worcester; and the soliloquies of St. Augustine, as well as the collection of proverbs and the adaptation of the fables of Esop, belongs to a later period. William of Malmesbury tells us that Alfred began to translate the Psalms; but of the Anglo-Saxon Psalms, edited by Benjamin Thorpe in 1835, hardly any belong to the king. [Alfred was epileptic, yet incessant and most efficient in labor. Some recent English expositors (Jowett and Lightfoot) use this fact in corroboration of the theory that Paul’s “thorn in the flesh” (2 Cor. xi. 7) was epilepsy. See Schaff's Popular Commentary, Galatians, Excursus on Chap. iv., 13–15.]


ALGER OF LIEGE, or ALGER OF CLUNGY, also Alper Scholasticus, or Alper Magister, b. at Liege about 1055; d. at Clugny about 1131; was educated in the high school of Liege,—at that time the educational centre of the whole north-western Germany; was appointed dean and scholasticus at the Church of St. Bartholomew about 1100, and afterwards canon at the Cathedral of S. Marie et S. Lambertii, but retired about 1121 to the Monastery of Clugny. The two most remarkable of his works are De sacramentis corporis et sanguinis Domini, libri III., which has been often reprinted, and occupies a prominent place in the development of the doctrine of transubstantiation; and Tractatus de misericordia et justitia, printed by Marline, Nov. anecdot. Tom. V., Migne, Patrol. 180th vol. See A. L. Richter: Alper von Lüttich, Leipzig, 1854; and H. Huffer: Alper von Lüttich, Münster, 1862.

ALLAN (ALAN, ALLAN), William, b. in Lancashire in 1532; d. in Rome in 1594; entered the University of Oxford in 1547; studied at Oriel College; was made principal of St. Mary’s Hall in Queen Mary’s time, and canon of London in 1558. Among those who hailed the return to Romanism, which took place with the accession of Mary, Allan was one of the most ardent; and when Mary died, and Elizabeth re-established the Reformed church-order, he left England. Concentrating on this one idea, the maintenance of Romanism in England, he settled at Louvain; and soon this city became the centre whither all the Romanish emi-
grants from England gathered. In 1565 he returned secretly to England. He took up his residence in the vicinity of Oxford, and for three years his intrigues remained unnoticed; but in 1568 he had to flee for his life. He now founded a college at Douay for the education of English priests; and this institution was so well supported by France, Spain, and Rome, that it soon numbered a hundred and fifty students, and eight or ten professors. But as it stood in close connection with the Jesuits, and showed itself very hostile to Queen Elizabeth and the Anglican Church, it had to be removed to Rheims, where Allan was appointed canon. At the same time he was also active in literature, and published a number of pamphlets, apologetical and polemical, which, although without any real literary value, are striking for their hatred and recklessness. One of the most characteristic is his Admission to the Nobility and People of England, printed in Antwerp, 1588, and distributed in England as a forerunner for the Spanish Armada. In England these pamphlets caused great indignation, even among the Romanists, and it was made treason for a subject of the English crown to correspond or entertain any kind of connection with Allan; but by Rome and Spain he was magnificently rewarded. Philip II. made him Archbishop of Mechlin, and he lived in Rome in princely style. He was one of the translators of the Rheims New Testament (1582). G. LECHLER.

**ALLEGORICAL INTERPRETATION OF THE BIBLE** assumes a double or threefold sense of the Scriptures,—an obvious literal sense, and a hidden spiritual or mystic sense, both of which were intended by the sacred writer. History is not merely history to the allegorist; indeed, the historic value of a passage is generally the least interesting fact about it: what is of most importance are the spiritual lessons it conveys. Thus the Book of Joshua has quite recently been treated, by a popular writer, as an allegory of the soul's progress. Carlyle, indeed, is the first translator to undertake the interpretation of Joshua as an allegory of the soul's progress. He holds that its fertility consists in the various meanings which any man at his pleasure may assign. Let us know, then, that the true meaning of Scripture is the natural and obvious meaning; and let us embrace and abide by it resolutely. This style of interpretation is not exposition, but imposition: the meaning is not read out, but read in. His Platonic ideas into Scripture: Paul drew out the deeper meaning of the same. Philo idealized, Paul spiritualized, Mosaiism. The one left nothing in it but philosophy and myth: the other drew from it the gospel.

Into the early Christian Church allegorical interpretation came, and first, as was to be expected, from the Jews at Alexandria: for the Christians there were now interested, as the Jews had been, in reconciling their religion with Greek thought. Clement of Alexandria (circa 200) taught that the verbal sense is merely for elementary faith: the allegorical sense alone leads to the gnosia. But the chief allegorist of the Church is Origen (185-253), that fertile, but not well-balanced, writer. He taught a threefold sense of Scripture, corresponding to the three constituents in man,—body, soul, and spirit. Once introduced, the system more or less developed has maintained its hold on the Church. In the middle ages four senses were found in Scripture,—historical, allegorical, moral, and ana conical; e.g., Jerusalem is literally a city of Palestine, allegorically the Church, morally the believing soul, ana conically the heavenly Jerusalem. To this fourfold sense the present Roman-Catholic Church holds. The Reformers returned to the grammatical sense; and this may be said to constitute the basis of Protestant exegesis. Allegorical interpretation has its advocates to-day in Protestantism. Many sermonizers and popular expositors are allegorists. Many scholarly men have, in this idea, followed the Fathers. Bishop Wordsworth is a prominent instance of a commentary written largely on this principle.

The system is so easily learnt, so specious in its promises, that it is no wonder that it attracts many. It seems to turn the Bible into a "fountain of living waters." Everywhere under its inspiration Christ is seen: the desert is gladdened by his presence, the wilderness is a flower-garden. Genealogical tables by mere interpretation of the names became a system of spiritual truth. But the allegorical interpretation tampers with the Word of God. It substitutes human fancies for divine facts and truths. As Calvin, by general acknowledgment one of the ablest commentators, says, by the allegors Scripture was tortured away from its true sense. They concluded that the literal sense was too mean and poor, and that under the outward bark of the letter there lurked deeper mysteries, which cannot be extracted but by beating out allegories. God visited this profanation by a just judgment, when he suffered the pure meaning of Scripture to be buried under false interpretations. I acknowledge that Scripture is a most rich and inexhaustible fountain of all wisdom, but I deny that its fertility consists in the various meanings which any man at his pleasure may assign. Let us know, then, that the literal sense of Scripture is the natural and obvious meaning; and let us embrace and abide by it resolutely. This style of interpretation is not exposition, but imposition: the meaning is not read out, but read in. History, the grammar, and the dictionary are the proper aids in Bible study; not the subjective imagination. We must find out, under the guidance of the Spirit, what the holy men of old were by him moved to say.
The Swedenborgians have as a matter of revelation a modification of the allegorical method. Swedenborg laid it down that “all and every part of the Scripture, even to the most minute, not excepting the smallest jot or tittle, signify and involve spiritual and celestial things” (Arcana Coelestia, I. No. 2). This deeper sense is in the literal as the soul is in the body, but was lost until revealed to Swedenborg. His allegorizing is arbitrary, fanciful, often ingenious, often absurd. Thus he considers the first chapter of Genesis to represent in its spiritual sense the regeneration of man, of which the process the six days are the successive stages; Adam in Paradise is the primitive Church; the four rivers are goodness, knowledge, reason, and science, etc. His exegesis is critically worthless.

ALLEGORY is most closely allied in the domain of art to the symbol, in that of literature to the parable. But while in art the symbolical representation leads the mind by a natural and necessary association from the sign given to the idea intended, — as when, for instance, a lion rising from a lion skin symbolizes defiance courage,— in the allegory there is only a conventional and incidental connection between sign and idea, and the key to the meaning of an allegorical representation is generally found in its symbolical attributes, as, for instance, when a woman in Greek costume is recognized as America by means of the flag she holds in the hand. The difference in literature between the allegory and the parable is somewhat similar. The parable consists of two parts, — a plain narrative from real, practical, everyday life, to which is added a parallel from the spiritual or moral sphere; and the relation between these two parts is that of a striking and easily comprehended illustration of profound spiritual teaching. The allegory, on the contrary, consists only of a fictitious and fantastic narrative; but by means of subtle hints and allusions this narrative leads the reader to seek for a real and substantial meaning beneath the fanciful surface.

In Christian art, which is very rich in beautiful symbols,— the Cross, the Lamb, etc., — the allegory has always played a somewhat subordinate part; though in the earliest times, and on account of the social position of the congregation, it was of frequent occurrence, and in ingenious artificiality often approached the puzzle; as, for instance, where Christ was allegorically represented by the picture of a fish, because the Greek name of fish, Ἰχθύς, is composed of the initial letters of the words ἤχθι Ἰχθύς, Τετράχθυς Χριστός Σωτήρ, “Jesus Christ, God’s Son, the Saviour.” In Christian literature it was often employed in books of devotion and moral teaching, and it has produced at least one lasting and very prominent work,— The Pilgrim’s Progress; not to forget that, introduced by Philo as a means of reconciling Judaism and Platonism, it was adopted by the theological school of Alexandria as the highest principle of biblical exegesis, and through Augustine transplanted to the Western Church, where it was cultivated during the Middle Ages.

Clemens Petersen.

ALLEGRI, Gregorio, b. in Rome about 1580; d. there Feb. 18, 1652; studied music under Nanini, and was made director of the papal choir by Urban VIII., 1629. He was one of the first who composed for stringed instruments. His most celebrated composition is a Miserere for two choirs, still performed each year during Holy Week in the Sixtine Chapel. It was forbidden, under penalty of excommunication, to give or take copies of this music. In 1771, however, Dr. Burney procured a copy, and published it in London; but it was soon discovered that the effect of the music depends upon a peculiar execution, of which the papal choir alone has the secret.

ALLEN, David Oliver, b. at Barre, Mass., 1804; d. at Lowell, Mass., July 17, 1863; was graduated from Amherst College in 1823; studied theology in the Seminary of Andover; went in 1827 as a missionary to India; returned thence in 1833; and published in 1836 a History of India.

ALLEN, John, b. in 1476; murdered July 28, 1534, at Artane, near Clontarf; was educated at Oxford; and by Archbishop Warham sent to Rome, where he staid nine years. On his return, he was brought before Wolsey, whose policy he adopted; and in 1528 he was made Archbishop of Dublin. He wrote Epistola de Pallii Significatione and other minor pieces.

ALLEN, John, b. at Truro, Cornwall, 1771; d. June 17, 1839, at Hackney, near London, for thirty years he kept a private school. He published in 1813 a translation of Calvin’s Institutes of the Christian Religion, and in 1816 Modern Judaism.

ALLEN, William, D.D., b. at Pittsfield, Mass., Jan. 2, 1784; d. at Northampton, Mass., July 16, 1838; was graduated at Harvard College in 1802; studied theology; was licensed in 1804; and soon after appointed assistant librarian of Harvard College. He issued in 1809 an American Biographical and Historical Dictionary, the first work of the kind in America. His diligence in collecting materials, as well as the growth of the country, are evidenced by the increase of the book from seven hundred titles to eighteen hundred in the second edition, 1832, to seven thousand in the third edition, 1857. In 1810 he succeeded his father as pastor of the Pittsfield Congregational Church. Became president of the university intended by the New Hampshire legislature to supplant Dartmouth College; this scheme failing, he afterwards became president of Bowdoin College in 1820, and retained the position until 1839. He removed to Northampton, where he carried on useful literary labors. He was the father-in-law of Professor Henry B. Smith, D.D., LL.D.; and in the memoir of the latter (N.Y., 1880) will be found some notice of him.

Allenites, the followers of Henry Allen, who, b. at Newport, R.I., June 14, 1748, d. in Nova Scotia, in 1784, began in 1774 to propagate his ideas by preaching and by publishing tracts. He held that all the souls of the human race were emanations from one great spirit; that they were all present in the Garden of Eden, and took actual part in the fall; that the human body and the whole material world did not exist before the fall, but were created to prevent the absolute destruction of the human race by the fall, etc. He made a considerable impression,
especially in Nova Scotia, and gathered a number of zealous prolesytes; but after his death his party gradually dwindled away.

ALLEY, William, b. about 1512 at Chipping Wychham, Bucks. Eng.; d. at Exeter, April 13, 1570; was educated at Eton, Cambridge, and Oxford; and espoused the cause of the Reformation, but kept himself in retirement during the reign of Mary. Elizabeth made him reader in St. Paul's, and in 1590 Bishop of Exeter. He translated the Pentateuch for the Bishops' Bible, and wrote an exposition of 1 Peter in *The Poor Man's Library.*

**ALLEY, EVANGELICAL.** A voluntary association of evangelical Christians from different churches and countries, for the purpose of manifesting and promoting Christian union and religious liberty.

I. ORIGIN AND AIMS. — The Alliance owes its origin to a wide-spread and growing desire for a closer union among evangelical Protestants, both for the sake of union, and for a more successful conflict with infidelity on the one hand, and superstition on the other. This union is to be entirely free and voluntary, and to leave room for great variety within the limits of scriptural or evangelical belief. The object is, not to create union, but to acknowledge, exhibit, and strengthen that spiritual union which has always existed among true Christians as members of Christ's body, but which is sadly marred and obstructed by the many divisions and rivalries of Protestant denominations and sects. The Alliance aims not at an organic union, nor at a confederation of churches, but simply at a free Christian union of individual members from different churches who hold essentially the same faith; although such a union will naturally tend to bring gradually the churches themselves into closer fellowship and mutual recognition. It claims no official and legislative authority that might in any way interfere with the internal affairs of the denominational organizations, or the loyalty of its members to their particular communion. It relies solely on the moral power of truth and love.

The other object of the Alliance is the defence and promotion of religious freedom in that sense in which it is understood by the advanced sections of Protestantism, especially in Great Britain and the United States. It is freedom as distinct from mere toleration, freedom of conscience as a fundamental and inalienable right of every man, and freedom of worship which is the natural result of the former, and which the government is bound to protect. The Alliance is the only Christian organization which attends to this important interest, and comes to the aid of all who are persecuted for the sake of religion. By its unsectarian character and freedom from all political complications, it can accomplish and has accomplished a great deal for the relief of suffering brethren and the recognition of the sacred rights of conscience.

II. THE FOUNDING OF THE ALLIANCE. — After a number of preparatory meetings and conferences, the Alliance was founded in a remarkable and enthusiastic meeting held in Freemasons' Hall in London, Aug. 19-23, 1846. The meeting was composed of eight hundred Christians,—Episcopalians, Presbyterians, Independents, Methodists, Baptists, Lutherans, Reformed, Moravians, and others,—and included many of the most distinguished divines, preachers, and philanthropists from England, Scotland, Ireland, Germany. France, Switzerland, the United States, and other countries. Sir Culling Early, Bart., presided, and became the first president of the British branch. Eloquent addresses were delivered, fervent prayers offered, and nine doctrinal articles adopted; not, however, as a binding creed or confession, but simply as an expression of the essential consensus of evangelical Christians whom it seemed desirable to embrace in the Alliance.

III. THE DOCTRINAL BASIS. — The nine articles are as follows:

1. The divine inspiration, authority, and sufficiency of the Holy Scriptures.
2. The right and duty of private judgment in the interpretation of the Holy Scriptures.
4. The utter depravity of human nature in consequence of the Fall.
5. The incarnation of the Son of God, his work of atonement for the sins of mankind, and his mediatorial intercession and reign.
6. The justification of the sinner by faith alone.
7. The work of the Holy Spirit in the conversion and sanctification of the sinner.
8. The immortality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous and the eternal punishment of the wicked.

Some regard this doctrinal statement as too liberal, others as too narrow (especially on account of Art. 9 which excludes the Quakers), while still others would have preferred no doctrinal basis, or only the Apostles' Creed, the simplest and most generally accepted of all creeds. Nevertheless it has answered a good purpose, and maintained the positive evangelical character of the Alliance. The American branch, at its organization (1867), adopted the nine London articles, with the following important explanatory and qualifying preamble:

"Resolved, That in forming an Evangelical Alliance for the United States in co-operative union with other branches of the Alliance, we have no intention to give rise to a new denomination: or to effect an amalgamation of churches, except in the way of facilitating personal Christian intercourse and a mutual good understanding; or to interfere in any way whatever with the internal affairs of the various denominations; but simply to bring individual Christians into closer fellowship and co-operation, on the basis of the spiritual union which already exists in the vital relation of Christ to the members of his body in all ages and countries.

"Resolved, That in the same spirit we propose no new creed, but taking broad, historical, and evangelical catholic ground, we solemnly reaffirm and profess our faith in all the doctrines of the inspired word of God, and in the consensus of doctrines as held by all true Christians from the beginning. And we do more especially affirm our belief in the divine-human person and atoning work of our Lord and Saviour Jesus Christ, as the only and sufficient source of salvation and Christian fellowship and as the centre of all true Christian union and fellowship.

"Resolved, That, with this explanation, and in the spirit of a just Christian liberality in regard to the minor differences of theological schools and religious
ensions, we also adopt, as a summary of the contents of the various evangelical Confessions of Faith, the Articles and Explanatory Statement set forth and agreed on by the Evangelical Alliance at its formation in London, 1846, and approved by the separate European organizations, which articles are as follows, etc.

IV. Branch Alliances.—The Evangelical Alliance thus auspiciously organized soon spread throughout the Protestant world. Branch alliances were formed in Great Britain, Germany, France, Holland, Switzerland, Sweden, and even among the missionaries in Turkey and East India; more recently also in the United States, Canada, Italy, Australia, Brazil, Mexico, Egypt, and among the Protestant missionaries in Japan. There is no central organization with any controlling authority; and the General Alliance appears in active operation only from time to time when it meets in general conference, which has assumed the character of a Protestant ecumenical council, but differs from the ecumenical councils of the Greek and Roman Churches in claiming only moral and spiritual power. The various national branches are related to each other as members of a confederation with equal rights. The British organization, being the oldest and largest, and having a house (in London, No. 7 Adam Street, Strand), and salaried officers who devote their whole time to the work, has been heretofore the most influential; the Continental branches are more elastic, and confine themselves to occasional work; the American branch, which was organized at the Bible House, New York, in 1867 (a previous attempt having failed on account of the anti-slavery agitation before the Civil War), has in a short time become the most vigorous and popular: for in the United States, where all Christian sects are represented on a basis of equality before the law, there is also the greatest appreciation of religious freedom, the strongest desire for Christian union and co-operation, and the widest field for the realization of the idea of a universal Christian brotherhood on the basis of a free development of denominational peculiarities in dogma, morals, or canon of discipline, and have no legislative authority, but simply moral power. They are held in the great capitals, and arranged by the branch in whose bounds they meet, with the co-operation of all the sister branches. They last from seven to ten days, and are spent in prayer and praise, brotherly communion, and free discussion of the leading religious and social questions of the day. The various countries, and speaking various languages, are brought together face to face to become personally acquainted, and to encourage each other in every good work.

V. The Annual Week of Prayer.—This was originally proposed by the English and American missionaries in India, adopted by the Alliance, and has become an institution and means for promoting Christian union and the spread of the gospel at home and abroad. The first week of January is set aside for united prayer. A programme is issued several months beforehand for their revision and adoption. Each branch adapts it to the condition and wants of the country which it represents, and gives it a wide publicity. Some convenient church or hall is selected in those cities and villages which observe the custom, and the ministers and laity of different denominations unite in praying for the common objects of Christ's kingdom, with special reference to the conversion of the world. This week of prayer has become almost an institution (like the holy week), and is very generally observed in London, Paris, Berlin, Basel, Geneva, Rome, Cairo, Beirut, New York, and other large cities to the shores of the Pacific.

The following programme, issued by the American Branch for the year 1881, is given as a specimen:

"January 2. — Theme: Christ the only hope of the lost world.
"Monday, 3. — Thanksgiving for the blessings, temporal and spiritual, of the past year, and prayer for their continuance.
"Tuesday, 4. — Humiliation and confession on account of individual, social, and national sins.
"Wednesday, 5. — Prayer for the Church of Christ, its unity and purity, its ministry, and for revivals of religion.
"Thursday, 6. — Christian education; prayer for the family, Sunday schools, and all educational institutions; for Young Men's Christian Associations, and for the press.
"Friday, 7. — Prayer for the prevalence of justice, humanity, and peace among all nations; for the suppression of intemperance and Sabbath desecration.
"Saturday, 8. — Prayer for Christian missions, and the conversion of the world to Christ.

VI. Conferences.—Another means of promoting the objects of the Alliance are national and international Conferences. The British organization holds a meeting annually in October in some city of England. The Irish and Scotch Branches do the same. The American Branch holds an American meeting every two years. The Continental and other branches meet less regularly. Far more important are the General Conferences which are convened at intervals of from four to six years according to circumstances. They have an international as well as interdenominational character, and may be called Protestant ecumenical councils, with this important difference, however, that they do not settle dogmas or canons of discipline, and have no legislative authority, but simply moral power. They are held in the great capitals, and arranged by the branch in whose bounds they meet, with the co-operation of all the sister branches. They last from seven to ten days, and are spent in prayer and praise, brotherly communion, and free discussions of the leading religious and social questions of the day. The various countries, and speaking various languages, are brought together face to face to become personally acquainted, and to encourage each other in every good work.

Seven general Conferences have been held thus far, and others will be held from time to time as long as the Alliance has vitality and a mission to fulfill. The first general Conference took place in London in 1831, the year of the great exhibition of the works of industry of all nations in the British metropolis; the second in Paris, 1855; the third in Berlin, 1857; the fourth in Geneva, 1861; the fifth in Amsterdam, 1867; the sixth in New York, 1873; the seventh in Basle, Switzerland, 1879. These meetings were all well attended, and left a most favorable impression upon the delegates and the country in which they were held. See a brief history of the first five Conferences, by Rev. James Davis, in the report of the New York Conference of the Alliance. New York, 1873, pp. 189, seq. The Conference held in New York Oct. 2–12, 1873, is regarded by many as the most enthusiastic, interesting, and
VI. RELIGIOUS LIBERTY. — The Alliance assumed from the beginning that freedom of conscience and Christian union, far from being inconsistent with each other, are one and inseparable; that freedom is the basis of union, and union the result and support of freedom; that a union without freedom is only a dead, mechanical uniformity; that true union implies variety and distinction, and a full recognition of the rights and peculiar gifts and mission of other families in New York alone. The seventh Conference in Basle was not so large and imposing, but do not supersede nor interfere with the Evangelical Alliance and its general conferences.

VII. RELIGIOUS LIBERTY. — The Alliance as informed the death-penalty for apostasy from Mohammedanism in his dominions after the Crimean War (1856). It interceded for the Methodists and Baptists in Sweden (1858), which has since abrogated the penal laws against Roman Catholics and Protestants not belonging to the Lutheran Confession. It sent in 1871 a large deputation, in which prominent citizens of the United States took a leading part, to Prince Gortschakoff and the Czar of Russia (then at Friedrichshafen) to plead for the oppressed Lutherans in the Baltic Provinces; and these have not been disturbed since that time. It sent a similar deputation to the embassy from Japan, when they visited the United States and the courts of Europe in 1872, to remonstrate against the persecution of Christians, mostly Roman Catholics, in that distant empire of the East; and the persecution has since ceased. It has not forgotten the Nestorians in Persia, who appealed to the Alliance for protection against the oppression of a Mohammedan government; and prepared a memorial to the Czar on the persecution of Baptists in the South of Russia (1874). At the seventh general Conference in Basle (1879), a deputation was appointed to wait on the Emperor of Austria in behalf of certain Christians in Bohemia, who were debarred the liberty of holding even family worship; and the request was granted by the special interposition of the Emperor. The Alliance placed public opinion on the subject of freedom of conscience and religious worship, as expressed by the Alliance, has always found a respectful hearing, and must sooner or later be obeyed by every civilized government on the globe.

LXXI. — The Proceedings of the London meeting of 1816, when the Alliance was organized, and the Proceedings and Addresses of the General Conferences at London, Paris, Berlin, Geneva, Amsterdam, New York, and Basle, were all published in English, and most of them also in French, German, and Dutch, in the cities where they were held, and may be had at the office of the British organization, 7 Adam Street, Strand. The most important are: Evangelical Alliance Conference, 1873, edited by Dr. Schaff and Prime, published by the Harpers, New York, 1874, 773 pp., double col. The American Committee distributed gratuitously six hundred copies of this statey volume among delegates and theological libraries in Europe and America. Siebente Hauptversammlung der Evang. Allianz gehalten in Basel, 1879, herausgeg. von Prof. Dr. Riggenbach, Basel (Bahnmaier), 1879, in 2 vols. of 1,054 pp. The same in English, under the title, The Religious Condition of Christendom described in a series of papers presented to the Seventh Gen. Conf. of the Ev. Alliance held in Basle, 1879, edited by Dr. J. Murray Mitchell, London ( Hodder and Stoughton), 1880. To this should be added the report of the Deputation of the Basle Conference to the Emperor of Austria in behalf of religious liberty in Bohemia, published in German and French at Basle, 1880. The British branch publishes from time to time special papers. The American branch has issued from 1867 to 1880 fifteen documents, among them a report on the state of religion in the United States for the Conference in Amsterdam, by the late Professor Dr. Henry B. Smith (1867), a similar report prepared for the Conference in Basle by Dr. Schaff (1879), and a report on the Alliance Deputation to the Czar of Russia in behalf of religious liberty (1871). The Alliance has no special organ, but uses the various religious periodicals friendly to the cause in different countries. The British organization reports its proceedings every month in the Evangelical Christendom, published by William John Johnson, in London, Edinburgh, and Dublin.
ALLIANCE OF THE REFORMED CHURCHES

ALLIANCE. 63

ALLIANCE OF THE REFORMED CHURCHES
(popularly called "Presbyterian Alliance"). A voluntary organization formed in London 1875; somewhat similar to that of the Evangelical Alliance, but confined to Reformed churches holding the Presbyterian system of government, and more churchly in the character of its representation. It realizes a desire strongly entertained by Calvin (letter to Cranmer, 1552) and Beza (conference at St. Germain, 1561), to heal the divisions among Protestants by the formation of some general council. Nothing came of their efforts, and the different Protestant churches rapidly became still farther separated.

The English-speaking portion of the Presbyterian churches that did not see their way to entering the Alliance was prepared, from whose basis we extract the following:

"1. This Alliance shall be known as The Alliance of the Reformed Churches throughout the world holding the Presbyterian system.

"2. Any church organized on Presbyterian principles, which holds the supreme authority of the Scriptures of the Old and New Testaments in matters of faith and morals, and whose creed is in harmony with the consensus of the Reformed Creeds, shall be eligible for admission into the Alliance."

It was also proposed that there should be a triennial council of delegates, ministers, and elders, in equal numbers, to be appointed by the different churches in proportion to the number of their congregations; and that this council, while at liberty to consider all matters of common interest, should "not interfere with the existing creed or constitution of any church in the Alliance, or with its internal order or external relations."

The Alliance which was thus proposed, was one, not of individual Christians nor of individual Presbyterians, but of Presbyterian churches, and its constitution met with great favor. It furnished an opportunity for the different church organizations to come into close fraternal relations with each other while retaining their separate existence and independence; while the council, it was seen, might in some measure informally do duty for that "missing link" of a worldwide Presbyterian Church, a General Assembly.

In 1876, therefore, almost every Presbyterian organization adopted the constitution, and appointed delegates, who — to the number of three hundred and thirty-three, and representing more than forty-nine separate churches, scattered through twenty-five different countries, and consisting of more than twenty thousand congregations — met in Edinburgh, July 3–10, 1877, and constituted the First General Council of the Reformed Alliance. The session lasted eight days, during which papers were read and discussed on The Harmony of the Reformed Confessions; The Fundamental Principles of Presbyterianism; The Eldership; Co-operation in Mission Work, and such like.

The Second General Council, composed of nearly three hundred delegates, was held in Philadelphia, Sept. 23 to Oct. 2, 1880, and was an occasion of great interest. Papers were read and discussed on many vital Christian doctrines, e.g., Inspiration; The Atonement; Future Retribution, — expressing on the whole strong adherence to the old doctrinal positions of the Reformed Churches, while important movements were initiated that look to a unifying and simplifying of the Reformed Creeds, and to cooperation by the whole Reformed Church in
enterprises of a missionary and benevolent character. The Third General Council will be held in Belfast, Ireland, in 1884.


G. D. MATHEWS.

ALLIANCE. The Holy, was a league between Alexander of Russia, Francis I. of Austria, and Friedrich Wilhelm of Prussia, for the purpose of maintaining that peace and order which, after the fall of Napoleon I., the congress of Vienna had succeeded to establish. In its original intention the Holy Alliance no doubt was a Christian effort with pure and lofty aims, professing, as it did, to carry out the principles of the gospel of Jesus Christ in all relations between sovereign and subjects, and between sovereigns and sovereigns. In reality, however, the league became a most vicious instrument of suppression and re-action. The form of the instrument was due to Alexander, who at that period stood under the inspiration of Madame Krüdener: the use to which it was put was determined by Austrian traditions and the character of Prince Metternich.

PETER ALLIX, b. at Alençon, 1641; d. at Salisbury, 1717; was educated in the Reformed theological seminary of Sedan; was minister in Normandy or Champagne, and afterwards at Charenton, but left France on the revocation of the Edict of Nantes and went to England, where James II. allowed him to establish a French church for the numerous French fugitives. He contributed much to uphold this wrong view. After the fall of Napoleon I., the congress of Vienna was determined by Austrian traditions and the character of Prince Metternich.

PRINCE METTERNICH, remarked that peace and order which, after the fall of Napoleon I., the congress of Vienna had succeeded to establish. In reality, however, the league became a most vicious instrument of suppression and re-action. The form of the instrument was due to Alexander, who at that period stood under the inspiration of Madame Krüdener: the use to which it was put was determined by Austrian traditions and the character of Prince Metternich.

G. D. MATHEWS.

A complete list of his works is found in Haag: La France protestante. H. ALT.

ALL-SOULS' DAY, the day following All-Saints' Day, Nov. 2, is by the Roman Church consecrated to the memory of the dead and to prayer for the souls suffering in purgatory; but its celebration is a custom which has become general, rather than a definite institution. Since the days of Gregory the Great (d. 604), when the doctrine of purgatory became generally accepted, it was considered a sacred duty for all Christians to pray for the dead; and an incident contributed to mould this general duty into a fixed form. A pilgrim returning from Jerusalem reported that, on approaching Sicily, he had seen flames from purgatory bursting through the earth, and heard the wailings of the suffering souls. They implored him to go to the Monastery of Clugny, and beg the monks to have mercy on their woes, and by prayers and alms free them out of purgatory. From this time, 998, the pious abbot of Clugny, Odilo, considered it a duty for his monastery to celebrate every year the day after All-Souls' Day in commemoration of all deceased believers, which example soon spread to other monasteries.

H. ALT.

ALMONER (aumónier, eleemosynarius), an officer among the court clergy; occurs at the French court from the thirteenth century, and was originally employed to distribute the king's alms. Later on there were several almoners, and from the fifteenth century a grand almoner is mentioned. He stood at the head of the whole court clergy, made propositions for the appointments
to bishoprics and other benefices, and exercised a considerable influence. In the Revolution the office was abolished. In England the duty of the hereditary grand almoner consists in distributing the coronation medals among the spectators; and that of the lord high almoner, in distributing twice a year the Queen's bounty, that is, as many silver pence as the Queen has years of age.

**ALMS** (from ἰδιωματις, mercifulness). To give alms was a duty laid upon the Jews, who were also required to leave gleanings in the fields that the poor might be fed (Lev. xix. 10, xxiii. 22; Deut. xv. 11, xxiv. 19, xxxvi. 2–13; Ruth ii. 2). Every third year a tithe of the entire increase was to be divided among the Levite, the stranger, and the fatherless and the widow (Deut. xiv. 28, 29). Alms-giving was part of the Pharisaic practice, "to be seen of men" (Matt. vii. 2). In the temple there were thirteen boxes for this purpose (John viii. 20). The idea that there is merit in alms per se, has been always fruitful of ill. Men think by them to purchase salvation; but what is the motive? and what is the amount? (2 Cor. viii. 12.) The widow's two mites were more precious than the rich men's princely gifts. Alms-giving was early recognized as a condition of piety, and as a "fundamental law of Christian morality," for there be benevolence, there can be no spiritual life; and mention is made in the Acts of collections for the poor as a bond of Christian unity (Acts xi. 29; Rom. xii. 13; Eph. iv. 28; 1 Tim. vi. 18; Heb. xiii. 16; 1 John ii. 17). It was the exhortation of the pillar apostles (Gal. ii. 10), and a special care of Paul (1 Cor. xvi. 1). Frequent are the exhortations of the fathers; and it became an integral part of the Church worship. The money went, before the fifth century, into the hand of the bishop, and was distributed by the deacons. But in the Western Church in the fifth century there was a fourfold division of them: 1, for the bishop; 2, for the clergy; 3, for the poor; 4, for the fabric and sustenance of the churches. See ALMONER.

**ALOGI, or ALOGIANS, αλογοι, a branch of the Monarchians, flourished in Asia Minor; and received, according to Epiphanius, Hares. v. 54, 1, their name from the fact that they denied the existence of the Logos, taught by St. John, and rejected both St. John's Gospel and probably also the Revelation. Theodotus the currier, who about 200 was excommunicated by the Roman bishop, belonged to this sect, according to Epiphanius, v. 54. 1.** HERZOG.

**ALOMBRADOS, Illuminatii, Illuminés, a mystic sect, which originated in Spain in the first part of the sixteenth century, and appeared at the same time in the vicinity of Cordova and in Castile. The Inquisition, however, was prompt in its action. Among those suspected was Ignatius Loyola: twice he was called before the Inquisition and imprisoned. Also Juan d'Avila, Luis de Granada, Francis de Borgia, and others among the Spanish theologians, were examined. (Cf. Llorente: Historia de la Inquisicion.)** The doctrines of the Alombrados, such as they are represented in the acts of the Inquisition, remind one sometimes of the Quakers on the one side, and on the other of the German Anabaptists

Münzer, Schwenkfeld, etc. A report of Jan. 28, 1558, summarizes them in the following manner: I. Only the inward prayer is commanded by God and meritorious, while the external praying with the lips is a merely symbolical or sacramental action without any religious worth. II. The confessor who recommends such external, bodily exercises, shall not be obeyed. III. The true servant of God is above practices of this kind, nor is it necessary for him to do good works in the common sense of the word. IV. The violent movements, cramps, and faintings which accompany the inner devotion, are token of divine love and the grace of the Holy Spirit. V. In the state of perfection the secret of the Holy Trinity is revealed to us, even while here on earth, and all which we shall do or not do is communicated to us directly by the Holy Spirit, etc. (Llorente: Historia of the Inquisition.) A still more complete record of the doctrines of the Alombrados is found with Malvasia: Catalogus omnium haeresium et conciliorum, Rome, 1601, Centur. XVI., pp. 299–374, from which it appears that they endeavored to please God and render Him very doubtful character. This was more especially the case with a branch of the Alombrados discovered in 1575 in the neighborhood of Cordova, and founded by the Carmelín nun, Caterina de Jesus, and a certain Juan de Willelpando, from Teneriffa; and with another branch flourishing about 1623 in the dioceses of Sevilla and Granada. Both these sects were suppressed with great severity by the Inquisition, and many of their members perished at the stake. Closely allied to the Spanish Alombrados, and different from the German Illuminati of the eighteenth century, were the Illuminés of Northern France; the sect was founded in 1634 in Flanders and Picardy by Antoine Boquet and Abbé Guérin, pastor of St. George de Roye, after the latter of whom it was often called Guérinet. Another sect of French Illuminés flourished in Southern France in the beginning of the eighteenth century. They seem to have adopted several Masonic elements, and formed a transition from the Alombrados to the Illuminati. See J. H. BLUNT: Dictionary of Hieres, etc., London, 1874; HERPE: Geschichte der quetzlichen Mystik in der Katholischen Kirche, Berlin, 1875. ZÜCKLER.

**ALOYSIUS OF GONZAGA, b. at Gonzaga near Mantua in 1568; d. in Rome in 1591; belonged to the princely family of Castiglione; distinguished from early youth by his piety and strong ascetic leaning, he became a Jesuit in 1567. He died by the plague, sacrificing himself in order to alleviate the sufferings of the poor. He was canonized by Benedict XIII. in 1726, and is commemorated in the Roman Church on June 21.** HERZOG.

**ALPHONSIUS MARIA DE LICUORI. See Licuori.**

**ALSTED, Johann Heinrich, b. in 1588; d. in 1638; was professor of philosophy and theology at Herborn; represented the Reformed Church of Nassau at the synod of Dortrecht ( Dort), 1618, and became afterwards professor of philosophy and theology at Weissenburg, in Transylvania. He was a very prolific writer, and his works give a striking idea of the literary and scientific methods of his age. The most remarkable are his two
great cyclopædias: (1) Cursus philosophici Encyclopædia, Herborn, 1620, of which one volume, consisting of 3,072 quarto pages, comprises, I. quatuor præcognitæ philosophiae: archæologia, heæologia, technologia, didactica; II. undecim scientiae philosophiae, theoreticae; metaphysica, pneumatica, physica, arithmetica, geometria, cosmographia, uranographia, cosmiologia, optica, musica, architectonica; III. quinqve prudentiae philos. practicae; ethicae, economicae, pollicæ, scholasticae, historiae; the other comprises "the seven liberal arts:" (2) Encyclopædia septem tomis distincta, Herborn, 1650, containing, I. quatuor præcognitæ disciplinarum; II. philologia, i.e., lexiæ, grammatica, rhetorica, logica, oratoria, poetica; III. philosophiæ theoreticae; IV. practicae; V. tres facultates principes: theologia, jurisprudentia, medicina; VI. artes mechanicae; VII. miscellaneous: one section is entitled tabulaeologia, or the "doctrine" of the use and abuse of tobacco. The various theological disciplines he treated in separate works: Theologia scholastica didactica, Han. 1619; Theologia polemica, 1620; Theologia casuum, 1621; Theologia apologetica, Theologia divina, etc. He also wrote a Tractatus de mille annis, in which he fixes the beginning of the millennium at 1694, and a great work, De manu deutone spirituali, etc.

ALEX. SCHWEIZER.

ALTAR, Hebrew. The first altar was probably no more than a heap of stones, or mound of earth; similarly the altar which Moses was commanded to build was to be made either of earth or stone; in the latter case it was expressly required to be rough, the use of a tool being regarded as polluting (Exod. xx. 24, 25). In the Jewish worship two altars were used. 1. The altar of burnt offering, or the brazen altar, which was seven feet and six inches square, and four feet and six inches high, and stood directly in front of the principal entrance of the Tabernacle. The casing was of shittim-wood overlaid with gold; only incense might be put upon it, yet on the Day of Atonement it was stained by blood (Lev. xvi. 18, 19). The altar of incense is the only altar in heaven (Rev. viii. 3, 4).

Christian. The New Testament has a double designation for the Christian's altar, namely, ἑυαγγελία, from εὐαγγέλιον, "to sacrifice," translated "the altar" (Heb. xiii. 10), and ἱερόν, translated literally "the Lord's table" (1 Cor. x. 21), of which the first one is applied to the Jewish altar of burnt-offerings in the Septuagint and the Gospels (Matt. v. 23, 24; Luke i. 11). Both names were afterwards used promiscuously by the Greek Fathers to the exclusion of other designations, such as ἱράρχης and τρυφεῖον, which were applied to the heathen altars only. The Latin Fathers use ara and altar, and later on altarium, without making any such distinction.

The Christian altar combined from a very early date two ideas or offices together,—that of the celebration of the eucharist, and that of the worship of the martyrs. When, during the time of the persecutions, the eucharist was celebrated in the subterranean cemeteries, the catacombs, the celebration took place on the slab covering the martyr's tomb, which tomb stood under an apse or arch built over it; that is, the grave of the martyr served as an altar. Afterwards, when churches were built in the cemeteries, but above ground, the altar was placed just above the martyr's tomb, and an aperture was made so that the tomb could be seen. Still later, when churches were built also outside the cemeteries, the martyr's bones were transferred to the new place, and entombed or enshrined under the altar. This custom of the Church was by Felix I., 269-274, made a law in the Church, and spread throughout all Western countries, so that the martyr's tomb, the martyrium, confessio, testimonium, memoria, became a part of the altar itself. And so it is still in the Roman Church up to this very day. No altar can be raised without relics; and when a new church is consecrated, the consecratio altaris, the inclusio of the relics of the patron-saint of the building in the sepulcrum, is the principal point of the ceremony.

In the combination of these two offices, the construction, position, and ornamentation of the Christian altar find their explanation. The structure itself had the form of a sarcophagus, and was first made of wood, afterwards of stone, but always highly ornamented, inlaid with gold, silver, pearls, and precious stones, or covered with cloths of velvet and silk, vestimenta altaris, costly embroidered, over which was spread, at the celebration of the eucharist, a fine white linen cloth, pallæ or palæ corporalis or corporale, symbolizing the winding-sheet of Christ. Over the altar, and at times hiding it away from sight, rose the ciborium on four columns, between costly embroidered curtains. From the ninth century it became customary to place the shrine with the relics of the saint on the top of the altar, and as a decoration around this shrine developed the altar-piece with its wings, the retabulum. Later on, the shrine or reliquary was again placed under or in the altar, but over the altar-piece. In the period when Gothic art stood at its highest, when wood-carving was carried to perfection, and painting in oils newly invented, these altar-pieces were often wonderful works of art. Among the other accessories of the altar, the
lights were not introduced until the twelfth century, and the vases with flowers still later. In the middle of the ninth, Leo IV. decreed: *Super altares nililum ponitur nisi capsa et reliquiae Sanctorum aut forte quatuor Evangelia et busta cum corpore Domini ad altariam interosserum* ("*on the altar nothing might be lawfully placed except a case containing relics, or perchance the codex of the Gospels, and the pyx or tabernacle in which the Lord's body was reserved for the last sacrament of the sick*"). [Migne, *Patrol. cxv.677*]. Even the crucifix was not placed on the altar, but suspended above it.

Originally there was only one altar in each church, placed in the apsis which terminated the middle nave, and consecrated to the patron-saint of the building; but just the circumstance that the altar was connected with the worship of martyrs and saints gave rise to the introduction of several altars at the same church, and thus the Apostolic Constitutions established the development of a new altar means the separation from the old bishop; for as yet one altar bound the bishop and the congregation together into one body, by one faith. But, as other relics than those of the patron-saint were introduced into a church, special altars were raised and consecrated to them; and at these altars private mass was said at special occasions. Thus Paulinus, from Nola, described the church of the Holy Sepulchre, erected by Constantine in Jerusalem, as rich in "golden altars;" and Ambrose mentions several altars in the church of Milan. Also the portable altar, *ara gestatoria*, *portadita, notoria, cataca, itineraria,* etc., was an outgrowth from the altar's office in the worship of saints. As mass could not be said at an altar not consecrated, and no altar could be consecrated without enclosing some relic, princes on their campaigns, missionaries on their voyages, high ecclesiastics, when travelling, carried with them a portable altar, a box of wood or metal, costly ornamented, and containing the relic, the hostie, and the communion cup.

It was, therefore, quite natural that the Reformation should take offence at the plurality of altars in the same church, as it completely abolished that part of the altar's office which stood in connection with the worship of saints. Wherever the Reformation became victorious, all the by-altars were generally broken down; and when in some cases, as for instance in the Church of St. Laurentius, in Nuremberg, they were left standing, they were bereft of all liturgical signification, and remained only as monuments. In Lutheran churches the chief altar was generally retained nearly in its original shape; the reliquary disappeared, but the altar-cloth, the *altarium*, remained. The Reformed churches generally went more radically to work. In Switzerland the altar was replaced by a plain communion-table; and in Holland and Scotland even this communion-table was not tolerated except when communion was actually celebrated.


**ALTHAMER, Andreas,** b. about 1500 in Brenz, Württemberg; studied in 1518-19 at the universities of Tübingen and Leipzig; was a teacher in Hall, Suabia, in 1521, and became minister in Gmünd in 1524. On account of the Peasant War he fled from Southern Germany, and came in 1525 to Wittenberg. Here he very soon became a disciple of the Reformers, attacking the Romanists in his *Annotationes in Jacobo Epist. 1517, etc.*, and defending Luther in his *De Sacramento Altaris, etc.* He also assisted at the conferences of Berne in 1528. In 1526 he returned to the South as minister in Eltersdorf; in 1527 he became deacon to St. Schaldus in Nuremberg, and in 1528 minister in Ansbach. About the latter part of his life nothing certain is known. A biography of him, containing several of his letters, was written by J. A. Ballemestadius, Wolfenbüttel, 1740.

**ALTING, Johann Heinrich,** b. at Emden, Friesland, Feb. 17, 1583; d. at Garmingen, Aug. 25, 1644; studied at Garmingen and at Herborn under Piscator; travelled much; became in 1608 tutor to the Prince Palatine whom he accompanied to Sedan and to England, and was appointed professor of dogmatics at Heidelberg (*Lov. communia*) in 1613, and in 1616 director of the seminary in *Collegium Sapientiae*. After the capture of Heidelberg in 1622 by Tilly, he fled to Holland, where in 1627 he was made professor of theology in Garmingen. He published nothing during his lifetime, but after his death his works were published by his sons: *Excerpta Augustana Confessionis, Amsterdam, 1652; Script. Heidelbergens**, three vols., Amsterdam, 1602, containing, I. *Locos Communnes*; II. *Problemat. theologicae*: III. *Excerpta Augustanae Paral. Theologiae historicae*, Amsterdam, 1604.—(2) His son, *Jacob Alting*, b. at Heidelberg, Dec. 27, 1618; d. at Garmingen, Aug. 20, 1679; studied Oriental languages, and succeeded Gomarus as professor in Hebrew at Garmingen, 1667. His works on Hebrew language and literature were published at Amsterdam in 1687, in five folio volumes, by Balthazer Becker.

**ALYPIUS, Saint,** b. at Tagaste, Numidia; was a pupil and friend of Augustine, with whom he went to Rome to study law. For some time he held a position in the imperial treasury; but in 388 he went with Augustine to Milan, was converted from Manichaeism to the Catholic faith, and baptized by Ambrose on Easter-eve, 387. After returning to Africa, the two friends settled near Tagaste, and lived in seclusion until 391, when Augustine was chosen priest by the people of Hippo. Shortly after Alypius took charge of a monastery in Hippo, and in 394 he was elected bishop of Tagaste. He was present at the council of Carthage, 403 (see Donatists), and was one of the six Catholic representatives in the great conference convened by Honorius. When Augustine died in 430, he was still living, but nothing is known about the last days of his life. He is commemorated by the Roman Church on Aug. 15. See Augustine, *Confession. VI., 7, 8, 9, 10, 12; IX., 6; and Epist., 22, 28, 188, 201*;

**Butler: Lives of Saints, Aug. 15.**

There is another St. Alypius, the Stylist, commemorated by the Dionysian Church on Nov. 28. He was born in Adrianople in the middle of the
sixth century; and, in imitation of Simeon the Stylite, he ascended a pillar, and remained standing on its top during more than fifty years.

Alzog, Johann Baptist, an eminent Roman-Catholic church historian, b. at Ohlau in Silesia, June 29, 1808; d. at Freiburg, Germany, March 1, 1878; educated at Brieg, Breslau, and Bonn, from 1830-33, he was a private tutor at Aachen; and on July 4, 1834, he was ordained a priest at Cologne; in the next year he received from the Münster Academy, as the result of a public disputation, the degree of Doctor in Theology; his thesis was on the principles of Roman-Catholic exegesis (Explicitio Catholicorium Systematis de Interpretatione Litterarum Sacrarum, Monasterii, 1835). Immediately thereafter he was chosen professor of church history and exegesis in the Theological Seminary in Posen, where he remained until 1844. During this time he materially aided his archbishop, Martin von Dunin, in the fight against the mixed marriages, and published the first edition of his Lehrbuch der Kirchengeschichte (Mainz, 1841). In 1844 he was called to a similar position at Hildesheim; but at length his great desire to be a professor in a university was gratified by his call to Freiburg in 1853. From then until his death he led the quiet, active, useful life of a scholar. Nor was he without recognition by the secular authorities in the way of titles and medals; but what he valued most highly was the confidence manifested in him by his peers. In 1864 he attended the memorable congress of Roman-Catholic scholars held at Munich; and in 1869 he was summoned by the Pope to Rome to take part in the preparation for the Vatican Council. He died of apoplexy.

Alzog was not only respected by Roman Catholics, but also by Protestants. He was no narrow partisan, but a broad-minded student of history. Accordingly his works are deservedly popular in the best sense. In his Manual of General Church History, the ninth edition of which appeared in 1872, he endeavored to do for the Roman Catholics what Hase did for the Protestants,—present a brief yet full, readable, and reliable church history. It has been translated into French, Spanish, Italian, Portuguese, Bohemian, Polish, Armenian, finally into English by Messrs. Pabish and Byrne, Cincinnati, 1874, sqq., 3 vols. But the English translation skillfully removes the manly candor of Alzog, and turns him into the conventional Roman-Catholic apologist who sees no good in Protestantism and no bad in Romanism. The unfairness of this may be judged by the following extracts of a letter of Dr. Alzog, dated Freiburg, Sept. 15, 1868, to his Protestant fellow-historian, Dr. Schaff: "The correspondence with a colleague of the Protestant Church of such excellent spirit is to me of inestimable value. I shall soon give expression to my joy and gratitude by sending you a copy of the latest edition of my Compendium of Church History, and of my Oraito apologética de fuga of Gregory Nazianzen, now in the press. Your interesting and valuable communications from America give me new light, and induce me hereafter to pay greater attention to this part of church history, availing myself of your suggestions," etc.

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Amalarius, deacon and then priest in Metz, and afterwards abbot of Hornbucc, near Metz; d. in 837; wrote about 820 a book, De officio ecclésiastico, or as he calls it himself, Liber officii, which he dedicated to Lewis the Pious (Max. Bibl., T. XIV., p. 394, sqq.). The book is a curious instance of the allegorizing tendency. The author finds a symbolical meaning, even in the smallest details of the garment of the priest. Nevertheless, it contains much information concerning the spirit and characters of the age. He also wrote a work, De ordine antiphonaria or De ordine psalmorum (Max. Bibl., T. XIV.), in which he criticised Agobard's improvements of the church song; but Agobard not only refuted the criticisms, but also attacked Amalarius, Liber officii contra libros quattuor Am. abbatis. M. B., T. XIV., p. 325.

A'malek (dweller in a valley) was the grandson of Esau (Gen. xxxvi. 16), but was not the founder of the Amalekites, because, according to Gen. xiv. 7, they existed before his birth.

Amalekites, "the first of the nations," as Balaam called them (Num. xxiv. 20), and the only one of the peoples outside of Canaan who were put under the ban of total extinction (Exod. xvii. 14). The reason of this cause was Amalek's cowardly attack upon Israel's rear-guard, "even all that were feeble," while the host was faint and weary. The battle was, however, turned against them by the miracle of Moses' prayer (Exod. xviii. 8-16). The origin of the Amalekites is not known; but from the fact that in the time of the judges (Judg. xiii. 19) there was a hilly district in Ephraim, called by this name, it is reasonable to conjecture that once they lived there, and that gradually they took up a nomadic mode of life, perhaps even before Abraham's emigration, until they had moved southwards and westwards into the wilderness between Palestine and Egypt, where they were found in the sixth century; and, in imitation of Simeon the Stylite, he ascended a pillar, and remained standing on its top during more than fifty years.

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king (2 Sam. viii. 12.). At length, however, in the days of Hezekiah they were completely destroyed (1 Chron. iv. 43.).

AMALRIC OF BENA (French, Amaury), b. at Bena in the diocese of Chartres, in the middle of the twelfth century; taught theology and philosophy in the University of Paris, and enjoyed a great reputation as a subtle dialectician; but was accused of heresy in 1204, and called to Rome to defend himself before Innocent III. The pope decided against him; and, soon after his return to Paris, he died of grief. It was not, however, until after his death that the sect which he had founded was discovered; though in Paris itself not less than thirteen ecclesiastics belonged to it, and it numbered many members in the diocese of Paris, Longres, Troyes, and Sens. In order to suppress the sect, a synod assembled in Paris in 1399. Amalric's doctrines were condemned, he himself excommunicated, his bones exhumed, and scattered over the fields. Nine ecclesiastics, and Wilhelm the goldsmith, one of the pupils of the school of Dagobert, who worked secretly at the stake: the four other priests were imprisoned for life. The same synod condemned also a book by David of Dinant, the metaphysical works of Aristotle, several theological works in the vernacular tongue, etc. At the fourth council of the Lateran in 1215, Innocent III, confirmed the condemnation of Amalric's doctrines, which he characterized as mere craziness.

Only three propositions can with certainty be referred back to Amalric himself: the rest of his system is known to us only through his disciples. Nevertheless, as he founded the sect himself, and the sect was discovered immediately after his death, there can be no reasonable doubt that the doctrines of his disciples originated with him.

The three above-mentioned propositions read: I. God is all; II. Every Christian must believe that he is a member of the body of Christ, and therefore David's gail, sister of David, and therefore David's nephew; commanded the army of Absalom; was completely defeated, but was nevertheless appointed by David Joab's successor; and eventually died by Joab's hand (2 Sam. xjvi. 25, xviii., xix., xx. 10). See JoAB.

AMAZIAH (whom Jehovah strengthens), son and successor of Joash as king of Judah, B.C. 838–809; slew Joash's murderers; defeated the Edomites; attacked Jehosh, king of Israel, and was defeated; Jerusalem was taken and pillaged. But he reigned for fifteen years after the death of Jehosh, and was at last murdered (2 Kings xiv.).

AMBADUSS, missionary among the Franks in the reigns of Dagobert I. and Sigbert III.; bishop of Mästricht, and a zealous champion of the interests of Rome; was ordained priest at the tomb of St. Martin; and visited Rome, where St. Peter appeared to him in a vision, and summoned him to go and convert the pagan Franks. Laboring in the vicinity of Ghent, he obtained from Dagobert, about 720, a law making baptism compulsory: and he succeeded in converting the wealthy Alluwin, afterwards called Bavo, who furnished him with means to found two monasteries. Nevertheless the chief result of his labor was a conflict with the Iro-Scottish missionaries, seven of whom he expelled, and Dagobert finally banished him. In 647 he was made bishop of Mästricht; but, unable to govern his clergy, he abdicated, and took up once more his missionary work on the Lower Danube, in Spain, and on the Scheldt, though nowhere with success. The date of his death varies between 601 and 684. According to Roman records, he did many miracles, and is styled the "Apostle of Belgium." See SMEDT: Vie de St. Amand, 1861; GOSSE: Essai sur St. Amand, 1866; EHRARD: Iro-Scottische Missionskirche, 1873.

AM'ASA (a burden), a son of Jether and Abigail, sister of David, and therefore David's nephew; commanded the army of Absalom; was completely defeated, but was nevertheless appointed by David Joab's successor; and eventually died by Joab's hand (2 Sam. xvii. 25, xviii., xix., xx. 10). See JoAB.

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AMBO (Greek áušov, from ēvaSalvo, "to ascend," not from the Latin ambire, "to circumvent," or from ambo, "both"), denoted generally the platform, which, raised a few steps above the ground and surrounded with rails, caused its hearers to be elevated from the altar-place, sanctuarium, presbyterium, to the west into the nave of the church, and, during service, was occupied by the lower clergy, especially the singers and readers. In a more special sense, the name was applied to a scaffolding erected at the northern and southern extremities of the raling of the sanctuarium, of a considerable elevation, provided with two flights of steps, and sustaining a desk from which the Scriptures were read and the formulae solemnes were spoken. If there were two amboines, one on each side, that to the right of the altar was higher and more richly fitted up; but both were provided for the reading of the Gospels; while the lower and plainer one to the left was destined for the reading of the Epistles. When there was only
one ambo, it contained two desks, one, more elevated, for the Gospels, and another, lower, for the Epistles. The deacon preached from the ambo, while the bishop preached from his thronos behind the altar, or, if the church was too large, from the pulpit before the altar. C. BROCKHUIS.

AMBROSE OF ALEXANDRIA, the friend of Origen, was active in establishing an orthodox bishop at Sirmium, and in procuring copies of the Old Testament. See ETRAC: Hist. Eccles., VI. 18; EPHPHANUS: HAres, c. 64, 3; JEROME: De Viris Illust. c. 56.

AMBROSE (Latin form, AMBROSius), Saint, b. at Treves, 340; d. at Milan, April 3–4, 397; one of the great leaders and teachers of the Church. Belonging to a noble and rich Roman family, he was educated in Rome for the bar; and was, about 370, appointed consular prefect of Liguria and Emilia. He took up his residence at Milan; and when in 374, after the death of Auxentius, a fierce contest arose between the orthodox and the Arian party, concerning the election of the new bishop, he, as the first magistrate, repaired to the church to maintain order. While he was there addressing the crowd, a child suddenly cried out, "Ambrosius episcopus." The idea struck the multitude, and by an unanimous vote he was transferred from the judicial bench to the episcopal chair. He was as yet only a catechumen; but he was immediately baptized, and eight days afterward, Dec. 7, 374, he was consecrated bishop, having bequeathed all his property, money, and estates to the Church whose servant he had become.

As a leader of the Church, Ambrosius has done much more good than the three bishops who, during his time, occupied the papal chair,—Liberti, Damausus, and Siricius. He saw that the Roman state was hastening towards dissolution. The problem then became, to organize the Church so that it would outlast the destruction of the State, and be a saving ark to human society. For this purpose the Church must be one, and in concord with itself. Though not personally intolerant, Ambrosius opposed the spread of heresy in the church with all his might. In 379 he succeeded in establishing an orthodox bishop at Sirmium in spite of the efforts of the Arian empress Justina. In 385-6 he refused to deliver up a basilica in Milan to the empress for Arian worship. These contests with Arianism he has reported himself in his letters to Marcellina (Ep. 20 and 22), and to Valentinian II. (Ep. 21), and in his oration De Basiliis Tradendis. Also with the Roman monk, Jovianus, he had a sharp controversy (Ep. 42). The Church, however, should not only be one and authoritative: it should also be powerful. Paganism must find no support by the state. In the senate-hall in Rome stood an altarpiece for Victory, on which all oaths were taken. Gratian had this altar removed, but in 384 it was restored. At the urgent demand of Ambrosius, Valentinian had it once more removed; but in 389 it was again restored: until, shortly before the death of Ambrosius, Theodosius had it removed forever (Ep. 17 and 18). On the other hand, he opposed the spread of heresy in the State, though interfering with pagan worship. When Gratian ordered the Synagogue to be rebuilt at the expense of the Christiansburnt a synagogue at Calinicum, in Mesopotamia; and Theodosius ordered the synagogue to be rebuilt at the expense of the bishop of the place. In 370 the people of Thessalonica murdered, during a riot, the military governor; and Theodosius did not prevent the soldiers from retaliating with a fearful massacre. In both cases, Ambrosius addressed himself to the emperor, and in the latter he counselled him to make public penance in the Church of Milan (Ep. 51).

Also as a teacher of the Church, Ambrosius exercised a great and beneficial influence; and his writings, though not distinguished by any great originality, are rich in striking practical remarks. Of his dogmatical works the De Mystério reminds the reader of Cyril of Jerusalem, and the works De Fide and De Spiritu Sancto follow Basil very closely. Also his exegetical works are mostly founded on Basil; but they, as well as his sermons, are chiefly characterized by their practical tendency. Among his moral and ascetic works are, De Officialis Ministerii, De Virginitate, De sidus et Galen. His ascetic views of Ambrosius have often been misunderstood. He does not speak against marriage. He places marriage and virginity on a level with each other; but he recommends virginity and separation from the world as an easier and surer way to purity and holiness. In the field of liturgy Ambrosius introduced a comprehensive reform in the church-music (see the article on AMBROSIAN MUSIC), and gave the Church of Milan a new liturgy, which, if it had come down to us without any modifications from the Roman Missale, would have been the oldest liturgy in existence. From Ambrosius we also have a juridical work, Lex Dei sive Monacarum et Romanarum Legum Collectio.

Immediately after his death Ambrosius was interred in the Ambrosian basilica in Milan, under the altar, and between the martyrs Protasius and Gervasius. In 824 his bones were laid in a sarcophagus of porphyry by Archbishop Angilbert II.; and his sarcophagus was found Jan. 18, 1864, though not opened until Aug. 8, 1871 (BIRAGHI: I tre Sepolcri Santambrosiani, Milan, 1864). The best editions of the works of Ambros are: the Benedictine, Paris, 1869-90, often reprinted, e.g., in Migne, PatroL Lat., XIV; and that by Ballerini, Milan, 1875, sqq. The sources of his life are, besides his own works, especially his letters, Augustine’s Confessiones and De Civitate Dei, and the Vita by Paulinus probably dates from the eighth century.

AMBROSE

AMBROSE THE CAMALDULE, or AMBROSIUS CAMALDULENSIS, properly Traversari, b. at Portico, near Florence, in 1538; entered the order of the Camaldules in 1400; became the general of the order in 1431, and distinguished himself as reformer of his order, as legate and supporter of Eugene IV. in Basel, Ferrara, and Florence, as leader of the negotiations for the union of the Greek and Roman Churches, and as a writer. He translated many Greek works into Latin, and wrote himself on history. His letters have considerable interest for the history of his time. S. AMBR. CAM.: Eiusst. et Oration., ed. Canuetus, Florence, 1738, Tom. II.

AMBROSE, ISAAC, Puritan divine, author of Looking unto Jesus; b. 1603–4; d. 1664. He was educated at Oxford, and was vicar of Garstang, when the Act of Uniformity compelled him to leave his charge, and retire to Preston. "As a religious writer he has a vividness and freshness of imagination possessed by scarcely any of the Puritan Non-conformists. He is plainspoken as Flavel, and as intense as Baxter. Many who have no love for Puritan doctrine, nor sympathy with Puritan experience, have appreciated the pathos and beauty of his writings, which have never been out of print from their first edition. The style is another, the treatment of the text is different, many views are in direct opposition to those of Ambrose, and the author's knowledge of Greek is very imperfect, while Ambrose was complete master of that language. Various other authors have been guessed at; but it is entirely in vain to ask who the author is, because the word was used always as an appropriate word (Rom. xvi. 24; 1 Cor. xiv. 19; Col. i. 20). In the Christian Church it was customary to say "amen" to the prayers of the rabbin or pastor. To this day it is also usual in liturgical churches. See WEBER: Comm. in Amen Evangelicum, Jena, 1734.

AMBROSIASTER, or PSEUDO-AMBROSIUS, is the name now applied to the author of those Commentaria in XIII. Epistolam Beati Pauli, which are published among the works of Ambrose. The first who quoted these commentaries over the name of Ambrose was Hinckern of Rheims, about 870; then Ivo of Chartres, d. 1116; then Petrus Lombardus, d. 1160; and Honorius of Autun, d. 1215, supposed the authorship of Ambrose was Erasmus, 1527; and now all agree that they do not belong to him. The style is another, the treatment of the text is different, many views are in direct opposition to those of Ambrose, and the author's knowledge of Greek is very imperfect, while Ambrose was complete master of that language. Various other authors have been guessed at; but it is entirely in vain to ask who the author is, because the work cannot possibly be the product of one single man. The treatment of the several Epistles is wholly different: short and pithy in the Epistle to the Romans, lengthy and vague in the Epistle to the Philemon, and Colossians. And, again, the text of Scripture from which is quoted, varies continually. While Ambrose always quotes from the Itala, the quotations of these commentaries are taken now from the Itala, now from the Vulgate, and sometimes from another version of the Itala than that used by Ambrose. The work is evidently a compilation, of which the oldest part dates from about 380, the commentary on 1 Tim. iii. 15 pointing directly to the time of Damasus; while the latest part dates from about 800, the commentary on Phil. ii. 9–11 containing an allusion to the Adoptionist controversy.

THEOD. PLITT.

AMEN (true, faithful) expresses an energetic affirmation and confirmation of the truth of a statement; accordingly a repetition of the word was the force of a superlative. In the Old Testament "amen" is the public assent to a sentence (Deut. xxvii. 15–26), and to a judge's charge (Num. v. 22); the solemn closing word to several books of the Psalms (Ps. xxvi. 13, lxxvi. 19, lviii. 53, cxvi. 58). It was frequently uttered by Christ, although the Authorized Version generally translates "verily," as in Matt. v. 18; Mark iii. 28; Luke iv. 24. Also by the apostles as an appropriate word (Rom. xvi. 24; Rev. xxii. 20, 21). Jesus calls himself the Amen (Rev. iii. 14). "Amen" has been used as a prayer in the Christian Church it was customary to say "amen" to the prayers of the rabbin or pastor. To this day it is also usual in liturgical churches. See WEBER: Comm. in Amen Evangelicum, Jena, 1734.
AMERICAN AND FOREIGN CHRISTIAN UNION. This society, as its name denotes, is the Union of the "American Protestant Society," founded in 1843; the "Foreign Evangelical Society," instituted in 1839 as the expansion of the "French Association" of 1835; and the "Christian Alliance" of 1842. The A. and F. C. U. was organized May 10, 1849, to do in a more efficient way the work of the three societies named, which was to convert Roman Catholics, or to quote its constitution, "by missions, colportage, the press, and other appropriate agencies, to diffuse the principles of religious liberty, and a pure and evangelical Christianity, both at home and abroad, where a corrupted Christianity exists." The society was for a number of years very prosperous, and spread its influence over Europe, North and South America, and the adjacent islands. From 1849 to 1859 its yearly receipts averaged $60,000. But it was compelled gradually to contract its operations. It withdrew from France in 1886, from Italy and Europe, and other foreign stations generally, in 1873. Quite recently, however, it has begun work on an important scale for the evangelization of France (1880). The Christian World, its monthly organ, gives a summary of news about Roman Catholicism, and the work done to evangelize the adherents of the Papal Church.

See the April number (1880) of The Christian World for a historical sketch of the thirty-years' work of the Union; and the June number of the same year, for the annual report.

AMERICAN AND FOREIGN BIBLE SOCIETY. See Bible Societies. AMERICAN BIBLE UNION. See Bible Societies, American. AMERICAN BAPTIST SOCIETY. See Bible Societies, American. AMERICAN BAPTIST MISSIONARY UNION. See Bibles, American. AMERICAN BIBLE UNION. See Bible Societies. AMERICAN BIBLE UNION. See Bible Societies, American. AMERICAN BAPTIST MISSIONARY UNION. See Missions, Baptist. AMERICAN BAPTIST PUBLICATION SOCIETY. See Baptist. AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS. See Missions, American Board. AMERICAN HOME MISSIONARY SOCIETY. See Missions, American Home Society. AMERICAN TRACT SOCIETY. See Tract Societies. AMERICAN SUNDAY SCHOOL UNION. See Sunday Schools. AMERICAN TRACT SOCIETY. See Tract Societies. 

AMES, William, b. at Norfolk, Eng., 1576; d. in Rotterdam, Nov. 14, 1633; educated in Christ's College, Cambridge; was appointed chaplain to the University, but being a rigid Puritan, and without hope of preferment in the Church of England, and having given great offence by a sermon on the irregularities of the students, he left his native country, settled at Leyden, and was by Sir Horatio Vere, commander of the English troops in the Netherlands, and a great patron of the Puritans, made preacher to the garrison in the Hague. He immediately entered into the Arminian controversy, and published De Arminianorum Scholastica, 1613; De Arminis Sententia, 1616; and Coronis ad Collationem Hagiensem, etc., 1018. Shortly after the opening of the Synod of Dort in 1618, Sir Horatio Vere was compelled by episcopal intrigues to dismiss Ames: but the States gave him a pension to settle at Dort and assist the president of the synod, and in 1622 he was appointed professor of theology in the Academy of Franeker by the influence of Prince Maurice. In 1629 he published Medulla Theologiae, and in 1634 De Conscientia, his principal works, the former dogmatical, the latter ethical, and though on Protestant ground, and with a sound practical purpose, a continuation of the old scholastic science of casuistry. Of his other works, which, both in Latin and English, enjoyed a great reputation, especially in the Netherlands, are Puritanismus Anglicanus, 1610; Anti-Synodalia, 1629, against the Remonstrants; Bellarminus Enervatus, against the Romanists; and A Fresh Suit against Ceremonies in God's Worship, 1634, which latter book made a Non-conformist out of Richard Baxter. Shortly before his death he removed to Rotterdam, as pastor of the English church of the Brownists (Independents), there. He had great influence, though an Englishman, upon Continental thought, and under his Latinized name, AMEsi us, is well known on the Continent today. A collected edition of his Latin works was published in five volumes at Amsterdam, 1658. See Neal: History of Puritans, I.; Brooks: Lives of Puritans, II.

AMLING, Wolfgang, b. at Münnerstadt, Franconia, in 1542; d. at Zerbst, May 18, 1606; studied at the universities of Tübingen, Wittenberg, and Jena; was appointed rector of the school of Zerbst in 1566, minister at Koswig in 1573, and, shortly after, minister at St. Nicolai in Zerbst, and superintendent. He was vehemently opposed to the formula concordia, which stood at the head of the movement which led the population of Anhalt from Lutheranism to Calvinism. His adherents were called the Amlinges. He wrote the Confessio Antiochii.

AMMIANUS MARCELLINUS, a native of Antioch, pursued, while a youth, philosophical and rhetorical studies; entered the army under Constantius, accompanied Julian in the war against the Persians, and took part under his successors in the wars both of the Orient and the Occident; but retired afterwards to Rome, devoted himself to historical studies, and died there about 378; but the first thirteen of the thirty-one books are lost. The remainder, beginning with the year 353, is of great interest for the history of the Christian Church, as it gives much valuable information, not only of the general state of the Church, but of many important particulars: the character of Julian, his proceedings, etc. The best edition is that by Wagner in three volumes, Leipzig, 1808. An English translation was published by Philemon Holland, London, 1609. The question, whether Ammianus was a Christian or not, has often been mooted. Claud. Chifflet, De Ammiani M. viva, etc., Livon., 1627, answers in the affirmative; Guili. Ad. Cart, Questiones Ammianae, Berol., 1668, pp. 23-42, in the negative. The general opinion is, however, that he was not a Christian. The question of Ammianus, Christianity as an outsider, reporting and explaining; and the sympathy and appreciation he
shows the natural results of his religious standpoint,—a vague deism, to which a sublimated dogma of inspiration as a Jewish conceit, and makes common-sense the test of revealed truth. But in 1817 he completely surprised his readers by his Bittere Arzneifür die Glaubensschwäche der Zeit, a defence of the famous Theses of Claus Harms. His engagement in Dresden had brought him in rather perplexing relations with the minister Einsiedel, who was influenced by the Mora-
vian Brethren, and as Schleiermacher expresses it, "So lawven the boat, so winds the eu." But the revolution of 1830 compelled Einsiedel to retire; and in 1833 Ammon published Fort-
bildung des Christenthumszur Weltreligion, 4 vols.; the current had poured back to its old bed. In 1842 followed Leben Jesu; in 1849, Die wahre und falsche Orthodoxie, etc.; but these later works failed to attract any interest in the theological world.

AMONITEN. The descendants of Ammon, the incestuous son of the younger daughter of Lot, Ben-ammi, "my folkson," to indicate that he was of no strange father (Gen. xix. 35). The name appears upon the Assuan inscriptions, first under Shalmaneser II. (B.C. 858–823), and under Assur-haddon (B.C. 681–668), as part of the three peoples allied to the Israelites by blood and speech, which formed the barrier on the south-east to the wild tribes of the desert. By destroying the Zamzummim, they occupied land spreading from the Arnon River to the Jabbock and the Jordan. They were territorially, as well as by blood, related to the Moabites, and shared with them in fortunes. They appear together, as hiring Balaam (Judg. xi. 34). For their conduct in joining Moab to hire Balaam they were excluded from the citizenship in Israel, but not from political privileges (Deut. xxiii. 3, 4; Neh. xiii. 2, 46; Neh. xiii. 2, 46; Neh. xiii. 2, 46). Their army was subdued by David, who, in revenge for their incursions, drove out the Amorites, and the Ammonites occupied their territories. They were occupied this territory (Num. xxi. 21–26), which, though small, was rich, as is evidenced by the abundant harvests (2 Chron. xxvii. 5; Ezek. xxvii. 17; cf. xxv. 4).

The Ammonites were the foes of Israel. In religion they were gross idolaters; their god was Molech or Milcom (1 Kings xi. 3, 7), which was substantially the same as Chemosh (Judg. xi. 33). For their conduct in joining Moab to hire Balaam they were repulsed with great slaughter by Jephthah (Jud. xi. 33) and Saul (1 Sam. xi. 11, xiv. 47). David avenged upon them the insult offered to his ambassadors; their capital, Rabbah, was destroyed, and the Ammonites subjected (2 Sam. xx. 5–31). In Jehoshaphat's reign they fled, and the Moabites rebelled; but so utter was their overthrow that it took three days to collect the spoil (2 Chron. xx.). They were obliged to pay tribute to Uzziah and to Jotham (2 Chron. xxvi. 5, xxvii. 5). They took advantage of the overthrow of Israel to take the cities of Gad (Jer. xlix. 1–6; Zeph. ii. 8, 9). They made common cause with the Chaldeans and Syrians against Jehoiakim (2 Kings xxiv. 2). Wherefore Jeremiah and Ezekiel in their prophecies declare against them (Jer. ix. 25 sq., xxv. 21, xxvii. 2; Ezek. xxvi. 15 sq.); and after the destruction of Jerusalem their king Baalis employed Ishmael to murder Gedaliah, in order to hinder the reconstruction of the Jewish state (2 Kings xxv. 25; Jer. xi. 14). They opposed Nehemiah (Neh. iv. 7). Judas Maccabees had to fight many battles with them till they were discomfited (1 Mac. v. 7). They shared with the Jews the change of masters, from Greek to Egyptian and to Syrian lords. An Hellenic colony, named Philadelphia, after Ptolemy Phil-
dadelphus, was made out of their capital city Rabba. This city enjoyed great splendor for a while, and fell under the Romans as part of the province of Syria, B.C. 64. Justin Martyr (d. 166) mentions the Ammonites as in his day a numerous people. But afterwards they are lost to sight, becoming a part of the general Arab population. FR. W. SHULTZ.

AMONIUS of Alexandria, the teacher of Origen; who, about the middle of the third century, prepared a harmony of the Gospels, or a Diates-
seron, in which he divided the Gospels into sections, to this day known as the Ammonian sections, and found indicated upon most MSS. See BIBLE TEXT, New Testament. A translation of this Diatesseron into Latin was made by Victor, Bishop of Capua (d. 544), and has often been reprinted, e.g., Mayence, 1524, and by Migne. Eusebius (H. E. vi. 19) mentions his work, The Harmony of Moses and Jesus, but this is entirely lost. See next below. AMONIUS, called Saccas (a sack), because in his youth he was a porter, and therefore carried sacks; lived in Alexandria in the second century, and became the founder of the Alexandrian school of philosophy. Plotinus and Longinus were among his disciples, but he wrote no books. Porphyry tells of him that he was born of Chris-
tian parents, but deserted Christianity; and when Eusebius (H. E. vi. 19) denies this statement, he seems to mistake Ammonius Saccas, the pagan eclectic, the reconciliator of Plato and Aristotle, for the Christian philosopher of the same name, who is mentioned above. See AMMONIUS.

AMOLO, or AMULO, educated in the school of Lyons under the tuition of Agobard, and, since 840, his successor in the archi-
episcopal chair; d. 852; represents the strong hierarchical views of his time, but seems to have been entirely
free from its credulity and superstition. A peculiar case of relic-worship and its effects was laid before him by Bishop Theutbold of Langres; and without hesitation, he designated it as a piece of fraud and avarice (M. Bibl., T. XIV., f. 324). He also wrote against the Jews, and against Godchalk (M. Bibl., T. XIV., f. 332–336).

AMPHIBALUM, a word of Greek origin, but used only by Gallican writers, was the name of a peculiar kind of casula, without sleeves and with a hood, which the Gallican clergy of the eighth and ninth centuries wore in offices of holy ministration.

AMON (the hidden). 1. An Egyptian and also a Lybian and Ethiopic divinity, originally and particularly worshipped in Upper Egypt, and had his principal temple in Thebes (No-Amon, the dwelling of Amon) with a numerous and learned priesthood; here was also a famous oracle: both destroyed by Cambyses. The divinities of the nature-religions are related to light as the source of fruit and life. The Egyptians distinguished between Amon, as the original sun-power personified was called in Upper Egypt, but Ptah, in Lower Egypt, or Ra, the general name, and Osiris, the representative of the beneficent activity of the sun; i.e., they distinguished between the sun and the effects of the sun. But Amon was not allowed to stand alone. He was the head of the Theban triad, associated with Mut, i.e., the original material out of which he came and upon which his power was exerted, and Khonsu, or Ammon. Under the name of Amon-Ra he eventually became the great god of all Egypt. He was addressed as "the King of all gods," as "the husband of his mother, his own father, and his own son," as "the beneficent and lovely, but also the invincible foe and destroyer of evil." The Greeks identified him with Zeus. In later times he occupied a higher place, and was worshipped as the all-destroying and all-disposing divine Intelligence. As Amon Num, the binding one, i.e., day and night, in the Great Oasis and in the temple of Jupiter Amon, he was represented with a ram's head; but generally as a man clad in a linen tunic, gathered about the waist by a belt. In one hand he holds the symbol of life, in the other the staff of authority; and on his head is a cap with two high plumes. He was also worshipped as Amen-Ra-Ka mut-ef, "Amen-Ra, who is both male and female," or the generative principle. In the latter form he is accompanied by sacred trees, similar to the "groves" of the Old Testament; and thus he is connected with Baal.

2. The son and successor of Manasses, and king of Judah B.C. 643-611 (642-610), cf. 2 Kings xxix. 19-26; 2 Chron. xxxiii. 21-25. He was twenty years old when he began to reign, and he reigned two years. Zephaniah's prophecy contains a saddening picture of the times. Amon feared himself to commit iniquity. He worshipped the host of heaven, reveling in the grossest idolatry. At last his own servants slew him, and with Josiah issued a better day for Judah.


4. The name of an ancestor mentioned in Neh. vii. 39.

FR. W. SCHULTZ.

AMORITES (inhabitants of the high lands). The name distinguishes them from the Canaanites, the "inhabitants of the low lands," and the Perizzites, the "inhabitants of the flat lands." The Amorites (the word is, however, always singular in the Hebrew) were one of the chief Canaanitish tribes. The description of their size and strength given by Amos ii. 9, need not be taken literally, but was probably an echo of the spies' report (Num. xiii. 32, 33). At one time the Amorite territory took in "all Gilead and Bashan" (Deut. iii. 10), but it varied; thus in Abrahan's time it was about the Dead Sea; shortly before the exodus, the Amorites crossed over the East Jordan country, and, when the Israelites invaded the land, they inhabited that fertile district bounded by the Arnon, the Jabok, and the Jordan. They opposed the Israelites, but were defeated (Deut. iv. 30), and their territory divided between them and Gad, and the half tribe Manassseh (Josh. xiii. 8 sq.). The Gideonites, inhabitants of an Amorite city, contrived, through fraud, to avert from themselves the doom which fell upon their clansmen (Josh. xix.). Joshua fought and defeated five Amorite kings (Josh. x. 5). They were so successfully exterminated as a tribe, that they never again were numerous and powerful, and are rarely mentioned.

F. W. SCHULTZ.

AMORTIZATION. See MORTMAIN.

AMOS (a bearer), the third of the minor prophets, originally a herdsman and farmer of Tekoa, a town twelve miles south-south-east from Jerusalem (vii. 10), and destitute of a prophetical education. Although thus a native of Judah, under divine inspiration he prophesied against the sins of the northern kingdom. The Fathers wrongly identified him with the father of Isaiah (Amoz), because his name in the LXX. is identical with that of Isaiah's father. Amos prophesied in the northern kingdom some time between 807 and 769, during the reigns of Uzziah in Judah (807-755) and Jeroboam II. in Israel (822-786), when Israel was at the very height of its splendid prosperity. His prophecies were apparently all given in one year, specified as "two years before the earthquake," a momentous but undisputable event. His plain speaking led to the charge of conspiracy against the government, because he alienated the people; and therefore he was compelled to return to Judah (vii. 10-17). Nothing more is known of him.

The Book of Amos, after the opening verse, is divisible into three parts. I. chaps. i. 2-ii. 16. The judgments of God upon Damascus (vs. 3-5), Philistia (vs. 6-8), Tyre (vs. 9, 10), Edom (vs. 11, 12), Ammon (vs. 13-15), Moab (ii. 1-3), and Judah (vs. 4-6). Israel (vs. 6-16). II. chaps. iii.-ivi. Three discourses upon Israel's wickedness. 1. chap. iii.; 2. chap. iv.; 3. chaps. v., vi. 3 is divisible into three parts. (a) v. 1-17, (b) 18-27, (c) chap. vi. In these discourses he sets forth in his usual rhetorical manner the moral and religious degeneracy of the people, and the impending judgment (iv. 1, vi. 4-6, 8); their uncleanness and viciousness (ii. 7), their righteousness and dishonesty (iii. 9, 10, iv. 1, v. 7, 11, 12, cf. ix. 4-6), their idolatry (v. 26), and especially the union of calf-worship and the Jehovah cultus at Bethel, Gilgal,
**AMPHILOCHIUS.**

Great and Gregory Nazianzen, he lived in very intimate intercourse, and it is from notices in their works we know what we know with certainty of him; his life, as given in Migne, *Patr. Graec.* xxxix. p. 14, being a mere monkish fiction. The year of his death is uncertain, but falls after 382, as in this year Jerome published his *De Vir. Ill.*, in which Amphilochnus is mentioned (133) as still living. His day is given both in the Greek and Latin calendars as Nov. 23. Of the works ascribed to him, some are decidedly spurious; thus the legendary biography of Basil would not have been written by a friend and contemporary of him. Others are of doubtful authenticity. They have all been collected, together with fragments of works which are lost, and edited by CAMBESIUS, Paris, 1644. Genuine is the *Epistola Synodica* in defence of the orthodox conception of the Holy Trinity (COTTELIER: *Mon. eccl. gr.*, T. II.; and THILIO: *Bib. pat. gr. dogmat.*, vol. II.).

**AMSDORF, Nikolaus von,** b. Dec. 3, 1483; d. May 14, 1563; studied theology in Wittenberg, and was appointed pastor in Magdeburg, 1523, bishop of Naumburg-Zeitz, 1541, and superintendent in Eisenach, 1548. He was one of Luther's staunchest adherents and most intimate friends, accompanied him to Worms, knew of his abdication to the Wartburg, received him in his house on his secret visits to Wittenberg, partook in the translation of the Bible, was consecrated bishop by him Jan. 20, 1542, and superintended the Jena edition of his works. He was a man of sharp but narrow understanding, somewhat harsh and unyielding, and in his polemics he often overleaped the goal. Thus in a controversy with Menius he was led to say, in a pamphlet reprinted in Baumgarten, *Geschichte der Religionsparteien,* 1172–78, that good works were detrimental to salvation. After the death of Luther he became completely estranged from Melanchthon and the Wittenbergers. A biography by I. Meier is found in MEYER: *Leben d. Altertür d. luth. Kirche,* vol. III.

**AMULETS.**

Consist of gems or small bits of some natural object,—for instance, a root, or tickets of parchment or metal,—inscribed with some word or sentence of Holy Writ, or with some magical sign, and are worn on a string generally around the neck, as a means of protection against witchery, ill-luck, etc. The word first occurs in Pliny, *Nat. Hist.* 29, 4; 19; 30, 15; 47; and is derived by some from the Latin *amoliri,* "to avert," by others, from the Arab *hamalat,* "to carry." The superstition was almost universal in ancient times, and especially among Eastern people. It arose naturally from the idea that human life is influenced by the stars, by spirits, etc.; and, where there is a belief in witchcraft, there must also be a belief in the remedy against it. Among the Jews amulets were much used, though the law forbade them, and the whole spirit of the Old Testament excludes the idea on which they rest. Nevertheless the Jews were firm believers in, and skilful makers of, amulets of all kinds, from the idolatrous earrings which Jacob hid under the oak at Shechem (Gen. xxxv. 18), to the cabalistic signs in the "David's shield" and "Solomon's seal." Also among the Christians the superstition crept in; and the Council of Trullo excommunicated the makers of...
AMYOT, Joseph, b. at Toulon, 1718; entered the order of the Jesuits, and went in 1750 as a missionary to China, where he labored forty-four years, and died in Peking, 1794. He wrote a life of Confucius, Paris, 1789, a Manchou-Tartar dictionary, and a Manchou-Tartar grammar, and gave much valuable and interesting information on Chinese customs, laws, religion, and history, in Lettres Édifiantes et Curieuses.

AMYRAUT, Moïse (Moses Amyraldus), b. at Bourgueil, 1590; d. at Saumur, 1664; descended from a distinguished family belonging to the Reformed Church, and studied jurisprudence at Poitiers, but was, by the reading of Calvin's Institutio, induced to devote himself to the study of theology, and entered the academy of Saumur. Appointed professor here in 1633, together with Josué de la Place (Placaeus) and Louis Cappel (Cappellus), he soon brought the academy in a most flourishing condition, and students from foreign countries, especially from Switzerland, gathered to its halls. The teaching of the academy, however, was somewhat out of the common routine, and, in dogmatic respects, the time was very irritable. It was believed, especially in Switzerland, that Amyraut's exposition of the doctrines of grace and predestination differed materially from the formulas of the Synod of Dort. His Traité de la Predestination, published in 1634, caused a great sensation, and was fiercely attacked by Pierre du Moulin (Molinaeus), professor in the orthodox academy of Sedan, by André Rivet of Leyden, and others. Formally accused of heresy at the national synod of Alençon, 1637, and again in that of Charenton, 1644, he was both times acquitted; but the controversy was, nevertheless, kept up, especially by Friedrich Spanheim of Leyden, and he was accused and acquitted a third time, in the synod of Loudun, 1659. Though most of the prominent French divines, even Pierre du Moulin, in course of time, became reconciled to him, the Swiss students were recalled from Saumur, and the last symmetrical work of the Reformed Church, the Formula Consensus, was drawn up against his views in Geneva, 1673. His works relating to this controversy, besides the above-mentioned, are the Examenillon de la Doctrine de Calvin sur la Predestina tion, 1637; De la Justification, 1638; De Pro videntia Dei in Malo, 1638; Défense I. Calvin. Doctrine de Absolut. Reprob. Decreto, 1641; Dissertationes Theologicae Quatuor, 1643; Declaratio Fidei contra Errorem Arminian., 1646; Disputatio de Libero Arbitrio, 1647; and Specimen Ani matorum, 1648 (1,896 pages!), directed especially against Spanheim. Among Amyraut's other works, are La Morale Chrétienne, 6 vols. 1652-60; Traité des Religions, 1631, translated into English, London, 1806, etc. A complete list is found in HAECK: La Factice, I, 72. A. SCHWEIZER.

ANABAPTISTS (from the Greek ἀνα, "again," and βάπτισσαι, "to baptize") is the name of a violent, mystical sect which, representing the deepest-going radicalism, broke away from the general reformatory movement of the sixteenth century, and soon became lost in fanaticism and excess. The general character is an absolute break with the existing order of things, ecclesiastical, political, and social. While the Reformers wished everywhere to respect the forms of real life, wanting only to correct, improve and develop, with the Bible as their guide, the Anabaptists rejected every thing they found established in Church or State, and proposed to create an entirely new order according to their own inspirations. But the special point from which they started was a rejection of infant-baptism, on the ground that an infant is unable to assume the responsibility of the sacrament. Questions concerning the proper administration of baptism had already, before this time, appeared in the history of the Christian Church. During the third and fourth centuries there were people who declared baptism invalid when performed by a heretic. In this form, however, the question soon died out, while, as a doubt with respect to the validity of infant-baptism, it reappeared every now and then during the middle ages. In the sixteenth century it then became the watchword of, and gave the name to, one of the wildest and fiercest sects ever bred within the pale of the Christian Church.

The sect originated in Zwickau in Saxony. Here Thomas Münzer gathered a great crowd, especially of mechanics, by his fanatical preaching; and, in conventicles, the members boasted of divine revelations, and spoke openly of the overthrow of the whole social order. Expelled from Zwickau, some of the adherents of Münzer attempted to get a foothold even in the very centre of the Reformation, in Wittenberg. Nikolaus Storch and two others appeared there as prophets (the so-called Zwickauer prophets) sent by God to preach the truth. Not to the letter, but to the spirit, should one listen; infant-baptism must be rejected, as only personal faith can save; God is now about to found a new holy congregation, etc. The powerful preaching of Luther, however, soon destroyed the impression they made; and Münzer now endeavored to realize his radical ideas in Mühlhausen, at that time a free city of Thuringia, till the massacre at Frank enhausen put an end to the whole movement. The adherents of Münzer, however, did not practice re-baptism, and did not form a congregation; but they all wore the marks of a peculiarly sombre mysticism, speaking of the "bitter" Christ as the example to follow, and scolding Luther as an easy-going fraud.

Quite another character the sect exhibited in Switzerland. Several of Zwingle's co-workers, Wilhelm Reublin, Simon Stumpf, Ludwig Hetozer, Felix Manz, and Konrad Grebel, gradually separated from him and the congregation, and began to worship in private houses surrounded by crowds of excited mechanics. The apostolic congregation was the ideal of these sectaries, an ideal with which the state-establishment of Zwingle's church did not harmonize; and the formation of a congregation of true Christians in strict accordance with this ideal became an object most ardently pursued. Soon arose a
of the validity of infant baptism: some parents refused to have their children baptized; the magistrate threatened with expulsion; and, just in this moment of excitement and anxiety, Jacob Blaurock, a former monk from Chur, asked Grebel, at one of the meetings, to give him the true Christian baptism. Blaurock then baptized others; and thus the First Anabaptist congregation was formed, re-baptization being the common bond between its members. The general character, however, of this whole movement, was peaceful, in spite of the prevailing excitement. Nobody thought of carrying out the new ideas by force. In striking contrast to the Munster uproar, meekness and sufferings were here understood as the most essential elements of the Christian ideal. From Switzerland the movement spread to Southern Germany. Zealously propagated by its itinerant missionaries, it found, during the general excitement and fermentation of the times, ready acceptance, especially among the lower classes, though also among the higher. Augsburg, Nuremberg, and Nicholasburg in Moravia, became its centres.

Then began the persecution in autumn, 1527, both from the Roman-Catholic and Protestant side. Most of the leaders were killed, hundreds of the members were expelled, thrown into dungeons, and massacred. This persecution was followed by an inner transformation of the whole spirit of the movement. A few of Munzer's adherents who had escaped at Frankenhausen brought the ideas of a social revolution to the Anabaptists of Southern Germany; and, though at first rebuked, the fiery spirit soon found foothold. Apocalyptic dreams, expectations of a divine judgment near at hand and full of revenge, and finally the ideas of establishing the kingdom of heaven by means of the sword, took hold of men's minds, and caused unspeakable confusion, and even great danger. Melchior Hoffman appeared in Strassburg as the prophet of the Anabaptists, spreading the speedy establishment of the kingdom of New Zion. In Munster John of Leyden (Johann Bochhold, sive title) gained supremacy, actually assumed the title of king, and led the population into the most frightful excesses. At many other places in Germany and Holland, great disturbances took place. The grapple with the secular power was short, however, and fearful revenge was taken. The movement was completely suppressed; and the few members who were left scattered about in various places were organized into small congregations by Menno Simons. See Bochhold, Mennonites, Munster, Munzer, and Baptists.

LIT. — OTTUS: Annales Anabaptistici, Basel, 1672; SCHNY: Historia Christianorum qui in Belgio Fide castri Menno simulac.ceph., 1723; I. HAST: Geschich

ANACHORITES. See Anchorites.

ANACLETUS is the name of two popes.— ANACLET II. (Peter Leoni), Feb. 14, 1130–Jan. 25, 1138, descended from a wealthy Jewish family, and spent, successfully, his fortune on his ambition. After the death of Honorius II., one party declared for the cardinal-deacon Gregory (Innocent II.), and another for the cardinal-presbyter Peter Leoni (Anacletus II.); and by using his own enormous resources as well as the treasures of the Church for bribery, the latter succeeded in gaining over the lower clergy and the populace of Rome. Innocent II. was expelled from Rome, and fled to France; but by the powerful aid of Bernard of Clairvaux he was recognized only by the city of Milan and King Roger of Sicily. Lothar of Germany made two campaigns to Italy, 1133 and 1136, to unseat him; and the last time he was accompanied by Bernard, who succeeded in separating not only the city of Milan, but also many of the most prominent Roman families, from his party. Even with Roger negotiations were opened. But at this moment Anacletus II. died. R. ZÖPPFEL.

ANAGNOST. See Lector.

ANALOGY OF FAITH. See Faith, Herme-

ANAM'MELECH, a divinity in whose worship, as in that of ADRAMELECH, which see, the Sephardites burnt their children (2 Kings xvii. 31). In the Assyrian inscriptions the name is Anu-malikt, = King Anu. In the Babylonian-Assyrian pantheon, Anu occupied the first place in the first triad, Anu, Bel, Ninurta. It is not at present decided whether the gods of the first triad represent the powers of nature, as those of the other triads do. Perhaps they were heavenly or sun divinities; at all events, there is mention of the "wide heavens of the god Anu" (George Smith, Assyrian Discoveries, 1875, p. 339). Nor is the description of him upon the inscriptions as a "fish-god" against such a designation, because the heavenly divinities were also the marine, with many peoples, inasmuch as the heavens were thought to be a sea joining with the earthly ocean: thus the Hindoo divinity Varuna (= Vis-

NAME) was a sea-god. Anu is represented as a man who bears a fish's head for a tiara, and along his back the fish's body. He is identical with the Oceanus of Berosus, who, half-man and half-fish, at daybreak arose from the sea, and began his instruction of men in science and art, but at night returned to the sea; even as the sun was fancied to sail through the ocean at night as it sails through the heavens.

The female divinity corresponding to Anu was Anatuv. The name is found in the Old Testament towns Beth-anath (Josh. xix. 38; Judg. i. 33) or Beth-anoth (Josh. xv. 56), i.e., the "house of Anath;" also in the proper name Anath (Judg. iii. 31, v. 6). See Berosus. See Warburton, 1829, pp. 124–127. The name appears as 'įnmā' upon Greek-Phoenician inscriptions. Upon Phoenician coins Anatuv is drawn as riding upon a
ANANIAS. 78

ANASTASIUS. 78

ANANIAS. 78

Lion, holding a bow and arrows, showing her conquering power, while above her head shines a star.


ANANIAS (the Greek form of Hananiah, whom Jehovah has graciously given). The name of three persons mentioned in the Acts. 1. The Jewish Christian of Damascus, who, with his wife Sapphira was miraculously killed for lying unto God, in trying to conceal the real selling of property nominally consecrated (Acts v. 1–11). 2. The Jewish Christian of Damascus who visited Saul in his blindness, and restored his sight, and baptized him (Acts ix. 10–18). 3. A Jewish high-priest, appointed by Herod of Chalcis, A.D. 48; sent to Rome to answer a charge of oppression preferred by the Samaritans, but was acquitted, and returned A.D. 52. Paul was tried before him, A.D. 58; and accused him before Felix and Festus. He was deposed, A.D. 59, and was murdered, A.D. 67. (Josephus: Antiq. xx. 5, 2; vi. 2; Jewish War, ii. 17, 9.)

ANAPHORA (Ἀναφορά, which is that is lifted up, offering) corresponds in the Greek liturgy to the canon missae in the Latin, and denotes that part of the eucharistic Office which includes the consecration of the elements and the oblation. Books containing the whole celebration of the holy eucharist are also sometimes called Anaphoras, as, for instance, that by Johannes, bishop of Bostra, Arabia; d. 650. See Renaudot: Collections of Oriental Liturgies, 1716, vol. II.

ANASTASIUS, whose true name was Astric, b. in France in 854; d. in Hungary, Sept. 10, 1044; entered the order of the Benedictines at Rouen; went to Rome; accompanied Adalbert to Prague; was considered a heretic by all ecclesiastical writers.—Anastasius III., 911–913, a native of Rome; but Marcella, a friend of Jerome, now arraigned him before Anastasius for him of introducing heresies; and the pope condemned the works of Origen, and broke off all ecclesiastical communication with Rufinus, though the latter sent in a perfectly orthodox confession.—Anastasius II., Nov. 496–Nov. 498, a native of Rome, was very anxious to end the schism which the monophysite controversy had caused between the Eastern and Western churches. The situation was this: in 482, the emperor Zeno issued the Henotikon which denied the authority of the synod of Chalcedon; and, two years later, on the pope, Felix II. (or III.), communicated the patriarch of Constantinople, Acacius, because he had sanctioned that decree. Anastasius II. now sent two bishops to the emperor with letters declaring himself willing to recognize the consecrations which Acacius had performed. On the condition that his name (Acacius) should not be mentioned in the crowd; and at the same time Photinus, deacon of Thessalonica, arrived at Rome, and was very friendly received by the pope, though he held the views of Acacius, and consequently was a heretic in the eyes of Rome. The Liber Pontificalis states that, in this point, the clergy disagreed with the pope, and even withdrew their allegiance to his authority; and from Gratian, who, in a decree, designated Anastasius II. as “one thrown off by the Church,” and down to the sixteenth century, he was considered a heretic by all ecclesiastical writers.—Anastasius III., 911–913, a native of Rome. —Anastasius IV., July 11, 1153–Dec. 3, 1153, remained in Rome as the vicar of Innocent II., when the latter fled to France. In his short reign he succeeded in ending a harassing controversy with Friedrich I., concerning the appointment to the archiepiscopal see of Magdeburg, in Saxony. In his mission, and brought back a crown of gold, and a bull conferring on Stephan the title of the Apostle of Hungary, and acknowledging him as the head of the Hungarian Church.

ANASTASIUS SINAITA. It is a question whether, according to Nicephorus and his followers, there was only one of this name, or whether, according to some recent critics, there were several. According to Nicephorus, Anastasius lived as a hermit, on Mount Sinai; was elected bishop and patriarch of Antioch; was banished in 572 on account of his opposition to the doctrine of the incorruptibility of the body of Christ, and d. in 599. Among the works ascribed to him are: Anagogicae contemplationes in divinis officiis, lib. XI. (in Magna Bibli., Patr. Colon., Tom. VI., P. I.; Book XII. has been edited by Allix, London, 1841); and òðµως ðεν δει ποτε δει ναόν ανηρρειρους (in Archiep. ed. Greuter, Ingolstadt, 1806, in which the doctrine of the incorruptibility of the body of Christ is attacked. These works, however, are sometimes ascribed to another Sinaite hermit of the same name, who, according to some, d. before 606, according to others after 678. There is still a third Anastasius Sinaita who succeeded the first, and was slain by the Jews in a riot in 609.

ANASTASUS is the name of four popes, and one antipope.—Anastasius I., 398–402. Under Siricius, Rufinus of Aquileia had translated Origen's κατα τούτον, and introduced the work in Rome; but Jerome, a friend of Jerome, now arraigned him before Anastasius for him of introducing heresies; and the pope condemned the works of Origen, and broke off all ecclesiastical communications with Rufinus, though the latter sent in a perfectly orthodox confession. —Anastasius II., Nov. 496–Nov. 498, a native of Rome, was very anxious to end the schism which the monophysite controversy had caused between the Eastern and Western churches. The situation was this: in 482, the emperor Zeno issued the Henotikon which denied the authority of the synod of Chalcedon; and, two years later on, the pope, Felix II. (or III.), communicated the patriarch of Constantinople, Acacius, because he had sanctioned that decree. Anastasius II. now sent two bishops to the emperor with letters declaring himself willing to recognize the consecrations which Acacius had performed. On the condition that his name (Acacius) should not be mentioned in the crowd; and at the same time Photinus, deacon of Thessalonica, arrived at Rome, and was very friendly received by the pope, though he held the views of Acacius, and consequently was a heretic in the eyes of Rome. The Liber Pontificalis states that, in this point, the clergy disagreed with the pope, and even withdrew their allegiance to his authority; and from Gratian, who, in a decree, designated Anastasius II. as “one thrown off by the Church,” and down to the sixteenth century, he was considered a heretic by all ecclesiastical writers.—Anastasius III., 911–913, a native of Rome. —Anastasius IV., July 11, 1153–Dec. 3, 1153, remained in Rome as the vicar of Innocent II., when the latter fled to France. In his short reign he succeeded in ending a harassing controversy with Friedrich I., concerning the appointment to the archiepiscopal see of Magdeburg, in Saxony. In his mission, and brought back a crown of gold, and a bull conferring on Stephan the title of the Apostle of Hungary, and acknowledging him as the head of the Hungarian Church.

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Properly anything laid up or suspended, and synonymous with avanua, from divaríðmu (denotes lasI. He d. in 886. See Migne, PatroL Tom., of biographies of the popes, from Peter to Nicolaus). His work on the paschal question, a fragment has been preserved by Eusebius (Hist. eccles., VII. 32). The Latin translation of the entire work, Canon Paschalis, published by Agüíns Bucherus, Amsterdam, 1664, has been proved spurious by Ideler (Handbuch der Chronologie). Some fragments of his mathematical works were published in Paris, in 1543.

ANASTASIUS was a presbyter of Antioch, and accompanied Nestorius to Constantinople in 428. He was a friend, or, as Theophanes calls him, the syncelus, that is, confidential secretary, of Nestorius; and it was he who caused the jealousy and rivalry which existed between the schools of Antioch and Alexandria to burst forth in open hostilities, by his attack on one of the favorite terms of the Alexandrian theology, Mary the mother of God." In a sermon he said, "Let no one call Mary Μορφή. She was but a human being. It is impossible for God to be born of a human being." Proclus, the representative of the Alexandrian theology in Constantinople, and the unsuccessful competitor of Nestorius for the patriarchate, made a furious attack on Anastasius. Nestorius placed himself by the side of his friend, and the controversy began. It seems, however, from one of Cyril's letters (Epist. VIII.), that Anastasius in 430 made an attempt to reconcile Nestorius and Cyril. After the banishment of the former, he still labored for his cause in Constantinople. The date of his death is not known.


ANASTASIUS, patriarch of Constantinople, was a native of Alexandria, and came to Constantinople as the apocrisiarius of bishop Dioscurus, and was, through his influence with the emperor, made patriarch in 449, after the deposition of Flavian by the Robber-synod. He presided over the synod of Chalcedon together with the Roman legates; and by the famous canon XXVI. he obtained rank of patriarch and next the bishop of Rome, extension of his jurisdiction to the dioceses of Pontus, Asia, and Thrace, right to ordain bishops in barbaric countries, etc. On his accession to the patriarchal see, he had shown great adroitness in destroying every suspicion with respect to his orthodoxy; and he now proved himself equally dexterous in calming down the jealousies of Rome. He d. in 458. A letter by him to Leo I. is still extant (Com. T. IV., p. 903).

ANASTASIUS, abbot of St. Maria Trans-Tibéline in Rome, and librarian of the Vatican, was present at the Council of Constantinople, in 863, and translated its canons into Latin. He is also the author of an Historia ecclesiastica, mostly extracted from Nicephorus and Syncellus, and of the so-called Liber pontificalis (see title), a series of biographies of the popes, from Peter to Nicolaus. He d. in 899. See Migne, PatroL Tom., 127. 8. 9.

ANATHEMA (ἀναθήμα), in the Greek classics synonymous with ἀφόρνα, from ἀφόρνοι, denotes properly any thing laid up or suspended, and then any thing placed apart in the temples, and consecrated to the gods. In the New Testament ἀφόρονα corresponds to the Hebrew ἁγιόν, and is the proper term for excommunication (1 Cor. xvi. 22), implying an exclusion, not only from the sacraments and the congregation, but also from the grace of God, consequently a direct delivering-up of the person to Satan (1 Cor. v. 5), which last idea is prominent in Gal. i. 8, and Rom. ix. 3. The term, and the ideas connected with it, were adopted by the language and usage of the Church. The Council of Elvira, 305, can. 52, and the Council of Laodicea, 307, can. 29, apply it to offences against the Church; and the Council of Nicea, 325, lays the anathema on any one who holds or teaches the Arian view of the relation between the Father and the Son. In later ecclesiastical practice this anathema was the heaviest form of excommunication, the excommunicatio major, as appears from the acts of numerous councils, especially from those of the Council of Trent.


ANATOLIUS, b. in Alexandria, about 239; d. about 292. He was the successor in 269 of Eusebius, bishop of Laodicea, in Syria Prima. Eusebius the historian (II. E., VII., 32) says that he attained the highest eminence in mathematics, philosophy, and rhetoric. He journeyed about 264 from Alexandria to Cæsarea in Palestine, and was there ordained, and made bishop-coadjutor of Theoctenus; but on passing through Laodicea he was constrained to become bishop there. Eusebius says, that, although he did not write much, he left a solid reputation for eloquence and erudition; and gives us an extract of Anatolius' work on the Paschal Festival. What purported to be a Latin version of this work was published by Bucherus: Doct. Temp. Antw. 1633, but Ideler (Handb. der Chronologie, ii. 266) pronounces it a forgery. Fragments of a work upon mathematics have been published, Paris, 1543; and by Fabricius: Bibl. Graeca, iii. 402.

ANATOLIUS, bishop of Constantinople, consecrated 449; d. 458, after being the "apocrisiarius" (see title) of Dioscurus, patriarch of Alexandria, at Constantinople. He found his new position by no means easy. He was more than once accused of heresy, of ambition, of injustice; but, notwithstanding, seems to have been innocent of the more serious charges. The Council of Chalcedon, held at his request in part, in its twenty-eighth canon declared that equal dignity be ascribed to Constantinople as to Rome; because it was the New Rome, and the seat of government. Hefele: Conciliengeschichte, 2d vol., p. 509. Anatolius crowned the Emperor Leo, the first performance of the ceremony (Gibbon: in loco). He was best known as the author of some very sweet hymns, particularly one call Mary Μορφή. She was but a human being. It is impossible for God to be born of a human being. Proclus, the representative of the Alexandrian theology in Constantinople, and the unsuccessful competitor of Nestorius for the patriarchate, made a furious attack on Anastasius. Nestorius placed himself by the side of his friend, and the controversy began. It seems, however, from one of Cyril's letters (Epist. VIII.), that Anastasius in 430 made an attempt to reconcile Nestorius and Cyril. After the banishment of the former, he still labored for his cause in Constantinople. The date of his death is not known.


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ANCHIETA, José de, the Apostle of Brazil. b. at Laguna, 1539; d. at Revitibia, June 9, 1587; entered the Society of Jesus, 1550; went to Brazil as a missionary in 1553, and labored with great success among the Brazilian Indians, of whose language he gave an admirable grammar, 1595.

ANCHORITES or ANACHORITES (ἀναχορέω, to retire, withdraw). From the Old Testament Elijah and Elisha may be taken as typical instances of anachorism, and afterwards John the Baptist, who by Jerome is called princeps anachoretarum. Jerome also calls the Therapeutae of Egypt, who probably simply had taken up the example of the Essenes, a community of Christian monks (Catal., c. 11). Anchorites, properly speaking, were persons who retired from the world, and practised their devotional exercises in solitude in order to fight out the spiritual battle with so much the more prospect of success: the persecutions of the second and third centuries gave a special impulse to the movement. Anchorites were also called ἀσκεταῖοι, ἀσκηταί, μονόφωτος, or philosophers, as many of them wore the philosopher's mantle, and lived according to the rules of Epictetus. They lived in caves, avoided all intercourse with their fellow-men, abstained as much as possible from food, spoke no word, but prayed in silence. One stood in a temple for years with his hands uplifted to heaven, never sleeping. Others stood motionless on high cliffs or tall columns (Stylites), in wind and snow.

Ancilla of the Russian Church. In 476 the stylite Daniel went to Constantinople to defend orthodoxy against the emperors, and brought Julian Sabas to Antioch to employ his help against Arianism. At the same time Thraates stepped before the emperor, Valens, and warned him not to do any harm to the Christian monks (Catal., c. 11). Anchorites, properly speaking, were persons who retired from the world, and practised their devotional exercises in solitude in order to fight out the spiritual battle with so much the more prospect of success; the persecutions of the second and third centuries gave a special impulse to the movement. Anchorites were also called ἀσκεταῖοι, ἀσκηταί, μονόφωτος, or philosophers, as many of them wore the philosopher's mantle, and lived according to the rules of Epictetus. They lived in caves, avoided all intercourse with their fellow-men, abstained as much as possible from food, spoke no word, but prayed in silence. One stood in a temple for years with his hands uplifted to heaven, never sleeping. Others stood motionless on high cliffs or tall columns (Stylites), in wind and snow. They were numerous, especially in Egypt, Syria, Palestine, and Thrace; and during the ecclesiastical controversies of the fourth and fifth centuries they sometimes appeared suddenly, in the very midst of the noise and bustle of the large cities, rebuking both the prince and the people; as, for instance, St. Anthony (ATHANAS. : Vita St. Anton., c. 46, 69). In 378, bishop Acacius of Berœa brought Julian Sabas to Antioch to employ his help against Arianism. At the same time Thraates stepped before the emperor, Valens, and warned him not to do any harm to the Church. In 476 the stylite Daniel went to Constantinople to defend orthodoxy against the emperor Valens. In course of time it became customary for several anchorites to unite and form small communities (ząpalka), the cells being built in a circle around a chapel; and thus the transition was made from anchorites to coenobites. St. Chariton is said to have built the first such cell, about 340, at Pharao, near the Dead Sea; St. Euthymius the next, near Jerusalem, in the fifth century; then followed St. Sabas and St. Quriasius, and in Egypt Antonius, Pachomius, Macarius, and others. Nevertheless, in spite of the rapid development of monastical institutions, anchorites still continued to occur. The Trullan Council of 692 ordered (can. 41), that a person who wished to become an anchorite, should first go through a kind of novitiate in a monastery. Charlemagne wished to have all anchorites sent to the monasteries. Nevertheless, they occurred even in Western Europe, at a very late date; and on Mount Athos there still live anchorites and hermits independently of the monastery proper.

See J. CROP: Origines et Causes Monachatus, Götzingen, 1863; ZÖCKLER: Kritische Geschichte der Askese, Frankfort, 1863.

ANDERSON.

ANCULLON, David, b. at Metz, March 17, 1617; d. in Berlin, Sept. 3, 1692; a great-grandson of president Ancillon, one of the founders of the Reformed Church in Metz; and a son of Abraham Ancillon, an eminent lawyer. He was educated in the Jesuit college of his native city, but withstood all the attempts of his teachers to convert him to the Roman faith. He then studied theology at Geneva, and was appointed preacher at Meaux, in 1641, and at Metz in 1653. In 1657 a conference on the tradition of the Church was held between him and Dr. Bédaciar, the suffragan of the bishop of Metz; and, as a false report of this conference was spread by some monk, Ancillon published his celebrated Traité de la tradition, Sedan, 1657. In 1666, he wrote an apology of Luther, Zwingli, Calvin, and Beza. By the revocation of the Edict of Nantes, he was compelled to leave France, and settled first at Frankfort, then at Berlin, where the elector Friedrich Wilhelm appointed him preacher to the French congregation. The Vie de Farel which appeared at Amsterdam, 1691, under his name, is only a mutilated and bungling copy of a manuscript which he had not destined for publication. See CHARLES ANCillon: Mélanges critiques et littéraires, Basel, 1699, 3 vols.

ANCULLON, Charles, son of the preceding, b. at Metz in 1537; d. in Berlin in 1715; was judge and director of the French colony in Brandenburg, and historiographer to Friedrich I. Of his writings the following have interest for the church historian: Reflexions Politiques, Cologne, 1685; Irrévocabilité de l'édit de Nantes, Amsterdam, 1688; Histoire de l'établissement des Français refugés dans les états de Brandebourg, Berlin, 1800.

ANCULLON, Jean Pierre Frédéric, great-grandson of David Ancillon, b. in Berlin, April 30, 1767; d. there April 10, 1837; studied theology, history, and philosophy; visited Geneva and Paris; was appointed teacher in the military academy of Berlin, and preacher to the French congregation; attracted much attention by his sermons; was made tutor to the crown prince in 1806, and in 1825, minister of state, which position he held to his death. In 1818 he published two volumes of sermons at Berlin.

ANDERSON, Lars (Laurentius André), b. probably at Streugnas, 1480; d. in the same place, April 29, 1532; was chancellor of the realm, and the most intimate councillor of the king from 1523 to 1540, and stood, together with Olans and Lucretius Petri, at the head of that movement which introduced the Reformation in Sweden, on the diet of Westeraas, 1527. He also partook with Olans Petri in the translation of the Bible into Swedish, of which the New Testament appeared in 1526, the whole in 1541. In 1540 he was accused of being cognizant of a conspiracy against the life of the king, and condemned to death. The king pardoned him, but he was dismissed from all his offices, and lived afterwards in retirement in Streugnas. See SWEDEN.
ANDERSON, Rufus (D.D., LL.D.), for thirty-five years the corresponding secretary of the American Board of Commissioners for Foreign Missions, b. Aug. 17, 1796, at North Yarmouth, Me.; d. May 80, 1850, at Boston, Mass. He was graduated at Bowdoin College, Me., where his uncle was the first president, in 1815; studied in Andover Theological Seminary 1819-1822. While in the senior class, he aided in conducting the correspondence of the Board, during the absence of Mr. Evarts; and after graduation he was made assistant secretary, and in 1832 corresponding secretary, which position he held until 1866, when he resigned because he was convinced that seventy years form "a limit beyond which it would not be wise for him to remain in so arduous a position." He was then elected a member of the prudential committee; but failing health compelled his resignation, after nine more years of service. He visited officially a part of the Sandwich Islands (1870), another on missions to India (1874), and two on the missions to the Oriental Churches (1873). But more than foreign missions claimed his attention. He was one of the founders of Mount Holyoke Seminary; was president for a number of years of the trustees of Bradford Academy; a member of the board of trust of Andover Seminary; was active in benevolence. "In every position and place the wisdom of his counsels seldom failed to command respect; his hopeful habit, resulting from a deeply settled trust in the promises and providence of God, carried with it an abiding power of inspiration."

ANDOVER THEOLOGICAL SEMINARY. In the year 1807 a plan was formed for the establishment of a theological seminary in Andover, Mass. The Seminary was to be connected with Phillips Academy, an institution founded at Andover in the year 1772. The persons who projected the seminary at its opening was thirty-six. The number of students who entered the seminary at its opening was thirty-six. The number who have been connected with it during all the seventy-two years of its existence is not far from three thousand. Of these a large proportion have been presidents and professors of colleges and theological seminaries; and an uncommonly large proportion have been missionaries to the heathen. The most conspicuous of the men who projected the seminary of the "moderate Calvinists" was Rev. Eliphalet Pearson, LL.D.; and the most conspicuous of those who projected the seminary of the "Hopkinsians" was Rev. Samuel Spring, D.D. The two men who were most influential in uniting the two parties were Dr. Pearson and Dr. Leonard Woods. Dr. Pearson was the first professor of sacred literature in the seminary. He remained in office only one year, but was a trustee of the seminary eighteen years, and of the academy forty-eight years. Dr. Woods was the first professor of Christian theology, and remained in office thirty-eight years. Rev. Edward Dorr Griffin, D.D., was the first professor of sacred rhetoric; Rev. James Murdock, D.D., the first professor of ecclesiastical history. Rev. Moses Stuart succeeded Dr. Pearson in the chair of sacred literature, remained in office thirty-eight years, and was succeeded by Dr. B. B. Edwards. Dr. Edward Robinson was professor extraordinary of sacred literature from 1830 to 1833. During these three years he gave instruction in the Hebrew department, to which a distinct professorship is now devoted. Other professors now deceased have been Rev. Ebenezer Porter, D.D., Rev. Ralph Emerson, D.D., and Rev. Thomas H. Skinner, D.D. Besides the five chairs of instruction already named, the institution has a professorship of eloquence, also of the relations of Christianity to science, also of theology and homiletics in a special course. The most eminent contributors to the funds of the seminary have been Madam Phoebe Phillips, Hon. John Phillips, Samuel Abbot, Esq., Hon. William Bartlett, Hon. John Norris, Moses Brown, Esq., Lieut.-Gov. William Phillips, John Smith, Esq., Peter Smith, Rev. John Sampson, Rev. Joseph Hitchcock, Esq., Frederic Jones, Esq., Henry Winkley, Esq., Madam Valeria G. Stone, and Miss Sophia Smith. The donations from each of these benefactors have ranged from fifteen thousand dollars to one hundred and sixty thousand dollars. The edifices belonging to the seminary are two dormitories, a chapel for morning prayers, lecture-rooms, etc., a chapel for sabbath worship, a library building containing thirty-eight thousand volumes, eight houses for the professors, etc. The institution is within an hour's distance by railroad from the flourishing cities and towns of Eastern Massachusetts.

The history of Andover Theological Seminary — the oldest theological seminary in the land — has been identified with many religious and philanthropic movements of the day. The "American Education Society," the "American Tract Society," the "American Temperance Society," the "American Bible Society," the "Andover Press," have their origin on Andover Hill.

The "Andover Press" has been noted in the religious community during the last seventy years. The works of Drs. Porter, Woods, and
ANDRADA. 82

ANDRADA, Antonio d', b. at Villa de Oleiros, near Alentejo, Portugal, in 1558; d. at Goa, Aug. 20, 1633; entered the order of the Jesuits at Coimbra in 1590; went in 1601 as a missionary to India, and was appointed superior of the mission of Mongolia. Hence he made two journeys to Thibet, the first of which he has described in his *Nouo Descobrimento do Grão Catálo de dos Regnos de Thibet*, Lisbon, 1626, translated into French in 1629.

ANDRADA (Diogo Payva d'Andrade), b. at Coimbra, Portugal, in 1558; d. in Lisbon, in 1575; was a member of the order of the Jesuits, and one of the Portuguese delegates to the Council of Trent. Martin Chemnitz's attack on the Jesuits, — *Theologia Jesuistarum presenta capita*, 1563; — he answered by his *Liber orthodoxarum expositionum de controversis religionis capitibus*; but this book gave Chemnitz occasion to write his celebrated work, *Examinis Concilii Tridentini opus integrum*, 1565-73, to which Andrias made only a feeble reply in his *Defensio Tridentinae fidei Catholicae*. — His brother Thomas de Jesus, an Augustinian monk, was taken prisoner in the battle of Alcazar, Aug. 4, 1578, and confined in a dungeon to his death, April 17, 1582. While here he wrote in Portuguese his celebrated book, *The Laboris Jesus*, which was translated into Spanish, Italian, and French.

ANDREE, Jakob, b. at Walblingen, Württemburg, March 25, 1529; d. at Tubingen, July 7, 1589; was in charge of the expense of his native city in the Pedagogium of Stuttgart, and studied theology in Tubingen 1541-1546. On leaving the university he was made a deacon in Stuttgart; and during the occupation of the city by Spanish troops, in 1547, as a consequence of the Smalcald war, he was the only evangelical minister who was allowed to remain in the city; the rest were expelled. Returning to Tubingen in 1548, he was made chaplain to the hospital, and preached the Protestant faith in one of the asiles of the Collegiate Church, at the same time as an Intern-priest said mass in the choir. In 1553, he was appointed superintendent general at Göppingen, and in 1560 professor of theology, provost, and chancellor of the university of Tubingen. The activity which he developed in the cause of the Reformation, during the thirty-seven years he spent at Göppingen and Tubingen, is stupendous. He felt that there lay a great danger to the success of the Reformation in the division of the Protestant party into minor factions; and, though he was an ardent champion of Lutheranism pure and undefiled, he undertook to reconcile the various parties among the Lutherans, and unite them into one body. His first plan was to neutralize the differences by means of formulas so general that they could be accepted by all. Two years he spent in travelling, visiting every university, and conferring with every theologian of any consequence from Geneva to Copenhagen. But neither the Flacians nor the Philippists, the two extreme parties among the Lutherans, had full confidence in him; and on the convention of Zerbst, May, 1570, the attempt proved a failure. Andréa, however, did not give up the plan: he only changed the method of its execution. He now proposed to unite all Lutheran congregations in Germany into a firm alliance by drawing a sharp line of distinction between them and the adherents of Zwingli and Calvin, and thus destroy the Philippists and every other individual shade of Lutheranism. In 1573, he sent a paper to the theologians of the Suabian Concordia, to the theologians of North Germany, for examination and criticism. May 28, 1576, a convention assembled at Torgau to compare and harmonize the Suabian Concordia with these answers to it which had come in, — the Subalian-Saxonian Concordia and the Mainz. The result of this convention was the so-called *Liber Torgenses*; and then followed, May 19-28, 1580, three final conferences between Andréa, Chemnitz, Schnecker, Chytraeus, Musculus, and Körner. In June 28, 1580, the *Formula Concordiae* appeared, and was accepted by all Lutheran governments, as the symbolical books of the denomination. The works of Andréa number more than a hundred and fifty, and belong to the most characteristic from the closing period of the Reformation. They consist of sermons and essays, polemical, dogmatical, and practical.
ANDRÉAE.

ANDREAS, Johann Valentin, a grandson of Jacob Andreae; b. at Herrenberg, Württemberg, Aug. 17, 1588; d. in Stuttgart, June 27, 1654; studied at Heidelberg, Ingolstadt, 1574, but the Greek text not until 1586, at Heidelberg, by Syburg. It was afterwards several times printed together with the commentary by Arethas, which see. SMITH & WACE: Christ. Biogr. I.

ANDREAS OF CRAIN, a singular phenomenon among the predecessors of the Reformation, though, properly speaking, not one of them himself: was a Slavonian by birth; entered the order of the Dominicans; was made Archbishop of Carniola by the emperor, Friedrich III.; in 1482 he repaired to Switzerland, and was very active to get a new general council convened at Basel. With letters of recommendation from Bern, he addressed himself to the magistrates of Basel, and after delivering his interdict; and finally Andreas was arrested by the local authorities, and placed in a prison, where, on Nov. 13, 1481, he was found strangled, he having probably committed suicide. His death was kept a secret for some time. His corpse was put in a barrel, and thrown into the Rhine. His own secretary, Peter Numagen of Treves, considered him crazy (cerebro lassus). See Gesta Archiepiscopi Craigenis in J. H. HOTTINGER: Hist. Eccles., pp. 403–412.

ANDREWES, Lancelot, b. in London, 1585; d. at Winchester, Sept. 25, 1626; was educated in Pembroke Hall, Cambridge, of which he afterwards became master; was appointed chaplain to the queen, and Dean of Westminster, by Elizabeth, and by James, Bishop of Chichester in 1605, of Ely in 1609, and of Winchester in 1618. He was a man of great learning and fervent devotion, and enjoyed reputation, both as a theologian and as a preacher. He was a member of the Hampton Court Conference (1604), at which the present authorized version was proposed, and was appointed head of the first company of translators to whom was assigned the books of the Old Testament as far as 2 Kings. He published ninety-six sermons, of which an edition in five volumes was given in the Anglo-Catholic Library, Oxford, 1841–43; wrote Tortura Terti, 1609, against Bellarmine, who had attacked King James's Defence of the Rights of Kings; Præces Privatus (in Greek and Latin), translated by Dr. Stanhope, London, 1826; The Pattern of Cathchistical Doctrine (an exposition of the Ten Commandments), 3d ed., London, 1675, modern ed., Oxford, 1846, etc. See ISAACSON: Life of Bishop Andrewes (in Fuller's Ael Readex, ed. Nichols, London, 1676, 3 vols.); GAW: Lives of the Bishops of Winchester, London, 1826.

ANGARIE. See FASTS.

ANGELA MERICI, also called Angela of Brescia, b. at Desenzano, on Lake Garda, March 21, 1479; d. at Brescia, Jan. 27, 1540; felt herself from early youth drawn towards a life of solitude and devotion, and entered a Franciscan convent, but devoted afterwards to the world, and began to teach small children, in which she succeeded so well that she was called for the same purpose to Brescia, where she spent the rest of her life.

ANDREÆ.

ANDREÆ, A native of Angermannland, Sweden, the son-in-law of Laurentius Petri; came in conflict with King John, who wished to restore the Roman-Catholic Church in Sweden, and was compelled to flee to Germany in 1580, but was elected Archbishop of Upsala by the local authorities, and placed in a prison, where he died in 1607. During his residence in Germany he partook in the theological controversies of the day, and wrote, among other works, Forum Adaptatorem, Wittenberg, 1586.

ANDREÆ CRETENSIS, b. at Damascus, spent some time in Jerusalem, so he is sometimes styled Ipopomvrios; was sent by Bishop Theodore of Jerusalem to the Sixth Council of Constantinople (680); was ordained a deacon there, and made a Bishop of Orphans, and became finally a guardian of orphans, and became finally inadvice of the Bishop of Crete. His works, consisting of homilies, canons, and hymns (of which several became very celebrated, and are still sung in the Greek Church), were edited by COMBES, Paris, 1615; by Galland: Bibl. Patr. XIII., 698; and by Migne: Patr. CXVII. ANDREASE, Bishop of Cessareas in Cappadocia, wrote towards the close of the fifth century a commentary on the Book of Revelation. Nothing more is known of his life. Of his work, a Latin translation by Peltanus was published at
ANGELIC.

On Nov. 25, 1535, in the Church of St. Afra, in Brescia, she and eleven other maidens formed an association under the patronage of St. Ursula, for the purpose of teaching small children, aiding the poor, and nursing the sick. It was originally not a strictly religious order (the members made no vows, did not live together, adopted no common dress, etc.); but it soon developed in that direction. On March 16, 1537, the number of members had increased to seventy-six, and Angela was elected superior. In 1544 the order was confirmed by Paul III. See Ursulines; Das Leben d. h. Angela Merici, Augsburg, 1811, and M. Sintzel: Leben d. h. Angela; Regensburg, 1842.

ANGELIC ORDER, The, also called the Guaselines, was founded (in 1530) by the Countess Torelli of Guastalla, who at that time was twenty-five, a widow for the second time. The order was destined for maidens who should live in angelic purity (whence the name), and was confirmed in 1534 by Paul III., on the rules of St. Augustine. It was exempt from episcopal jurisdiction, but subordinate to the Barnabites of Milan, in which city it had its first house. In the beginning the nuns accompanied the Barnabites on their missions; but in spite of the coarse garment, the wooden cross on the bosom, the hempen string around the neck, the easy manners of the nuns gave offence, and to which was sometimes added a crown of thorns, the cure for the scandals was found in giving up the joint missions, and secluding the nuns.

ANCELIS, Girolamo, b. at Castro Giovanni, Sicily, in 1567; d. in Japan, Dec. 4, 1623; entered the order of the Jesuits in 1585, and went in 1602 to Japan. When in 1614 the Jesuits were expelled from that country, Angelis remained, disguised in Japanese dress, and was not discovered until after the lapse of nine years, when he was imprisoned, and burnt alive. His Relazione del Regno di Yezo was published in Rome, 1625. He was canonized by Pope Pius IX. in 1842.

ANGELS, Biblical. The commonest name in the Old Testament for these creatures who are represented, in prophetic vision and poetic fancy, as surrounding the throne of God, is "the sons of God," which brings out their near relationship to their Creator (Job i. 6, xxviii. 7; Dan. iii. 25; Ps. xxix. 1, lxxxix. 6). They had other names, "the saints" (Job v. 1; Ps. lxxxiv. 5, 7; Dan. viii. 13); in Jewish theology, "the family above" (cf. Eph. iii. 15); in the Septuagint, in several places, two of which are cited in the New Testament (Heb. i. 14; Hebrews x. 21), and in the later Jewish theology, "elohim, gods;" nevertheless a sharp distinction is drawn between them and God, to whom they pray; but they are not prayed to by any creature. The Epistle to the Hebrews (i. 14) designates them "spirits;" but the Old Testament does not recognize any such epithet.

Before the exile they were not known by name, save those called in general cherubim and seraphim; but they properly form a class by themselves. Angels bore a human figure, and to paint them with wings is erroneous, but is derived from the false rendering of the Vulgate (velo edones) in Dan. ix. 21. The assertion that angels are mere personifications of natural powers is answered by saying that it is not God in nature, but God in history, whom they assist. And this idea dominates in every part of the Bible; and thus the further idea, that the salvation of man must be accomplished by some being, holy, and related to God, was instilled.

The so-called "angel of Jehovah" first appears Gen. xvi. 7, and often afterwards, but must be distinguished from the "angel of Jehovah" spoken of 2 Sam. xxiv. 16; 2 Kings xxix. 35, who was evidently a creature; whereas the way in which the "angel of Jehovah" is spoken of in the other passages, as in the Pentateuch, Joshua, and Judges, raises a question in regard to his nature. A fair interpretation of Scripture does, however, compel the creature-view of this being; for, as he was the same who appeared in the visions of Zechariah (i. 12, iii. 1), he is plainly distinguished from the Arch, and is subordinated to him. And so the "angel of the covenant" (Mal. iii. 1) is not identical with the Lord, but is his messenger. This angel is called God's "presence" or face (Exod. xxxiv. 14); not, however, that dreadful face on which no one, not even Moses (Exod. xxxii. 20) and Elijah (1 Kings xix. 13), could gaze, but rather an angel who revealed that face (Gen. xxxii. 30); who was called Jehovah and Elohim and Eli, i.e., God (Gen. xviii. 33, xxii. 24 sq. cf. xxxi. 13), because God's "name" was in him (Exod. xxxii. 21), but who yet is as little God as the angel who declared "I am Alpha and Omega" (Rev. xxi. 14), and yet rebuked John for worshiping him (xxii. 9). The angel of Jehovah calls himself the "Captain of the Lord's host" (Josh. v. 14, 15 cf. Exod. iii. 5).

In the term the "angel of the presence" (which can mean either the angel in whom Jehovah allows himself to be seen, or the angel who sees Jehovah's face) may be found the connecting link between the primitive simple conception of angels and the later idea of an heavenly hierarchy, i.e., a division not only according to quality, but according to rank. The post-exilic writings, both canonical and uncanonical, exhibit this altered view. Thus in Dan. vii. 10 we read: "Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him." At their head were princes, of whom Michael, the protector of Israel, was chief (x. 13, 21, xii. 1), and at his side was Gabriel (viii. 16, ix. 21). Going into the region of fiction and mere earthly wisdom, we find that the later Jewish theology made seven archangels: chief of them were Michael, Gabriel, Raphael (Tob. iii. 17), and Uriel (Enoch iv. 1, 30). But here is an unanswerable derivation from the Persian doctrine of the seven Amesha spenta; and in the Babylonian theology there are "great lords" who adore the Divinity by prostrating themselves. See Schrader, Hallschrift der Istar, p. 100; Lenormant, Études accadiennes II. 1, p. 140. The latter explains the words "great lords" by "celestial archangels."

In Daniel we read of angels who are the protectors of particular peoples (cf. Sirach xvii. 17 also Ps. xcvii. 7); in Tobit, of the archangel Raphael accompanying Tobias; in the Epistle of Jude (9) of Michael contending with Satan about the body of Moses: but the idea of guardian
ANGELS.

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Art. Angel in Encyclopaedia Britannica (9th ed.) by W. Robertson Smith, provoked much discussion and adverse criticism. The various treatises on biblical theology and theology in general may be consulted, especially that of Martensen.

ANGEL OF THE CHURCH (Rev. ii. 1 etc.) is the presiding elder of the city, an office which eventually developed into the episcopate. These officers, as rulers and teachers of their congregations, would naturally be the recipients of such messages as the Saviour should send. They are with propriety called "angels," "messengers," because by them the word of life is conveyed. The Roman-Catholic and Anglican view is, that these officers were really and fully bishops in the present sense of the term, and in proof is advanced (1) the analogy of Gal. i. 8, iv. 14; (2) their representative position toward the several churches; (3) the fact (?) that John appointed bishops in the cities of this very region; (4) the current interpretation of the term from very early times, as by Augustine (Ep. 43, c. 8, § 22 in Migne, tom. ii., col. 170), Jerome and Ambrose. Other views are, that the angel of the church was (1) really an angel; (2) corresponded to the deputy of the synagogue; (3) figurative personifications of the churches themselves. See, for discussion of this interesting point, Schaff: Hist. Apost. Ch., pp. 537-541.

ANGELS AND ARCHANGELS IN CHRISTIAN ART. The earliest Christian representation of angels dates from before the fourth century: afterwards they were very common. On the various monuments which have been preserved, we see that these attributes were popularly given to them in early ages. 1. The human form, masculine (the sex of most dignity and power). 2. Wings, representing their ability to ascend or descend, or to move very swiftly. 3. This representation is found in other religions, e.g., Assyrian, Egyptian, Greek, and Roman. 3. Clothing, before seventh century, white; later on, colored, red and blue. 4. The nimbus. 5. In the first eight centuries it was exceptional to portray angels with anything in their hands; but archangels, later on, held swords and spears, and other angels often carried musical instruments. Four archangels are named Michael, Gabriel, Raphael, Uriel. See art. "Angels and Archangels" in Smith and Cheetham: Dictionary of Christian Antiquities.

ANGILRAM, Bishop of Metz, 768, archchapelain to Charlemagne, and was used by him in many difficult negotiations. By Bertha, the daughter of Charlemagne, he was father to Nithard and several other sons. In 790 he retired from public life to the Convent of Centule, the present St. Riquier, of which he became abbot in 794. He wrote a history of the abbey, and several poetical works, on account of which he called the Homer of his time. D. Feb. 18, 814. See Act. Sanct., Feb. 18.

ANGILBERT, St., a Frank of noble extraction, was the friend and counsellor of Charlemagne, and was used by him in many difficult negotiations. By Bertha, the daughter of Charlemagne, he was father to Nithard and several other sons. In 790 he retired from public life to the Convent of Centule, the present St. Riquier, of which he became abbot in 794. He wrote a history of the abbey, and several poetical works, on account of which he called the Homer of his time. D. Feb. 18, 814. See Act. Sanct., Feb. 18.

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ANGILRAM, Bishop of Metz, 768, archchapelain to Charlemagne, and was used by him in many difficult negotiations. By Bertha, the daughter of Charlemagne, he was father to Nithard and several other sons. In 790 he retired from public life to the Convent of Centule, the present St. Riquier, of which he became abbot in 794. He wrote a history of the abbey, and several poetical works, on account of which he called the Homer of his time. D. Feb. 18, 814. See Act. Sanct., Feb. 18.
ANGLO-SAXONS. 86 ANGLUS.

relating to suits against clergymen, especially against bishops, and generally bearing the name of Capita Angilrami. The introduction to these capitula tells, in some manuscripts, that Angilram presented them to Pope Adrian; in others, that the pope presented them to Angilram. But in either of these versions the story is very improbable. In the controversy between Hinschius and Gratian, the collection is quoted both as Capitula Angilrami, not Angilrami, and in the earliest works on canon law, such as those by Burchard of Worms and Gratian, it bears the same name. It is most probable that Angilram has had nothing at all to do with these capitula, but that they were written by the author of the Pseudo-Isidorian decretals himself. See Pseudo-Isidor Decretals; HINSCHIUS: Decretales Pseudo-Isid., Leipzig, 1863.

ANGLO-SAXONS, their Conversion to Christianity. When Christianity was introduced to England is unknown; certain it is that it took root among the old Britains in the second or third century, and that it was suppressed but not destroyed by the Anglo-Saxons, who invaded the island in the sixth century, and introduced by forces their own worship of Odin. The British Christians were powerless to labor among their fierce and hated conquerors. They retreated before them; and where the light of the gospel had shone there were the lurid fires of superstition. To Gregory the Great belongs the credit, under God, of converting the Anglo-Saxons; for he sent Augustine (d. 605; see title), the first Archbishop of Canterbury, who landed on the Isle of Thanet, 596, and in 597 restored to its original worship the old Christian Church of St. Salvador in Kent, by permission of Ethelbert the converted king. In 600 the bishopric of Rochester was founded. As in Kent, so in Essex, royal women and presents of Pope Boniface V., allowed in Kent, by permission of Ethelbert the converted bishop, the old Diana temple in his capital, London, with a large plot of ground, for a Christian cathedral. The faith thus established remained in these places during the reigns of the Pagan princes, although persecution drove out the bishops, and upset their altars. In Northumberland, Eadwin, induced by the entreaties of his Christian wife from Kent, and by the cajoleries and presents of Pope Boniface V., allowed Bishop Paulinus to carry on missionary labors. Meanwhile he studied the Christian system for himself, was at length converted, and solemnly renounced the Pagan gods, in the National Council, in the presence of his chieftains (627). St. Peters in York was chosen for the cathedral, and Paulinus the bishop. In East Anglia Sigebert (d. 650) introduced Christianity, to which he was converted in France. Oswald, King of Northumberland, in 633 introduced Christianity in its Scotch form, and made Lindisfern a bishopric (which did not come under Roman jurisdiction until 694). About the same time Pope Honorius sent Buns to make himself a bishopric by earning it out of the Pagan English. Eynugil, King of Wessan, was baptized by him, and the Bishopric of Dorchester erected (635); then came Winchester (660) and Sherburne (708). Fifty years were destined to pass ere heathenism was sufficiently rooted among the Saxons. As in Mercia, held out for heathenism. Penda the king considered himself the invincible champion of Paganism, but his hour came. In the great battle at Leada he was defeated and killed, and his kingdom thrown open to the gospel. As has been noticed, the conversion to Christianity was not imposed by the masses on the individual. If the king went, his whole people followed: hence the baptisms were by thousands at a time. There seem to have been no compulsory measures, either to advance or to retard the new faith. While these conversions were going on, the Scotch missionaries came into Northumberland and Mercia, preaching the doctrine of Columba; but differences in the young church were averted by King Oswin's prompt calling of a synod at Streanehalch (Sinus Phari, Whitby) in Yorkshire (604), which decided in favor of the Roman form of faith and worship. This settled the matter. England was for the time a part of the Roman Universal Church: the pope was her spiritual head. Hitherto, as Kemble says, there had been churches in England; but henceforth there was only one. But Rome was not able to make the sturdy Anglo-Saxons her faithful sons in all things. Down to the Norman invasion Anglo-Saxon was the ecclesiastical language; the baptismal form was Anglo-Saxon; the Bible existed in Anglo-Saxon; and in the vulgar tongue homilies were circulated. Papal supremacy, canon law, ecclesiastical celibacy, was not recognized. On the other hand, the Anglo-Saxon kings and nobles vied with each other in building monasteries and abbeys; and the longing for holy quiet was found among this class as nowhere else. They also were fond of going upon long, toilsome pilgrimages, true to the Norse blood which flowed in their veins. To these days before the Norman Conquest, which so completely revolutionized the Church, and made it a limb of the body of Rome, without any independence, belongs the first foreign missionary enterprise of English Christianity. Bishop Wilfrid (d. 709, et. seventy-six) has the high honor of being the first to set such work on foot; for he sent the gospel to Friesland. See Augustine (Archbishop of Canterbury) Englad, Church of C. SCHOLL.


ANGLUS is the true name of Thomas White, but who also called himself Albinius, Albinus, Candidus, Bianchi, etc., was born in England in 1582, but spent most of his time on the Continent, as teacher in the Roman-Catholic seminaries for Englishmen in Lisbon, Douay, Paris, and Louvain. Among the Molinsists, the Jansenists, etc. Among his philosophical works are De Mundo, Paris, 1642; Institutiones Peripateticae, Lyons, 1648; Institutiones Theologicae, 1652. D. 1676.
ANICETUS, Bishop of Rome, succeeded Pius I., and occupied the papal chair from 187 to 188, according to Eusebius (Hist. Eccl. IV. 11, 10).

About 160 Ptolemeus came to Rome, and one of the questions discussed by him and Anicetus was the difference between the Church of Rome and that of Asia Minor with respect to the celebration of Easter. No agreement was arrived at, but the dispute continued. Polycarp, celebrated Easter in Rome according to the traditions of his Church (Eus. Hist. Eccl. IV. 24). Anastasius Bibliothecarius tells that Anicetus introduced the tonsure as a rule for all clergymen; and Isidorus Mercator gives a letter from him to that end, but the letter is evidently spurious. The Roman Church commemorates him as a saint on April 17.

ANIMALS. I. Regulations respecting Clean and Unclean. — 1. For Food. According to the lists (Lev. xi. 1-31, 46; Deut. xiv. 1-19), the clean animals (i.e., those flesh which could be "eaten") were ruminant quadrupeds which parted the hoof, were cloven-footed, and chewed the cud: aquatic animals that had fins and scales; all birds except the nineteen species specified; only those flying insects, which, like the grasshopper, had two long legs for leaping. No vermin was clean, nor was the carcass of any clean animal, if it had died naturally, or been torn to death. Every thing was unclean that touched the unclean: so was the kid seethed in its mother's milk, the heathen sacrifices in all their parts. Every thing was unclean that touched the unclean, and by imputation guilty (Lev. xx. 15, 16). The law inculcated great kindness towards the lower animals. Man was placed at their head (Gen. i. 28, 29). It was declared to be like God to be humane (Prov. xii. 10, cf. 1 Cor. xiv. 9). The same spirit showed itself in the prohibition to muzzle the ox when he trod out the corn (Deut. xxv. 4). And how tender is this: "And whether it be cow or ewe, ye shall not kill it and her young both in one day" (Lev. xxii. 30). Ritualistic rather than moral considerations forbade the spanning of different species of animals (Deut. xxii. 10); but the two were combined in the law against castration (Lev. xxii. 24 "and this ye shall not do in your land.")

2. For Sacrifice. The general rule was, that only the clean animals could be sacrificed: therefore, no animal of the chase. Doves might seem to be an exception; but they were so generally used as food by the poor, and were so easily caught, that they were not regarded as wild. Every animal offered must be without blemish (Lev. xxii. 20), at least seven days old (ver. 27; Exod. xxii. 20), because too young flesh is disgusting, and therefore unclean. Nor must it be too old: for vermin might have been in it. The usual (Exod. xxii. 38; Lev. ix. 3; Num. xxviii. 9; Lev. i. 5, "bullock," a young ox). What man would not eat, it was an insult to sacrifice.

3. The Moral Aspect. Animals shared in the consequences of the fall. Instead of being man's friend, many became his enemy, and in regard to all he was obliged to cultivate their friendship. The apostle Paul has been supposed by many to refer to a desire on the part of the brute creation for a restoration to their original condition, when he says that "the earnest expectation of the creation waiteth for the revealing of the sons of God." Instead of being man's enemy, so was the beast killed, as well as the human being. But the beast had done no wrong: it was its being used for such a purpose that rendered it unclean and by imputation guilty (Lev. xx. 15, 16). Animals and birds were offered as sacrifices: therefore, men were not required to eat their flesh. But they were appointed to be eaten with gratitude (Lev. xi. 21). For they were especially used in offering sacrifices (Gen. vii. 21 to xiv. 23), and were used in the worship of false gods (Exod. xxii. 21). They were used in ornamentation of sacred places. Doves might seem to be exceptions; but they were domesticated. Some birds, like the turtle dove, were kept as pets, and used for sport (Gen. xxi. 30, 31; xxiv. 7, 10, 12), in the prohibition to muzzle "the ox when he trod out the corn" (Deut. xxv. 4).

And how tender is this: "And whether it be cow or ewe, ye shall not kill it and her young both in one day" (Lev. xxii. 29). Ritualistic rather than moral considerations forbade the spanning of different species of animals (Deut. xxii. 10); but the two were combined in the law against castration (Lev. xxii. 24 "and this ye shall not do in your land.")

II. The Emblematic Use of Animals in the Bible and the Church. — 1. In the Old Testament, locusts were used as the symbol of the divine judgments. "Scorpion" was the name given to a kind of whip (1 Kings xi. 11). The cherubim were used in ornamentation of sacred places. Thus at divine command a pair were placed on the mercy-seat (Exod. xxv. 18 sq.) in the tabernacle, and a larger pair standing on the floor of the Holy of holies in Solomon's temple (1 Kings vi. 23). They were also blazoned on the doors, walls, curtains, etc., of the tabernacle and temple. They were composite figures of man, lion, ox, and eagle. See CHERUBIM. Besides them...
there were the twelve oxen which bore the brazen sea in the court of the temple (1 Kings vii. 25); also in prophetic vision animal shapes appeared (Ezek. i. 10, x. 4).

2. In the New Testament Peter uses a lion as the emblem of Satan (1 Pet. v. 8); on the other hand, a lion is the emblem of Christ (Rev. v. 5). The ass symbolizes peace (Matt. xxi. 5); the dove, innocence and the Holy Ghost; the swine, uncleanness and vulgarity (Matt. vii. 6; 2 Pet. ii. 22). But the emblematic use of beasts is much greater in the Revelation than in all the other books of the Bible combined. Constant mention is made of the four living creatures, (iv. 6, etc.), who were from the fifth century considered as symbolizing the four evangelists. Christ is constantly called the Lamb; the Devil, the dragon (xiii. 3, etc.). There are, besides, a beast who comes out of the bottomless pit (xi. 7), horses (vi. 2, etc.), locusts (ix. 3), birds (xix. 17), and frogs (xvi. 13).

3. The ecclesiastical use of animals was very great and varied. There was not only the lamb for Christ, but also dolphins, hens, pelicans, apes, and centaurs. The dragon appeared as, for instance, the opponent of St. George. The old Gothic churches exhibit these fanciful and really heathen designs. Bernard of Clairvaux raised his voice against them. In the catacombs one finds the drawing of a fish to symbolize Christ, because the initials of the title of Christ Χριστός Ουαγίας ήως Ύψηλα spell the Greek word for fish IXΩΥΣ.

III. The Use of Emblematic Animals in Worship.

1. Among the Hebrews there are two spoken of. The brazen serpent which Moses made, which was at last destroyed by Hezekiah, because it was worshipped (2 Kings xviii. 4). The golden calf, a direct imitation of Egyptian worship, was not intended as a substitute for the Jehovah worship, but as an aid; but it became a snare to Israel in the wilderness before Sinai (Exod. xxxiii.), and in the days of Jeroboam I. and his successors on the throne of Israel (1 Kings xii. 39). Among the neighboring people there were an idolatrous worship, and thus the Hebrews copied. Thus at length they served heathen deities under various animal forms, without the apology of a Jehovistic meaning. The Jews were falsely accused of worshipping an ass's head. Josephus c. Apion II. 7. See Ananias.

But all the nations around Judah were led into this worship of animals. The Egyptians worshipped the crocodile, the cat, the wolf, the dog, the ape, the goat, the sheep, the beetle, and also the lion, and other animals. The Assyrians had the eagle-headed god Ninurra, and used very extensively drawings and figures of animals, but probably not idolatrously. So at all events it was with the Persians. They divided animals into two classes, religio-morally good or bad: e.g., the unicorn, the hen, the dog, the ox were holy to Ormuzd, who himself appeared sometimes as an eagle, sometimes as a hawk. The head of the unclean animals was the dragon, the emblem of Ahriman, the darkness. J. G. Müller.

ANNA, St., the mother of the Holy Virgin, was, according to the tradition of the ancient church, a native of Bethlehem and a daughter of the priest Matthan. She had two sisters, both married in Bethlehem, of whom one was the mother of Elisabeth and the grandmother of John the Baptist. Anna married Joachim of the tribe of Judah. They settled at Nazareth, and their lives are told with great elaborateness in the Evangelium de Nativitate Mariae and in Protevangelium Jacobi. According to another account, Anna and Joseph married after the birth of Maria, and Anna then married first, Cleophas, to whom she bore Maria, the wife of Alphæus, and, next, Sama, the wife of Zebedæus. But Jerome and Augustine doubted these statements. In the Greek Church the worship of St. Anna originated in the fourth century, and traces of it are found in Gregory of Nyssa and Epiphanius (Hær. 78, 79). It becomes prominent in the homilies of the monk Antiochus, in the Encomium of St. Joachim and St. Anna by Cosmas Vestitor, and especially with Johannes Damascenus, his successor. Irenaeus, in his De Fid. Orth., iv. 1, de nuptiâ Orant. de Dorn. B. Mariae, and in his Orat. I. and II. in Nativ. Mariae. Greek hymns in her honor are preserved in Lambecius: Comm. de Biblioth. Vindob., i. III., p. 297, and Andreas Cretensis: Hymni Sacri. In 550 the emperor Justinian dedicated a church to her in Constantinople; and not only the day of her death (July 25), but also that of her wedding and of her conception (Sept. 9 and Dec. 9), are celebrated. In the Western Church, Pope Leo III. had in the eighth century the history of St. Joachim and St. Anna painted in the basilica of San Paolo; and in 1584 Pope Gregory XIII. ordered that a double mass should be said in honor of St. Anna in all churches on July 26. In Spain she became very popular, especially through the exertions of the Augustinian nun Anna, a pupil of St. Theresa: also in Italy, where the Minorite monk, Innocent of Clusa, surnamed Annaeus, wrought many miracles by the aid of St. Anna: indeed, in the seventeenth century an Italian writer, Imperialis, even applied to her the idea of an immaculate conception; but his doctrines were condemned by the pope. See Acta Sanctor. Vit. e. comment. Cuperi, vi. Jul. 9 and Dec. 9.

ANNAS, whom Josephus calls Ἀραβάς, one of the chiefs of the Jewish people at the time of the public ministry of Jesus (Luke iii. 2; John xviii. 13), was the son of Seth, and was high priest during the taking of the census by Quirinius (A.D. 6), but deposed by the procurator Valerius Gratus (Joseph. Antiq., 18, 2, I and 2). Afterwards he exercised great influence, for five of his sons were high priests. Annas, and Caiaphas his son-in-law, were contemporary chiefs, the former as president of the Sanhedrin, the latter as high priest. There is no difficulty in understanding Luke's term ἀρχιερεῖς (Luke iii. 2), which is ambiguous, of the president of the Sanhedrin, for he regularly uses it in this sense in the Acts (Acts v. 21, 27, vii. 1, ix. 1, xx. 5, xxii. 2, 4, xxiv. 1). The word only occurs once in the LXX. (Lev. iv. 3; the common term, like the Hebrew, being אֶלֶף or אֶלֶף μηו, and is used by Josephus, as in the New Testament, of the head of the temple priests as well as of the not necessarily identical person, the president of the Sanhedrin: for Ezra is called (in 1 Esd. ix. 40) אֶלֶף קַרְפּוֹא.) K. Wieseler.

ANNA. See TAXES, ECCLESIASTICAL.
ANNIHILATIONISM.

ANNIHILATIONISM denotes a theory according to which the everlasting punishment of the wicked, as first taught on the authority of St. Peter, has not actually any existence. The theory has never been adopted as part of any denominational creed; but individually its many subtle points, psychological and theological, have found very able advocates, such as Richard Whately: A View of the Scripture Doctrine of a Future State, London, 1832; and Hudson: Debt and Grace as related to the Doctrine of a Future State, Boston, 1857; and recently, perhaps its ablest exponent in Rev. Edward White, an English clergymen, whose Life in Christ (first edition, London, 1875; third edition, 1878) has not only sold largely, but made many converts.

ANNIVERSARIUS (sc. dies). From the second century it became usual in Christian congregations to celebrate the death-days of their martyrs with divine service. Also single families used to commemorate their departed members on their death-days. Thus the festivals of the martyrs and the saints originated, as also those anniversaries for departed members of the congregations which are still held in the Roman-Catholic Church, and consist in masses and alms. As only the rich can avail themselves of this custom, the All-Souls’ Day has been instituted for the poor.

ANNI CLERI. Any loan raised for the erection of a church or parsonage must be paid by the succeeding parsons out of their benefits in fixed instalments. This method of payment is called _anni clerii._

ANNULUS PISCATORIUS. To the official costume of a Roman-Catholic bishop belongs a ring which designates his espousals to the church. Also the pope wears such a ring, and one with the device of St. Peter fishing. From the thirteenth century all papal briefs were sealed with red or green wax showing an impression of this device, and for this reason they were said to have been issued _sub annulo piscatorii._

ANNUNCIADE is the name of two orders of nuns instituted in honor of the announcement. — I. The first was founded at Bourges, in 1500, by Jeanne de Valois, the sister of Charles VIII. and the divorced wife of Louis XII. It was also called the Order of the Ten Virtues, with allusion to the ten festivals of the Holy Virgin kept by the Roman Church. At the time of its abolition, under the Revolution, it numbered forty-five monasteries in France. It still flourishes in the Netherlands. — II. The second, also called the Order of the Celestines, was founded in Genoa by the widow Maria Victoria Formari, and confirmed by Clement VIII. in 1684. Besides in Genoa and Rome, it has also monasteries in France.

ANNUNCIATION, Feast of the, is the ecclesiastical commemoration, upon March 25, of each year, of the Incarnation of the Word of God, when in Nazareth the angel Gabriel announced to the Virgin Mary the overshadowing of the Holy Ghost. It is uncertain when the Church began the general celebration of this event. There is a collect for the day in the Sacramentary of Gelasius (A.D. 492) and in that of Gregory the Great (A.D. 590), and a homily exists which was preached upon the day by Proclus, patriarch of Constantinople, in the first half of the fifth century. The Council of Toledo (A.D. 589) agreed. In the central figure in the feast is Mary, who humbly, wonderingly, rejoicingly yields herself to be the human mother of the Son of God.

ANNUS CARENTIE, the term during which a canon or other prebendary must renounce his revenues in favor of the pope, the bishop, or some ecclesiastical purpose. In some countries a certain per centum is annually paid to an ecclesiastical fund.

ANNUS CLAUDRASIL, the first year in which a canon holds his benefice, and during which he is bound to be in residence.

ANNUS DECOTORIUS, the year 1024, which by the peace of Westphalia was taken as the basis for the division of German territory between the Roman-Catholic and the Protestant churches.

ANNUS DESERVITUS, or ANNUS GRATIAE, denotes the term, different in different countries, during which the heirs of an ecclesiastic are entitled to enjoy his revenues after his death.

ANNUS LUCTUS, the year of mourning, in some countries an obstacle to marriage.

ANSEGIS, the abbreviated form of Ansegisil.— I. The elder Ansegis, b. in the latter part of the eighth century, d. at Fontanella, in the diocese of Rouen, July 20, 833; received his first instruction in a cloister-school in the diocese of Lyons; became a monk in the Monastery of Fontanella, and was made Abbot of St. Germain de Flay, in 817. Afterwards he was called to the court of Charlemagne in Aix-la-Chapelle, and made superintendent of all the emperor’s architectural undertakings. Also Louis the Pious held him in great favor, and endowed him in 817 with the Abbey of Luxeuil, and in 823 with that of Fontanella, whither he finally withdrew, old and exhausted. In Fontanella he finished his collection of Frankish laws: _Libri IV. Capitularum_, which in 829 obtained official authority. Most of these _capitulæ_ we are able to compare with the original documents; and the comparison shows that Ansegis altered very little in the text,—quite different in this respect from Benedict of Mainz, who, twenty years later on, continued his work, and made arbitrary, not to say fraudulent, alterations. In the ninth century the work was translated into German, and up to the thirteenth century the German kings took an oath on the book as containing the rights of the realm. The best edition is that by Pertz in the first part of his _Monumenta Germaniae Legum._ — The younger Ansegis became Archbishop of Sens in 871, and was in 876 appointed papal vicar in France and Germany with right to convocate synods, and act as the representative of the pope in all affairs of the church. At the synod of Ponthion, however, a number of the Frankish bishops refused to acknowledge his authority, and we hear nothing of a real activity from his side. In 877 his see seems to have lost the confidence of the pope, as in 878
ANSELM.

another papal vicar was appointed. Ansegis died Nov. 26, 592. On his tombstone he is called Primus Galliarum Papa: and up to the fifteenth century the Archbishop of Sens was styled Gallus et Germaniae Primas.

P. HINSCHIUS.

ANSELM OF CANTERBURY, b. in 1033, at Bec in Piedmont: d. at Canterbury, April 21, 1109; the father of medieval scholasticism, and one of the most eminent English prelates. He belonged to a rich family of old Lombard nobility, but felt himself so strongly drawn towards a life of study and contemplation, that, in spite of his father's protest, he entered the Monastery of Bec, in Normandy, where he studied under the tuition of his celebrated countryman, Lanfranc, and finally took holy orders. In 1063 he was chosen prior, and in 1078, abbot of Bec; and under his guidance and by his teaching the fame of the school of the place steadily increased. In 1093 he was appointed Archbishop of Canterbury; and, though he was a very mild and meek man, he had adopted the Gregorian views of the relation between Church and State, and followed them out in practice with unswerving consistency. Strife soon broke out between him and the king, William Rufus, who exiled him in 1097. Under William's successor, Henry I., he returned; but the strife soon broke out again. Once more he went into exile; and a reconciliation was not brought about until 1106, when the king renounced the right of investiture with ring and staff, and the archbishop consented to take the oath of allegiance for his feudal possessions. The dogmas of the church are to him identical with those of reason so far, that it seems to be mere vanity to doubt a dogma on account of its unintelligibility. Credo ut intelligam, non quero intelligere ut eradam, is the principle on which he proceeds; and after him it has become the principle of all orthodox theology.

As a metaphysician he was a Realist; and one of his earliest works, De Fide Trinitatis, was an attack on the Nominalist Roscellin's doctrine of the Holy Trinity. His two most celebrated works are Proslogium, written before 1078, and setting forth the ontological proof of the existence of God, and Cur Deus Homo, finished at Capua in 1098, and developing those views of atonement and satisfaction which still are held by orthodox divines. His Meditationes and Orationes are of an edifying and contemplative character rather than dialectical, but are often very impressive.


J. L. JACOBI.

ANSELM, Bishop of Havelberg, was sent in 1135, by Lothair II., as ambassador to the court of Constantinople; and here he held a conference with Nicetas, Archbishop of Nicomedia, on the principal points of controversy between the two churches. On his return, in 1145, he visited Rome; and on the suggestion of Pope Eugene III. he wrote down a report of the dispute. In the mean time a papal vicar had come to Rome, sent by the emperor: and the defence which he delivered for the Greek liturgy seemed to have made some impression on the pope; at least, the pope deemed it right that some kind of an answer should be prepared, and for this purpose the above report was published. See D'ARCHERY: Spicilegium I., 161.

ANSELM, St., surnamed Baduarius, because he descended from the family of Badagio: b. in Milan, 1036; d. in Mantua, March 18, 1086; was a nephew of Pope Alexander II., whom he succeeded as Bishop of Lucca in 1061. He soon resigned, however, and retired to the Monastery of Cluny. Gregory VII. ordered him to return to his see; but, being a devoted friend of the pope, the adherents of the emperor expelled him, and he then lived at the court of the Countess Mathilda, until Leo IX. sent him as papal legate to Lombardy. In the conflict between Gregory VII. and Henry IV. he wrote a Defensio pro Gregorio VII. and a pamphlet, Contra Guiberium Anti-popam, which are found in Romaniti Bibliotheca Pontificia IV. His biography was written by the Bolla NDIST, March 18, and by ANDREA ROTA, Veron., 1735.

ANSELM OF LAON, or Laudinensis (Laon being his birthplace), studied under Anselm of Canterbury, in the Monastery of Bec; taught from 1076 scholastic theology in Paris, and contributed much to the rising prosperity of that university. Towards the close of the eleventh century he returned to his native city, where he was made archdeacon and scholasticus. In this position he became director of a theological school, which soon was much frequented. Abelard was for some time among his pupils. He was an enthusiastic teacher, and refused several times the episcopal dignity, in order to stay with his school; died 1117. His Glossa interlinearis, a commentary to the Vulgate, written in notes between the lines, formed for a long time, together with the Annales Lauresium by Walfrid Strabo, the principal source of all exegetical knowledge. It was printed in Basel in 1502 and 1508, and in Antwerp in 1634.

ANSGAR. (from Angeli or Osger, the modern Oscar, "God's spear"), the apostle of Scandinavia, b. Sept. 9, 981, near Corbie in the diocese of Amiens; d. in Bremen, Feb. 3, 965; was educat-
ed by Adalhard and Wala in the Monastery of Corbie; moved in 822 with a number of brother-monks to the newly founded Corvey in Westphalia, and accompanied King Harold Klak back to Jutland, in 826, as missionary among the Danes. In 831 the bishopric of Hamburg was founded, and Ansgar was appointed bishop; and in 834 this see was united with that of Bremen, and elevated to an archbishopric,—the metropolitan see of Scandinavia. Ansgar made also two journeys to Sweden; and though in 845 the heathen Danes swept down upon Hamburg, burnt the city, and drove away the missionaries, Christianity, nevertheless, got secure foothold in Denmark before Ansgar died. See Rimbart: Vita Ansgaris in Pertz: Mon. II.; Adam of Bremen: Gesta Hamb. Eccl. Pont., in Pertz: Mon. VII.; Tappehorn: Leben d. hl. Ansgar, Münster, 1863; and the article Denmark.

ANSO, a monk and (776–800) abbot of Lobbes, but not also a bishop, as his predecessors had been. In his day the monastery continued independent of the diocese of Liege; but in 889 it was annexed. Anso was a very worthy, zealous man, but far from wise. We owe to his industry while a monk the compilation from the sources of biographies of two of the abbots-bishops who preceded him at Lobbes, the "Vita S. Ursarii" (circa 689–713), which the Bollandists reprinted under April 18, II., also, by Mabillon, Acta Benedict. III. and, later, was re-written by Bishop Rathearius of Verona, and Abbot Foculion of Lobbes; and the "Vita S. Ermini," or "Erminos" (713–757), reprinted by the Bollandists for the complete account of him. The Chronicle of Alberich confounds him with Ansegis of Fontanella (see title).

ANTERUS, Bishop of Rome (Nov. 21, 235-Jan. 3, 236), succeeded Pontianus, and suffered, according to one account, martyrdom. Eusebius (Hist. eccl. VI., 29) places him in the time of the Emperor Gordian.

ANTHOLOGIUM, "Ανθολογίον, the name of one of the church-books of the Greek Church, containing the offices for the festivals of the Lord, the Virgin Mary, the principal saints, etc., having been much augmented by successive editors.

ANTHONY, St., the father of monasticism; b. in 251, in the village of Coma, in the neighborhood of Thebais, Egypt; d. in 356, in the mountain-deserts on the border of the Red Sea; belonged to an old and wealthy Coptic family, but gave away all his wealth to the poor, and began to lead an ascetic life in his native village, supporting himself by the labor of his hands. Soon, however, the temptations began; the irresistible passions of human nature, and perhaps also the allurements of pride, trying to carry him back into the world which he had renounced. In order to conquer, he adopted a still severer manner of life, repairing to a cave, and mortifying his flesh by protracted fasts. But here the temptations reached their highest force. He experienced, according to an ill-true report, that he was shown to his earthly remains. His life was written in 365 by Athanasius, who had known him personally; and, shortly after, the work of Athanasius was translated into Latin by Evagrius, and introduced to the Western Church, where it gave monasticism, if not its first, at all events its most powerful impulse. The authenticity of this work, however, is doubted by H. Merk.

ANTHONY DE DOMINIS (Marco Antonio de Dominis), b. between 1560 and 1570, in the dominion of the Republic of Venice; d. in Rome in 1674; was educated by the Jesuits; entered some practical work, this exercised a most beneficent influence on him and saved him. He became the spiritual leader of many ascetics, and the desert around him became peopled with hermits. From distant places men came to him asking his advice, or doing him homage; and it availed him nothing that he moved farther into the desert in order to escape these disturbances. During the persecution of Maximinus he went to Alexandria, and exhorted the Christians to be true to the end. Once more, during the Arian controversy, he visited the Egyptian metropolises, in order to defend orthodoxy; and both times his appearance in the busy world produced the profoundest impression. When he was dying, he ordered that the place of his burial should be kept secret, in order that no idolatrous honor should be shown to his earthly remains. His life was written in 365 by Athanasius, who had known him personally; and, shortly after, the work of Athanasius was translated into Latin by Evagrius, and introduced to the Western Church, where it gave monasticism, if not its first, at all events its most powerful impulse. The authenticity of this work, however, is doubted by H. Merk.

ANTHONY DE DOMINIS: Der Ursprung des Mönchthums, Gotha, 1877.

ANTHONY, St., Order of. Towards the close of the eleventh century, there raged in France an epidemic (sacer morbus), which people commonly called the "Fire of St. Anthony," because they expected aid against the evil from this saint. And when the only son of a rich nobleman, Gaston, in the Dauphiné, was taken ill by this disease (1095), the father went to the Church of S. Didier la Mothe, in which the relics of the saint were sacred to the saint of the order, probably expected aid against the evil from this saint. And when the only son of a rich nobleman, Gaston, in the Dauphiné, was taken ill by this disease (1095), the father went to the Church of S. Didier la Mothe, in which the relics of the saint were said to have been buried, and made a vow, that, if the son recovered, he would give all his wealth to the saint, to be spent in releasing those who suffered from the same disease. The son recovered, and the promise was redeemed. A hospital was built in which the sick were nursed, and the father as well as the son and eight friends devoted themselves to this service. In 1208 this brotherhood of laymen were allowed by Innocent III. to build a church; in 1228 Honorius III. permitted them to take monastic vows; and in 1237 Boniface VIII. confirmed them as regular canons under the rules of St. Augustine. They wore a black garment with a blue T, or the cross of St. Anthony; and when collecting alms they carried a small bell around their necks, thus announcing their arrival. People used to present them each year with a pig, which was consecrated to the saint of the order, probably with reference to the destruction of the herd of swine (Matt. viii. 30–32). The order spread in France, Germany, and Italy, and attained great wealth. The Abbot of St. Antoine, Vienne, was its grand-master. For the time of the Reformation it had degenerated, and the conduct of its members gave occasion to much satire. In the seventeenth century a reform was attempted, but failed. In 1774 the order was united with that of the Maltese, and with the latter it was finally dissolved.

ANTHONY DE DOMINIS: Marco Antonio de Dominis, b. between 1560 and 1570, in the dominion of the Republic of Venice; d. in Rome in 1674; was educated by the Jesuits; entered...
ANTHONY. 

the order; taught philosophy in various places in Northern Italy; and was appointed Bishop of Segni, in the neighborhood of Rome, in 1506, and two years afterwards Archbishop of Spalatro, and Primate of Dalmatia and Croatia. Disagreeing with the pope, Paul V., concerning the interdict laid on the city of Venice in 1506, suspected of entertaining views somewhat similar to those of Paolo Sarpi, and hated by the Jesuits, from whose order he had been expelled, he went to Rome to defend himself. The Inquisition acquitted him, but did not declare him guiltless; and, provoked by this equivocation, he left Italy, and went to England, explaining in a Latin memoir, published in 1616, that it was the innovations and errors of the Roman popes which drove him out of "Babylon." In England, where he was very flatteringly received by James I., he was converted to Protestantism, joined the Church of England, and was made Dean of Windsor. This apostasy caused a great sensation, the more so, as Anthony now attacked the Roman Church, and various of its doctrines, in a series of learned and brilliant works. In the De Republica Erastiatiea he denied the primacy of St. Peter and the papal see, and defended the Anglican view of the equality of the bishops with the pope. In his views of the relation between the pope and the various state-governments, he follows closely in the track of his countryman Sarpi, whose history of the Council of Trent he published in London, 1819. Suddenly, however, he left England, disappointed, as it would seem, at not being made Bishop of York; and in Brussels he returned to the Roman Church, and various of its doctrines, in a series of learned and brilliant works. In the Life of De Dominis, London, 1800; Anthony of Padua, b. at Lisbon in 1195; d. at Padua in 1231; the most celebrated of the followers of St. Francis of Assisi; entered, when fifteen years old, the order of the Augustines, but joined afterwards the new order of St. Francis; settled for some time in a monastery near Bologna, and lived there under the severest practices of penitence; studied theology at Vercelli, and taught at Bologna, Toulouse, Montpellier, and Padua, but devoted himself later on exclusively to preaching; in which office he achieved such a success, that even the fishes, it is said, ascended from the waters to hear him. His works have been published as an appendix to those of St. Francis, by L. Wadding, Antwerp, 1623; and by Horowy: Medii ævi bibliotheca patriarcha, Tom. VI., Paris, 1890.

ANTHONY OF LEBRIJA (Antonius Nebrissenius), b. in 1442; d. in 1522; studied at various universities in Spain and Italy; was professor of classical literature, first in Salamanca, and then in Alcala; assisted since 1508 in the edition of the Complutensian Bible Polyglot; described, as historiographer to Ferdinand and Isabella, two decades of their reign; and published, not unnoticed by the Inquisition, but protected by the favor of Cardinal Ximenes, Quiquagena Locum. St. Scriptures, non vulgariter enarratorum, 1520, besides.

ANTITHESY. See THEOLOGY.

ANTHROPOLOGY. See THEOLOGY.

ANTHROPOMORPHISM (anthropos, man, morphe, form) and ANTHROPOPATHISM (anthropos, man, pathos, passion). These terms designate those views of God which represent him as possessed of human attributes or human passions. Thus the Audians of the fourth and fifth centuries taught that all passages of the Bible which speak of God's hands, ears, eyes, etc., are to be interpreted literally: on the other hand, many philosophers call the conception of God as a personal spirit anthropomorphic. While the Scriptures, rightly interpreted, lend no support to either extreme view, they yet declare that we are made in the image of God, and that therefore He who made us is like us in every pure emotion, and is possessed of all our powers, but not in the same way or measure with ourselves.

ANTHROPOMORPHITES. See Audians.

ANTICHRIST. The word occurs in the New Testament only in the Epistles of John; but the idea—an antitype to the Messiah, a worldly power working against the divine scheme of salvation, the last and greatest enemy which the Saviour of mankind has to defeat—is often referred to in the eschatological discourses of the Gospels (Matt. xxiv. 15 sq.), in the Epistles of Paul (2 Thess. ii. 3), in Revelation (xvi., xvii.); and it has its root in the Old Testament (Ezek. xxxviii., xxxix.; Dan. xi.). The idea is apocalyptic in its whole character, —dim, giving only one vague glimpse of what is to happen when the time has come, and yet full of warning, and, by its fitness for application, offering a clue to the meaning of the passing times. Daniel seems to apply it to Antiochus Epiphanes; the Revelation, to Nero,—if the interpretation of the cabalistic figure 666 is correct,—the Christians of the eighth century, to Mohammed; the Reformers, to the pope,—the idea involving the double element of hostility to Christ, and falseness, —Hengstenberg and his school, to that combination of social radicalism and military despotism which characterized the government of Napoleon III.; Frederic Godet, II. Martensen, and others, to that merely negative liberalism, which, accompanied by an almost cynical sensationalism, works in modern civilization as a most baneful agency of demoralization. [Besides the commentaries upon Daniel, Thessalonians, and Revelation, see among recent works RENAN: L’Antechrist, 2d ed., Paris, 1873; FOURCHER: Antechrist, son temps et ses œuvres, d’après l’Écriture sainte et les saints pères, Saint-Martins-de-Boubaux, 1880.] M. KAHLER.

ANTIDICOMARIANITES, or ANTIMARIANS, adversaries of Mary, the mother of the Lord, a sect which flourished in Arabia towards the end of the fourth century, and is specially treated by Epiphanian in the book which they taught, that, after the birth of Christ, Mary had borne children to Joseph; and, by a lengthy argument communicated in the above place, Epiphanian endeavors to refute them. They did not separate from the Church, however, but must be considered as belonging to the Church, and by monkish excitement fomented, Mariolatry of the times.
The movement died out, however, in Germany; cola, Hawker. Also Frank: Theologieder Quietists (Madame Guyon). See Agricola, Koncordienformel, Erlangen, 1858. Neal: History of the Puritans.

The establishment of the Formula Concordiae (1577), the movement died out, however, in Germany; but Antinomian tendencies became visible, both among the Puritans under Cromwell, and among the Quietists (Madame Guyon). See Agricola, Hawker. Also Frank: Theologie der Koncordienformel, Erlangen, 1858. Neal: History of the Puritans.

Antilegomena. See Canon.

Antimessianum denotes in the Greek Church the cloth, which, at the beginning of the mass, was spread over the altar. The Greek as well as the Roman Church holds that mass cannot be celebrated except on a consecrated altar (comp. Gregor. Nysa. Opp. Tom. III., p. 399); and such a consecration cannot be performed except by a bishop, no mass can be celebrated in those churches which as yet have received no episcopal consecration. From this circumstance originated the antimessianum, which, in the Greek Church, corresponds to the altar portabile in the Latin. See Altar.

Antinomianism is an exaggeration of that antithesis between faith and works, the gospel and the law, on which the whole Pauline theology is based; faith (the gospel) being emphasized so strongly and one-sidedly, that works (the law) lose their legitimate position in the system of salvation, and assume the aspect of something intrinsically wrong and bad. The first traces of Antinomianism are found in the Gnostic systems, which often dropped the whole moral sphere of human life as something to which a truly spiritual man could and should be entirely indifferent. The opposite extreme is developed by the Roman Church, which ascribes a value to works, the mere actions, in their naked externality, the mechanical observation of the precepts and rites of the law, independently of sentiment, intention, conviction, etc. As a re-action against the Judaizing legalism of the Roman Church, in which the life-principle of the gospel had become entirely lost, the Reformation naturally came to lay much stress upon the faith (the gospel), in contradiction to the works (the law); and with some of Luther's co-workers, especially with Agricola, this tendency developed into rank Antinomianism. He would hear nothing about a moral condition for salvation: the only condition was faith,—faith pure and simple. As an inexcusable cause of this disagreement between the Reformers were smoothed over by a conference between Agricola and Melanchthon at Torgau (1527); but in 1537 the former renewed his attacks, and went so far as to say that "all who had anything to do with Moses would go to the devil, for Moses ought to be hanged." He was completely refuted by Luther, left Wittenberg, and lived quietly in Berlin until 1562, when a sermon by him on Luke vii. 37-49 again started the controversy. Agricola died in 1566, but others continued the strife for some time. Amsdorf declared that "good works were detrimental to salvation." After the establishment of the Formula Concordiae (1577), the movement died out, however, in Germany; but Antinomian tendencies became visible, both among the Puritans under Cromwell, and among the Quietists (Madame Guyon).

Antioch in Syria, the second capital of Christianity, and the third city of the Roman Empire, as to population, wealth, and commercial activity, was situated about three hundred miles north of Jerusalem, upon the left bank of the Orontes, and sixteen miles and a half from the Mediterranean. The city lay in a deep pass between the Lebanon and Taurus mountain-ranges. Its founder was Seleucus Nicator, who (B.C. 300) removed thither the inhabitants of Antigonia. In order to distinguish it from fifteen other Antiochs built by the same indefatigable city-builder, who in this way perpetuated his father's name, its common epithets were "Epiphannes" (near Daphne, the notorious temple and grove), or "on the Orontes." It owed much of its splendor, which was particularly in streets and porticoes, to Antiochus Epiphanes and Herod the Great; but all its rulers successively beautified it. — Roman emperor no less than Syrian king. Victorious Pompey made it the seat of the legate of Syria (B.C. 64), and a free city, which further increased its population and prosperity. A mixed multitude inhabited it; and Antioch quickly ranked next to Alexandria, and kept her place for centuries, and this notwithstanding the danger from earthquakes, which several times destroyed the city, and doubtless produced the superstitions so common in the place. The most severe of those recorded was A.D. 526, when two hundred and fifty thousand persons are said to have been killed; there being an assembly of Christians at the time. But after each visitation in old times, the city rose, and, helped by its stored-up resources and the liberal donations of the emperors, it again became noted for its beauty. One remarkable feature was an avenue which traversed the city from east to west, a distance of about four miles, and which had two rows of columns forming a covered way on either hand, with an open granite-paved road between. Palaces of imperial and provincial dignities, mansions of wealthy merchants, houses of unpretending folk — all that luxury could suggest and money could buy, Antioch contained. The people were gay, pleasure-loving, and proud. The street-life was wonderfully varied. Every sense was pampered, though every sensation was shocked. Dancing-women charmed by their grace; adventurers of all sorts amused by their mimicry, or amazed by their skill. There was also much culture, though, for the most part, misdirected. Philosophers, rhetoricians, and poets exposed their intellectual wares: but too often the first excused the sin, the second glorified it; while in melodious verse the third class sang the praises of guilty love. Science, of a sort, existed: the stars were studied, principally for their supposed effect upon, or prophecy of, human destiny; animate nature was scanned, in order to find an answer to the questions of future weal or woe.

From its foundation, Jews formed a considerable fraction of its population. Seleucus Nicator put a colony there, and gave them equal privileges with the Greeks (Joseph. Ant., 12. 3. 1.; c. Apion. 2. 4). It is probable, however, that they held their Pagan neighbors in too great disdain to make much exertion to teach them any thing. Yet one of the first deacons was Nicolas, a proselyte of Antioch (A.D. 37), and he could not have been alone. But at the beginning of Christianity troubles and religious influence; for thither fled some of those whom persecution, after Stephen's death, drove from Jerusalem (Acts xi. 19, 20); and so impor-
tart was the work there begun, that Barnabas was sent (A.D. 41) to look up Paul, and secure his aid, as a man of wider culture and deeper philosophic insight in preaching the gospel to those subtle Greeks (Acts xi. 26). The soil was rich. The wisdom-loving multitude heard of the wisdom and love of God. They found refreshment in the gospel's pure water of salvation. Many, "bitter with weariness and sick with sin," listened with faith to the truth, and gladly escaped the defilement of their world through the protection of Christ. Between the mother-church and its daughter there was great intimacy, but by no means agreement: indeed, the first church council was occasioned by the difference between them in regard to the necessity of circumcision (Acts xv.). (See Apostolic Council.) It was at Antioch that Paul so sternly rebuked Peter's inconsistent conduct (Gal. ii. 11). But for two most important things the world is the debtor to the gay capital,—the Christian name given by the witty populace to distinguish those whom the Jews called the "Nazarenes" from their Jewish kinsmen (see Christian, origin of the name), and Christian missions; for from these proceeded Paul and Barnabas on their first missionary journey, and thither they returned (Acts xiii. 1, 4, xiv. 20). Their second tour began there likewise, though they did not go in company (Acts xv. 39, 40); and there ended Paul's second (xviii. 23). After the fall of Jerusalem, the Antiochian Church took the lead in Asia, and ranked with that of Rome, Constantinople, Alexandria, and Jerusalem, as the seat of a patriarch, when the patriarchates were formed in the fifth century. This position it still holds, not only in the Greek, but also the Latin Church: indeed, in the latter communion the title of "Patriarch of Antioch" is used by the Eusebians as a cover under which their extreme Arian position was defended. Now it is a miserable, dirty town of six thousand inhabitants. Repeated earthquakes have rendered even the traces of the ancient walls a matter of great curiosity, and the name, Antakie, reminds the traveller of the once popular, populous, powerful Antioch. But, as the gospel is again taught there in its purity by Protestant missionaries, it has become a religious centre, and may once more send out missions to bless all Asia and the world.

Lit.—The writings of Josephus, Libanius the Sophist, and Chrysostom are the most copious original sources of information respecting Antioch. See, also, Johannes Malalas: Historia Chronicon, Codex Pulgar, the most complete monograph upon ancient Antioch. C. O. Muller: Antiquitates Antiochener, Gottingen, 1839. Modern Antioch is described by Pococke: Description of the East, London, 1743–45. Ritter: Pa- list. u. Syrien (part of Die Erdkunde), trans. by Gage, The Complete Geography of Palestine and the Sinaitic Peninsula, Edinburgh, 1896, 4 vols.


Antioch, School of. This term does not denote an educational institution, like that of the cathedralschool of Alexandria, but a theological tendency, which, from Antioch as its centre, spread through the whole Graeco-Syrian Church. The presbyter and martyr Lucian (d. 311), who exercised a great influence as a teacher, and his colleague, the presbyter Dorotheus, are generally mentioned as the founders of this school; and the attempts which have been made to carry the date of its origin still farther back have invariably led to uncertainty. There is, however, if not a historical connection, at least a psychological affinity, between Lucian and Paul of Samosata, though the monarchianism of the latter stands on quite another ground than the later Christology of the Antiochian school. But both show, at least in a general way, a tendency to emphasize an absolute distinction between the divine and the human nature in Christ, in opposition to a mystical conception which confounded them; and both are characterized by a certain cool intellectualness, which shrank back from the mystery of the incarnation, and under other circumstances became Arianism. Arius himself, Eusebius, and the Sophist, and Chrysostom, are the most copious original sources of information respecting the East, London, 1743–45. Ritter: Paliast. u. Syrien (part of Die Erdkunde), trans. by Gage, The Complete Geography of Palestine and the Sinaitic Peninsula, Edinburgh, 1896, 4 vols.


For the fragments of his commentaries still extant are ascribed to Asterius. Of the Arian bishop Theodore of Heraclea, it is not known whether he ever received instruction from Lucian; but he belongs, at all events, to that group of men who, from a psychological point of view, as his biblicalexegesis he started a new principle, directly opposed to the dogmatico-allegorical expositions of the school of Origen, and propagated by a number of able disciples. Arius taught for some time exegesis in the cathedralschool of Alexandria, and commented upon the Gospels, the Psalms, and the Epistle to the Romans; but the fragments of his commentaries still extant are ascribed to Asterius. Of the Arian bishop Eusebius of Emesa. He was born, like Lucian, in the eastern part of Syria, in the neighborhood of Edessa; studied under Euse-
bious of Cesareas, and his exegetical method exercised a decisive influence on Diodore. Also Eustathius of Antioch belongs to the school, not so much on account of his dogmatical standpoint — for he was a staunch adherent of the Council of Nicea — as because of his exegetical works. His celebrated essay on the witch of Endore De Engastrimathia, is directly opposed to the exegetical method of Origen. In a more special sense of the word, Diodore of Tarsus may be called the father of the Antiochian school. He was presbyter in Antiochia, and occupied a prominent position as a teacher. Chrysostom and Theodore of Mopsuestia were among his pupils, and the latter became the classical representative of the school. His theology is vigorous and original, a genuine offspring of the old Greek theology, in vital connection with its father, Origen, and emphasizing human freedom, to utilize the Ciceronian argumentation to the Augustinianism of the Latin Church. Both Diodore and Theodore agree with the great Fathers of their time with respect to the Nicene Creed, and contend not only against Arianism, but also against Apollinarism. But, with respect to exegesis, Diodore declares that he prefers the historical to the allegorical; and Theodore pushes his hermeneutical principles still further towards a true grammatico-historical exposition. Also Theodore's brother Polychronius, first monk in the Monastery of St. Zebins, near Kyros, afterwards Bishop of Apamea (d. 390), deserves to be noticed. He was superior to his brother in knowledge of Hebrew and Syriac; and his commentary on Daniel, of which a large fragment has been given by Angelo Mai in Script. Vet. Nova Col. I., occupies a prominent place among the exegetical works of the school. See O. Bardenhewer: Polychronius, Bruder Theodors von M., Freiburg i. Br. 1879. In a practical way, Chrysostom is, of course, the finest fruit which the school produced; but both he and Iasidore of Pelusium made concessions to the allegorical method, or do not distinguish clearly between type and allegory. The last representative of the school was the learned and adroit but somewhat wavering Theodoret: his exegesis is, like his dogmatics, a compromise.


**Antiochus** is the name of twelve kings of Syria, of whom the following are of interest for sacred literature. — Antiochus II., with the surname ὅν γὰρ τὸν Μεσίλιαν γὰρ ἔδωκεν, which the Mileseans gave him for freeing them from the tyrant Timarchus (261 to 219), was, after a war of eight years with the Egyptian king, Ptolemy II. (Philadelphus), compelled in 219 to accept peace on the conditions that he should divorce his wife and step-sister, Laodice, and marry Berenice, a daughter of Philadelphus. Two years after, Philadelphus died, and Antiochus now took back his first wife. She, however, had not forgotten the slight offered her by the divorce: she poisoned her husband and Alcilla, who was step-sister to Berenice. Berenice's brother, Ptolemy III. (Euergetes), hastened to Syria with an army, but came too late to save her. To this unfortunate marriage-connection between the dynasties of the South (Egypt) and the North (Syria) refers the passage in Daniel (xi. 6), and in a general way it is symbolized by the feet of the colossus, half of iron, and half of clay, but unable to stand firmly (Dan. ii. 33-39). Antiochus III., the Great (224 to 187), began war with Egypt in 218, but was completely defeated at Raphia, near Gaza, and saved from further loss only by the slovenliness of the Egyptian king, Ptolemy Philopator (Dan. xi. 11). He then turned towards the eastern frontiers of his realm, against Parthia and Bactria; penetrated into Northern India, and organized a formidable army, including a hundred and fifty Indian elephants. In 204 Philopator died; and the Egyptian crown now devolved on his son, Ptolemy V. (Epiphanes), a boy of five years. This circumstance Antiochus meant to utilize. He conquered Coel-Syria, Phoenicia, and Palestine, and gained a decisive victory, in 198, at Paneas in Coel-Syria. Peace was then concluded; and he promised to give his daughter Cleopatra, who was engaged to Ptolemy Epiphanes, the three conquered provinces as a dowry; but the promise was not redeemed (Dan. xi. 13-17). He then invaded Asia Minor, and in 195 he crossed the Hellespont, and advanced into Europe. Here he encountered the Romans; but in 190 he was totally defeated at Magnesia by Scipio Aemilianus, and he obtained peace from Rome only on very severe conditions (Dan. xi. 18; 1 Macc. viii. 6). Retiring to his eastern provinces in order to raise money for the tribute he owed to Rome, he was slain in 187, while plundering the temple of Belus in Elymais. — Antiochus IV. Epiphanes (176 to 164), grasped the sceptre after the death of his brother, and retained it in spite of the just claims of his nephew (Dan. xi. 21). The most prominent trait of his character was an overwhelming pride (2 Macc. v. 21, ix. 8; Dan. vii. 8, x. 20, xi. 36). He called himself διός, and assumed the surname of the Olympian Zeus, as a true Oriental despot he ordered that all his subjects should form one nation, with one god and one worship. This god should be the Olympian Zeus, whose worship was unknown to most of his subjects (Dan. xi. 36-39); but, as he wholly identified himself with this deity, it was, indeed, his own worship he ordered introduced (2 Macc. vi. 7). Among the Jews there was a party which favored Paganism in its Greek form, and this party found ready support with Antiochus (1 Macc. i. 11-15). In 175 the pious high priest Onias was overthrown by his brother Jesus, who changed his name to the Greek Jason, bought the office as high priest from Antiochus, and received permission to introduce Greek games at the temple, which caused the worship of Jehovah to be much neglected (2 Macc. iv. 7). Three years later on, Jason was overthrown by Menelaus, who made a higher bid for the office, and succeeded in retaining it by the foulest means: thus he slew Onias (2 Macc. iv. 23-50). Antiochus made four campaigns to Egypt, and had hopes of entirely subjugating that country, when he suddenly died in his own camp near the Romans (168). In the interval between the first and the second Egyptian campaign he plundered...
the temple in Jerusalem (1 Macc. i.20); and on his final return from Egypt he ordered that the worship of Jehovah, circumcision, the Sabbath, the distinction between clean and unclean, should be abolished; that the sacred books should be burnt, and altars raised, on which every one was to sacrifice to the Olympian Zeus, under penalty of death (1 Macc. i.29; 2 Macc. v.29). On Chisleu 15, 164, an altar was erected secreted in the temple to the Olympian Zeus (2 Macc. vi.2; 1 Macc. i.54, Βασίλειον ἑρμοσύνης; comp. 1 Macc. i.59 and iv.38), and on Chisleu 25 the first burnt offering was presented. To this altar refer Dan. ix.27, xi.31, xii.11; comp. also Matt. xxiv.15. On Mount Gerizim the worship of Zeus Xenios was established (2 Macc. vi.2). This last step had long been prepared by the Greek party among the Jews, and the bloody persecutions made many renegades. Many, however, remained true to their faith in spite of the most horrible tortures (1 Macc. i.52-64; 2 Macc. viii.10). At the head of the faithful stood the priest Mattathias. At Modin, near Joppe, he struck down the Syrian captain before the idolatrous altar, and thus he ushered in the armed resistance of the Jews. Antiochus determined to put down all resistance; but, being in need of money (2 Macc. viii.10), he divided his army into two parts, and went himself with the one-half to his eastern provinces for the purpose of collecting the tribute (1 Macc. iii.34); while the other was placed under command of Lysias. Lysias, however, was completely defeated by Judas Maccabeus, and the Jews once more became masters of the temple. On Chisleu 25, 165, exactly three years after the presentation of the first Pagan sacrifice, the temple was purified with great solemnity, and it was determined that an annual feast should be celebrated in commemoration of the day (1 Macc. iv.59), called "the Feast of the Dedication" (John x.22). Meanwhile Antiochus met with very little success in the East. He attempted to plunder the rich temple of Nanae in Elymais, but was repelled by the inhabitants, and died shortly after (164) at Tabib, having just received the news from Judaea (1 Macc. vi.4; Polyb. xxxi.11; Jerome on Dan. xi.). In the Old Testament he is represented as the fiend of the Lord, of his people, and of his dispensation (Dan. xi.21; 1 Macc. i.10); in the New, as the prototype of Antichrist (Rev. xiii.5). —Antiochus V., Eupator (164 to 162), a son of Antiochus Epiphanes, was a minor when his father died, and had been placed, during his father's absence in the East, under the tutorship of Lysias. The dying Epiphanes, however, had made Philippus tutor of his son, and regent of the whole realm; and when Lysias heard of these dispositions, he immediately made peace with the Jews. The peace of Judaea was of short duration, however. The Greek party and the high priest Menelaus continued to incite the Syriac government against the faithful (1 Macc. vi.21-27; 2 Macc. xiii.3); and in 163 an army of a hundred thousand foot, twenty thousand horse, and many elephants, invaded the country. The fortress of Bethzura surrendered; Jerusalem was beleaguered and taken. But Antiochus now learnt that Philippus advanced from Persia with a great army. He immediately made peace with Judas Maccabeus, and turned against Philippus, not, however, until after destroying in a faithless manner the fortifications of Jerusalem (1 Macc. vi.51,52; 2 Macc. xiii.23). Philippus he defeated; but in 162 Demetrius escaped from Rome, landed at Tripolis, and took possession of the throne of Syria almost without resistance (1 Macc. vii.1-4; 2 Macc. xiv.1). —Antiochus VI. Epiphanes Dionysius, was a son of Alexander Balas (see title), who in 146 was overthrown by Demetrius II. Though a mere child at the death of his father, he was raised to the throne by Tryphon. He gained the high priest Jonathan, and the brother of the high priest Simon, over to his side (1 Macc. xi.57-74, xii.24-54); but Tryphon showed himself a traitor, and in 143 both Jonathan (1 Macc. xii.39) and Antiochus (1 Macc. xiii.41) were murdered. —Antiochus VII. Sidetes (from Sida in Pamphylia, where he was educated) was a brother of Demetrius II., who in 141 was taken prisoner in Parthia (1 Macc. xiv.1-3), and obtained in 139 the crown of Syria (1 Macc. xv.10). He won the high priest Simon for his side, and succeeded in shutting Tryphon up in Dora (1 Macc. xv.14, 25, 26); but as Simon had conquered several towns belonging to Syria, and Antiochus demanded that he should give up these places, or pay a thousand talents in silver, war broke out between Syria and Judaea. After defeating Tryphon, Antiochus sent his general, Cendebaeus, with an army, into Judaea; but he was defeated by Simon's son, John Hyrcanus (1 Macc. xv.27-xvi.10). In 136 Simon was murdered (1 Macc. xv.14), and his murderer, Ptolemay, asked for help from Antiochus (1 Macc. xvi.18). Antiochus then invaded Judaea, and pushed onwards victoriously to Jerusalem. It was the time of the feast of tabernacles; and so nobly did Antiochus behave during the celebration of the solemnity, that the Jews gave him the surname of Eusebes. Peace was concluded shortly after. The Jews retained free exercise of their religion, but were compelled to surrender their books, and should be burnt, and altars raised, on which sacrifices should be abolished; that the sacred books should be destroyed; and that the distinction between clean and unclean should be abolished; that the sacred books should be burnt, and altars raised, on which every one was to sacrifice to the Olympian Zeus, under penalty of death (1 Macc. i.29; 2 Macc. v.29). On Chisleu 15, 164, an altar was erected secreted in the temple to the Olympian Zeus (2 Macc. vi.2; 1 Macc. i.54, Βασίλειον ἑρμοσύνης; comp. 1 Macc. i.59 and iv.38), and on Chisleu 25 the first burnt offering was presented. To this altar refer Dan. ix.27, xi.31, xii.11; comp. also Matt. xxiv.15. On Mount Gerizim the worship of Zeus Xenios was established (2 Macc. vi.2). This last step had long been prepared by the Greek party among the Jews, and the bloody persecutions made many renegades. 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iii. 11: Ps. cvi. 48, cxlvii. 7; Matt. xxvi. 30.), and thence early introduced in the Christian Church. Socrates (Hist. Eccl. 2: 8) says, Ignatius (116) employed it in Antioch. Basil (329-379), in one of his letters (Epist. 95 ad Neronem.), gives a description of this mode of singing, which is to-day in common use in all liturgical churches.

ANTIPOPE means a rival pope, one not elected in the proper canonical way, but resting his claims on intrigue or force. There has been quite a number of such antipopes. At one time (1046) there were four rival popes, namely, Sylvester III., Benedict IX., Gregory VI., and Clement II. But it has not always been easy to decide which of the rivals was the true pope; so in such cases the church has been divided by a schism. The longest schism broke out after the death of Gregory XI., and lasted for fifty years (1378-1429). As the rivalling popes always condemned and excommunicated each other, this chapter of the history of the Roman Church forms a somewhat peculiar introduction to the dogma of papal infallibility.

ANTITRINITARIANISM is the general name for a number of very different views, which, however, all have this one quality in common, that they oppose the dogma of the Trinity. Such views occur in the earliest days of the Christian Church, even in the apostolic age; and, indeed, the doctrine of the Holy Trinity, such as it was formulated by the Council of Nicaea (325), in the Athanasian Creed, and such as it is still held by the orthodox side of Christendom, alike in the Greek, the Roman, and the Reformed churches, may be said to have developed gradually in steady contest with a rigid, narrow, and Judaistic Monotheism. Unable to grasp the innermost kernel of Christian dogmatics,—the idea of one God in three persons,—and fearful of falling into Pagan Polytheism, the Antitrinitarians of the Anti-Nicene period tried to vindicate Monotheism, either by making the difference between the Father and the Son so great that Christ became a mere creature, a divine being, though not God, a man, though the best of all, etc., or by identifying the Father and the Son so closely, that the Son became nothing but the Father incarnated, crucified, etc. The first of these two Antitrinitarian types, the Monarchians, was represented in the apostolic age by Cerinthus and the Ebionites; and it found its highest development in Paul of Samosata. Probably it is this influence, which, running through the Antiochian school of theology, at last burst forth in Arianism. The other type of Antitrinitarianism, the Patripassians, made its first appearance with Praxeas, in the time of Marcus Aurelius. Then followed Nectus of Smyrna, and Beryllus of Bostra, and the time of Marcus Aurelius. Then followed Theodotus the Younger, a banker in Rome, and Arteus, etc., or by identifying the Father and the Son all free-thinkers, from the spiritualists to the positivists, from the materialists, are by necessity Antitrinitarians; but the dogma of the Holy Trinity is seldom the point of Christian dogmatics which they attack. The Swedenborgians admit a Trinity in one person, but not of persons. See Böck: Historia Antitrinitariorum, Königsberg, 1774-84, 2 vols.; Lange: Geschichte der Unitarier vor d. Nic. Synode, Leipzig, 1831; Trechsel: Die protestant. Antitrinitarius vor F. Socin, Heidelberg, 1839-44.

ANTON, Paul, b. at Hirschfeld, in Upper Lusatia, 1661; d. in Halle, 1730; studied theology in Leipzig; founded, together with Francke, the so-called Collegium Biblicum; was in 1699 made superintendent of Rochlitz, in 1699 court-preacher in Eisenach, and in 1695 professor of theology at the University of Halle, where, together with Breithaupt and Francke, he became a leader of the Pietist movement. His lectures, Collegium Antiatheticae, were edited in 1732 by Schwitzel. The Denkmal des Herrn Paul Anton, published soon after his death, contains an autobiography (to 1725) and Francke's Lectio Parenatica.

ANTONELLI, Giacomo, an Italian cardinal and statesman, b. April 2, 1806; d. in Rome, Nov. 7, 1876. He early achieved distinction, and in 1846 was made minister of finance to Gregory XVI. Pius IX., the next pope, made him a cardinal-deacon (June 12, 1847), papal secretary of foreign affairs (i.e., prime-minister) in 1849, and his chief political adviser, in which capacity he strenuously and persistently opposed every liberal step of the Inquisition; in 1859 he became dean of the order of cardinal-deacons. He had the mortification to see Victor Emmanuel enter Rome as King of Italy, Nov. 21, 1871. He left immense wealth, which he declared on
his death-bed was derived entirely from his
patrimony. He was certainly one of the oldest
statesmen of his day; but his policy was bad.
After his death, a suit involving his moral char-
acter was begun, to obtain his property, by
the Countess Laura Lambergini, who claims to be his
natural daughter, which is not yet (1890) decided.

ANTONIANS, an Antinomian sect of recent
date; originated in Switzerland, in the canton
of Berne, and received its name from its author,
Anton Unternehrer. Born at Schüpfheim,
in the canton of Lucerne, Sept. 5, 1570; d. in the jail
of the city of Lucerne, June 20, 1824. Under-
nehmer was educated and confirmed in the 1404; became vicar-general of the order
of Berne, and received its name from its author,
Anton Unternährer. Born at Schüpfheim, in the
Canton of Lucerne, June 29, 1459; became vicar-general of the order
in Tus-
cany and Naples in 1436, and was elected Arch-
bishop of Florence in 1446. In both of these
offices he labored zealously to reform the monas-
teries under his authority, and won the esteem
and love of all by his energy, and readiness for
self-sacrifice during the plague (1448) and the
earthquake (1453). By Adrian VI. he was canon-
zized (1523). His principal works are: Summa
theologica, treating the moral system much after
Thomas Aquinas, first printed at Venice in 1477,
and afterwards often revised and augmented,
in Italy as a text-book; Lettire di S. A., Florence,
1550, addressed to a distinguished lady, Dolo-
data degli Adimari, and treating moral sub-
jects with great earnestness; Summa confessionum, or Chronicon
ab orbe condito bipartitum, a world's chronicle,
reaching down to the year of 1457, first printed
in 1480, and afterwards augmented and altered
by the Jesuit P. Maturus, Lyons, 1587. Col-
clected editions of his works appeared at Venice
in 1741 (4 vols. fol.) and at Florence in 1741

ANTONIO DE DOMINIS. See ANTHONY DE
DOMINIS.

APHAR'SITES, one of the peoples with whom
the Assyrians colonized Samaria (Ez. iv. 9), but
otherwise utterly unknown.

APHAR SATHCHITES, perhaps identical with
the Apharsachites (cf. Ez. iv. 9, v. 6), probably the
Paralakhaei, a people on the Medo-Persian border,
whom the conquering Assyrians had put in a
strange land in order to make harmless, even as
they did the Israelites.

WOLF BAUDISSIN.

APEH, in favor of the name of natural cities.

I. A city belonging to the tribe of Asher
(Josh. xiii. 30), but never conquered by the Is-
raelites (Josh. xiii. 4); also called Aphuk (Judg.
i. 31); the classical Aphica, the present Afka,
situated on Mount Lebanon, near the source of
the River Adonis, and at one time famous for its
Venus temple, which was destroyed by Constan-
tine the Great.

II. A city in the tribe of Issachar, east of
Shunem, on the slope of the Lesser Hurmon, not
far from Jezreel (1 Sam. xxix. 1). Here the Philis-
tines encamped before the battle in which
Saul lost his life, and here the Syrian king Ben-
hadad II. fell into the hands of Ahab (1 Kings
xx. 26).

III. A city near Mizpah, north-west of Jeru-
salem, where the Philistines encamped before the
battle in which the sons of Eli were killed (1 Sam.
iv. 1; comp. xii. 12), and perhaps identical with
the royal city of the Canaanites (Josh. xii. 18).
IV. A city standing on the plateau east of the Sea of Galilee, probably the present Fik, or Wadi Fik.

APPLETODOTÆ. See Monophysites.

APHRATES, a Persian sage, who was martyred 345. Very little is known about him. He composed apocryphal names, and was a bishop and abbot of the Cloister of Mar Matti, upon Mount Elpheph, in the neighborhood of Mosul. His homilies were so highly esteemed, that they were translated from Syriac into Armenian before 500, although under the name of Bishop Jacob of Nisibis. Under this name, Nicholas Antonelli (1756) issued the Armenian text, with a Latin paraphrase. The identification of the name is very recent. In 1869 W. Wright issued twenty-three Homilies of Aphraates, London. The first ten of these are in letter form, and dated 336, 337; the next twelve, joined in alphabetic order; the remaining are dated 343, 344; and the last, August, 345. Aphraates is valuable, because his gospel citations are derived from Tatian's Diatessaron, on which Ephraem Syrus, his contemporary, had written a commentary; and that he is a witness to a very early text. C. J. F. Sasse: Prolegomena in Aphraatis Sapientis Persse sermones homiliometricos. Lips., 1878.

APION, b. in Oasis, of Egyptian descent: studied in Alexandria under Apollonius and Didymus; taught rhetoric in Rome under Caligula; and wrote works on Homer, the history of Egypt, etc., of which, however, only a few and rather insignificant fragments have come down to us. But he has become noted on account of his hatred to the Jews, which he proved both by writing directly against them, and by heading his famous Alexandrian embassy, whose object was to excite Caligula's suspicion against them. Philo headed the Jewish embassy, and Josephus wrote against Apion. On Apion's authority rests the story of Androclus and the lion, of the rest the story of Androclus and the lion, of the case it was secretly killed by the priests, thenew Apis was installed in the temple as an incarnate god. The birth of an Apis was considered an occasion of popular joy, and the death an occasion of popular mourning. All the movements of an Apis were watched with the closest attention by the priests, and interpreted as involving oracles. See MARIETTE: Le Serapéum de Memphis, Paris, 1857.

APOCALYPSE. See Revelation, Book of.

APOCRISIARIUS. From the time of Constantine, when the great emperor stood at the head of the whole ecclesiastical constitution, it became, of course, of great importance to the patriarca to maintain an uninterrupted connection with the imperial court. For this purpose they appointed ecclesiastical ambassadors (apokruphos, responsæ, from ἀποκριθῆναι, to respond), who resided in the metropolis, and through whom they addressed themselves to the emperor, and received his decisions. It was also the duty of the apocrisarius to introduce the patriarch, or the bishops of the patriarchal diocese, to the court when they visited the metropolis. As long as Rome formed part of the eparchate, and remained dependent of the Greek crown, the pope maintained an apocrisarius in Constantinople. See Du Cange, s.v.

APOCRATASTASIS. See APOCRATASTASIS.

APOCRYPHA OF THE OLD TESTAMENT. The word apokryphas, "hidden," applied to writings, describes both such as are considered mystic or such as are of unknown origin, and those whose meaning or authorship is concealed. The apocryphal is, generally speaking, the obscure, both in purport and origin. The word is used in both senses in the patristic writings. In the first sense Clemens Alex. speaks of the apocryphal books of Zoroaster. Strom. I. 15, 69. So Origen distinguishes between the books in open use in the church and those "apocryphal" (cf. Matt. xxiii. 35; 2 Tim. iii. 8). Similarly the rabbins employed the Hebrew g'natz to designate those copies of the Holy Scriptures which were buried because they were no longer fit for public use. G'natz has also the meaning of uncanonical. In the second sense, of having an "unknown origin," the word naturally shifted into "false." So Ireneus, Tertullian, Augustine, and Jerome. The obscure origin is, of course, suspicious.

In the ancient church and in the middle age the designation "apocryphal" was almost never applied to those books we commonly describe as the Apocrypha. Jerome and a few isolated writers are the only ones who do so. (See Hugo a. Sct. Caro in DE WETTE-SCHRADER, Einleitung in d. A. T., p. 256 sq.) In the first sense the word in this sense in Protestant. The first one to use it thus was Carlstadt (1483–1541) in his book, De Canonis Scripturis Libellus, Wittenberg, 1520 (see CREEDNER: Zur Gesch. des Kanons, 1817, p. 291 sqq.). The first edition of the Bible, in which the uncanonical books of the Old Testament were styled "apocryphal," is the Frankfurt edition of 1531. (See PANZER: Gesch. d. deutsch. Bibliübersetzung, 1783, p. 294 sqq.)

This article is upon not only those books called by Protestants "The Apocrypha," but also those pieces found in the Greek and Latin Bibles, but not in the Hebrew canon.

I. THE POSITION OF THE APOCRYPHA IN THE CANON. The Hebrew canon was settled before the Christian era: Josephus is the witness to this (c. Apion I. 8). He is the better witness, because he uses books which are not in the Hebrew canon. The Greek Bible canon was broader, taking in many writings which are not in the Hebrew. The proof of this is the fact that the Christians quote such uncanonical books from the Septuagint. In the New Testament there is no term to distinguish the canonical from the uncanonical, which is the more remarkable as the writers habitually employ the LXX. See,
for Paul, KAUTsch: De Veteris Testamenti Locis a Paulo Apostolo allegatis, 1869. It is important in this connection to bear in mind that in the New Testament only the Pentateuch, the Prophets, and the Psalms are frequently quoted; there are few references to the historical books, and no references to Canticles. Ecclesiastes, Esther, Ezra, and Nehemiah. And since the Apocrypha belongs to these occasionally quoted books, we must not lay too much weight on the absence of express quotation; for there are passages in the New Testament which presuppose the Apocrypha. Thus cf. Jas. i. 19; Ecclus. v. 11; Heb. i. 3; Wis. vii. 26; Heb. iv. 12, 13; Wis. vii. 22-24; Rom. i. 20-32; Wis. xiii.—xv.

The Fathers generally made use of the Apocrypha, and that when there is not the form of a quotation; so that one can say that the church of the first three centuries made no essential difference between the writings of the Hebrew canon and the so-called Apocrypha. Melito of Sardis (fl. second century) and Origen (185-253) do make a distinction, as the result of learned investigations, but not such as to put the apocryphal writings out of use. Still the result of such a distinction as Origen made was to call attention to the fixed character of the Hebrew, as contrasted with the shifting Greek canon; and so in the fourth century there were a number of catalogues of sacred books which limited the canon to the Hebrew, and either did not mention the other books, or else put them in a secondary class. Thus Athanasius (296-373), Cyril of Jerusalem (315-386), Gregory Nazianzen (328-389), and Amphilochius (d. 393), made such catalogues.

(See De WETTE-SCHRADER, Einl., in d. A. T., p. 56 sq.; KEIL, Einl., in d. A. T. 3 Aufi. p. 632.) Epiphanius (310-402) is sometimes erroneously added to this list. But the only one in the ancient church who decidedly opposed the Apocrypha was Jerome, who was the best Hebrew scholar of the church. All these men, however, quote the Apocrypha as “Holy Scripture;” while Augustine (353-430) puts the apocryphal books among the Hebrew canonical books, and calls them canonical, and so do the catalogues of Hippo (393) and Carthage (397), held under his influence. And this may be said to be the position of the entire church, both East and West,—the Council of Trent having declared all but the two books of Esdras and the Prayer of Manasses to be canonical,—until the Reformation, and is the position of the Church of Rome to-day. So the Apocrypha appear in the Septuagint, the Vulgate, and all Roman-Catholic Bibles.

In the Protestant Church, as already remarked, Calvin was the first to draw the line firmly between the canonical and apocryphal books of the Old Testament. In the first complete edition of Luther’s Bible (1534), the Apocrypha were omitted from the other books, and put as an appendix to the Old Testament, with the title “Apocrypha;” that is, books which, although not contained in the Hebrew canon, are yet useful and good to read.” The Apocrypha occupied a similar position in the Reformed Church, but a stricter sentence was passed upon them. In modern times, twice has an agitation been raised against them, each time begun in England (1829 and 1850); and the result has been a substantial increase in our information about them. But also, that whereas they were printed in all Protestant Bibles, and by the British and Foreign Bible Society, up to 1826, since then that Society has omitted them, and the American Bible Society has followed their example. See the works of De WETTE, Keil, and CREEDNER, already quoted; also MOULINIE: Notice sur les livres apocryphes de l’ancien Testament en réponse à la question faut-il les supprimer? Genève, 1828; REUSS: Diss. polonicae de libro V. T. apocryphis perpem plebi negatis, Strassb., 1829; R. STIER: Die Apokryphen, Vertheidigung ihres allgemebrachten Anschusses an die Bibli, Braunschweig, 1853; E. W. HENGSTENBERG: Für Beibehaltung der Apokryphen, Berlin, 1853; P. F. KEERL: Die Apokryphensfrage mit Berücksichtigung der darauf bezüglichen Schriften Stier’s u. Hengstenberg’s aufs Neue beleuchtet, Leipzig, 1855.


II. MANUSCRIPTS OF THE GREEK TEXT. Comp. the Prolegomena, in the editions of the Septuagint by HOLMES-PARSONS and TISCHENDORF, and in FRITSCHE’s edition of the Apocrypha. The number of manuscripts is considerable; but they are mostly of a kind called “cursive,” or “minuscule,” because written in a small letter. The following nine are the only known uncial or majuscule manuscripts: 1. Cod. Vaticanus contains almost all the Bible (Tischendorf sets it in the fourth century: only the Books of the Maccabees are wanting from the Apocrypha); 2. Cod. Sinaiticus, fourth century; 3. Cod. Alexandrinus, fifth century; 4. Cod. Ephraemi, fifth century; 5. Cod. Venice, sixth century; 6. Cod. Basiliano-Vaticanius, ninth century; 7. Cod. Marchallianus, sixth or seventh century; 8. Cod. Cryptoferratensis, a palimpsest fragment of the Prophet, seventh century; 9. Palimpsest fragments of Wisdom and Sirach, sixth or seventh century.

III. OLD TRANSLATIONS. 1. Latin. The old Latin and the Jerome translations must be distinguished.

a. The Jerome translation. Jerome, it is well known, started out with the intention of merely revising the old Latin translation by means of the Septuagint. But he eventually abandoned the effort, and translated directly from the original Hebrew. This, of course, led him to omit the Apocrypha. It is true, he did revise Tobit and Judith, but not as a part of his Bible work.

b. The old Latin. This contains the following books: apocryphal additions to Ezra, Esther, and Daniel, Baruch, Tobit, Judith, 1 and 2 Maccabees (of 2 Maccabees there appears to be no existing Latin translation), Sirach and Wisdom of Solomon. The last two exist only in one Latin translation.
2. Syriac. The vulgar Syriac or the Peshito
these is the Syriac hexaplar translation are to be
mentioned. The first is unevenly done; but
the second in which appears Witzel and Si
which is excellent throughout, and for the textual
the critic is on this account of great value.
IV. Editions of the Greek Text.—The
principal editions of the Septuagint, which
includes the Apocrypha, are, 1. The Complutensian
Polyglott, in Complutensi universitate, 6 vols., Oxford,
1514–1517; 2. The Aldina: Sacrae Scripturae
Vetere Novaece omnia, Venice, 1518; 3. Vetus
Testamentum Graece, ed. Holms and Parsons,
5 vols., Oxford, 1798–1827; 4. Tischendorf:
Vetus Testamentum Graece juxta LXX. Interpretes,
The best separate edition of the Apocrypha is
by Fritzsche: Libri Apocryphi Veteris Testamenti
Graece, Lips., 1871.
V. Exegetical Literature.—Comp. FA
BRIECHIUS: Bibliotheca Graecia, ed. Harless III., I., II.,
IV., V. Wien: Duc. der Theol. Litteratur, 3d ed.,
1. 83 sq., 231 sq.; Fritzsche u. Grimm, in their
commentary mentioned below; Fuerst: Bibliotheca
1. Translations.—Luther translated the Wis
don of Solomon, 1529, the rest of the books in
1534 and 31; when all were collected in his first
complete edition of the Bible, 1534. Since then,
De Wette, in 1858, and Bunsen, in his Bibel
werk fur die Gemeinde, in 1869, have published
translations into German. The current English
translation of the Apocrypha is found in
King James’s version, revised by seven scholars
from the previous versions. A complete Hebrew
translation was issued by Frankel: Hexapra
Apocrypha Posteriora denominata Apocrypha,
Lips., 1830.
2. Commentaries.—The most accessible of the
older are Arnald: Critical Commentary upon the
Apocrypha (part of Patrick, Lowth, and Whitby
Commentary on the Bible), London, 1744–52,
fol., 2d ed., 1760, new ed. by Pitman, London,
1822, quarto, Philadelphia, U.S., 1846; Charles
Wilson: The Books of the Apocrypha, with Crit.
and Hist. Observations prefixed, Edin., 1801. By
further work of a similar character was much
helped. The only American Commentary, but one fresh, able,
and scholarly, with a full bibliography appended, is by E. C.
xxv. of Am. ed. of Lange’s Commentary.
3. Special Lexicons.—Wahl: Clescis Libro
rum V. T. Apoc. philologica, Lips., 1833.
Schrift. d. A. T., Leipzig 1755; and in all the
Introductions to the Old Testament, as in those
by Bertholdt, De Wette, Scholz (R.C.), and Keil.
VI. The Origin and Nature of the
Various Books of the Apocrypha.—1. A.
The apocryphal Ezra, commonly called 1. Esdras.
The title in the authorized version was first
given to it in 1560 by the translators of the
so-called Geneva version. But the Vulgate
calls it “3rd Esdras.” In the Old Latin, Syriac,
and Septuagint versions, it was called “1st
Ezra.” As a whole, the book is a pretty
worthless compilation, identical in its chief contents
with the canonical Ezra. This will appear by
comparing:
Chap. i. = 2 Chr. xxxv. 6. The restoration of
the temple-worship under Josiah (B.C. 639–609),
and the history of the successors of Josiah until
the destruction of the temple (588).
Chap. ii. 1–14 = Ez. i. Cyrus, in the first
year of his reign (537), allows the return of the
exiles, and gives them the vessels of the temple.
Chap. ii. 15–23 = Ez. iv. 7–24. In conse
quence of charges against the Jews, Artaxersxes
(465–455) forbids the further building of the
temple and the walls of Jerusalem.
Chap. iii. = Ez. v. 6. Zerubbabel wins the
favor of Darius (521–485), and receives permis
sion for the return of the exiles.
Chap. v. 7–70 = Ez. ii. 1–iv. 5. List of those
who returned with Zerubbabel, activity of
Zerubbabel, and interruption of the temple
building from the time of Cyrus (536–529) to
the second year of Darius (320).
Chap. vi., vii. = Ez. v., vi. Recommence
ment and finishing of the temple in the sixth
year of Darius (516).
Chap. viii., ix. 30 = Ez. vii. = x. Return of
Ezra, with a number of exiles, in the seventh
year of Artaxerxes (455). Beginning of Ezra’s
activity.
read the law.
From the canonical Ezra the apocryphal
is distinguished by these four points: (1) The pas
 sage of the canonical Ez. iv. 7–24 is in the
apocryphal Ezra much condensed, and improved
in point of style; (2) The passage of the apocryphal
Ez. iii. –v. 6 is from an unknown source: (3)
2 Chr. xxxv., xxxvi., is prefaced; (4) Neh. vii.
73–viii. 13 is added. Through the first two dif
ferences the confusion from which the canonical
Ezra partly suffers is materially increased.
The sources are two: (1) The canonical Ezra
according to the Septuagint, not the Hebrew: (2)
the passage iii.–v. 6 is bodily introduced from
some existing Greek work, and it flatly con
trasts the rest of the book.
The purpose of the whole compilation has
already been rightly expressed by Bertholdt
(Einzl. III. 1011): “The author desired to pre
sent a history of the temple from the last days of
the legal cultus to the building of the temple
and the restoration of the worship, compiled
from older works.”
In regard to the age, it can only be said that
Lit. — Besides the works already mentioned,
see Trendelenburg: Uber den apok. Ezra in
Eichhorn’s Allg. Bibl. d. bibl. Litteratur, i.,
p. 178. Dahm: Geschichtl. Darstellung der jü
disch-alexandrinischen Religionsphilosophie, vol. II.
(Halle, 1854), pp. 115–125. Herzfeld: Gesch.
d. Volkes Israel. (3 vols. 1847–1857), I., p. 320:
III., p. 72. Euwald: Gesch. d. Volkes Israel.,
vol. IV., p. 163.
B. The Second Book of Esdras had for its
original title “The Revelation of Ezra;” and it
were well if it were retained, as it is appropriate.
It was written originally in Greek. The com
mon Latin translation, from which the English
was made, contains two important interpolations.
1. — ii., xv., xvi., which are evidently of
Christian origin, and are pervaded by an anti-Jewish spirit.

The original work (iii.-xiv.) consists of a series of angelic revelations and visions, in which Ezra is instructed in some of the great mysteries of the moral world, and assured of the final triumph of the righteous.

The time of composition is unsettled. Keil maintains it was written by a Hellenistic Jew of Palestine, about the end of the first Christian century, and early known to the Christians. The first witness to the existence of the book is Clemens Alex. Strom. III. 16. It is quoted with respect by Irenaeus, Tertullian, and Ambrose, but with contempt by Jerome.

LIT. — VOLKMAR: Das vierte Buch Ezra, Zürich, 1858. The same: Das vierte Buch Ezra zum Erstenmale vollständig herausgegeben, 1863.


2. Additions to Esther. — In the Septuagint Esther the following pieces are inserted, and that so skilfully as to make no break in the narrative: (1) Before Esth. i. 1, the dream of Mordecai of the wonderful deliverance of his people; (2) after Esth. iii. 13, the edict of Artaxerxes, as he is called, to exterminate the Jews; (3) after Esth. iv. 17, the prayers of Mordecai and Esther for the preservation of their people; (4) instead of Esth. v. 1, 2, an account of the reception of Esther by the king; (5) instead of Esth. viii. 13, the second edict of Artaxerxes recalling the first; (6) after Esth. x. 3, Mordecai learns the meaning of his dream.

These additions are later than the Greek translation of Esther. Josephus is the first one to use them, Antiq. Jud. xi. 6, 4 sqq. The subscription, stating that in the fourth year of Ptolemy and Cleopatra, Dositheus and his son brought the book to Egypt, refers to the whole book, and does not therefore give any hint as to the age of the additions, especially since there were not less than four Ptolemies whose queens were named Cleopatra.

There are two Greek texts of Esther, — a revised and an un-revised.

LIT. — Special works. ZUNZ: Die gottesdienstlichen Vorträge der Juden (Berlin, 1832), pp. 120–122. LANGEN: Die deutero kanonischen Stücke des Buches Esther, Freiburg, 1862.

3. Additions to Daniel. — a. The Prayer of Azarias and the Song of the Three Children in the Oven, inserted after Dan. iii. 23. b. The History of Susanna. In the Greek text this usually forms the first part of Daniel (although it also occurs after the twelfth chapter), because he is regarded as the son of Susanna, and her deliverer through his wisdom. c. The History of Bel and the Dragon: this forms an appendix to the book. b. and c. make no pretensions to be part of the original text. They were written in Greek. There is an interesting correspondence extant, between Julius Africanus and Origen, in regard to Susanna, the former attacking, and the latter defending, its genuineness. See separate ed. Juli Africani de Historia Susanna Epistolam et Origenis ad ilium Re-
though leading a very exemplary life (i. 1–iii. 6).
At the same time a woman named Sara, the
daughter of Raphael in Ecbatana, is very strange-
ly plagued (iii. 7–15). Both these persons pray for
help at the same time; and the angel Raphael is
sent to them, who delivers them, and unites
Sara and the son of Tobit, Tobias, in mar-
riage (iii. 16–xii. 22), whereupon Tobit sings a
psalm of praise. He lives to be a hundred and
fifty-eight, and Tobias, to be a hundred and
twenty-seven (xiii., xiv.). The whole forms an
interesting didactic tale, which may have a true
story as its basis, but surely is not true in
its present form. The object is plainly to show
the value and reward of serving God faithfully.
As to the time of composition, nothing definite
can be said; but, since the original is Greek, it
is probably about B.C. 200. Hitzig (Zeitsehr., f.
Wissenschaft. Theol., 1860, p. 250 sq.), upon insuffi-
cient grounds, puts it into the Post-Vespasian
period, and thinks it was designed to comfort the
Jews over the destruction of the temple.
The Chaldean version of Tobit is of late origin.
Of the Greek text there are three recensions.

LIT. — Special works. JüGEN : Die Geschichte
Tobis nach drei verschieden Originalien, dem
Griechischen, dem Lateinischen des Hieronymus und
einem Syrischen, etc., Jena, 1800. Reusch : Das
Buch Tobias übersetzt u. erklärt, Freiburg, 1857.
Sengelmann : Das Buch Tobit erklärt, Hamb.,
1856. Neubauer : The Book of Tobit. A
Chaldean Text from a unique MS. in the Bodleian
Library; with other Rabbinical Texts, English Trans

8. Judith. — The story of the book is briefly
this: Holofernes, the general of Nebuchadnezzar,
turns his victorious arms against the Jews, who
resolve upon a desperate defence. Holofernes
lays vigorous siege to the strong fortress Bethu-
lina (i.—vii.). In their darkest hour, one of the
besieged, a beautiful widow named Judith, voluntarily
assumes their rescue by stratagem. She enters the hostile camp, wins the affection
and confidence of Holofernes, and then, while
wink in a drunken stupor, she cuts off his head,
and returns to the fortress with this trophy of
victory. The besieged avail themselves of the
confusion to make a destructive attack. The
enemy are put to flight, and in this way the
people are delivered: and Judith, amid the
praises of her nation, and to a good old age (a
hundred and five), lived to see the permanent
effect of her daring deed.

Here, as in Tobit, we have no sober narrative,
but a didactic fiction. Amazing liberties are
taken with history. Nebuchadnezzar is called
the King of Assyria, and the temple is said to
have been rebuilt in his time. The object is to
stir up the Jews during the distresses of the
Maccabean time,—most probably the time of
composition,— to maintain a confident resistance.

It was written originally in Hebrew. The
Chaldean version which Jerome had before him
was surely not the original. There are three
recensions of the Greek text.

Besides the general works see O.
Wolff : Das Buch Judith als geschichtliche Ur-
läche verteidigt und erklärt, Leipzig, 1861. See
also Schönhauser : Etudes historiques et critiques
sur le livre de Judith, Straßb., 1839.

9. The Books of Maccabees. — The name Max-
achas was originally only the surname of Judas,
the son of Mattathias (1 Macc. ii. 4); but it is
not exactly determined what the name means.
The common interpretation, "the hammer," is
open to the objection that the sort of hammer
described by the Hebrew word adduced is a little,
workman's hammer, and not the war or smith's.
Professor Curtius, in his brochure, "The Name Machabee," Leipzig, 1876, advocates the mean-
ing "the extinguisher" (cf. Isa. xiii. 17), be-
cause Judas "quenched (extinguished) his foes as
tow." The objection to this derivation are,
that the use of such a picture by Isaiah does not
prove it to be allowable to use as a sym-
bolical name [and, moreover, it rests upon show-
ning, that, in the original form of the name, Kaph
was used instead of Kopf, but that Jerome trans-
literated it by ch in his revision: however, it is
not generally allowed that Jerome made a revis-
ion of 1 Maccabees on the basis of the Hebrew

The date is thus exactly determined, becausethe
sor of himself and party. [Dr. Delitzsch
considers the name a contraction of makh'abee,
"what is comparable to my father?"
Cur-
tiss : The Name Machabee, p. 23.]

A. The First Book of Maccabees relates the
fortunes of the Jews from the accession of
Antiochus Epiphanes (B.C. 175) to the death
of the high priest Simon (B.C. 135), the period
during which, under Judas, who raised the rally-
ing standard, and was chief until his death (B.C.
160), the Jews waged war against their Syrian
lords, and under Judas' brother Jonathan (B.C.
160–143), who was recognized as prince and
high priest, kept up the struggle, though less
actively, and under the third brother, Simon
(B.C. 143–135), also high priest, achieved their
independence.

This book is reliable history, drawn from trust-
worthy sources, and can be with confidence set
down in the first decade of the first century B.C.
The date is thus exactly determined, because the
author was, on the one hand, acquainted with the
chronicle of the deeds of John Hyrcanus (B.C.
135–105), and, on the other, ignorant of the con-
quests of Pompey in Palestine (B.C. 63). It
was written originally in Hebrew.

LIT. — Special works. J. D. Michaelis :
Deutsche Übersetzung des 1. B. der Makkabäer mit
Anmerkungen, Göttingen, 1778. Krü : Kommentar
über die Bücher der Makkabäer, Leipzig, 1873. See,
also Frölich : Annales Consularia Regum
et Rerum Syria, Vindob., 1744. E. F. Werns-
dorff : Prosolus de Fontibus Historiae Syriae in
libris Maccabæorum, Lips., 1746. Frölich : De
The Second Book of Maccabees runs in time a little before and then parallel with the First book, inasmuch as it extends from the last part of the reign of Seleucus IV. Philopator (or about B.C. 180) to the victory of Judas Maccabees over Nicanor (B.C. 161 or 160), and furnishes a sort of legendary commentary upon it. It is untrustworthy; has far more a religious than an historic interest. The original is Greek. The book is professedly an extract from a history of the Maccabean struggle, in five books, written by Jason of Cyrene. But he is otherwise entirely unknown. In regard to the time, we can only say it was before the destruction of the temple. Josephus does not use either Jason or his epimother. The first express citation occurs in Clemens Alex. Strom. V., p. 505, ed. Sylb.


Bertheau: De Secundo Libro Maccabaeorum, Gött., 1829.

Schlünkes: Epistolae quae Secundo Macc. Libri i. 1–9 legitur Explicatio, Colon., 1814. The same: Dificiliorum Locorum Epistolae que 2 Macc. i. 10–ii. 18 legitur Explicatio, Colon., 1817.

Herzfeld: Geschichte des Volkes Israel., vol. II., 1835, p. 448 sq.

Patrizi: De Consenso utriusque Libri Machabaeorum, Rom., 1856.

Cigio: Historisch-chronologische Schwierigkeiten des zweiten Makkabederbuchs, Kögelnfurt, 1868.

C. The Third Book of Maccabees can lay no claim to be at all connected with the Maccabees, because it relates altogether to an earlier period. It and the remaining books of the Maccabees are not found in the Vulgate, nor in the English Apocrypha. The story is this: Ptolemy IV. Philopator (B.C. 222–205), after his victory at Raphia (B.C. 217), made a visit to Jerusalem, and attempted to enter the Holy of Holies, but was unable to do so, because, in answer to the high priest's prayer, he fell down paralyzed. In revenge, on his return to Alexandria he persecuted the Jews there. But his attempts at their destruction were wondrously frustrated, and at last became his own friend and benefactor. The book resembles Esther, but only to show its inferiority.

The style is bombastic and involved. Although the book bears the print of un reliability, still it rests partly upon a basis of fact: for Josephus relates of another Ptolemy — Ptolemy VII. Physcon (c. Apion ii. 5) — an incident similar to that recorded of Ptolemy IV., and regard to its use of elephants to trample down the Jews, and also says that the Alexandrian Jews celebrated the deliverance by a yearly feast. The attempted entrance of the temple may have been made by Ptolemy IV., and tradition set also to his account. The Commemoratio Historico-critica de Fide Historica Librorum Maccabaeorum, Wratislaviæ, 1747. [Kehl] Authorius utrusque Libri Maccabaeorum Canonicisto-historica adserita, Viennæ, 1749.

Geiger: Uebersicht u. Übersetzungen der Bibel, Breslau, 1837, p. 200 sq.

Ewald: Gesch. des Volkes Israel., IV., p. 200 sq.


B. The Second Book of Maccabees describes the martyrdom of Eleazar and of the seven brothers (cf. 2 Macc. vi. 18–vii. 41); but, as the second title of the book, On the Supremacy of Reason, indicates, the history is a mere illustration of that theme. The book is the product of an Alexandrian Jew who had imbued stolical notions. The Fathers attributed it to Josephus; but it is not his, although it well may have dated from his times. It has no historical value; but the style, though rhetorical, is correct and vigorous, and truly Greek, which is the original language. It abounds in words peculiar to the book. Tischendorf published fragments of it in vol. VI. of his Monumenta Sacra Inedita, Leipzig, 1869.


E. The Fifth Book of Maccabees. It is printed in Arabic, in the Paris and London Polyglotts, and contains a history of the Jews from the attempt of Heliodorus (cf. 2 Macc. iii.) to the birth of our Lord. The author based his work upon I. and II. Maccabees and Josephus, but displays ignorance, and perverts the statements of others. He must have lived after the fall of Jerusalem, and probably outside of Palestine.

The original was probably Hebrew. See article by Professor B. F. Westcott in Smith's Dictionary of the Bible. Amer. ed., vol. II., p. 1729.]

10. The Fourth Book of Maccabees. The apocryphal counterpart to the Book of Proverbs, and, like it, of wide range and earnest spirit, proving the author to have been a moralist of exceptional training. It is well worthy of repeated reading. The form of the book is poetical. It has no perceptible plan. The Greek text, which alone has come down to us, is announced by itself to be a translation from the Hebrew; but, even if it were not so stated, it must be so regarded, and one very slavishly and not faultlessly made. In the Talmud there are quotations from it (cf. Zenz: Die gottesdienstl. Vorträgeder Juden, p. 101 sq. Dr. Litzsch: Zur Gesch. der jüd. Poesie, p 201 sq. Dukes: Rabbinische Blumenlese, p. 67 sq.) Jerome says he saw a copy of the Hebrew text. The book in his day was commonly called ' Ecclesiasticus,' as it is to-day.

The author calls himself 'Jesus, the Son of Sirach of Jerusalem;' and the translator was his grandson, who, in his thirty-eighth year, came to Egypt, during the reign of Euergetes.
APOCRYPHA.

i.e., the thirty-eighth year of Euergetes. This gives us a date for the book, because the first of the two Ptolemies who bore the name Euergetes reigned only twenty-five years. But the second, who was named in full Ptolemy VII. Physcon Euergetes II., reigned from B.C. 170 in conjunction with his brother, and from B.C. 145 alone; but he counted his reign from B.C. 170: consequently it was B.C. 132 when the grandson of Sirach came to Egypt: and the book itself may well have been written B.C. 190-170, which was about the time of the death of Simon II. (see Josephus, Antq. XII. 4, 10), whom it eulogizes.

The first Christian writer to quote the book is Clemens Alexandrinus.


11. The Wisdom of Solomon is an animated hymn in praise of Wisdom, who in the beginning sat with God on his throne (ix. 4), and was by him when the world was made (ix. 9), resting upon the ideas about Wisdom made familiar to us by the Book of Proverbs (vii., ix.) and Job (xxviii. 12 sq.).

The author of the book was a Jewish philosopher of the Philo order,— the union of Jewish faith and Greek philosophy. It is true the book Pretends to be from Solomon (viii. 10 sq., ix. 7 sq.); and one modern (Roman-Catholic) theologian, Schmid, can be quoted in behalf of this view. Philo was considered by many, e.g., Luther, to be the author: but it is more probable that it was written between the time of Ecclesiastes and Philo (B.C. 150-50). It is expressly quoted by many Irenæus. It was originally written in Greek.


APOCRYPHA OF THE NEW TESTAMENT.

The relation between canonical and apocryphal writings is quite another with respect to the New Testament than with respect to the Old. The apocryphal books of the Old Testament aim simply at a continuation of the sacred history, and pursue this aim in an honest manner, though without divine authority. The apocryphal writings, on the contrary, relating to the New Testament, purpose directly to substitute spurious sources for genuine. They are very numerous; and the second of the four groups into which the New Testament may be divided (B. H. 2.) is given up entirely to these apocryphal writings — exercised at one time great influence on the church, and was considered the most dangerous source of heresy. Of course, not all of these writings were composed for directly heretical purposes. Many of them, no doubt, originated from much more innocent causes, as a mere pious fraud. But from the very oldest time a suspicion of heresy clung to them all, and contributed much to finally throw the whole literature into the shade. When the canon of the New Testament was fixed, and the apocryphal books thereby became exiled, they ceased to be read; and in the middle ages, even their names were forgotten. Nevertheless, although the books themselves were delivered up to contempt and oblivion, not so with their contents. From their fables sprung a sacred legend, which was kept alive in the congregation during the middle ages, —an ecclesiastical tradition, which the church often utilized in the development of its dogmas. Indeed, the origin of numerous dogmas and usages and traditions dates back to these apocryphal writings; and it was consequently of as much interest to the Evangelical Church to subject this whole literature to a thorough investigation as it was to the Roman Church to keep the whole matter in convenient obscurity. The first collection of apocryphal writings relating to the New Testament was given by Mich. Neander, Basel, 1564: a more comprehensive one, made by J. A. FABRICIUS, Hamburg, followed in 1703; then came J. C. THILO's Codex Apocryphus, N.T., Lips., 1852, still incomplete, but of considerable critical value; and finally the whole literature was gathered, sifted, and published by TISCHENDORF, Acta Apostolorum Apocrypha, Lips., 1851, and Evangelia Apocrypha, Lips., 1853, ed. alt., 1876. [See the English translations by B. HARIS COWPER, London, 1857, and by WALKER, in the "Ante-Nicene Library," Edinburgh, 1870.]

I. Apocryphal Gospels. — About fifty apocryphal Gospels are still extant, or at least known to us. Some have come down to our time entire, others only in fragments; and of a few we possess nothing but the names. The method employed in these compositions is always the same, whether the author intended simply to collect and arrange what was floating in the general tradition, or whether he intended to produce a definite dogmatical effect. Rarely he threw himself on his own invention; but generally he elaborated what was only hinted at in the canonical Gospels, or transcribed words of Jesus into actions, or described the literal fulfillment of some Jewish expectation concerning the Messiah, or repeated the wonders of the Old Testament in an enhanced form, etc. The work done, he took care to conceal his own name, and inscribed his book with the name of some apostle or disciple, in order to give it authority. We mention first those seven apocryphal Gospels which exist entire, and then those of which we possess only fragments. See RUD. HOFMANN: Das Evangel. nach den Apokryphen, Leipzig, 1851. G. BRUNET: Les évangiles apocryphes, Paris, 1893.


1. Protevangelium Jacobi — ascribed to James, the brother of the Lord — comprises in twenty-five chapters the period from the announcement of the birth of Mary to the massacre of the inno-
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It is a very old, was widely circulated, and shows traces of Ebionite origin. Fragments of a Syrian codex are given by Wright: Contributions to the Apocryphal Literature of the N.T., collected and edited from Syrian MSS. in the British Museum, London, 1885.

1. Evangelium Pseudo-Matthais sive Liber de Ortu Beatae Mariae et Infinitae Salvatoris — beginning with the announcement of the birth of Mary, and closing with the youth of Jesus — seems to be of Latin origin, and to have been drawn from the Proteanogl. and the Evangel. Thomas.

2. Evangelium Nicodemi consistsof two separate works, — Gesta Pilati and Descensus Christi ad Inferos, — which were joined together at an early date, though the combination did not receive the name it now bears until after the time of Charlemagne. The former of these two works is of some importance for the explanation and further elucidation of the canonical Gospels; while the latter is of very little interest. In connection with these two works, Tischendorf gives some other apocryphal productions, which together form a group by themselves: namely, Epistola Pilati, a letter from Pilate to the emperor, containing a report on the resurrection of Christ; Epistola Postii Pilati, another letter by him, in which he excuses the unjustness of his verdict by the impossibility of resisting the prevailing excitement; Anaphora Pilati, a report on the trial, execution, death, and resurrection of Jesus; Paradoxis Pilati, a report of the examination of Pilate before the emperor, his condemnation and execution; Mors Pilati, Narratio Josephi Arimathiae, and Vindicta Salvatoris. See Tischendorf: Pilati circa Christum Judicium quid lucis in Acta Pilati, Lips., 1853; Lipsius: Die Pilatus-Arten, Kiel, 1871.

3. Evangelium de Nativitye Mariae contains in ten chapters the history of Mary before the birth of Jesus.

4. Historia Josephi Fabri Liguarii — first published in Arabic, with a Latin translation by Georg Wallin, Leipzig, 1722—contains the whole-biography of Joseph in thirty-two chapters, and gives an elaborate description of his death. As it is evidently written in glorification of Joseph, and destined for recital on the day of his festival, and as the worship of Joseph originated among the Coptics from the monophysics, the origin of the work is probably Coptic, and not Arabic.

5. Evangelium Thomae — next to the Proteanogl., the oldest among the apocryphal Gospels — was, in the middle of the second century, in use among the Gnostics, more especially among those Gnostics who held docteric views of the person of Christ. Wright published a Syrian codex in London, 1875.

6. Evangelium Infantiae Arabicum — first published in Arabic, and with a Latin translation, by H. Sike, 1697—comprises in fifty-five chapters the period from the birth of Jesus to his twelfth year, and consists mostly of stories from his residence in Egypt. The first nine chapters follow very closely the Proteanogl.; the last twenty chapters, the Evangel. Thomae: but the intermediate part seems to rest on some national tradition, which explains the favor it has found among the Arabs, and the circumstance that several of its details have been incorporated with the Koran. The whole work has an Oriental character. Oriental demonology and magic come everywhere to the surface, and many points cannot be understood without some knowledge of Oriental science and the religion of Zoroaster. The Arabic text, however, is hardly the primitive one, but probably a translation from a Syrian text.

7. Evangelium Nicodemi consists of two separate works, — Gesta Pilati and Descensus Christi ad Inferos, — which were joined together at an early date, though the combination did not receive the name it now bears until after the time of Charlemagne. The former of these two works is of some importance for the explanation and further elucidation of the canonical Gospels; while the latter is of very little interest. In connection with these two works, Tischendorf gives some other apocryphal productions, which together form a group by themselves: namely, Epistola Pilati, a letter from Pilate to the emperor, containing a report on the resurrection of Christ; Epistola Postii Pilati, another letter by him, in which he excuses the unjustness of his verdict by the impossibility of resisting the prevailing excitement; Anaphora Pilati, a report on the
ed Romanizing or popish tendency. Thus the "Historiae Apostolicae Pseudepigraphae, Libri X.," ascribed to Abdias (Bishop of Babylon, and the first bishop consecrated by the apostles them- selves), is simply a compilation from earlier heretical writings. According to tradition, the work was originally written in Hebrew, and is quoted by Abdias, and then translated into Latin by Julius Africanus. But it shows a complete ignorance of the time in which it is said to have been written, and can hardly be dated further back than the seventh century. The comprehensive collection of Tischendorf contains:


III. Apocryphal Epistles. — The Epistola Abgaru ad Christum and Epistola Christiad Abgarum are given by Eusebius (Hist. Eccles., I, 18), who pretends to have seen the original documents in the archives of Edessa, and in a somewhat modified form in the Acta Thaddaei. [See R. A. LIPSC: *Die edessenische Abgar-aage kritisch untersucht*, Braunschweig, 1880.] Also other Scripula Christi are known to tradition: but they are so evidently mythical as to lose all interest. They are given complete by Fabricius in Cod. Apoc. N. T., I, 303–321; II, 439, 511 sq. Several letters from the Virgin Mary are mentioned, one to Ignatius, the pupil of John; another to Mesumines; and a third to the Florentines (FABRICIUS: *Cod. Apoc. N. T.*, I, 834, 844, 851). But they all belong to a very late time. Of the two letters from Peter to James, the first one was placed as an introduction to the Recognit. Clement., and its authorship of Peter is not certain. The second is found in Fabricius: *Cod. Apoc. N. T.*, I, 807. From Col. iv. 16 we learn that Paul wrote a letter to the Laodiceans, which is lost; and it is not to be wondered at that this last letter soon found an apocryphal substitute. But it is questionable whether the text which has come down to us, and is first found in Latin in Pseudo-Anselm, in Col. iv. 16, is identical with that mentioned by the Fathers. The letter was incorporated in the Latin Bible-translations before Luther. — The correspondence between Paul and Seneca, consisting of six letters from Paul, and eight from Seneca, is first mentioned by Jerome, who accepts it as genuine (Catholic Script. Eccles., 12), while Augustine doubts its genuineness (Ep. 138; De Civ. Dei, 6, 10). In the middle ages these letters found great favor, and were incorporated with the editions of Seneca's works; and Faber Stapules even ventured to place them among the Pau- linian Epistles of the canon, Paris, 1512. The whole correspondence, however, is nothing but a piece of fiction, based on a conjectural con- ception of Acts xviii. 12. [See F. W. FARRAR: Seekers after God, London, 1860. J. B. LIGHTFOOT: *Epistle to the Philippians*, London, 1873.]

In a similar manner the passage from 1 Cor. x. 9, where Paul speaks of an earlier letter which he has lost, fed the fabrication of a third letter from Paul to the Corinthians. FABRICIUS: *Cod. Apoc. N. T.*, I, 926. — Finally the Epistola S. Ioannis Apostoli ad Hydropicum, is in the apocryphal work of Prochorus: Narrat. de S. Joanne, cap. 34.

IV. Apocryphal Revelations. — Although we know the names of quite a number of apocryphal apocalypses, we possess the texts, or fragments of the texts, of only a few. There is an Apocryphale Ioannis, different from the canonical, and published by Tischendorf. The apocryphal which Cerinthus used was referred back to St. John, but differed in essential points from that contained in the New Testament, as Cerinthus claimed to have received revelations himself. Another "Revelation of St. John," discovered in Spain in 1595, is said to have been translated into Spanish by St. Cerealis, a disciple of James the Elder, though at that time there existed no Spanish language. One Apocryphale Petri is mentioned very early, as used by the heretic Theodotus; another is quoted in the twelfth century by Joebus de Vitro, and is identical with the Liber Perfectionis, discovered in 1821 by Alexander Nicoll. One Apocryphale Pauli, occasioned by 2 Cor. xii. 2–4, is mentioned by Epiphanius as being used by the Cajanes: another, used by the monks of the fourth century, is, according to Du Pin, still in use among the Copts. A Syrian text of this work, discovered among the Nestorians, was published, together with an English translation, in 1866, by Cowper. The Coptic text of an apocryphal work entitled Revelationes Bartholomei, was published, together with a French translation, by Dulaurent, Paris, 1835. Some fragments of an Apocryphal Mariæ are given by Tischendorf. An Apocryphale Thomae and an Apocryphale Stephani are mentioned by Gelasius.

RUD. HOFMANN.

APOKATASTASIS. — The term describes the doctrine of the return of all sinful and con- demned creatures unto the favor of God, the moral life in God, and heavenly felicity, and is derived from Acts iii. 21 (Greek text), "restitutio." The first Christian writer known to ad-
 vocate the doctrine as deduced from the Scriptures was Origen (185–253). He held that unrepentant souls after death were punished, but also were instructed by spirits who stood nearer God, and so — some sooner, some later, but all at last — will be led in sorrow and repentance unto God. He placed himself upon the Bible of Christ: rule must be universal, and God must be all in all (Ps. cx. 1; 1 Cor. xv. 27 sq.). The saying of Jesus, that the sin against the Holy Ghost was not forgiven in the impending aeon, does not stand in the way, because, after the next aeon, there are many others in which it could be forgiven. Origen considered this teaching esoteric, and calculated to do harm, if spread among the masses. A similar doctrine, it is claimed by some, was taught previously by Clement: but he merely asserted, that, in the next world, there is an operation of salvation upon lost souls; but how far it could be banished by the entering light of God See Origen, De Princip., I., 6. 2: II., 3. 1, 3; III., 6. 1 sq. Hom. XVII. in John. Hom. XIX. in Jeremiah. Contra Celsum, VI., 26. See E. R. Redepenning's edition of De Principiis, Lipsiae, 1836, which contains Hieron. ad Aed. Similar ideas in regard to the divine goodness, human freedom, and sin, led to the advocacy of the Apokatastasis by Gregory of Nazianzen (328–389), although not openly, Gregory of Nyssa (332–398) very publicly, Didymus of Alexandria (305–365); by theologians of the Antiochian school, Diodorus of Tarsus (fl. 375), and Theodore of Mopsuestia (350–420), even Chrysostom, as appears in his comments upon 1 Cor. xv. 28.

In the West the doctrine had no prominent advocates. Augustine (353–430) declared against it. The doctrines of Origen were condemned by the Council of Constantinople (381). Afterwards the Apokatastasis was advocated by some men as the Monophysite monk Bar Sudaili in the sixth century; but it rose to far greater prominence in later times, when Johannes Scotus Erigena (d. about 884), drawing from the pseudo-Dionysius the Areopagite and Maximus, from Origen, and Gregory of Nyssa, incorporated it into his theology. He taught that God is the substance of all things, and all things at last return to God: accordingly, the Apokatastasis is only a part of the universal process by which all individuality is extinguished. But the theory did not prevail. See Christlieb, Scutus Erigena, Gothia, 1860. The mystics, Eckart (1260–1327), Suso (1300–1365), and others, did not advocate it: on the other hand, the "Brethren and Sisters of the Free Spirit" (thirteenth century) did, and that fanatically.

We are thus brought down to the Reformation. Johann Denk (d. 1527) taught that even the devil would be saved; and he spread the notion among the Anabaptists. (See Bullinger, Der Widerständern Ursprung, Buch 2, Kap. 5; Menius, der Geist der Widerständer in the Witten. ed. of Luther's Werke, II., 233; Unihorn, U. Rhegius, p. 222; Baum, Capito u. Butzer, p. 935.) Denk, although well acquainted with Origen, did not draw exclusively from him, but grounded himself upon Bible studies, conducted in the spirit of the Reformation, citing Rom. v. 18, xi. 32: 1 Cor. xv. 22 sq.; Eph. i. 10; Col. i. 20: 1 Tim. ii. 4; Ps. lxxvii. 8 sq. The chief reformers, however, did not merely confine the church view, and the Augsburg and other confessions of faith declare strongly for an eternal hell.

Towards the end of the seventeenth century the doctrine of the Apokatastasis again appears, and ever since, it has found numerous advocates. The earliest were Jane Lead of London (1623–1701), J. W. Petersen (1619–1727), and the "Philadelphian Society," which Mrs. Lead founded. With them the theory was established not only upon the Bible, but upon personal revelations. It is noteworthy that Jacob Boehme (1375–1624), who influenced them, did not teach this belief. The "Berleburger Bibel" shared their belief; but the most prominent advocate was F. C. Oetinger, the famous Pietist. He read the writings of Mrs. Lead and of the Philadelphians, and wove this tenet into his theological system, depending chiefly upon 1 Cor. xv. and Eph. i. 9–11. J. A. Bengel (1687–1752), the father of modern exegesis, believed it, but thought it dangerous to teach. The modern Dunkers, a Baptist sect in Pennsylvania and Ohio, are supposed to hold this view, derived from Petersen and the Berleburger Bible.

The Rationalists of Germany since the second half of the former century commonly, and supernaturalists frequently, have, upon various grounds, advocated the return of all souls unto God. Schleiermacher pronounced in its favor. He maintained that the sensitiveness of the conscience of the damned was a sign that they might be better in the next life than in this, and, quite characteristically also, that it would make an inexplicable "dissonance" in God's universe, if a portion of God's creatures were debarred forever from participation in the redemption of Christ. But his principal arguments were derived from this description of the method of the operation of the atonement.

In England and America the opposition to the doctrine of the absolute eternity of future punishment has led to the formation of a denomination called the Universalists, which see.

An unprejudiced critic cannot find support for the Apokatastasis in the sayings of Christ or of the apostles, save Paul. Indeed, Matt. xii. 32. xxv. 41, xxvi. 24, Mark ix. 48, xiv. 31, are directly opposed to it. At the same time Rom. v. 18 sq., xi. 32, 1 Cor. xv. 22, have to be read in a different sense from that which lies on the surface, in order to avoid the conclusion that Paul taught it.

Roth and Martensen, among recent theologians, have brought out the inner, dogmatic, and ethical objections. Thus Roth, in opposition to Schleiermacher, declares that an Apokatastasis contradicts the self-determining will-power of acceptance of salvation, without which there can be no ethical value in the process; for, if the man is free to accept, he is equally free to refuse. Martensen lays stress upon the conflict between God's sovereignty and human freedom, and, along with the belief in God's intention.
to save everybody, admits the possibility of an endless damnation.

APOLLINARIS, or APOLLINARIUS, Claudius, Bishop of Hierapolis in Phrygia, a contemporary of Melito; flourishing in the reign of Marcus Aurelius (161–180), and occupied a prominent position as an apologist of Christianity, and opponent to Montanism. He was a very prolific writer, and Eusebius and Photius mention several works by him, especially his Apology addressed to the emperor; but only a few fragments of a work on the Passover have been preserved in the Chron. Paschal ed. Dindorf, I., p. 13. The catena contains numerous fragments marked *Troponia;* but they have never been carefully examined, and it is probable that most of them belong to Apollinaris from Laodicea.

APOLLINARIANISM, the doctrine of APOLLINARIUS THE YOUNGER, Bishop of Laodicea in Syria (d. 390), the son of Apollinaris the Elder, of Alexandria, who taught grammar and rhetoric, first at Berytus, and afterwards in Laodicea. He became a literary man in the latter city. When the Emperor Julian forbade the Christians to read the Greek literature, he undertook to indemnify them as best he could, and gave, among other works of the same kind, a poetical paraphrase in Homeric verses of the historical books of the Old Testament. The son, who was also a teacher of rhetoric, and afterwards (335) a lector in Laodicea, but who surpassed the father both in talent and learning, began his literary career in a similar way, but later on concentrated himself on Christian theology. He wrote commentaries on various portions of the Bible, a defence of Christianity against Porphyry, a defence of the Nicene Creed against Eunomius and Marcellus, etc.; and these works brought him in close connection with the representatives of the Orthodox Church, such as Athanasius and others. He was made Bishop of Laodicea, and for a long time he was considered one of the chief supporters of the Nicene symbol, when gradually his christological theory, originally aiming simply at a refutation of Arianism, began to develop into open heresy. On the fall of the Nicene Creed, there had grown up a view according to which although both divinity and complete humanity were united in Christ: he being at once a perfect God and a perfect man. But to Apollinaris this idea seemed wholly untenable and self-contradictory, whether approached from an ontological, or psychological, or doxological point of view. Two different substances, he reasoned, each complete and perfect in all its attributes, can never unite into one. A complete God and a complete man can never melt together in one person. The idea of an anthropomorphus is a monstrosity on a level with such mythological creations as the minotaurs, etc. Furthermore, the idea of such a union in Christ, between perfect divinity and perfect humanity, at once destroys the whole idea of atonement. Where there is complete humanity, there is sin; and the guilt of sin is a potentiality in the nature of Christ, he is disqualified for the work of atonement. As perfect divinity and perfect humanity cannot possibly unite in one person, the humanity of Christ, if considered complete, must have moved mechanically beside his divinity, and it is only the man in Christ who has suffered, been crucified, and died; but "the death of a man does not kill death." The solution which Apollinaris offered of this difficulty consisted in limiting the humanity of Christ to a body and an animal soul inhabited by the divine Logos. These doctrines made a great sensation, partly because they pointed to certain weak points in the orthodox confession, partly because they fell in with the general drift of public opinion; and they caused the Church considerable embarrassment on account of the prominent position of their author. The Council of Alexandria (362) condemned them. Athanasius wrote against them in 371. But neither in the one nor in the other case was the name of Apollinaris mentioned. Bk. 375, ...
timius Severus, but not published until after her death (217). The latest edition is that by Westermann, Paris, 1849. The object of this work is evidently to give a representation of the ideal New-Pythagorean philosopher; and although the chronological details are correct, and in accordance with other historical facts, this object is pursued with such an unswerving profusion of mysteries and miracles, that it becomes wholly impossible to separate the real Apollonius from the fancy picture by Philostratus. That the biography was written as a direct parallel to the gospel narrative of Christ can hardly be maintained; but it was often employed as a weapon against Christianity, both in ancient and modern days. See the English translation by Charles Blount, 1680; the French translation by Castil- lan, 1774; Baur: Apollonius und Christus, Tüb., 1832; A. Chassang: Le Merveilleux dans l’Antiquité, Paris, 1862 [J. H. Newman: Historical sketches, II., 1872; C. L. Nielsen: Apollonius fra Tyana, Kjobenhavn (Copenhagen), 1879; C. H. Petersen: Apollonius von Tyana, Ber- lin, 1879.]

Iwan Müller.

APOLLONIUS is the name of two men active in the Christian Church in the second century. The one was an ecclesiastical author, and lived, as it seems, in Asia Minor. He wrote a work against the Montanists while Montanus and his prophetesses were still alive. The other enjoyed a great reputation among the Roman Christians as to prove by evidence from the Scriptures, to the fancy picture by Philostratus. That the

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plausibility of the ideas of Socrates and Plato, is the weapon by which he contends for the truth of the Christian doctrines: the former is a philosopher; and logical reasoning, with proper application of the ideas of Socrates and Plato, is the weapon by which he contends for the truth of the Christian doctrines: the latter is a jurist, and in the principles of the Roman law he finds the arms with which he fights for the inalienable rights of the individual. Clement of Alexandria institutes with superior calmness and impartiality a comparison between the religious ideas of Paganism and Christianity. He brings proofs in a more legal tone, but with admirable acuteness and stupendous erudition, the trustworthiness of the Gospels, the divinity of the miracles, and the intrinsic reasonableness of the Christian doctrines; while Tertullian appears as the legal defender of Christianity, and pleads his cause with the sharpness and sarcasm. In the series of Latin apologists follow Minutius Felix, Cyprian, Arno- bius, and Lactantius; in that of the Greek, Methodius and Apollinaris of Laodicea.

Its point of culmination the ancient apology reached in the period from Constantine the Great to the middle of the fifth century, when, freed from any pressure from without, the church obtained the leisure necessary to purely scientific pursuits. In his two works, Adv. Gentes and De Incarnatione, Athanasius made the first successful attempt to vindicate Christianity by proceeding from its very centre, the doctrine of redemption, and to refute its adversaries by a

provisionally as one between theory and practice: and as theory always comes after practice, and experience always precedes science, it may be found easiest to explain the relation of apologetics and apologetics, and fix the position of the former in the theological system, in the course of an historical study devoted exclusively to the subject.
genetical demonstration of their errors. From this time the aphoristical and casual character of the apology disappears, and a scientific treatment according to principles becomes more and more prominent. Although the attacks of Julian gave rise to a number of works simply adapted to the special occasion, the systematic development of the apology was, nevertheless, continued by Eusebius of Caesarea, and Augustine. In order to silence the reproach frequently made against Christianity, that it was the cause of the decay of the Roman Empire, Augustine combined in his De Civitate Dei the speculation and historical demonstration of his predecessors, constructed the whole politico-religious defence of Christianity on the basis of a contrast between the kingdom of heaven and the kingdom of this world, and interpreted the downfall of the Roman Empire as the fulfilment of a divine judgment in favor of Christianity. His disciple Orosius took the same ground, and the systematic form of the apology was cultivated also by Tyconius and Vincent of Beauvais.

After the downfall of the ancient world, during the first half of the middle ages, the Talmudic Judaism and the appearance of Islam still occasioned some apologetical activity. Against the former wrote Agobard of Lyon, De Insoletia Judaeorum, 822; against both, Raymond Martius, Pugio Fidei advers. Maurus et Judaeos, 1278; also the Dialogus inter Philosophum, Judaeum et Christianum, by Abelard, may be mentioned here.

II. Apologies directed against adversaries within the Church. Although the apology always contained more or less polemics against heresies, up to the second half of the middle ages it was, nevertheless, chiefly occupied with adversaries outside of the church; but from this time it became more and more necessary for it to vindicate the divine basis of the Christian faith also before the reasoning spirit of the Christian Church. The scholastic elaboration of the Christian dogmatics was hardly completed, when the whole building was shaken by the question of the relation between science and faith, reason and revelation, and the development of an entirely new position. The Summa Cathol. Fidei con. Gentiles, by Thomas Aquinas, was the first attempt to give an apologetical theory of the Revelation in its relation to reason; but it was not until after the fifteenth century, when the revival of the classical studies by the Humanists in Italy turned the sway of Aristotelian forms of reasoning into an enthusiasm for Pagan ideas, that the doctrine that natural religion forms the true kernel of all revelation — on the basis of which assertion, first the necessity and value, next the truth and possibility, of a supernatural revelation, were attacked — called forth a rich apologetical activity. England produced an enormous number of apologetical works. Some of these apologists, however, were not free from deism themselves; they endeavored to find a ground common to them and their adversaries; they yielded too much to the principle of their opponents (Locke, Whitley, Clarke, Foster, and others); they often sacrificed the kernel in order to save the shell (Burnet, Robinson, Archibald Campbell, Williamson, and others). Others, however, assumed a decidedly polemical attitude, and developed with great thoroughness and industry the historical evidences of Christianity, — the miracles (Leland, Pearce, Adams, especially George Campbell against Hume), the resurrection of Christ (Dutton, Sherlock, West), and the prophecies (Edward and Samuel Chandler, Sydus, Newton, Hurd). Noticeable are also Robert Boyle, who founded an apologetical institution which soon was imitated in other countries, for instance, in Holland, — Richard Baxter, Cudworth, Stillingfleet, Origines sacra, 1682, and Vindication of the Doctrine of Trinity, 1697. Richard Bentley (against Collins), Warburton (The Divine Legation of Moses, 1758), Waterland, Watson, Stackhouse, Conybeare, Addison (Essay on the Truth of the Christian Religion). Lardner (The Credibility of the Gospel History, 12 vols., 1741) showed with great thoroughness and minuteness the trustworthiness of the New Testament history and its authors. A still greater influence was exercised by Butler's book, The Analogy of Religion to the Constitution and Course of Nature, 1736, a work of great originality, which holds its own to this day, remarkable for thoroughly refuting objections without mentioning the name of a single objector, and which still belongs to the standard works of English theology.

During the second half of the seventeenth and the whole of the eighteenth century, deism and naturalism reigned widely in England, France, and Germany. In England the doctrine that natural religion forms the true kernel of all revelation — on the basis of which assertion, first the necessity and value, next the truth and possibility, of a supernatural revelation, were attacked — called forth a rich apologetical activity. England produced an enormous number of apologetical works. Some of these apologists, however, were not free from deism themselves; they endeavored to find a ground common to them and their adversaries; they yielded too much to the principle of their opponents (Locke, Whitley, Clarke, Foster, and others); they often sacrificed the kernel in order to save the shell (Burnet, Robinson, Archibald Campbell, Williamson, and others). Others, however, assumed a decidedly polemical attitude, and developed with great thoroughness and industry the historical evidences of Christianity, — the miracles (Leland, Pearce, Adams, especially George Campbell against Hume), the resurrection of Christ (Dutton, Sherlock, West), and the prophecies (Edward and Samuel Chandler, Sydus, Newton, Hurd). Noticeable are also Robert Boyle, who founded an apologetical institution which soon was imitated in other countries, for instance, in Holland, — Richard Baxter, Cudworth, Stillingfleet, Origines sacra, 1682, and Vindication of the Doctrine of Trinity, 1697. Richard Bentley (against Collins), Warburton (The Divine Legation of Moses, 1758), Waterland, Watson, Stackhouse, Conybeare, Addison (Essay on the Truth of the Christian Religion). Lardner (The Credibility of the Gospel History, 12 vols., 1741) showed with great thoroughness and minuteness the trustworthiness of the New Testament history and its authors. A still greater influence was exercised by Butler's book, The Analogy of Religion to the Constitution and Course of Nature, 1736, a work of great originality, which holds its own to this day, remarkable for thoroughly refuting objections without mentioning the name of a single objector, and which still belongs to the standard works of English theology. Generally, however, the necessity and demonstrability of the biblical revelation formed the somewhat narrow ground occupied by

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The contest against Voltaire, Rousseau, and the encyclopedists, was carried on among the English apologists. They considered Christianity as a divine plan in history.

III. Apologetics proper. — Most of the above-mentioned works owe their origin to some practical demand, rather than to any purely scientific interest. But, from the beginning of the nineteenth century, a desire grew up to gather together all that was permanent and fundamental among the various apologetical materials, and form it into an organic system, an independent science.

In France during the eighteenth century, frivolous latitudinarianism, materialism, and atheism followed in the track of the deistical enlightenment. The contest against Voltaire, Rousseau, and the encyclopedists, was carried on among the Roman Catholics by Le Vassor, Denyse, Houtteville, d'Aguesseau, Bergier (Traité historique et dogmatique de la vraie Religion, 12 vols., 1780), and Chateaubriand, whose *Génie du Christianisme*, 1803, made a great impression by emphasizing the aesthetic side of Christianity; and among the Protestants by Jacquelot (against Boyle), J. A. Turrettin (*Cogitatio et Dissertatio Theol.*, 1737, and Traité de la vérité de la rel. chrét.), and Fontet (La palinodnie philosphique, 1764), who, from his peculiar standpoint of natural philosophy, undertook to reconcile the belief in miracles with the scientific conception of the laws of nature.

In Germany, as in England, the apologetic literature of the eighteenth century showed a double character, influenced in the former country by rationalism, as in the latter by deism. Rationalistic latitudinarians defended only the reasonableness and high morality of Christianity against open deniers; while the orthodox supranaturalists vindicated the revelation, with its miracles and mysteries, as divine truth against both the naturalists and the rationalists. In his celebrated *Theodice* (1710) against Boyle, Leibniz maintained the complete harmony between reason and true religion; and in the same direction followed Pfaff, Mosheim, A. F. W. Sack, Euler (Reügion der gött. Offbg., 1747), Jerusalem (Beiträge über die vornehmsten Wahrheiten der Rel., 1798), Nosselt (Vervollkommnung der Wahrheit und Göttlichkeit der christ. Rel., 5th ed., 1783), Haller (Briefe über die wichtigsten Wahrh. d. Offb., 1st ed., 1779), and Briefe über einige Einwürfe nach lebender Freigeister, 1775). Lillianthal. *Die gute Suche der gött. Offbg.*, 16 vols., 1750–82, occupies a prominent place on account of his thorough historical investigations; also Less: *Beweis d. Wahrheit d. christ. Rel.*, 6th ed., 1755, and M. Fr. Roos: *Beweis dass die ganze Bibel von Gott eingegangen*, 1791. After the appearance, however, of the Wolfenbüttel Fragments in 1777, and during the ascendency of Lessing's principle of the transformation of revealed truth into reasoned truth, the old question was of little or no importance to the apologists, which was offered by the rationalists (Doderlein, Semler, Seiler, and others) was much inferior to Kleuker’s *Neue Prüfung und Erklärung der vorzügl. Beweise für die Wahrheit und den göttlichen Ursprung des Christenthums*, 1787, and Untersuchung der Gründe für die Achtung und Glaubwürdigkeit der Urkunden des Christenthums, 5 vols., 1793. These works, like Koppen’s *Die Bibel ein Werk der göttlichen Weisheit*, 1787, 3d ed., 1837, represent Christianity as a divine plan in history.
APOLOGETICS.

APOLOGETICS.


APOSTASY (ἀποστασία, apostasiā, "revolt") comprised, when the doctrine first was formed in the Church, both the apostasia perfidiae (revolt against the faith), the apostasia inobedientiae (revolt against authority) and the apostasia irregularitatis (revolt against the rules). A precise distinction between the two last forms of apostasy was not established, however; and at present the apostasia inobedientiae is identical with apostasia a monachatu (revolt against the monastic vow), and the apostasia irregularitatis with apostasia a clericatu (revolt against the clerical vow). Neither of these forms is possible outside of the Roman-Catholic Church; while the apostasia a fide or perfidiae is known also to Protestant churches.

Apostasia a monachatu takes place when a regular member of an ecclesiastical order leaves his monastery and its rules without due permission from his superior, and returns to the world either as ecclesiastic or as layman. Apostlea a clericatu, which can be committed only by ecclesiastics of the higher grades, is an unpermitted return to the world of some such ecclesiastic: apostates of this kind were Talleyrand, Rouge, etc. Both forms of apostasy were by the Council of Chalcedon beclouded with anathema, to which later ecclesiastical legislation has added loss of all privileges of order and estate, excommunication, and infamy. All bishops were required to seize and imprison criminals of this kind when found in their dioceses. Apostates from monastic vows were delivered up to the superior of their order, to be punished in accordance with the peculiar laws and usages of the order: apostates from the priesthood were detained in prison until they returned to obedience. Neither of these forms of apostasy is punished by the state.

Apostasia a fide means secession from the Christian congregation, and disowning the name of Christ. It is allied to heresy and schism, involves both these crimes, and has always been considered a higher grade of them. The passages of Scripture on which the legal treatment of this form of apostasy is based are, Heb. iii. 12, iv. 8, vi. 18, ix. 26, 27; 2 Pet. ii. 15-22; Acts vii. 59; 1 Cor. xi. 1; Luke xi. 9. In the ancient church, during the epoch of persecution, this crime was, of course, much more frequently met with than now: but the ancient church made a distinction, and called only such as seduced voluntarily apostates; while those who fell from weakness, or were compelled by force, were classed as libellatici, sacrificati, traditores, etc. All were excommunicated; and at first the church refused to grant absolution, either altogether, or till the hour of death; but afterwards this severity decreased, and the excommunicated were received into the church once more on condition of repentance and penance. This is still the actual state of the case. The decree of Boniface VIII., identifying apostasy to Judaism with heresy, has been of special importance, as it has been extended also to other cases of apostasy, and its principle has been adopted by the state. Apostates to Islamism, the so-called renegades, are still treated by the Roman Church in the same way. To apostates to modern atheism, however, the principle cannot be applied, as such apostates generally make no public confession, which is necessary to prove the crime.

Under the first Christian emperors, the Roman state considered apostasy as a civil crime. It was punished with confiscation of property, loss of Testimontiafactio, inability to serve as a witness, infamy, etc.: see Tit. Theodos. Cod. de apostat. (16, 7) tit. Just. Cod. cad. (1, 7) I. 1, 7. Th. C. de Just. (16, 8); comp. Plaut. Quest. de Jure Criminis, cap. 57. During the middle ages the German Empire had no occasion to make laws against apostasy: it adopted the above-mentioned ecclesiastical view, and considered apostasy a qualified heresy. The German criminal codes of the early middle ages know no form of apostasy, and the criminal code of Charles V. (1532) abolished also the penalties for heresy.

With respect to the Protestant churches it is in the very nature of the idea of a state-church, indeed, of a church in general, that it cannot remain altogether indifferent to apostasy. It must take notice of the fact in some way or other; but of course it cannot employ the aid of the state. See LINDE: Staatkirche, Gewissensfreiheit und religiöse Vereinig., Mainz, 1845, p. 17; AMTHOR: De Apostasia Liber Singularis, Coburg, 1833; GEORG FRAEN: Jux Ecclesiae Catholicae adversus Apostatas, Pest., 1847.

APOSTLE. This name, "sent of God," was given in the Old Testament to the organs of the divine revelation (Num. xvi. 28; Isa. vi. 8; Jer. xxvi. 5); and in the New Testament to Jesus, as frequently in John (cf. Heb. iii. 1), but to John the Baptist (John i. 6), and to those whom Jesus sent forth (cf. Luke xi. 49; Matt. xxiii. 34, 37). This is surely the derivation of the word "apostle," and that it came into such universal and early use is good evidence that it was the name given by Jesus to the Twelve (Luke xi. 13). To the apostles Jesus gave a special training. They were particularly to be witnesses of his resurrection. Their number was twelve, because there were twelve tribes, and after the death of Judas, the disciples filled the break by an election (Acts i. 15 sqq.). The apostles made their nation's capital the centre of their work; and, as the church grew, they remained its head, and staid in the city after the disciples were dispersed (Acts viii. 1), continuing, however, when necessary, to make excursions into the neighborhood (cf. viii. 14 sqq., ix. 32 sqq.). Their number received, the addition of another, Paul, who call to the apostolate was precisely as good as theirs, and whom they eventually recognized as every way fitted to work among the Uncircumcision as they were among the Circumcision (Acts ix., Gal. ii. 11 sqq.). The different spheres of labor being thus recog-
nized, there was no clashing and no jealousy. It may well be that Paul and Peter could not work together in the same place; but that there was a dissension between them is unproven and improbable. The Tübingen school has overstrained the difference between the two leading apostles.

Tradition assigns to each apostle a specific part of the then known world; accordingly there is a festival of the “Dispersion of the Apostles,” celebrated July 15; but there is no proof that this was the case. This much is true: Peter and John, as is proven by their letters, left the centres of Judaism, and labored, like Paul, amid heathen populations, and, it would seem, among the heathens themselves. The signs of an apostle were (1) Witness of the Resurrection (Acts i. 21, 22); (2) Commission from Christ himself (Luke vi. 13; Gal. i. 1); (3) Inspiration (John xvi. 13); (4) Miraculous powers (Acts ii. 43; Heb. ii. 4). The word “apostle” is also used in a wider sense of a gospel herald (2 Cor. xi. 23; Phil. ii. 25.)

**APOSTLES’ CREED**, The (Symboolum Apostolorum), can, in its present form, be traced back with certainty to the beginning of the sixth or the end of the fifth century. The text, Latin and Greek, first occurs in a manuscript from the eighth or ninth century of the *Psalterium Graecum et Romanum*, erroneously ascribed to Gregory the Great. But it is evident from the pseudo-Augustinian sermons, that this very text was used in the churches of Gaul about the year 500. As now no trace of it can be found before this time, while various other creeds deviating more or less from it can be proven to have been in common use, the year 500 may be put down approximately as the date of its origin. Singular it is, however, that a formula of so late a date should have obtained the epithet “apostolic,” and of the meaning of this epithet there can be no doubt, as the legend telling how the apostles made the creed, by adding each one separate sentence, is contemporary with the creed itself. Hence it would seem probable that there must have been in the Roman Church a creed already, which was what is now known as the Apostles’ Creed, transferred its dignity, name, and legend to its successor. And so there was. The conjecture fits the known facts. Between 250 and 400 the Church of Rome used a shorter symbol, or creed, which was held in the highest esteem, in which no alterations were tolerated, and which was considered the common work of the twelve apostles brought to Rome by Peter. The Greek text of this older and shorter Roman symbol first occurs in Marcellus of Ancyra (336-341), the Latin in Rufinus (390). It must be noticed, that, while with the younger and longer Roman symbol the Greek version evidently is a translation of the Latin, in the older and shorter, the Latin is certainly a translation of the Greek.

See both texts in Schaff’s *Creeds*, Vol. II., pp. 47 sqq., and see K. Schmidt: *Kritische Untersuchungen über einige der ältesten liturgische Stellen* (1871). Also Jerome, *Coelestine I.* (422-431), *Sixtus III.* (431-440), and Leo I. (440-461) allude to the apostolical origin of the symbol; and so highly did Ambrosius prize it, that he ascribed a greater authority to it than to any work of any single apostle. The questions then arise, Whence did this older, shorter, Roman symbol come? and in what relation did it stand to the younger and longer?

With respect to the first question, the very circumstance that the Latin version is a translation of the Greek points towards an Eastern source; but there is nothing to show that the said Greek text ever has been actually used by any Greek church. Generally there is a great difference between the creeds of the Western Church and those of the Eastern Church, both internally and externally. All the creeds of the Western Church have, if not their root, at least their type, in the old, short Roman symbol. They have all an historical character. New facts are added in some local creed to make the symbol more fully representative of the Christian faith; but nothing pertaining to the original type is ever left out. The Eastern Church, which knew nothing of a creed made by the apostles themselves, is free about the matter. All Oriental creeds are pre-eminently dogmatical; and changes were made simply to suit circumstances, for polemical purposes, in order to crush dogmatical heresies. Important historical facts are left out, and anti-Gnostic, anti-Monarchian, anti-Arian definitions take their place. Thus the Oriental creeds are in a state of steady transition up to the moment when the Nicaeno-Constantinopolitan Creed is established, and a rigid conservatism adopted. Nevertheless, in this stream of shifting shapes, the presence of something typical is very strongly felt, and though this type cannot be bodily caught, and palpably traced out, its resemblance to the old, short Roman symbol, cannot be mistaken. But at this point all further demonstration becomes impossible. The common source of these two types is a matter of pure construction. Only it may be asserted that the starting-point cannot have been the common work of the twelve apostles, or the work of any single apostle. In that case, the history of the creeds during the second and third centuries would have been another than that here described.

With respect to the second question, it seems probable that it was the adoption by the Church of Rome of the Nicaeno-Constantinopolitan Creed which mediated the transition from the older to the younger Roman symbol. The rule of the Ostrogoths in Italy brought the Church of Rome in dangerous proximity to Arianism, and, in order to emphasize its attitude with respect to this heresy, the church felt compelled to adopt a more explicit, so to speak polemically formed, symbol. Then, again, when this necessity ceased to press on the church, and a return to a simpler creed became possible, the old symbol had grown dim in men’s memory; while the new stood fresh and vigorous, recommending itself with its noble simplicity, its easy completeness, and the great favor it had already won in the churches of Gaul.

APOSTOLIC BROTHERS, or APOSTOLICS, is the name of a sect which was founded in Upper Italy, in the latter half of the thirteenth century, by Gerhard Sagarelli, a native of Alzano, in the dominion of Parma. It arose as a re-action against the ostentatious and vainglorious splendor of the Roman Church, and its principal tenet was a literal imitation of the life and apparel of the first followers of Christ. At first Sagarelli made only a very slight impression, and found only very few adherents. But the interference of the Bishop of Parma (in 1280), the decrees of Honorius IV. (in 1286), suppressing all religious associations not sanctioned by the pope, the ex-communication of Sagarelli by the synod of Würzburg (1287) finally attracted attention to him. The number of his adherents increased, and his attacks on the worldliness of the church grew bolder. In 1294 he was seized, and compelled to recant; and in 1300 he was burnt for having relapsed. A man of much greater gifts, Dolcino, now took the lead of the sect; and by his enthusiasm and apocalyptic prophecies he attracted great numbers of followers. He were sent to arrest him, he defended himself by force; but in 1307 he was defeated and burnt. Still the sect did not yet succumb. In 1310 it was condemned by a synod of Treves; in 1311 it appeared in the neighborhood of Spoletto, in 1320 in Toulouse; in 1328 it was condemned, by a synod of Lavaux; and in 1374 this condemnation was repeated by a synod of Narbonne. In France and Germany the sect often united with the Fratricelles and Beghards. See DOLCINO.

APOSTOLICAL CANONS. Under the title Canones qui dicuntur Apostolorum, an appendix is in many codices, though not in all, added to the eighth book of the Apostolical Constitutions, giving sometimes fifty, sometimes eighty-five, rules concerning ecclesiastical discipline. As far as their contents are concerned, these rules have been drawn partly from Holy Writ and apostles' command. It, too, contains a number of liturgical formularies. Chap. iv., on Ordination, is found in various collections, both Oriental and Greek. The style is peculiar, the form is that of ordinances; the style is that of ordinances; the questions of tithes (ii. 25, 28; vii. 29; viii. 30). The Apostolical Constitutions were never recognized by the Western Church, and were hardly known in Western Europe before the sixteenth century. In the Eastern Church, opinions were
divided about the worth and dignity of the work, until the Council of Trullo (692) decided the question by mandatum, which was first published by Turrianus (Venice, 1683); afterward by Cotelerius, in his Patres Apostolici (Paris, 1672), and by Uützen, Constitutiones Apostolicæ (Schwerin and Rostock, 1553), De Lagarde, Didascalia Apost. Syriacæ (Lips., 1854), Greece (1853). The Ethnico-theological book was edited and translated into English by Thomas Pell Plat (1834); the Coptic, by Henry Tattam (1848), both for the Oriental Translation Fund.

1. The Council and the Speeches. — The narrative informs us that the leaders, and the great majority of the congregation, were liberal in their views; but the opposition of some Pharisaical members in the private preliminary meeting which seems to have been held (vers. 4, 5) was so vigorous as to compel the apostles to bring the matter before the whole body; and thus the decree had the full force of the sanction of the entire church (vers. 7–11). This final unity proves that the Jerusalem Church was accustomed to the view Peter held in his speech, "We believe that we shall be saved according to the declaration of the Holy Spirit in the decrees, as in the general tenor of their remarks. The decrees: abstention from (1) meats offered to idols; (2) blood; (3) things strangled (as fowls and other animals caught in snares); (4) fornication. The closing salutation, like the opening one, was Greek, not Hebrew, indicating the complexion of the council.

The decrees deserve more detailed study. They are most likely exactly the prohibitions laid upon so-called Proselytes of the Gate, which, according to Jewish tradition, were among those laid upon Noah and his descendants; mark, before circumcision, and before Moses. We find, however, that they are contained in Lev. xvii. and xviii. The design of the decrees was to shut off all objectionable heathen customs, so that the Gentile Christians might escape defilement. (1)

(1) The first prohibition was called for by the permission of the social life by Paganism. That the sacrifice was used by the sacrificer as food, or else sold. The effect of the prohibition was, therefore, to debar the Gentile believer from all festivities, sacrificial feasts, and all eating of such idol-offered food was universal.
“Blood” was forbidden, because “the life of the flesh is in the blood” (Lev. xvii. 11). It was a very common article of food among the ancient Jews. (3) So particular were the Jews in regard to the slaying of their food, that they would employ only a Jewish butcher; and the same spirit is shown now. Consequently the council laid upon the Gentile converts a similar obligation. (4) The fourth prohibition was directed against that sin, which, in the then heathen world, was regarded as natural and permissible, and committed without shame. It is, however, perhaps probable that “fornication” in this passage may include unlawful marriages within the forbidden degrees of kindred (Lev. xvi. 18). We thus see, that, although the council may have considered its decrees very moderate and light, yet really it called upon the Gentile to live a different style of life, and to raise matters of perfect indifference into matters of conscience. And it is noteworthy that while, in regard to fornication, the present Church of Christ is in unison with the Primitive Church, in regard to the other decrees the Eastern or Greek Church in the second Trullan Council (692) re-enacted the law against eating blood and things strangled, and still retains it; but the Latin Church very properly has gradually let this prohibition drop. The decrees found a ready reception, and exerted a great influence (cf. xv. 31, xvi. 4, xxi. 25). They established a code of manners which protected the weak Christian, and distinguished all believers from the heathen.

3. The Effects of the Council. — The immediate effect was to greatly cheer the Gentile converts. They breathed more freely. The Judaizers were similarly depressed. But the council did not settle all points; for it yet left open to a Jewish Christian to put aside his Mosaism, while at the same time James and others were in favor of retaining it. Consequently the liberal Jew could quote the spirit of the letter; the strict Jew, the text of it. Peter in Antioch acted not so much with the decrees of the council as with himself, his speech and behavior. We can trace the influence of the first and greatest of the church council in the history of the Church, and the manner earnestness, with which, in the First Epistle to the Corinthians (v., vi. 8–10) and in the Apocalypse (ii. 14, 20), fornication and idolatry are spoken of; and the sentiments therein expressed are evidently not unusual, but the voice of the church. In regard to the eating of blood, the information is slight; but it can be said, that, in the second half of the second century, it was abhorred in the church. See Tertullian, Apologie, c. 9; Clement, Hom. VII. 4, 8; Recogn. IV. 36.

There has been a suspicion that the Acts indicated an altogether too prominent position for the Jerusalem Church in the council. But examination shows that there was no authority exerted upon the Gentile converts which did not coincide with their convictions. So Paul could heartily defend the position there taken.

4. The Accounts given in Acts xv. and Gal. ii. 1–10. — An examination of so much importance, we should expect, would be mentioned again in the New Testament; and, indeed, a reference (disputed) has been found in Paul’s Epistle to the Galatians (ii. 1–10). But there are evident differences, although they can be reconciled. The points of dissimilarity are, (1) The visit to Jerusalem mentioned in the Acts after Saul’s conversion: in Galatians it is apparently the second. (2) The Acts relate a public meeting of the entire church. Galatians refers to a private meeting between Paul and the principal (“pillar”) apostles; but he hints also at a public meeting. (3) In Galatians the circumcision (?) of Titus is mentioned: there is nothing said about it in the Acts. (4) The Acts give the text of a letter: there is no reference to it in Galatians. — actions rather than words are mentioned, — and the only exhortation given was “to remember the poor.”

In view of these dissimilarities it has been common with “liberal” theologians, especially of the “Baur” school, to throw discredit upon the fourteenth chapter of Acts, to regard it as written to reconcile the Petrine and Pauline parties, but not as history. But this view is being abandoned, at least in part, even by liberal critics, as Weizäcker, Keim, and Schenkel, who have come to the conclusion that the difference between Peter and Paul was not nearly as great as Baur had represented it. Schenkel confesses himself now convinced that the Acts is contemporary and reliable (Das Christusbild der Apostel, Leipzig, 1879, p. xi.). Krüm (Aus dem Urchristenthum, Zürich, 1878, p. 89) says, that, although the book is defective, it yet supplements Paul, and tells the story of active and sympathetic cooperation with Paul. A closer study of the two passages serves to bring out their harmony, and does away with the necessity of Paley’s suggestion that in Galatians we have mention of a visit to Jerusalem, not elsewhere recorded. 1. There are five visits of Paul to Jerusalem mentioned in the Acts. In identifying that of Galatians (ii. 1-10), the first (ix. 29) and the last (xxi. 25) must evidently be considered the true facts, while the second (xii. 25) and the fourth (xvii. 22) have found advocates. But against the first identification there are the facts (1) that it is not easy to place fourteen years between the visit of chap. ix. 27, and that of chap. xi. 30; (2) the visit of chap. xii. 30 appears in the history as confined to the single object of carrying relief to the suffering poor of the church at Jerusalem; (3) the question as to enforcing circumcision had not then been raised after its apparent settlement in the case of Cornelius; (4) had the agreement referred to in Galatians (ii. 9) preceded the council, it would assuredly have been raised in the course of the debate at the council. Against the second there are the facts (1) that the interval would in that case have been more than fourteen years; and (2) that it was not likely that the question should have been raised again after the decision of the council. (5) But in view of the importance of the case, we should expect, Paul’s Epistle to the Galatians (2:1-10). We decide, therefore, that the attendance of Paul on the council was his third visit. Paul does not say, “I went up the second time,”
but "I went up again." The absence of reference to it in Galatians is explained by the fact that there he is stating how much intercourse he had had with the chief apostles, and as, on this visit, he probably did not see them, he omits all mention of it. Hence there is no discrepancy between Acts xv. and Gal. ii. in regard to time.

8. Nor is there any necessary difficulty in regard to the contents of the two accounts. (1) In both, the matters of consultation are circumcision and the Mosaic law; and the origin of the consultation was in each case the effort of the Judaizers. (2) In both, the practice of the apostle was confirmed. (3) In both, Peter appears as the equal of Paul. (4) In both, the Pauline principles are triumphant. (5) It was evidently impossible for Paul to carry on his argument for his apostolic position, and yet be silent about this most important council; for it was in it that his claim was first recognized. Therefore, that Paul ascribed his journey to revelation proves the coincidence between outward events and the Spirit's action. The Antiochian Church sent him; but God prompted him to go. Paul deals with the private, inner history of the council; the Acts, with the public. Hence the Acts are silent about this most important thing to refer perplexing questions to the council; the Acts, with the public. Hence the Acts are silent about this most important point of church government in such a council, and at the same time to be able to prove that no one does not follow that the order was of binding force. As far as we can gather, there were regularly appointed delegates from Antioch, a meeting of the council, and a new method is entirely favored by it. About the same time to be able to prove that no one had had with the chief apostles, and as, on this visit, he probably did not see them, he omits all mention of it. Hence there is no discrepancy between Acts xv. and Gal. ii. in regard to time.

5. The Apostolic Council at Jerusalem and Church Government. — Each form, Episcopal, Presbytery, Congregational, appeals to this council for support. But, while it must be freely granted that there was some particular order then used, it does not follow that the order was of binding force. As far as we can gather, there were regularly appointed delegates from Antioch, a called meeting of the apostles, and another, a further meeting of the church, a presiding officer (James, not Peter), and a letter, which was official in the sense that it received the indorsement of the Jerusalem Church. This letter contained directions which were thought to be inspired. It is easy to see elements of the three great methods of church government in such a council, and at the same time to be able to prove that no one method is entirely favored by it. About the only things it does prove are, that there was no supremacy of Peter, that it was considered a good thing to refer perplexing questions to the council; the Acts, with the public. Hence the Acts are silent about this most important thing to refer perplexing questions to the council; the Acts, with the public. Hence the Acts are silent about this most important point of church government in such a council, and at the same time to be able to prove that no one had had with the chief apostles, and as, on this visit, he probably did not see them, he omits all mention of it. Hence there is no discrepancy between Acts xv. and Gal. ii. in regard to time.

Lit. — Editions. The best editions of this whole body of literature are those by J. B. Cotterell, Paris, 1762, which was the first collection re-edited with notes by J. Clericus (Le Clerc), Andover, 1829, 2d ed., London, 1846; by G. A. Russell, London, 1846; by J. C. Heppele, Tubingen, 1839, 5th ed., by F. W. Funk, 1878; by J. F. Dresel, Leipzig, 1857, 3d ed. by Gebhardt, Harnack, and Zahn, 1876. The last edition is the best and fullest. LIGHTFOOT'S promised edition, so far, embraces only S. Clement of Rome, London, 1869, and an appendix, containing Brynnio's newly recovered portions of the Epistles of Clement, 1877.— Translations. There are good translations of the Apostolic Fathers by Archbishop Wake, London, 1693, often reprinted, latest edition, carefully revised, Oxford, 1861; by Robert A. Baldwin, Oxford, 1840; and by W. H. Davey, London, 1842. A good German translation is that of H. Schulze, Gutersloh, 1862, edited, latest edition, carefully revised, Oxford, 1861; by F. C. A. SCHWEDER: Das nachapostolische Zeitalter, Tubingen, 1846 (full of untenable hypotheses). REUSS: Hist. de la théol. chr. au siècle apost., Strassburg, 1877. The latest editions of the Apostolic Fathers, as a convert of Paul, belongs to a much later age. The Apostolic Fathers are valuable for the contrast they present to the New-Testament writers. They move in the element of living tradition, and make reference to the oral preaching of the apostles; but by their language they plainly show that the difference between them and the apostles is one of kind, not of degree. The pious, and in the main excellent Clement of Rome, Ignatius, with his morbid, feverish longing after martyrdom, Polycarp, with his remarkable echoes of the New Testament, Barnabas, allegorical and tedious, Hermas, ingenuous thought stirred, not the order, as silent, as quiet, Titus, as they are about the giving to Paul of the right hand of fellowship.

5. The Apostolic Council at Jerusalem and Church Government. — Each form, Episcopal, Presbyte-
APOTACTICI (Renuntiants), also called Aposto
tici, an ascetic sect which arose in Phrygia,
Cilicia, and Pamphylia in the third century, and
held tenets similar to those of the Encratites,
Marcionites, etc. They renounced marriage,
private property, etc., and pretended to follow
apostolic advice on these points.

APPEALS to the pope, in his quality of primate
of the Roman-Catholic Church, were not formally
recognized as a legal instrument in the adminis
tration of justices, until the year of 343, by the
Council of Sardica. It was there agreed that a
bishop who had been condemned by a synod
had a right to appeal to the Roman patriarch,
and, though not strictly according to rule, Inno
cent III. acknowledged that such an appeal
was not strictly according to rule, Innocent III.
announced that the controversy be ended in the archbishop's
court by a precept from the king, and so that it
go no further without the king's consent,” and
similar prohibitions were enforced now and then,
appeals to Rome continued to occur until the
time of Henry VIII. In Germany the first re
action against this papal usurpation appeared in
the “Golden Bull,” which forbade appeals to
Rome from a civil court. Next the Concordatum
Constant of 1418, and the decree of the thirty-first
sitting of the Council of Basel, determined that
appeals to the pope should not be decided in
Rome by the curia, but by judices in partibus, chosen
first by the provincial or diocesan synods, and
afterwards, when this institution had fallen into
decay, by the bishops and chapters. This was a
decisive blow to the appeals to the pope; and even
before the reforms of Joseph II., all German
governments, Roman-Catholic as well as Protes
tant, had forbidden such appeals.

Appeals from the pope to a general council
were forbidden by Pius II. by a bull of Jan. 13, 1450.

APPROBATION OF BOOKS is a measure
which the Roman-Catholic Church employs, in
connection with the censure, in order to direct
the course of literature in the interest of pure
doctrines. The fifth council of the Lateran
1512) decided, that, under penalty of a fine or
of excommunication, no theological book should
be published without having previously obtained
the approbation of the bishop of the diocese in
which it was destined to appear; and this decis
ion was incorporated with the decrees of the
Council of Trent (Trident. ress.4). It is still
valid, and. for regular members of the ecclesi
astical orders, it is further extended, so that not
only theological works, but any kind of literary
productions, must have the approbation of the
superior before they can be published. The Prot
estant churches have no institutions of the kind;
though in earlier times, when the censure was in
use, the censorship for theological books was
often vested in the consistory of the Established
Church.

APSE, or APSIS, the semicircular or semi
octagonal enclosure with which the choir of
the Christian church generally terminates. The
ground-plan of this enclosure is an arc, on the
chord of which the altar is raised, while the
bishop's throne is placed in the centre, up
against the wall, with rows of benches for the
clergy on both sides, sometimes one row above
the other (as in Notre-Dame). See ROMAN BAS
ILICA, or hall of justice, which in numerous cases
was actually turned into a Christian church with
very slight modifications, while its ground-plan
formed the starting-point for all Christian church
architecture, the exterior form of the building

1857: DONALDSON: A Critical History of Chris
tian Literature and Doctrine, from the Death of
the Apostles to the Council of Nice, London, 1864–
66, 3 vols.; The same: The Apostolical Fathers:
a critical account of their genuine writings, and of
their doctrines, London, 1874; ALZON: Grundtrises
der Patrologie, Freiburg im Breisgau, 1866, 9d
ed.; Schweizer (R. C.): Die Thesorie der
apostolischen Väter, Wien, 1880.

APOTACTICI, an honorary title of the
kings of Hungary, given originally to Stephen,
the first Christian King of Hungary, by pope Silve
ster II. (993–1003), on account of his zeal
for the propagation of the faith; renewed and
confirmed to Maria Theresa, for the Austro-Hun
garian royal family, by a brief of Clement XIII.,
Aug. 25, 1768; abolished in 1818, but resumed
in 1832.

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APPEALS TO THE POPE
AQUAVIVA, Claudius, b. Sept. 14, 1543; d. Jan. 31, 1615: joined the order of the Jesuits in 1567, and became its general in 1580. Under his rule, the order flourished in spite of the great difficulties and troubles which overtook it; but he was prudent enough to silence Molino, when the allowableness of the murder of tyrants was perfectly hot, and to silence Mariana, whose doctrine of the allowableness of the murder of tyrants produced the deepest indignation. He wrote sixteen letters, which are incorporated with the constitutions of the order, and a book. Industriae ad Cu-randus Animas Mortues, Venice, 1606. The Ratio Studiorum and Directorium Exercitorum St. Ignatii were compiled and published after his order, and under his superintendence.

AQUILA, Johannes Kaspar, b. at Augsburg, Aug. 7, 1488; d. at Saalfeld, Nov. 12, 1560: studied theology at Wittenberg and Leipzig, and became camp-preacher to Sickingen in 1515, and pastor of Jenga in 1518, but joined Luther immediately in 1517; married, and was thrown into the dungeon of Dillingen by the order of the Bishop of Augsburg, and released only on the instance of Queen Isabella of Denmark, a sister of Charles V. Repairing to Wittenberg in 1521, he was first tutor to the sons of Sickingen, and afterwards minister at Saalfeld. He aided Luther in translating the Old Testament; wrote with such a vehemence against the Interim, that Charles V. put a price of five thousand guilders on his head; and partook with great zeal in the theological controversies of the day, though most of his writings are only essays and pamphlets. See G. A. F. GENSLER : Vita M. J. C. Aquilae, Jena, 1816.

AQUILEIA, a town of Northern Italy, fifteen miles north-east of Venice, traces back the origin of its church to St. Mark, and occupied during the earlier middle ages a conspicuous place in history as the rival of Rome. In 381 the Bishop of Aquileia assumed metropolitan rights over the churches of Venice, Istria, Carniola, Carinthia, Friuli, and Styria; and in 557 the metropolitan took the title of patriarch. In his contest with the pope, the patriarch leaned first against the Lombard king, afterwards against the German emperor. In 1722 the patriarchate was divided into the two archbishoprics of Gorizia and Udine.

Aquileia is noticeable, therefore, as the seat of a patriarch, as the place of several synods, and as the cradle of a peculiar creed.

Several other Italian bishops beside the Bishop of Rome, namely, those of Milan, Ravenna, and Aquileia, labored from the earliest time to assume patriarchal powers; and they partly succeeded. But the Bishops of Milan and Ravenna were so hard pressed by the Arian Longobards during the decade from 570 to 580, that they preferred to enter into closer communication with Rome; and only the Archbishop of Aquileia, who since 508 resided in the Island of Grado, continued obstinately to resist any attempt at a union. Pope Honorius I. (625–638) felt compelled to consecrate the Bishop of Aquileia Patriarch of Grado, simply to keep up the appearance of supremacy. In 1516 the patriarchal see was removed to Venice; but this gave rise to perpetual conflicts between Austria and Venice, both claiming the right of electing the patriarch. Finally Pope Benedict XIV. abolished the Patriarchate of Aquileia altogether in 1731, and established the patri-archof Udine for the Venetian possessions in Friuli, and an apostolic vicariate at Aquileia for Austria. Venice, however, was not satisfied with the pallid arrangement; and, on the suggestion of Aus-
The ancient geographers distinguished between Arabia Petraea, Arabia Deserta, and Arabia Felix. Arabia Felix, Arabia Petraea, and Arabia Deserta were established.

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\[ credo in Deo omnipotente, \]

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Arabia comprises an area of about one million square miles, with about eight million inhabitants. Though it connects two continents with each other, it occupies a very isolated position, partly on account of the inhospitableness of its coasts, partly on account of the huge desert, which, to the north, separated the Arabs even from their nearest kinmen, — the Hebrews, the Syrians, the Chaldeans, and the Assyrians. From this country, however, so peculiarly shut up within itself, there broke forth at one time one of the most powerful impulses which the history of mankind ever received; and, long before that period, it attracts the attention of the student of the Bible on account of the conspicuous part it played in the history of Israel.

The population is essentially Semitic, though the southern part of the country contains Cushitic elements. Of the Cushitic tribes mentioned in Gen. x. 7, only the first one, Sheba, belongs exclusively to Africa; already the second one, Havilah, belongs without doubt to Asia (Gen. xxv. 18); and the last ones, Sabatah, Raamah, and Hararrah; and, on the east coast, Oman.

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centre of the frankincense trade. Raamah, mentioned in Ezek. xxvii. 22, together with Shibah, as a place from which drugs, diamonds, and gold were sent to Tyre, is probably Regma, or Regama, an Arabian port on the Persian Gulf. Among the Shemites it was the descendants of Joctan, the brother of Peleg, who took possession of Yemen and the rest of Southern Arabia. The Leukitic place of descent from Abraham and Hagar, the Egyptian woman,— Nebajoth, Kedar, Dumah, and Massa,— came later; but their place of settlement has not been ascertained. The tribe of Tema (mentioned in Isa. xxi. 14; Jer. xxv. 23; Job. vi. 19) settled between Petra and Medina; and that of Jetur (the Irurames), across Arabia Deserta from Egypt to the Gulf of Persia (Gen. xlv. 12 sqq.).

The other tribes, descending from Abraham and Ketura (the Midianites and their kindred), were settled in the western parts, among the Jocatanites. This report of a difference between the northern and southern Arabians with respect to descent is supported by the existence of marked differences between them in history and language, in physical features, and moral habits. In habits, features, and language, the Southern Arabians resemble the Ethiopians. The language which in ancient times was spoken in Southern Arabia was the Himyaritic, as has been proved from numerous monuments discovered in Yemen. But the Himyaritic occupies an intermediate position between the Ethiopian and the tongue spoken in Central Arabia. The language which in ancient times was spoken in Southern Arabia was the Himyaritic, as has been proved from numerous monuments discovered in Yemen. But the Himyaritic occupies an intermediate position between the Ethiopian and the tongue spoken in Central Arabia. 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The principal seat of South-Arabian civilization was the kingdom of Sheba with the capital of Mariba, or Mareb. Thence came the queen to visit Solomon (1 Kings x. 1–13), and thither belonged most of the Himyaritic inscriptions, as probably also, in the times of the earliest Christian settlement, upon the children of the East (1 Kings iv. 30). The Bible, especially the prophets, speaks of the Sabaean as a distant but far-reaching, rich, and enterprising people, which brought gold and diamonds, incense, cassia, and slaves to the northern countries from India and Africa (Jer. vi. 20; Ezek. xxvii. 22; Ps. lxxii. 15; Isa. ix. 6; Joel. iv. 8). But, besides this peaceful city population, the kingdom of Sheba also contained a country or desert population of another temper, and these Bedouins appear in connection with the Jocatanites and the Keturans. In the beginning of the third century of our era the city of Mareb was destroyed by an inundation, and several tribes then emigrated to the north, where they founded the kingdoms of Hira on the Euphrates, and of Gassau in the Hauran Mountains.

Of the two chief tribes of Ishmael, Nabajoth and Kedar, the latter plays by far the most prominent part in the records of the Old Testament. The Kedarans are mentioned in Solomon's Song i. 5, as living in black tents; in Isa. xiii. 11, Jer. xlix. 31, as settled in open villages; in Ezek. xxviii. 21, as going forth; in Gen. xlix. 10, 17, Jer. xlix. 28, as good archers, withstand the attacks of the Assyrians and Chaldeans. According to the annals of Assurbanipal, and in fulfilment of the predictions of the prophets (Isa. xxi. 11; Jer. xxv. 23, xxix. 28), they were subjugated by the Assyrians. In the period immediately after Alexander the Great they disappear as an independent tribe; but at the same time the Nebaioth or Nabateans, who are mentioned in the Old Testament only as related to the Edomites (Gen. xlix. 10, 29), gain ascendency. They not only held a great portion of Arabia Proper, for instance Aila, but they also came into possession of the land of the Idumeans with the capital Petra, and pushed onwards into the region east of the Jordan and the Syrian desert, as far as the Hauran Mountains (1 Macc. v. 25, ix. 35), and Damascus (Joseph. Ant. xili. 15, 2), thus ruling over all the lands between the Red Sea and the Euphrates. Their relations with the Jews now became of consequence. While the Arab princes Emalchuel entertained friendly relations with the Syrians (1 Macc. vi. 30), and Arabs entered the Syrian army as mercenaries (1 Macc. v. 39; 2 Macc. xii. 10), so that the Maccabees had to take the field against them (1 Macc. vii. 31), the Nabateans are repeatedly mentioned as friends and allies of the Jews (1 Macc. v. 25, ix. 35). They held kings of their own, among whom was Aretas, the father-in-law of Herod Antipas. He waged war, both against his son-in-law and the Romans, and occupied at one time Damascus (2 Cor. xli. 32). At the beginning of our era, however, the Nabateans distinguished themselves, not only in warfare, but also in the arts of peace, as shown by the ruins of Petra, by coins, inscriptions, etc. Their empire was destroyed under Trajan.

Among the Keturite tribes, only the Midianites are of any interest in antiquity. They appear in the history of Joseph as merchants (Gen. xxxvii. 28, 36). In the times of Moses they showed themselves friendly to Israel in the Sinaitic peninsula (Exod. ii. 15, iii. 1; Num. x. 29), but hostile in the region of Moab, where, however, the Israelites defeated them (Num. xxi. Comp. Num. xii. 4, xxv. 6, 14–18). In the times of the judges they pressed heavily upon Israel in connection with other Arab tribes, but were repulsed by Gilead (Judg. 6–8. Comp. Isa. ix. 3, x. 28; Hab. iii. 7; Ps. lxxxv. 10). Of any great development of power in those reigns which belonged to the Keturite tribes, nothing is heard until much later in the Christian era, when just in these lands Mohammed succeeded in raising the name of Arabia to a splendid and magnificence which it had not before attained.

Of the religion of the ancient Arabs very little is known with certainty. It is probable, however, that there existed with respect to religion the same difference between north and south as with respect to language and character; and it seems that the northern Arabians really maintained for some time a connection with Abraham and the Jews. Both the native historians and cuneiform inscriptions from the seventh and eighth centuries B.C. testify to the existence of a very old Allah-worship; and the tradition that Abraham and Ishmael were the founders of the city of Mecca, is but another point in the same direction. In later times, however, monotheism was all but lost among the
ARABIANS.

Arabs. In the southern part of the country, the sun, Samas, or Sabis (feminine), and the moon, Alkamah (masculine), were worshipped together with the star of Venus, Almas, and other stars. In Northern Arabia, Orotal and Alliat, identified by Herodotus with Dionysos and Urania, were worshipped. At various times and in various places, polytheism even sank down into fetichism. Objects which, on account of form or qualities created admiration, came to be considered, not only as receptacles of divine powers, but as specimens of the divine essence, as gods. There may at all times have been persons among the Arabs who stood above such notions; but the popular level from which Mohammedanism arose was, as might be expected, very low.


ARABIC, or ARABIANS, a Christian sect, arose in the beginning of the third century in Arabia, in the times of Septimius Severus. They were a kind of Christian materialists, and held, according to Eusebius (Hist. Eccles., VI., 37), that the soul dies with the body, but shall be resurrected along with it. This doctrine grew up from the view, frequently met with in antiquity, that consciousness could not exist without a body. Origen refuted them in a synod held in 216, and generally known as the Council of Arabia.

A'RAD (place of fugitives), a royal city of the Canaanites (Num. xxii. 1, xxxiii. 40; Josh. xii. 14), situated on the south-western border of the desert of Judah (Judg. i. 16), about twenty miles south of Hebron, on a hill, now called Tell Arad, still covered with ruins.

A'RAM, such as it occurs in the Old Testament, comprises all those peoples which inhabited Syria and Mesopotamia, north to the Taurus, east to the Tigris; but, as these peoples never formed a political unit, the name is not used collectively, but only with reference to some particular tribe or region or state. Thus the Old Testament distinguishes between I. Aram Naharaim, Aram between the two rivers, the land between the Euphrates and the Tigris, still called the island (Gen. xxiv. 10; Deut. xxxii. 4; Judg. iii. 8; Ps. lx. title); II. Aram Dammeke, in the north-eastern part of Palestine, often called simply Aram be-
by the Arabic; and in the thirteenth it disappeared (see SYRIA). The other branch bears, since the days of Jerome, the name of the Chaldean language, though the old Chaldeans, or Babylonians, never spoke Aramaic (see BABYLONIA). The Hebrew Bible calls this branch the "Aramaic" (Dan. ii. 4; 2 Kings xviii. 26). In the time of the kings it was understood in Jerusalem, if not by people in general, at least by all educated persons; and it was the business-language throughout the Assyrian realm. The Persian Government afterwards issued its edicts, so far as they concerned the provinces of Western Asia, in the Aramaic tongue. After the exile, this tongue gradually became the popular language of Palestine, not only of Galilee and Samaria, but also of Judea. Christ and the apostles spoke it, as may be seen from several words and phrases occurring in the New Testament. The only specimens of this dialect which have come down to us are sections of the Books of Daniel (ii. 4-vii. 28) and of Ezra (iv. 8-v. 18, vii. 12-26), and the Chaldean paraphrase of the Old Testament, the so-called Targums; but of these the specimens the first mentioned show so strong a coloring of Hebrew, that many linguists have been inclined to consider the Chaldean dialect a mere mixture of Hebrew and Syriac.

The Hebrew Bible calls this branch the "Aramaic" (Dan. ii. 4; 2 Kings xviii. 26). In the time of the kings it was understood in Jerusalem, if not by people in general, at least by all educated persons; and it was the business-language throughout the Assyrian realm. The Persian Government afterwards issued its edicts, so far as they concerned the provinces of Western Asia, in the Aramaic tongue. After the exile, this tongue gradually became the popular language of Palestine, not only of Galilee and Samaria, but also of Judea. Christ and the apostles spoke it, as may be seen from several words and phrases occurring in the New Testament. The only specimens of this dialect which have come down to us are sections of the Books of Daniel (ii. 4-vii. 28) and of Ezra (iv. 8-v. 18, vii. 12-26), and the Chaldean paraphrase of the Old Testament, the so-called Targums; but of these the specimens the first mentioned show so strong a coloring of Hebrew, that many linguists have been inclined to consider the Chaldean dialect a mere mixture of Hebrew and Syriac.

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ARCHAEOLOGY. 126

ARCHAEOLOGY, Biblical, a discipline which has been very variously defined, some authors (Dionysius Halicarnassus, Josephus, Jahn, etc.) incorporating with it the whole history of the Hebrew nation, and the whole geography of the Holy Land, others (De Wette, Gesenius, Hagenbach, etc.) excluding one or both of these elements from it; while finally others have confined it to purely artistic monuments. We would propose a middle course. Leaving out biblical history, properly so called, we define biblical archaeology as a representation of the physical, geographical, statistical, economical, and social conditions of that nation which produced the Bible. Of the antiquities of other nations which came in contact with the Hebrews, either on account of race relationship, such as the Arameans, Arabs, Canaanites, Philistines, etc., or through some political combination, such as the Egyptians, Assyrians, Chaldeans, Persians, Greeks, and Romans, we admit only that which has a direct bearing on some scriptural passage. Thus defined, biblical archaeology is a most important aid, not only to the expounder, but also to every reader, of the Bible.

The sources of this science comprise: I. Antiquity monuments and buildings, plastic representations, inscriptions, and coins. To this group belong not only the ruins and architectural monuments from an ante-Mohammedan period in Palestine itself, which, although recent investigations and excavations have brought several to light, are not very numerous, but also the temples and palaces of Egypt, Assyria, Babylonia, Persia, Phoenicia, and Syria, with their plastic and pictorial representations, yield valuable instruction. The pertinent inscriptions are found collected in the Corpus Inscrip. Graecar.: vol. III. (1553), p. 211; Corpus Inscrip. Latin. ed.; Mommsen, vol III. (1873); Le Bas und Waddington: Inscriptions Grecques et Latines, tom. III., 1870; De Vogüe: Syrie Centrale, Paris, 1898; Wetzstein: Ausgewählte griech. und latein. Inschriften, in Abhau. d. Berliner Akad., 1893. The literature concerning the sarcophagus of Eshmunazar (Phoenician), the tablet of Marzilles (Punic), and the stone of Mesa (Moabitic), will be found under the respective heads. The coins have been examined by Eckhel, Momnet, Bertheau, Cavedoni, De Saulcy, Levy, and Madden (art. contile on Money). Among the written sources the Bible occupies the first place, though a careful discrimination is necessary between the various epochs in which the various books were written. Also the writings of Philo and Josephus give excellent information with regard to their own times; but for the other periods, they must be used with caution. The Talmud, Targums, and the Rabbinus form a "rich but not clear source." The older portions of them are of great value for the explanation of the New Testament. See Meuschen: N. T. et Talmud, 3 vols., Leipzig, 1874; Em. von Schelstrate: Talmud hebr. et talm. in N. T., Cantabur, 1658; Schöttgen: Hora hebr. et talm. in N. T., 1733 et 1742; Wetzstein: Annott. in N. T., 1757. Several Greek and Roman authors, such as Herodotus, Xenophon, Polybius, Diodorus Siculus, Strabo, Plutarch, Appian, Pliny,Tacitus, and Justin contain important notices, but cannot be used without the most careful criticism. Among Oriental writers the Arabic geographers and natural philosophers are of great value, such as Istachri, Edrisi, Ibn Hautal, Abulfeda, Yakut, Abulfalagh, Avicenna, and others; also the religious books of the Arabs and Parsees, and the older poets and historians, are of interest. Of still greater importance are the numerous travellers' sketches from the Orient, old and new, which will be enumerated in the article on Palestine. We mention here only two works, giving extracts from older travels, and applying them immediately to passages in the Bible. E. F. C. Rosenmüller: Das alte und neue Morgenland, 8 vols., Leipzig, 1818, an enlarged translation of Burder's Oriental Customs, London, 1802, 5th ed., 1816, 2 vols.; and Th. Harnar: Beobachtungen über d. Orient aus Reisebeschreibungen, ed. J. E. Faber, Hamburg, 1772, and Clarke, London, 1874, 4 vols.

Of the separate branches of biblical archaeology we mention first biblical geography and natural history, including the views of the Hebrews of the universe and the earth, and their knowledge of geography and ethnology. For more detailed information on this point we refer to the special articles, and mention here only the principal works on natural history according to the Bible. J. J. Scheuchzer: Physica Sacra, 1731 (illustrated); Odmann: Gemische Sammlungen, Rostock, 1786; J. B. Puchemann: Bibel, Naturkunde, und Mediz. Fragemente, Nürnberg, 1818; Tristram: The Natural History of the Bible, London, 1873, 3d ed.; S. Bochart: Hierozoicon, 1663, ed. Rosenmüller, Lips., 1793; Ol. Celsius: Hierobotanicon, Upsala, 1745. Next follows a representation of the domestic relations and customs of Israel — family and marriage, parents and children, master and slaves, house, garments, agriculture, etc., which we propose to speak of in special articles. The legal and political antiquities of the Jews have been treated by J. D. Michaelis: Mos. Recht, 1770, 6 vols.; Hüllmann: Statverfassung der Israeliten, Leipzig, 1834; Saalschütz: Das Mos. Recht, Berlin, 1833; also Selden: De Jure Naturali et Gentium juxta Dis. cipil. Hebr., London, 1840. The so-called sacred antiquities, relating to worship, have been treated by Spencer: De Legibus Hebr. Rituales, Camb., 1683; J. L. Lund: Die ältesten jüdischen Heilig. und Lebensfragen, Paris, 1803; H. Reland: Antiquitates Sacrae, Trag. ad Rhen., 1708, with notes of Kau and Ugelino, ed. by Vogel, Haile, 1769; Bähr: Die Symbolik des Mos. Kultus, Heidelberg, 1837, 2 ed., vol. i., 1874; Haneberg: Die relig. Alterthümer der Bibel, Munich, 1898. Hebrew archaeology has been specially treated by Goodwin: Moses et Aaron, Oxon., 1616, ed. Hottinger, 1710; Iken:
ARCHAEOLOGY. Ecclesiastical, is a branch of church history; but its boundaries have not yet been finally fixed, either with respect to the extension of time, or with respect to the amount of material, which it ought to encompass. Some, as for instance Walch, confine it to the three first centuries: while others, as for instance Rosenkranz and Piper, want to continue it up to our time. In the latter case its name has sometimes been altered; thus Pellicia calls its work Christ. Ecclesiae Politica. Again: some place the boundary-line at the twelfth (Augusti) or the fifteenth century (Baumgarten); while others, following the example of Joseph Bingham, place it at the death of Gregory the Great (944). The limitations of the material vary in a similar way. Formerly almost every thing was admitted; and the subject-matter was arranged, rather arbitrarily, after the fashion of Terentius Varro. It was Rosenkranz and Schleiermacher who first brought system into the limitation and arrangement of the materials. In his Encyclopedie der Christ. Kirche, 1874, 5 vols.; BINTERIM: Denkwürdigkeiten der christlichen Kirche, 1875, 2 vols.; BEYSCHEL: Die christliche Gemeindeverfassung im Zeitalter d. N. T., 1874. — Cultus, Alt: Der christliche Cultus, 2 vols., 1831; HARNACK: Der christliche Gemeindegottesdienst im apost. Zeitalter, 1875. — CUSTOMS, ZÖCKLER: Geschichte der Askeze, 1863. — ART, SCHINASKE: Kunstgeschichte; ROSSI: Roma Soteranea, Rome, 1864, 1867, 1877, 3 vols.; reproduced in Northcote and BrownLOW: Roma Soteranea, 2d ed., London, 1879, 3 vols.; GUTENSOHN and KNAPE: Die Basiliken d. christ. Rom, 1842; ÜNGER: Griechische Kunst; OTTE: Handbuch d. kirchl. Kunsthistorie des deutschen Mittelalters, 1868; DIDRON: Iconographie chrétienne; GrosNIER: Iconographie christienne, 1818; L. DE WITTING: Symbols and Emblems of Early and Medieval Christian Art. [KRAUS: Uber Begriff, Umfang, u. Geschichte der christlichen Archäologie. Freiburg, 1879; VICTOR SCHULTZ: Archäologische Studien über altchristliche Monumente, Wien, 1880.]

ARCHBISHOP. See Bishop.

ARCHDEACONS and ARCHPRESBYTERS occur very early in the dioceses as helpers, and, under certain circumstances, as representatives. of the bishops; the archdeacon standing at the head of the secular clergy in all questions of government and administration, and the archpriest heading the priestly cultus.

The origin of the office of the archdeacon is not clear. The name, ἀρχιδιάκονος (Sozom. Hist. eccl. VIII. 12), or ἀρχιδιακώνος (Sozom. Hist. eccl. VI. 9), seems originally to have been given in the Greek Church to the oldest presbyter of the diocese as a matter of course; but by degrees, as a definite distinction became established between the episcopate and the presbyterate, we find, that, towards the close of the fourth century, the senior presbyter came to occupy an intermediate position between the bishop and the
ARCHDEACONS. ARCHICAPELLANUS.

In Western Europe, especially in Germany, the office developed in a somewhat different way. Here the episcopal dioceses, corresponding to the old missionary fields, were much larger, and so were the parishes into which the dioceses were divided, and which often followed the boundary-line of some political subdivision. Each parish had its church, often erected on the site of some ancient Pagan temple; but besides these parochial churches (eclesia baptismatis, plesis, tituli majoris), in which full service was performed every Sunday, with baptism, burial, etc., each parish had a number of minor churches (oratoria, capelle, tituli minores), often connected with a castle, and in which only sermons were delivered, and prayers held, but no full service performed. In course of time these oratoria, capella, tituli minores, became parish-churches themselves, with full service; but the original parochial church, whose incumbent now assumed the title of archipresbyter, or decanus ruralis, continued, nevertheless, to exercise some kind of supervision and superintendence over them.

Archdeacons occur as superior officers in the administration and jurisdiction of the episcopal diocese as early as the pontificate of Leo the Great. In the eighth century they were regular priests, and superior to the rural deacons. In the ninth century in France, and, somewhat later in Germany, the dioceses were divided, and each bishop had several archdeacons under him. With the development of the chapter-houses the powers of the archdeacons were much increased, as the archdeaconates were generally held by the provost of the cathedral and the canons; but from this circumstance arose also a conflict between the archdeacon and the bishop. Originally the archdeacon was only the coadjutor or representative of the bishop in the exercise of the episcopal jurisdiction; but, in the beginning of the thirteenth century, he is called judex ordinarius, and, but for the obstinate resistance of the bishops, he would probably have usurped the whole episcopal power of jurisdiction. He had also the right to hold visitations, to examine the candidates for ordination, to appoint and regulate the archpriests, etc. During the thirteenth century several councils (Tours, 1239; Liege, 1287; Mainz, 1310, etc.) tried to circumscribe the powers of the archdeacons in favor of the bishops, and very complicated questions of competence arose every now and then. But the Council of Trent finally settled the conflict. The archdeacons lost their right of visitation, of jurisdiction in criminal cases and cases of marriage, etc., and gradually the office lost its importance, or assumed other forms. In the Roman curia, the archdeacon became the cardinal-camerlengo, as the archpriest had become the cardinal-vicar; while in other episcopal curias, for instance in Germany, the office disappeared altogether, and its business was transferred to the vicar-general. In the Church of England, there are seventy-one archdeacons appointed by the bishops, and acting as a kind of vice-bishop, with right of visitation, suspension, excommunication, etc. See FERTSCH: Urspriprung der Dra- koven, Hildesheim, 1743; CHIFFS: Law relating to the Church and Clergy, 1850.

ARTHREALUS (ruled of the people), a son of Herod the Great by the Samaritan Malthaké; brought up at Rome with his utterine and older brother, Herod Antipas; succeeded, according to his father's will, on the latter's death (B.C. 4), although not without opposition on the part of Antipas, to the government of Judea and Samaria, with the title of ethnarch, not king as he is called by Josephus (Antiq. XVIII. 4. 3) and Matthew (ii. 22). He was so cruel, that, in the tenth year of his reign, he was deposed by Augustus, who had originally given him his government, and banished to Vienna in Gaul, on complaint of the most prominent Jews and Samaritans, A.D. 6. He died there. Josephus also relates that he magnificently rebuilt the palace at Jericho, and built a village, called after him Archelais. He was twice married, first to Mariamne, whom he divorced in order to marry Glaphyra, the former wife of his brother, Herod Antipas; succeeded, according to his second marriage was illegal. See JOSPHUS: Antiq. XVII. 13.

LIT. — BRAUN: Die Söhne des Herodes, 1873; SCHÜRER: Neutestamentliche Zeitgeschichte, Leipzig, 1874; EMIL SCHÜRER.

ARCHIVEITES, the name of a people transplanted by the Assyrians into the depopulated Samaria (Ez. iv. 9). They were inhabitants of Erech and its neighborhood, mentioned (in Gen. x. 10) as belonging to the kingdom of Nimrod. Erech has been identified in the ruins of Warka, on the left bank of the Euphrates, eighty-two miles south-east from Babylon, a former seat of power, and apparently the necropolis of the Assyrian kings, judging from the number of clay coffins and royal inscriptions. In the cuneiform inscriptions the place is named Arku. The Greeks called it Orchos.


ARCHICAPELLANUS (apocrisius, palatianus, abbas regii oratorii, etc.) was the highest dignitary in the church of the ancient Frankish Empire. To the royal court, still ambulant, and changing its residence from place to place, there belonged a number of clerical persons, at the head of whom stood the archicapellanus. His office was to report to the king all ecclesiastical affairs; and as the Frankish Church of that time, in vindication of its independence of Rome, sought and found its centre in the royal power, the archicapellanus became naturally the most influential and powerful of the Frankish prelates.

Soon his office extended also to secular affairs. He became chief of the chancery, and the summen cancellarius became his subordinate. The office was generally filled by an archbishop, after the division of the empire it was even connected with a certain see, — for Germany with Mainz, for Gaul with Treves, for Italy with Co-
The notice which the Bible gives of Hebrew architecture are very few, and so are the architectural remains from biblical times found in Palestine. The common house was that generally met with throughout the whole Orient, built of baked or sun-dried brick, sometimes of hewn stones (Isa. ix. 10), cemented by lime (Isa. xxvii. 9) or gypsum, and often plastered (Lev. xiv. 41; Ezek. xiii. 10; Matt. xxvii. 23). The beams and the roofing were generally in wooden bars, and the posts were adorned with carvings or inlaid with ivory (1 Kings xxi. 39; Jer. xxii. 1). The doors were shut by wooden bars, and the posts were adorned with carvings (Deut. vi. 9). Rich people had rooms provided with a hearth (Jer. xxxvi. 22; Num. xvi. 9). Rooms in the back were destined for the harem, etc. A wall of three rows of huge hewn stones, with a battlement of cedar-wood (Isa. xix. 10; Jer. xxii. 14). In palaces, columns and colonnades were of frequent occurrence (Judg. iii. 23). Larger houses consisted of several stories, and were built in a square, around a roomy court-yard, which contained the well and the fountain (2 Sam. xi. 2, xvi. 18). Sometimes such houses had a front-court, from which people entered into the inner court through a door, or ascended to the upper stories or to the roof by stairs (Mark xiv. 68; Luke xvi. 20; John xviii. 14; Acts x. 17).

The roof was flat, only a little inclined to let off the rain-water, and provided with a breastwork (Deut. xxii. 8). It was used for various domestic purposes,—for recreation and sleep, for lonely meditations and religious exercises, and in cases when somebody wished everybody to see and hear what he said or did (2 Sam. xi. 2, 1 Sam. ix. 2). Acts x. 8; 2 Sam. xxxi. 22; Matt. xxvii. 11; Isa. xxii. 1). Stairs led up to it, both from the street and from the interior of the house. With the roof communicated the so-called upper room, which was used as a place of retirement, a kind of house-chapel (2 Sam. xviii. 32; 2 Kings xxii. 12; Acts iii. 3, xx. 8), or as a spare-room for guests (2 Kings iv. 10). It was cool (Judg. iii. 20), and here the corpse was laid out before burial (Act. ix. 37, 39). The walls were generally wainscoted, the panels being sometimes inlaid with ivory (1 Kings xxii. 38; Jer. xxii. 14). Light was admitted through latticed windows (Judg. v. 28). The doors were shut by wooden bars, and the posts were adorned with proverbs (Deut. vi. 9). Rich people had rooms for the summer, and rooms for the winter, the latter provided with a hearth (Jer. xxxvi. 22; Amos iii. 15). The back rooms were destined for the women, and could be entered by none but the master of the house.

A Hebrew architecture, in the proper sense of the word, did not arise, however, until the times of kings. But, immediately after the conquest of Canaan, the Israelites became masters of the city, and to erect a palace for himself. Still greater and more brilliant were the undertakings of his son Solomon. He enlarged and strengthened the city-wall and the Castle of Millo (1 Kings iii. 1, ix. 15, 24, xi. 27), erected fortresses and palaces also outside of the capital (1 Kings ix. 15—19), and built a costly aqueduct by which excellent drinking-water was led from the region of Etam, south-west of Bethlehem, to Jerusalem. His two most magnificent buildings, however, were the temple and the palace. It took seven years and a half to build the former (1 Kings vi. 38), besides three years to gather and prepare the materials, during which time a hundred and eighty-three thousand Jews and strangers were employed. The contractors and superintendents were Phoenicians. The cedar and cypress wood, and probably also the stone, was brought from Lebanon, floated down to Joppa, and thence hauled to Jerusalem. On Mount Moriah enormous trees were to be raised, in which huge stones were used, thirty feet long, seven feet and a half thick, and hewn in a manner not met with outside of Phoenicia and Syria. These truly cyclopean walls have partially withstood the vicissitudes of thirty centuries, while the temple itself withstood the building of the royal palace took thirteen years (1 Kings vii. 1). It stood on the north-eastern side of Mount Zion, west of the temple, and consisted of two large courts connected by a passage-yard (2 Kings xx. 4). In the centre of the front court stood the House of the Forest of Lebanon, two hundred feet long, one hundred feet broad, and sixty feet high, consisting of three stories, and forming an interior court-yard, surrounded by open galleries, which rested on four rows of columns of cedar-wood. A flight of stairs led to the passage-yard, with a hall one hundred feet long and sixty feet broad, resting on columns, where stood the magnificent throne (1 Kings x. 18). In the back court was the palace proper, with the harem, etc. A wall of three rows of huge hewn stones, with a battlement of cedar beams, surrounded the whole structure. The interior decorations consisted exclusively of foliage ornaments, whose character, though very different from what elsewhere occurs in antique art, is tolerably well known from ancient Hebrew tombs.

From the circumstance that both under David, and still more under Solomon, every architectural undertaking was executed by the aid of King Hiram of Tyre and his Phoenician artisans (1 Kings v. 9; Joseph. Ant. 8, 5, 3), it has been generally inferred that Hebrew architecture was a mere repetition of Phoenician architecture. Nevertheless, in the description of the palace, not only the general impression, but a number of details, remind most decidedly of the palaces of the valley of the Nile, and, with respect to the temple, the model was the tabernacle, and in the details foreign influence can have made itself felt only so far as it was compatible with the Jewish idea of God. In Hebrew architecture, when it stood at its highest, in the time of the kings, both Egyptian and Assyrian influences have asserted themselves beside the Phoenician. After the time of the Maccabees, especially under the Herodian dynasty, Greek art became prevailing. All the magnificent structures from that time—gymsnaumi, baths, theatres, palaces, and colonnades—were Greek, and so was, to a great extent, the new temple built...
by Herod (Joseph. Ant. 13, 8, 1; 15, 9, 4; 6; 15, 10, 3). See Tabor, Temple.


ARCHITECTURE, Christian, does not denote a special chapter of the history of architecture. Taken into the service of the Christian Church, and adapting itself to the liturgical demands of Christian worship, architecture burst into a new bloom, and produced some of its grandest fruits: but it received this new spirit, and acted upon this new impulse, without deserting its old, already established norms, without any sudden breach in its onward development.

The gospel was preached in the synagogues of the cities (Acts iv. 1, xvi. 17, xvii. 4, xviii. 19, xix. 9); but as a congregation this structure was formed, and a peculiar worship began to develop, the Christians separated from the synagogue, and held their gatherings in private houses (Acts ii. 46, xx. 9; Rom. xvi. 5; 1 Cor. xvi. 19). In the times of persecution every place might become a place of worship,—the desert, the ship, the inn, the jail, and the tomb (Euseb. Hist. Eccl. V. 22). For a long period the catacombs of Rome were the church of the Roman congregation, the place of their teaching and their worship. Independent church-buildings, that is, buildings erected or set apart for the divine service of the congregations, existed in the third century; but the slight and frail character of these structures is proved by the circumstance, that, during the persecution of Diocletian, the famous Church of Nicomedia was destroyed and leveled to the ground by the Praetorian guard in the course of a few hours (Lactant. De Mortib. Persec. c. 12).

Not until the time of Constantine did Christian architecture become an art; and so slight were its pretensions to originality, so closely did it adapt itself to the artistic forms already existing, that it has appeared to us in two entirely different styles. I. The Basilican, and II. The Byzantine, corresponding to the two principal types of national civilization,—the Roman and the Greek. Between these two styles there is very little similarity; for in neither of them is there, in their first productions, any thing strikingly and pronouncedly Christian. The Byzantine was the more magnificent and brilliant of the two. But it soon became stationary, and even degenerated, while the Basilican developed two new and grand phases, III. The Romanesque, and IV. The Gothic style.

1. The Basilican style sprung from the Roman basilica, which was not only imitated, but in many cases actually taken possession of, and, with few and slight alterations, used as a Christian church. The style became prevalent throughout the Western countries, and lasted till the beginning of the eleventh century. Under the reign of Constantine, and partly by his support, several magnificent structures were erected in this style, both in the East and in the West, such as the Basilica of Tyre, built (313–22) by Bishop Paulinus, the Church of St. Mary in Bethlehem (329–30), the Church of the Holy Sepulchre in Jerusalem, consisting of a basilica and a rotunda, the Church of the Vatican (339), that of the Lateran, etc. As specimens still existing and in good repair may be mentioned, S. Paolo fuori le mura, S. Agnese fuori le mura, S. Clemente in Rome, S. Apollinare in Classe in Ravenna, etc.

The Roman basilica, an imitation of the Greek ἱερός ὄρος, thus called because the second arch, the οἶκος βασιλέως, held his court there, was a rectangular structure of two stories, presenting a bare wall to the street, and forming in the interior a large hall surrounded by columns and galleries. In the front was an open court, atrium, narthex; in the rear a semicircular addition covered with a vault, hemicycle, tribuna. The main hall was used by the Romans as a kind of bourse, or exchange: in the tribuna sat the court,—the judge, the lawyers, the witnesses, etc.

The changes which it was necessary to make in order to transform this structure from an ex-
ARCHITECTURE.

II. The Byzantine style originated, according to some art-historians, from the Roman mausoleum, according to others, from a Persian influence, most probably from both. The cupola, which is the most prominent feature in Byzantine church architecture, was frequently used in Roman tombs; and the transition from a Pagan mausoleum erected in honor of some hero, to the Christian church raised as a mausoleum over the remains of a martyr, seems both easy and natural. But in the Roman tombs the cupola was always placed on a circular substructure, and it was in Persia that the problem was first solved of placing the cupola on a square substructure by forming an octagon in the interior of the square by means of a huge pillar in each angle. This Persian form of dome-building—the combination of the cupola and the square—the Eastern Church adopted: and in this ground-plan it found its spirit expressed, its wants satisfied. The structure became higher and loftier; and, by the opportunity it afforded to place galleries on lower columns between the pillars, it at once acquired a more picturesque and imaginative appearance, and met the want, so peremptory in the East, of full separation between the sexes. In the Roman basilica, with its atrium for the catechumens and penitents, its nave for the congregation, its apsis, or sanctuarium, for the officiating clergy, we recognize the Western Church, with its striving for clear and definite organization, for policy. In the Byzantine dome, in which the light and broad aisles have been transformed into narrow and dark corridors, in which the atrium, and even the apsis, with the altar, have shrunk into insignificance, in which the whole construction is concentrated on the free, central space, where a dim light floats far aloft under the cupola, we recognize the Eastern Church, with its craving for dreamy and subtle speculation, for theology.

Several fine specimens of this style were produced in the reign of Constantine, such as the so-called Dominium Aureum in Antioch (381); the Church of the Holy Sepulchre in Jerusalem, which, as above mentioned, combined a basilica with a rotunda; the Church of the Apostles in Constantinople; the Church of the Ascension on Mount Olivet, etc. But its point of culmination did not reach until in the sixth century, under the reign of Justinian. The two masterpieces of the style are St. Vitale in Ravenna (526–47) and St. Sophia in Constantinople (532–57). The latter is probably the grandest monument of Christian art, covering an area of seventy thousand square feet. The bulk of the building forms nearly a square, two hundred and thirty-five feet, the one way, and two hundred and fifty feet the other. The central dome—a hundred and seven feet in diameter, and forty-six feet high—raises a hundred and eighty feet from the floor; east and west it rests, not on pillars with piers, but on two semi-domes of the same dimensions, and thus a central space, two hundred feet long and a hundred feet broad, is left entirely free and unencumbered. Above these two, and in the main cupola, gold and silver, ivory and precious stones, porphyry and marble—corresponded to the grandeur of the dimensions; and when the building was finished, Justinian burst out, "I have eclipsed thee, O Solomon!" Since 1453 St. Sophia has been used by the Turks as a common mosque.

A latter development of the Byzantine style shows a substitution of the Greek cross for the square substructure, and a multiplication of the cupolas. The number of cupolas was then increased to nine—one at the end of each arm, one over the crossing, and one in each corner of the square: and various fantastic, almost grotesque forms were attempted. Many examples are found in Russia. In Western Europe the style penetrated only as far as the Hungarian frontier, with the exception of a number in Northern Italy; but in Eastern Europe and Western Asia it was and is generally prevailing.

III. The Romanesque style was simply a development from the basilican by adaptation of various Byzantine motives, especially the round arch. It dates as a definite style from the beginning of the eleventh century, and produced a number of fine buildings in Upper Italy and in the valleys of the Rhine and the Rhone. It was, nevertheless, only a transition style; and during the thirteenth century it disappered, its true and perfect ideal having been found in the Gothic style.

Under the rule of the Romanesque, both the ground-plan and the interior and exterior arrangement of the old basilica were materially changed. The most important of these changes was the introduction of transepts, or the adaptation of the cruciform plan with fixed mathematical proportions. In the old basilica, all proportions had been completely arbitrary; but in the cruciform plan the proportions became fixed, as the cross was invariably produced by repeating the square, chosen as unit, three times to the west, and one time respectively to the north, east, and south. The establishment of chapters, or the connection between the church and the monastery, made an extension of the choir necessary. The introduction of side-altars produced a number of apses, especially at the termination of the transepts and the aisles. The development of the vault over the martyr's bones into a complete crypt caused the choir to be raised considerably above the floor of the nave. In the Cathedral of Bologna, light of twenty-two stairs led from the latter to the former. The atrium disappeared; and the cantharus was moved inside the door, where it became the font with holy water. A belfry was raised,—first one, and as an independent building, then two, and, lastly, the tall campanile, which is the elevation of the main building,—where, instead of the atrium, a front façade was formed, with an elaborate portal and window, etc.
Of still greater consequence were the changes which the introduction of the round arch caused in the construction of the building. When the flat wooden ceiling was discarded, the barrel-vault was first tried, as the easiest to build; but, as the barrel-vault pressed with equal force on every point of the side-walls, it was necessary to give these an enormous strength. Then the cross-vault was adopted, in which the pressure is concentrated on those four points in which the ribs touch the side-walls. These four points became necessary to strengthen with additional masonry; while the intervening portions of the wall could be made thinner and lighter without weakening the structure. Thus the dead saineness of the wall was broken, and the formation of pillars began. Also the cross-vaulting—looking like a softly undulating cloth, fastened to the points of abutment, and along the ribs, but raised as if by an upward breeze—made a much stronger impression of life and animation than the flat wooden ceiling; and, compared with the old Basilian style, the Romanesque was a decided improvement, though it generally makes a somewhat heavy, and not fully harmonious impression.

IV. The Gothic style realized all the aspirations of the Romanesque. Retaining the ground-plan and general arrangement such as they had been fixed by the Romanesque style, the Gothic seized upon the new principle of construction introduced, but only feebly developed, by the Romanesque,—the arch,—and carried it out to its last consequences and to its highest perfection, producing buildings which are marvels of audacity, and marvels of beauty.

The difference between the Romanesque and the Gothic style arises from the substitution by the latter of the pointed arch for the round. To whom the invention of the pointed arch belonged is not known: but true lancet arches were much used in Asia by the Saracens at the time of the first crusade, and it is probable that it was the crusaders who brought this novelty back to Europe, as we find it introduced almost simultaneously in France, England, Germany, Spain, and Italy. The most palpable advantage which the pointed arch has above the semicircular is, that it makes it easy to vault an oblong as a square place by allowing arches of different span to enter into the same system. They need only to be constructed on different radii in order to be carried to the same height. But still greater consequences were involved in the principle. The pressure of the pointed arch is, of course, more perpendicular than that of the semicircular. The side-thrust is smaller. Thus it becomes easier with the pointed arch to gather the whole pressure of the vault upon the points where the ribs are in contact with the side-walls, and giving each shaft at the sustaining point its own part of the vault to carry. Thereby all the lines of the construction assume an upward tendency, which wholly obliterates the idea of a mechanical contrivance, and as the head becomes the impression of organic growth. It is the great triumph of the Gothic style that it alone, among all styles, has been able to give the aspect of movement to stationary forms, the illusion of life to dead masses.

The style arose in the twelfth century, culminated in the thirteenth, degenerated by excesses (such as the Flamboyant in France, and the Perpendicular in England) in the fourteenth and fifteenth centuries, and finally gave way to the Renaissance. The earliest fully-developed example is the Cathedral of St. Denis, consecrated in 1144; and in Northern France the style reached its highest perfection in the cathedrals of Notre Dame in Paris (1163–1312), Chartres (1195–1260), Rheims (begun in 1212), Amiens (1220–88), etc. Also in England it produced a number of exceedingly fine buildings, such as the Cathedral of Canterbury (1174), Westminster Abbey in London (1245–89), the cathedrals of Salisbury (1220–58), Exeter (1327–69), etc. But the difference between Gothic architecture in France and in England, though a difference of national taste only, not of artistic principle, is, nevertheless, very pronounced, and strikes the beholder at the very first glance: the English cathedral is long and low, stately and solemn; the French is short and high, airy and spirited. In Germany, Spain, and Italy, the decision was generally the same, though it generally makes a somewhat heavy, and not fully harmonious impression.

V. The Renaissance style, which in the course of the fifteenth and sixteenth centuries completely superseded the Gothic, has sometimes been designated as a return to Paganism. It was, at all events, a return to the classical forms. It began as eclecticism. The round arch, the cupola, the column in its classical proportions and significance, etc., were once more resorted to; but it ended in merely copying antique temples; that is, the shell of them being transferred into modern cities by means of a most minute imitation. Between these two points, the Renaissance period has a very varied history, of great interest to the architect proper, but not so very impressive to the student of Christianity and its influence on the world. Its chief monument is the Church of St. Peter in Rome, commenced in 1506 by Bramante, continued by Raphael (1514–20), Peruzzi (1520–49), Michelangelo (1546–64), Carlo Maderno (1605–29), and finished by Bernini in 1667.

Like the Romanesque, the Renaissance style bore the character of being a transition, with the difference, however, that it did not lead to anything. In modern times church-building is generally a more or less strict adaptation of some older style, without any distinct ideas of its own. Sometimes it is a mixing-together of all styles; sometimes a renunciation of style altogether. The latter is especially the case in America. A great number of churches is built here; but, though some of them are very costly and more or less magnificent structures, most of them are constructed merely with regard to convenience and comfort.

Lit. — For the three last divisions of this article, see the pertinent chapters of the general history of architecture by KUGLER, LÜRKE (Clarence Cook’s translation), VIOLLET-LE-DUC, and FERDINAND BARTHELEMY BESSEL: Die Tempelbauten der christlichen Architektur. London, 1845; CHARLES ELIOT NORTON: Studies of Church-building in the Middle Ages, New York, 1880. — See, on this general subject, DIEPOLDER: Der Tempelbau der vorchristlichen Architektur.
ARCHONTICI, a sect of the fourth century, composed a peculiar kind of works which they called ***revelations* (see *Pseudepigrapha of THE CHRISTIAN*), in one of which, "The Symphony," they treated of the seven heavens, each of which had its own ruler. The mother was a certain Thotina, they said that they fed on human souls, and could not exist without such food. The ruler of the seventh heaven they called Zabaoth (Sağıº); and the devil, who was identical with the god of the Jews, was one of his sons. They rejected baptism; but some of them used to sprinkle the head of the dead with water or oil, thereby intending to make them invisible, and raise them above the reach of the heavenly powers. The sect was started by Peter of Capharbaricha, near Jerusalem, and, especially under the vigorous preaching of his disciples, spread among rich and prominent people. Its doctrines, Gnostic in general, were afterwards carried into the Greater and Lesser Armenia. The source of all our knowledge is *Epiphanius, Hist. xvi.* Later writers merely copy him.

ARCHPRESBYTER. See *ARCHDEACONS.*

ARCHICOMBOLOTI, Giovanni Angelo, b. in Milan in the latter part of the fifteenth century, d. in 1555, studied law, obtained an appointment in the service of the Roman curia, became *gregarius et referendarius apostolici* for all financial matters concerning the erection of the Church of St. Peter, and was in 1514 made commissary-general for the sale of indulgences in Northern Germany and Scandinavia. In Denmark he stayed two years, and realized immense profits by selling "forgiveness for all kinds of crimes, restitution to the state of innocence and purity at the time of baptism, and free entrance through the gates of heaven." But when, in order to achieve a similar success in Sweden, he tried to gratify himself with the Swedish grandees by betraying to them the plans of the Danish king, all the property he had amassed in Denmark, consisting of money, jewelry, iron, butter, and eggs, was confiscated. He had to flee for his life, and a formal accusation of treachery was raised against him in Rome. The pope, however, acquitted or forgave him, as the Danish king proved himself favorable to the Reformation, and Archiboliti afterwards served Charles V., was made Bishop of Novara in 1525, and Archbishop of Milan in 1536. In literary history he is acquired a name by his discovery of the five first books of the *Annales Taciti* in the library of the Monastery of New-Corvey.

**ARGOSOLIUM,** from *arcus,* an "arch," and *solium,* a "throne," a "bath-tub," a "coffin," denotes a peculiar tomb-arrangement found in the Roman catacombs, and employed at the graves of martyrs and other eminent persons. The arrangement is this: an arch is hewn into the living rock, and under this arch the sarcophagus is placed, or the niche is closed by a small slab. The tomb thus formed is covered by a loose slab. Often in various other ways.

**ARGENTINE.**

**ARGEIAS.** 1. A contemporary of the Jewish high priest Jason and Menelaus, and of the King of Syria, Antiochus Epiphanes, B.C. 170 (2 Macc. v. 8).

2. The King of Arabia, Nabatean, and father-in-law of Herod Antipas; but, when the latter divorced himself from his (Aretas') daughter to make way for Herodias, Aretas revenged the insult by arms and completely defeated the army of Herod Antipas. Antipas complained to his patron, the Emperor Tiberius, who commissioned Tellius, Governor of Syria, to attack Aretas. But the death of Tiberius prevented him. The new emperor, he thought, might not desire to continue the feud of his predecessor. The interesting point in this history is, that to Aretas, having now the good graces of the Romans, Caligula restored the government of Damascus, and thus the accuracy of Paul is fully sustained. It was while Aretas was king, that he submitted to the authority of that city, invited by the Jewish priests, desired to apprehend Paul. This was A.D. 38 or 39. Mionnet, *Descript. de médailles antiques, tom. V.,* p. 285, mentions a coin from Damascus with the name of Aretas upon it, which is to be set down as probably from A.D. 37 or 39.

LIT.—*Karl Wieseler: Chronologie des apostolischen Zeitalters,* Göttingen, 1848, p. 142 sq., 37 or 38.

**ARGEIAS.** Benedictus, a native of Bätterkind, in the canton of Bern, Switzerland, studied at Marburg, and was appointed professor of theology in 1563, in Bern, where he died in 1574. His principal work — *Theologiae Problemata,* Geneva, 1579, republished in 1617 — was highly valued, and found many imitators. His *Examen Theologicum* is also a useful book, and run through six editions in fourteen years. His commentary on the New Testament, published in 1550, was republished in 1610, and his commentary on the Pentateuch and the Psalms in 1618. He also gave a commentary to Findar, and a description of the flora of Stockhorn and Riesen. See *Melch. Adam: Vita Theolog.*

**ARGENTINE REPUBLIC, The,** extending between the Andes to the west and the Atlantic to the east, between Patagonia to the south and Bolivia to the north, was discovered by Juan Diaz de Solis in 1516, occupied by the Spaniards in the following decades, and organized as a part of the viceroyalty of Peru. In 1778 a separate viceroyalty was established, with Buenos Ayres as its capital, and comprising Bolivia, Paraguay, Uruguay, and the states of the Rio de la Plata. In 1810, after the dethronement of the Bourbon dynasty in Spain, a revolution broke out in this group of colonial lands, which ended, in 1812, with the formal recognition of their independence by the mother-country. But at the same time an internal war began between the several members of the group, which finally resulted in the establishment of so many independent republics.

With the Spaniards the Roman-Catholic Church came into the country; and it is still the church of the state, having five bishoprics,—Buenos Ayres, Cordova, Salta, Sarana, and Cuyo. The liberal ideas, however, which, since 1813, have reigned in the government, and prevailed in the
people, have considerably modified the position of the Roman Church. Most of the convents have been suppressed, and their property confiscated; and the government has assumed the administration of the tithes, applying one part of them for educational purposes. In 1825 religious toleration was established, and in 1834 mixed marriages were recognized.

As long as the mission was in the hands of the Jesuits (1590-1767), great results were effected. Large numbers of Indians were reclaimed from the savage state, and led into the paths of a Christian and civilized life. They were induced to settle in villages around the missionary stations; they were taught agriculture and trade; they received the first elements of education; and on every occasion they showed a most remarkable docility towards their teachers. But, after the expulsion of the Jesuits, the Roman Catholic Church—now represented by the Dominican and Franciscan orders—became indolent, greedy, and tyrannous. It lost its hold on the hearts of the people; and thousands of Indians relapsed into heathenism and savagery.

Protestant missionaries first came to the country in 1835, and several flourishing stations have been established, especially by the Methodists. A special aid in their work the Protestant missionaries have found in the circumstance that of late a great number of Protestant settlers have emigrated to the country. See the Report of the Miss. Soc. of the Meth. Ep. Church for 1879, New York, 1880.

ARIANISM, so called from its leader—Arius (Arius), a presbyter of Alexandria (d. 336), see ARIUS—is one of the most powerful and tenacious christological heresies in the history of ancient Christianity. It was during a part of the fourth century the ruling creed in the Eastern Church, though under constant vigorous protest of the orthodox party. It was also at first the creed of most of the barbarian Teutonic races, before they were converted to Catholicity.

I. History of Arianism. The roots of the Arian conflict lie deep in the differences of the ancient Nicene doctrine of the Logos, especially in the contradictory elements of Origen's Christology, which was claimed by both parties. Origen, on the one hand, attributed to Christ eternity and other divine attributes, which lead to the Nicene doctrine of the identity of substance (homoousia); but, on the other hand, in his zeal for the personal distinctions in the Godhead, he taught with equal emphasis a separate essence and the subordination of the Son to the Father, calling him "a secondary God," without the article, while the Father is "the God." He taught the eternal generation of the Son from the will of the Father, but represented it as the communication of a secondary divine substance. Athanasius laid stress on the first, Arius on the second element in the Christology of Origen.

(1) History of Arianism from 318 to the Council of Nicaea (325).—The controversy broke out at Alexandria, A.D. 318. According to the account of Socrates, Alexander, the bishop of Alexandria, gave the first impulse by insisting, in a meeting, on the eternity of the Son; whereupon Arius openly opposed, and charged him with Sabellianism. He reasoned thus: "If the Father begat the Son, he must be older than the Son, and there was a time when the Son was not; from this it further follows, that the Son has his substance (hypothesis) from nothing." The account of Sozomenus and Epiphanius differ in this, that they date the conflict from discussions among the presbyters and laymen, and Sozomenus represents Alexander as at first wavering between the two opinions. In 321 Alexander convened a council of about a hundred Egyptian and Libyan bishops at Alexandria, which excommunicated Arius and his followers for their open denial of the true deity of Christ. But Arius spread his views all the more zealously in an entertaining half-poetic work, Thalia (the Banquet), of which only fragments remain in Athanasius. He found powerful friends in Eusebius of Caesarea, the famous church historian, and other bishops, who either shared his view, or at least considered it innocent. In a short time the whole Eastern Church was turned into a metaphysical battle-field. The Emperor Constantine was inclined to look upon the controversy as a mere logomachy, and never understood its deeper import. But, for political considerations, he called, at the suggestion of some bishops, the first ecumenical synod of the church, to settle the Arian controversy, together with the question of the time of celebrating Easter, and the Melitene schism in Egypt.

(2) The Council of Nicaea (325).—The first ecumenical council, held at Nicaea, Bithynia (now a miserable Turkish village, —Isnik), consisting of three hundred and eighteen bishops (about one-sixth of all the bishops of the Greco-Roman Empire), resulted in the formal condemnation of Arius, and the adoption of the "Nicene Creed," so called, which affirms in unequivocal terms the doctrine of the eternal deity of Christ in these words: "(We believe) in one Lord Jesus Christ, the only Son of God, begotten of the Father, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made [in heaven and on earth]; who for our salvation, came down and was made man, and for our salvation, came down and was made man, and was crucified also for us, the third day he rose again, and ascended into heaven; from thence he cometh to judge the quick and the dead." The passages enclosed in brackets were omitted or changed in the so-called Constantinopolitan Creed (381). To the original Nicene Creed is added the following anathema: "And those who say: there was a time when he (the Son) was not; and: he was made out of nothing, or out of another substance or thing, or the Son of God is created, or changeable, or alterable;—they are condemned by the holy catholic and apostolic Church." This anathema was likewise omitted in that form of the Nicene Creed which is usually, though incorrectly, traced to the Constantinopolitan synod of 381, and which since the Council of Chalcedon in 451 entirely superseded the original Nicene Creed of 325. (See below.)

The creed was signed by nearly all the bishops. Hosius at the head, even by Eusebius of Caesarea, who, before and afterwards, occupied a middle position between Athanasius and Arius.
ARIA NISM.

This is the first instance of such signing of a doctrinal symbol. Eusebius of Nicomedia and Theonas of Sebaste—persistently refused to sign, and were deposed, and banished for a short time. Only two Egyptian bishops—Theonas and Sebaste—persistently refused to sign, and were deposed, and banished for a short time.

condemnatory formula appended, and for this first example of the civil punishment of heresy, banished, with Arius, to Illyria. This is the doctrinal symbol. Eusebius of Nicomedia and opened the long and dark era of persecutions for all departures from the catholic or orthodox faith. Theognis of Nicaea signed the creed, but not the synodicalexcommunication. The unflinching cornerstone of the Christiansystem. The poison of Constantine, who baptized Constantine on his death-bed. Constantine was turned favorably to Arius, he recalled him from exile, and ordered him to be solemnly restored to the communion of the Catholic Church at Constantinople; but, on the day preceding his intended restoration, the heretic died suddenly (336). See Arius. In the year following, Constantine himself died, and his son Constantine II. recalled Athanasius; and the orthodox Council of Sardica, A.D. 343 (not 347, as formerly supposed; see Hefele, Concilien geschichte, I., 515 sqq.) and the Arian counter-synod of Philippopolis; the councils of Sirmium, 351; Arles, 353; Milan, 355; the second council at Sirmium, 357; the third, 359; at Antioch, 358; at Arles, 364; at Constantinople, 360. Aided by Constantius, Ariusian, under the modified form represented by the term homo-ousion (similar in essence, as distinct from the Nicene homo-ousion and the strictly Arian hetero-ousion) gained the power in the empire; and even the papal chair in Rome was for a while desecrated by heresy during the Arian interregnum of Felix II. But the death of Constantius in 361, the indifference of his successor, Julian the Apostate, to all theological disputes, the toleration of Jovian (d. 364), and especially the internal dissensions of the Arians, prepared the way for a new triumph of orthodoxy. The Eusebians, or semi-Arians, taught that the Son was similar in substance (homiousios) to the Father; while the Aetians (from Aetius, a deacon of Antioch) and the Eunomians (from Eunomius, Bishop of Cyzicus in Mycia) taught that he was of a different substance (heteroousios), and unlike (anomoios) to the Father (hence the names Hetero-ousiasts and Anomoeans). A number of synods and creeds of compromise were devoted to the healing of these dissensions, but without permanent effect.

On the other hand, the defenders of the Nicene Creed, Athanasius, and, after his death (373), the three Cappadocians bishops—Basil the Great, Gregory of Nazianzum, and Gregory of Nyssa,—triumphantly vindicated the Catholic doctrine against all the arguments of the opposition. When Gregory of Nazianzum was called to Constantinople in 379, there was but one small congregation in the city which had not become Arian; but his able and eloquent sermons on the deity of Christ, which won him the title of "Theologian," contributed powerfully to the resuscitation of the Catholic faith; and two years afterwards he presided over the second ecumenical council. The rising influence of monasticism, especially in Egypt, was bound up with the cause of Athanasius; and the more conservative portion of the semi-Arians gradually accepted the orthodox in spite of the persecutions of the violent Arian emperor, Valens.

(1) The final triumph of the Nicene orthodoxy under Theologius the Great (381).—This emperor was a Spaniard by birth, and reared in the Nicene faith. During the Arian persecution (379–395) he completed externally the spiritual and
Intellectual victory of orthodoxy already achieved. He convened the second ecumenical council at Constantinople (381), which consisted of only one hundred and fifty bishops, and was presided over successively by Melitius, Gregory of Nazianzum, and Nectarius of Constantinople. The council condemned the Pneumatomachian heresy, which denied the divinity of the Holy Spirit, and virtually completed the orthodox dogma of the Holy Trinity. The Nicene Creed now in common use (with the exception of the Latin clause Filioque, which is of much later date, and rejected by the Greek Church) is usually traced to this council of Constantinople, but existed at an earlier date: it is found in the Aceratus of Epiphanius, A.D. 373, and derived by him from a still older source, namely the baptismal creed of the Church of Jerusalem. It is not in the original acts of the Council of Constantinople, but was afterwards incorporated in them. Dr. Hort derives it mainly from Cyril of Jerusalem, about 362–364. See his Dissertations quoted below, and the art. NICENE COUNCILS.

The emperor gave legal effect to the doctrinal decisions and disciplinary canons, and in July, 381, he enacted a law that all church-property should be given up to those who believed in the equal divinity of the Father, the Son, and the Holy Spirit. Arianism, after forty years’ reign, was forcibly driven out of all the churches of Constantinople, and generally forbidden throughout the empire. We meet the last traces of it in Constantinople under the Emperor Anastasius (491–518).

After Theodosius, Arianism ceased to exist as an organized form of theology and ecclesiastical history; but it reappeared from time to time as an isolated theological opinion, especially in England. Emlyn, Whiston, Whitby, Samuel Clarke, Lardner, and many who are ranked among Socinians and Unitarians, held Arian sentiments; but Milton and Isaac Newton, though approaching the Arian view on the relation of the Son to the Father, differed widely from Arianism in spirit and aim.

(5) Arianism among the Barbarians.—The church legislation of Theodosius was confined, of course, to the limits of the Roman Empire. Beyond it, among the barbarians of the West, who had received Christianity in the form of Arianism during the reign of the Emperor Valens, it maintained itself for two centuries longer, though more as a matter of accident than choice and conviction. The Ostrogoths remained Arians till 553; the Visigoths, till the Synod of Toledo in 589; the Suevi in Spain, till 560; the Vandals, who conquered North Africa in 429, and furiously persecuted the Catholics, till 530, when they were expelled by Belisarius; the Burgundians, till their incorporation in the Frank Empire (in 531): the Lombards in Italy, till the middle of the seventh century. Alaric, the first conqueror of Rome, Genseric, the conqueror of North Africa, Theodoric the Great, King of Italy, and hero of the Niebelungenlied, were Arians; and the first Teutonic translation of the Gospel Scriptures, of which important fragments remain, came from the Arian or semi-Arian missionary Ulfilas.

II. The Creed of Arianism.—The Father alone is God: he alone is unbegotten, eternal, wise, good, unchangeable. He is separated by an infinite chasm from man. God cannot create the world directly, but only through an agent, the Logos, who is himself created for the purpose of creating the world. The Son of God is pre-existent, “before time and before the world,” and “begotten of the Father from before all the ages,” i.e., before the relation being between God and the world, the perfect image of the Father, the executor of his thoughts, yea, even the Creator of the world.

In a secondary or metaphorical sense he may be called “God.” But, on the other hand, Christ is himself a “created”—the agent for the creation of the Son, through whom the Father called other creatures into existence. He is “made,” not of the “essence” of the Father, but “out of nothing,” by “the will” of the Father, before all conceivable time, yet in time: he is therefore not eternal, and there “was a time when he was not.” Neither is he unchangeable, but subject to the vicissitudes of a created being. With the limitation of Christ’s duration is necessarily connected a limitation of his power, wisdom, and knowledge. It was expressly asserted by the Arians that the Son does not perfectly know the Father, and therefore cannot perfectly reveal him. He is essentially different from the Father (heterousios, in opposition to the orthodox formula, homousios, co-equal, and the semi-Arian homousios, similar in essence). Aetius and Eunomius afterwards more strongly expressed this by calling him u.ikos the Father (anomousos).

As to the humanity of Christ, Arius ascribed to him only a human body with an animal soul, not a rational soul. He anticipated Appollinarius, who substituted the divine for the human, but from the opposite motive,—of saving the unity of the divine personality of Christ.

The subsequent development of Arianism by Aetius and Eunomius brought out no new features of doctrine, merely inconsistencies and contradictions, and the negative and downward tendency of christological error. The controversy degenerated into a heartless and barren metaphysical war. The eighteen or more creeds which Arianism and semi-Arianism produced between the first and the second ecumenical councils (325–381) are leaves without blossoms, and branches without fruit.

The Arians supported their doctrine from those passages of the Bible which seem to place Christ on a par with the creature (Prov. viii. 22–25: Acts ii. 36; Col. i. 15), or which ascribe to the incarnate Christ (not the pre-existent Logos) in his state of humiliation lack of knowledge, unchangeability, weariness, sorrow, and other changing affections and states of mind (Luke ii. 51; Heb. v. 7, 9; John xii. 27, 28; Matt. xxvi. 39), or which teach some kind of subordination of the Son to the Father (especially John xiv. 28: “The Father is greater than I,” which refers, not to the essential nature, but to the state of humiliation). Arius was forced to admit, in his first letter to Eusebius of Niochoria, that Christ was called God (εστιν θεός) without any qualification of “the full, Only-begotten God,” according to the famous disputed reading for μονογενεις θεον, “only-begotten Son,” in John i. 18. See on this the first Dissertation of Professor Hort, Lond., (1870). But he
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reduced this expression to the idea of a subordinate, secondary, created divinity. The dogmatic and polemical works of Athanasius and Eusebius were chiefly negative and rationalistic, amounting to this: The Nicene view of the essential deity of Christ is unreasonable, inconsistent with monotheism, with the dignity and absoluteness of the Father, and of necessity leads to Sabellianism, or the Gnostic doctrine of emanation.

On the other hand, Arianism was refuted by an array of scriptural passages, which teach directly or indirectly the divinity of Christ, and his essential equality with the Father. The conception of a created Creator, who existed before the world, and yet himself began to exist, was shown to be self-contradictory and untenable. There can be no middle being between Creator and creature: no time before the world, as time is itself a part of the world, or the form under which it exists successively; nor can the unchangeableness of the Father, on which Ariaus laid great stress, be maintained, except on the ground of the eternity of his Fatherhood, which, of course, implies the eternity of the Sonship. Athanasius charges Arianism with dualism, and even polytheism, and with destroying the whole doctrine of salvation. For if the Son is a creature, man still remains separated, as before, from God: no creature can redeem other creatures, and unite them with God. If Christ is not divine, much less can we be partakers of the divine nature, and in any real sense children of God.

The Arian system is a refined form of Paganism, and substitutes a created demigod for the eternal uncreated Logos. It lowers Christianity to a merely relative value. It separates God from creature, man still remains separated, as before, from God: no creature can redeem other creatures, and unite them with God. If Christ is not divine, much less can we be partakers of the divine nature, and in any real sense children of God.

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ARISTEAS. 138

ARISTOTLE.

Troas (Acts xix. 29, xx. 4); shared his imprisonment at Cesarea (Col. iv. 10), and accompanied him on the perilous sea-voyage to Rome (Acts xxvii. 2), but seems to have left him very soon after their arrival thither (2 Tim. iv. 11). According to tradition, he was Bishop of Thessalonica, or Apollonia, and suffered martyrdom under Nero in Rome.

ARISTEAS, a high officer at the Egyptian court; was sent by Ptolemy Philadelphus with an embassy and rich gifts to Jerusalem to procure an authentic copy of the Old Testament for the Alexandrian Library, and brought back with him not only the copy, but also seventy learned Jews, who translated it into Greek. This account of the origin of the Septuagint, often mentioned, and generally accepted both by Jewish and Christian writers of the three or four next centuries, is based upon a reputed letter from IV. Aristobulus, a son of his brother, printed at Basel, 1561, at Oxford, 1692; in Gallandius: Biblioth. Patrum, II., 771, translated into English by Lewis, London, 1715; and is discredited by scholars.

ARISTIDES, by profession a teacher of rhetorics and philosophy, but by faith a Christian, presented, about 133, an apology for the Christians to the Emperor Hadrian. The work itself is now lost, except a fragment discovered in Venice in 1878. It was of a philosophical character, highly valued in the church, and used by Justinus. See Sancii Aristidii Philosophi Atheniensis Sermones duo, Venetiis, 1678; Baunard: De uno certe et d'un fragment de l'Apologie de S. Aristide d'Athenes, traduit de l'armenien, Ariss, 1879 (15 pp.); A. Harnack: Griech Apologia, Leipzig, 1882.

ARISTOBULUS, a Jewish priest residing in Egypt during the reign of Ptolemy VI. (Philometor), and spoken of in 2 Macc. i. 9 as a man of influence in the Jewish community, and as the "teacher" of the king. He is by some identified with the peripatetic philosopher Aristobulus, who dedicated to Ptolemy VI. (Philometor) an allegorical exposition of the Pentateuch, in which he tried to show that the doctrines of the peripatetic school were derived from the Old Testament. Of the work itself, some fragments have been preserved by Clement of Alexandria and Eusebius.

ARISTOBULUS is the name of several noticeable persons in the last period of Jewish history.

I. Aristobulus, a son of John Hyrcanus, assumed the power and also the title of king after the death of his father (107 B.C.), though by the will of the latter the government was intrusted to his mother. He had both his mother and his brothers murdered in order to secure the vacant throne in his favor (106 B.C.). Hyrcanus, however, escaped the usurpation, but died himself soon after (106), stricken with terror and remorse. - II. Aristobulus, a younger son of Alexander Janneus and Alexandra, compelled his elder brother, Hyrcanus, to renounce the crown and high priesthood in his favor (70 B.C.). Hyrcanus, however, refused the renunciation, and fled to Arabia Petrea, whose king, Aretas, invaded Judaea, and besieged Jerusalem (65 B.C.). Aristobulus succeeded in driving him out of Judaea by the aid of the Romans, but was defeated by Gabinius, the lieutenant of Pompey, and sent to Rome a second time as a prisoner. In 49, however, Julius Caesar set him free, and sent him back to Judea to work in his interest against Pompey; but he died on the journey, poisoned by Pompey's spies. — III. Aristobulus, a son of Herod the Great and Mariamne, was educated in Rome, together with his brother Alexander, in the house of Pollio, and afterwards married to his cousin, Berenice, a daughter of Salome. Having become suspicious in the eyes of their father, the two brothers led a very precarious life at home, and twice called upon the defence of foreigners, — first of Augustus, and afterwards of King Archelaus of Cappadocia, the father-in-law of Alexander, — yet finally they both fell victims to their father's cruelty. They were strangled at Aretes, and buried in their father's palace at Sebaste, 57 B.C. — IV. Aristobulus, a son of Herod, King of Chalcis, and a great-grandson of Herod the Great; was made king of Armenia Minor in 55 A.D., and of Armenia Major in 61, and of Chalcis in 52. He was married to Salome, a daughter of Herodias.

ARISTOTLE, b. at Stagira in Thrace 384 B.C.; d. at Chalcis 322; became the pupil of Plato in 367, and remained with him for twenty years; lived after the death of Plato, in 347, three years at the court of Hermias in Mysia, and seven years at the court of Philip of Macedon, where he became the tutor of Alexander the Great; opened his school in the Lyceum shortly after the accession of Alexander, and taught there for twelve years, but retired to Chalcis after the death of Alexander, when the anti-Macedonian party got the ascendency in Athens.

The philosophy of Aristotle is a strongly pronounced dualism: matter and form, God and the world, are distinct though inseparable existences. The harmony of this duality is an equally pronounced Pantheism: God is an act rather than a will, a process and not a person. But the dualism of Aristotle is not materialistic; the form, God, is the principal constituent; and his Pantheism is absolutely monotheistic, directly opposed to every form of polytheism. Therefore it might be inferred that he would not fail to win at least some sympathy in the Christian Church; and so while some of the Fathers attack him vehemently, as, for instance, Ireneus, and others, such as Justinus Martyr, pass him by in silence, there are those, as, for instance, Clement of Alexandria, who consider him a precursor of Christ, holding the truth such as it could be held before Christ came. Then, when the dialectical elaboration of the Christian dogmas began, his great labors on logic were by no means neglected. The heretics used them in the fourth and fifth centuries, and the Catholics followed the example in the sixth and seventh.

In the Latin Church Aristotle was introduced by Boethius and Cassiodorus. The study of him received a powerful impulse from the Jewish and Arab doctors, who translated his works into Syriac and Arabic; and the anxiety which
the Roman Church felt with respect to his metaphysical works, and which led to their condemnation, and exclusion from the universities, disappeared after the time of Albertus Magnus and Thomas Aquinas. The Renaissance, which brought the works of Aristotle to the West in the original Greek text, developed an Aristotelian and a Platonic school; but when the Renaissance grew into the Reformation, and the splendid edition appeared, and became the basis of the later scholastic philosophy — the mediaeval scholasticism — tumbled down, Aristotle, lost at once and forever his influence on Christian theology. See Scholasticism.


ARIUS ('AR'ius), one of the most famous heretics; b. about 256, in Libya (according to others, in Alexandria); d. 336, at Constantinople. He was educated by Lucian, presbyter in Antioch, and held a prominent position as presbyter in the Church of Alexandria when the Arian controversy with Bishop Alexander began (about 318) concerning the eternal deity of Christ and his equality with the Father (homoousia), which he denied, holding that Christ was of a different essence, and a creature of the Father, though created the Father among the hypostases of the Trinity. His enmity toward the Father has given him a notoriety that of Nestorius and Pelagius; and, if it had not been for his heresy, he would have been highly esteemed. His enemies said that the real cause of his opposition to Alexander was a personal grudge, because he was not himself elected bishop; but the subordination views which he had imbibed in the Antiochian school are sufficient to explain the direction of his development and the course of his life. Condemned by the synod of Alexandria (320), he left the city; but he was kindly received both by Eusebius of Cesarea and Eusebius of Nicomedia, and it was evident that not a few of the Asiatic churches favored his ideas. A reconciliation was brought about between him and Alexander; but hardly had he returned to Alexandria before the strife broke out again, and with still greater violence. A letter to Alexander, addressed to Eusebius of Nicomedia, and carried to Alexandria by Hierius of Cordova, availed nothing: the whole Christian world rang with the contest. But, in spite of his many and powerful friends, Arius was defeated at the Council of Nicaea (325), and banished to Libya. Soon, however, a re-action in his favor set in. The Euphrasian party espoused his cause more openly, and through Constantia, the sister of the emperor, he got access to the court. He was formally recalled from banishment; and all the chiefs of the Eusebian party were assembled in Constantinople to receive him back into the bosom of the church, when he suddenly died the day before the solemnity (336), at the age of over eighty years, at a time and in a manner that seemed to the orthodox party to be a direct interposition of Providence, and a condemnation of his doctrine; while his friends attributed the death to poison. Athanasius relates the fact in a letter to Serapion, on the authority of a priest, Macarius of Constantinople (De Mortu Arii, Opera, ed. Bened. tom. I., pp. 1, 340), and ventures to interpret Providence in the uncharitable style of his age, yet not without some reluctance of his better Christian feeling.

EPIPHANIUS (Haer. 68, c. 7) compares his death to that of Judas the traitor. Socrates (Hist. Eccl. I., 38) gives the following account: “Going out of the imperial palace, attended by a crowd of Eusebian partisans like guards, Arius paraded proudly through the midst of the city, attracting the notice of all the people. On approaching the place called Constantine's Forum, where the column of porphyry is erected, a terror, arising from the consciousness of his wickedness, seized him, accompanied by a violent relaxation of the bowels. He therefore inquired whether there was a convenient place near, and, being directed to the back of Constantine's Forum, he hastened thither. Soon after, a faintness came over him, and, together with the evacuations, his bowels protruded, followed by a copious hemorrhage, and the descent of the smaller intestines. Moreover, portions of his spleen and liver were carried off in the effusion of blood, so that he almost immediately died.” Sozomen (H. E., I., 30) gives a similar account, and adds, that, for a long period, everybody avoided horror the spot on which Arius died, until a rich Arian bought the place of the public, and built a house on the site, that there might be no perpetual memorial of his death.

His principal work, called Oνοκα, The Banquet, which he wrote during his stay with Eusebius at Nicomedia, was a defence of his doctrine in an entertaining popular form, half poetry, half prose; but, with the exception of a few fragments in the tracts of Athanasius, it is lost. A letter of his to Eusebius of Nicomedia, and one to Alexander of Alexandria, are still extant.

(See Fabricius, Biblioth. Gr., VIII., p. 309.) His doctrine on the divinity of Christ and his relation to the Father has given him a notoriety far outstripping his talents and learning. Neander (Ch. H., IV., 685) ascribes to him an acute but contracted intellect without the intuitive faculty. See Arianism and Athanasius.

Lit. — The chief sources on the life and character of Arius are, besides the fragments of his own works, the writings of Socrates of Constantinople, 68th and 69th, Hesychius of Ephesus, the church histories of Socrates, Sozomen, Theodoret, and Philostorgius. See also the works quoted under Arianism, and Schaff's art. Arius in SMITH and WACE I., 102 sq.

ARK OF THE COVENANT. This was a chest, made in the Wilderness by express divine com-
command, three feet nine inches in length, two feet three inches in width and height, made of shittim-wood, and covered with gold plates within and without, encircled near the top by a border or crown of gold, and covered by a lid of solid gold, which was called the "mercy-seat." On each end of the "mercy-seat" was placed the golden image of a cherub (see CHERUBIM), facing inward, and bending down the ark. Two gold rings were attached to the body of the ark on each side, through which passed the staves or poles, made also of shittim-wood, and overlaid with gold: these were used in carrying the ark from place to place, and were never taken out. The ark was so called because in it were the two tables of the law, of the covenant between God and Israel (Exod. xxv. 10 sq.).

The cherubim upon it indicated the place where God revealed himself, made his presence felt among the Israelites: consequently the Holy of holies, in which was the ark, was the dwelling of God. This being so, we see the propriety of covering the ark, of keeping it behind curtains, so that only the high priest saw it, and of entrusting it to the care of a particular Levitical family, the Kohathites. The high priest could only see it when surrounded by clouds of incense.

The contents of the ark were the two tables of the law, the pot of manna, and Aaron's rod that budded (Heb. ix. 4; cf. Deut. xxxi. 26; Exod. xvi. 33; Num. xvii. 8). It is probable that the two last were lost while the ark was among the Philistines; for, when Solomon brought the ark into the temple, there was nothing in it save the two tables of stone.

From the time of Joshua until that of Eli, the ark was at Shiloh in the tabernacle, except once it was brought to Bethel (Judg. xx. 26, 27: "house of God") in the authorized version should be Bethel). For seven months it was among the Philistines in Eli's time, and when returned was lodged at Kirjath-jearim (1 Sam. v. 6, vii. 1); here it remained until David's day, when, after an interruption, it was put under a new tent (2 Sam. vi.). Solomon put it in the temple (2 Chron. v. 7, xxxv. 3). It was probably burnt up in the destruction of Jerusalem by Nebuchadnezzar: and in the tractate Yoma (see ATONEMENT, DAY OF) it is said that there was a stone in the Holy of holies on the spot where the ark should have stood; and on this stone the postexilian high priests set the censer.

ARKITE, The, the designation (in Gen. x. 17; 1 Cor. i. 15) of one of the families in Canaan. The town was called Arka, and to-day its ruins bear the same name. They are upon the sea-coast twelve miles north of Tripoli, at the foot of Mount Lebanon. See Robinson's Bib. Researches (1812). III. pp. 579-581 Renan, Mission de Phénicie (1864), pp. 115, 124. Under the emperors it was called Cesarea Libani, and was an important place. It contained a temple dedicated to Apollo, under the Great, and where Alexander Severus was born, A.D. 205. It was a famous stronghold in the days of the crusades; besieged vainly for two months, in 1099, by Raimond of Toulouse, but taken by William of Sartanges. In 1292 it was destroyed by an earthquake. See the travels of Shaw, who was there in 1722 (2d ed. 1757); Burkhardt, 1812; Robinson, ed. Gesenius, 1829, pp. 271 sq., 429 sq.), Robinson and Smith, 1852 (Letter to Dr. Schaff, 1857, pp. 754-759).

ARMEANIA. extending from the Black to the Caspian Sea, and from the Caucasus to the Taurus, and divided by the Euphrates into Greater Armenia to the east, and Lesser Armenia to the west, is the most elevated portion of Western Asia. Here the Old Testament locates Paradise (Gen. ii. 10); and for a second time this country became the cradle of the human race, when the ark of Noah rested on Mount Ararat (Gen. viii. 4), to which event the names of several places refer, such as Erevan, "upwarp," the spot where Noah first discovered land; Akori "he plants the vine," the place where Noah first planted the vine, situated on Mount Ararat, but utterly destroyed by an earthquake in 1810; Marmond, "the place of the mother," with the tomb of Noah's wife; Ararat, "by the side of Noah," and in the language of the Parthians "the place where Noah is buried, etc. In Scripture, the country is mentioned under various names, which, however, seem to apply to various parts of it. Thus it is probable that Arrat (Gen. viii. 4; 2 Kings xiv. 37; Isa. xxxvii. 38; Jer. li. 27) indicates the eastern part, the dominion of the most ancient rulers: the natives use this name only for one of the fifteen provinces of Greater Armenia, and the celebrated mountains they call Masis. Farther to the west, immediately on the Euphrates, and south-east of Cappadocia, lay Tigran (Gen. x. 3; 1 Chron. i. 6; Ezek. xxvii. 14, xxxvii. 6), and still farther to the west, in Northern Phrygia, Ashkenaz (Gen. x. 3; Jer. li. 27). The Greeks and Romans knew the country only under the name of Armenia, which they derived from Aramenus, or Armenius, who is sometimes represented as one of the companions of Jason; but the natives themselves, though they know this name, and derive it from Aramenak or Armenak, the son of Haik, or from Aram, the sixth ruler of the dynasty of the Arsacidae as its king. The dynasty of the Arsacidae reigned till the beginning of the fifth century A.D., when it became extinct, and then the Hyksos, or the Soei, under the Great, and their successors, governed the provinces of Greater Armenia (vii. xvii. 10). After the downfall of the Parthian dynasty (1045), another branch of the same family, the Rubenians or Rhupenians, held sway over the country; but, after the invasion in 1370 by the
Manuelus, the nation became scattered, and the country divided: at present Russia, Turkey, and Persia hold each one part of it.


Armenian Church.—It is now impossible to decide how much truth there may be in the somewhat mythical stories of the correspondence between Christ and Abgarus, and the missionary activity and martyrdom of Thaddæus, Bartholomew, Simon of Cana, and Judas Lebbæus; but it is certain that Christianity was introduced very early in Armenia. Unmistakable traces of it may be found in the second century; and in the fourth the country became a Christian kingdom. The first Christian ruler of Armenia was the Illuminator, the apostle of Armenia. Supported by King Tiridates, he christianized the whole country. Greek and Syrian priests were invited, churches were built, bishoprics were formed, and he himself was consecrated patriarch of Armenia by Leontius, Archbishop of Caesarea. For a long time the patriarchate remained in his family. Nerses the Great was his grandson. In 361 Nerses convened a synod at Ashtis, which regulated several important points of doctrine. But at the Council of Chalcedon; but when Abraham, pope sent him the staff and the veil, the symbols of the patriarchal dignity; and an opportunity to give all these compliments a practical bearing soon offered itself. Leon II., the Armenian ruler of Cilicia, wished to obtain the royal crown from the Latins, and addressed himself to Pope Cælestine III. and Emperor Henry VI. concerning the matter. Both the pope and the emperor were willing to grant him the favor on the conditions that he would celebrate the religious festivals on the same days as the Roman Church, and hear the mass in the church, and together with the congregation. But the closer relations became between the Armenian and the Roman churches, the more exasperated the Greeks felt. They broke off all official connection with the Armenians, though they continued to cause much confusion by their intrigues. The attempt of Johannes of Kherrni, in 1330, to organize the whole Armenian Church after the Roman model, at one sweep, proved, of course, a miserable failure; but the measures which the popes adopted for the same purpose proved more successful, because they were more cautious. Pius IV. gave the Armenians a church in Rome, in 1562, and established an Armenian printing-press from which the Psalms were issued in 1567, and, later on, also other works. Gregory XIV. even thought of founding a school in Rome for the education of young Armenians, but he died before he could realize the plan. Such an institution, however, was not established. Gregory XIII., when the Mekhitarists (which see) settled in the Island of S. Lazzaro at Venice. There are between seventy-five and one hundred thousand Armenians now belonging to the Roman Church.
A reformatory movement in an evangelical direction has also been started. The Armenian Bible was published in 1813 by the British and Foreign Bible Society, and in 1817 by the Russian Bible Society; and in 1831 the American Board of Foreign Missions established a Protestant mission among the Armenians, which has worked with considerable success, not only in Turkey and Asia Minor, but also in Armenia Proper. (See below.)


Armenian Literature. — The Armenian literature is wholly Christian, and pre-eminently theological. Moses Chorenensis compiled a missal among the Armenians, which has worked with considerable success, not only in Turkey and Asia Minor, but also in Armenia Proper. (See below.)

The period, however, was not characterized by translations only. Several of the disciples of Mesrob and Sahak left original works. Esnik wrote four books against heretics, printed at Venice in 1826, and translated into French by Le Vaillant de Florvra, Paris, 1833. A biography of Mesrob by Koriam, hostile by Mambres, and various writings by the philosophe David, have been published; and the works of Moses Chorenensis, published in Venice in 1842, and again in 1864, have acquired a wide celebrity: his history of Armenia has been translated into Latin, French, Italian, and Russian. Another flourishing period falls in the twelfth century during the reign of the dynasty of the Rubenians. Nerses Kajenis and Nerses Lambronensis belong to this period; also Ignatius, whose commentary to the Gospel of St. Luke appeared in Constantinople, 1795 and 1824; Sargis Shnorhali, whose commentary to the epistles of Paul to the Galatians was published in Constantinople in 1743, and again in 1826; Matthew of Edessa, whose history, comprising the period from 952 to 1192, and continued by Gregory the Priest to 1163, contains many interesting notices concerning the crusades; Samuel Aniensis, the historian of Armenia, whose history has been edited with a French translation by V. Langlois, Paris, 1864, Mekhitar Kosh, of whom a hundred and ninety fables appeared at Venice, 1790 and 1812. A most powerful impulse the Armenian literature received in the eighteenth century by the foundation of the Mekhitarist monastery in Venice, from whose press the treasures of the Armenian literature were spread over Europe, and new works, explaining and completing the old, were added. The Armenian liturgy was published in 1826, the breviary in 1845, the ritual in 1891.


Armenians, Protestant. It was not the intention of the American missionaries to found a separate Protestant church. The report made by Messrs. Smith and Dwight of the character of the church and the people was so favorable, that it was believed that missionaries would be readily received by them, and that the church might be reformed and spiritualized without any disruption. This hope was cherished for many years by the missionaries; but, as their influence increased among the people, the hierarchy of the church took alarm, and commenced persecuting those who adopted evangelical views. As the constitution of the Turkish Empire gave to the patriarch the right to fine and imprison his people, and as his ex-communication made them outlaws without civil rights, he was able to persecute them even to the death. This persecution became so violent and widely extended, that the missionaries reluctantly took measures to form a separate Protestant church. This could only be done by decree of the Sultan; but this was at last obtained through the influence of Lord Stratford, the English ambassador. This charter of the Protestant community recognizes no particular form of Protestantism, and stipu-
lates that the I'kel, or official representative, must be a layman; but, as the missionaries were mostly from non-episcopal churches, most of the Protestants of Turkey have adopted similar views.

The spirit of the Armenian Church is now very different from what it was before this disruption took place. There is a general recognition of the fact that the church needs reform, and a new development of spiritual life. The Bible, which was translated by the American missionaries into the modern language, has been generally circulated and read. Education has been made in, and great changes have taken place in the hierarchy of the church. Friendly relations exist between the Protestants and the old church, and it would not be strange if the separate organization were finally given up as the whole church becomes evangelical.

The whole number of Armenians is about three millions, of whom two-thirds are in Turkey; but the Catholicos, or head of the church, resides in Russia.

The American missionaries commenced their work in Turkey among the Armenians in 1831. The Protestant community was constituted in 1850. It has now some seventy-five churches, five thousand communicants, and twenty-five thousand adherents. There are three theological schools, two colleges,—in addition to Roberts College of Constantinople, which is not connected with the mission, but is a fruit of it,—fifteen boarding-schools for girls, and primary schools in all the Protestant communities. — See Rev. Dr. Anderson's Hist. of Miss. of the A. B. C. M. to the Oriental Churches, Boston, 1872, 2 vols. G. Washburn (of Constantinople).

ARMINIANISM, Historical. It should not be considered an isolated and merely incidental phenomenon in the history of the Reformed Church. That revival of the Augustinian doctrine of predestination which arose naturally and necessarily the Reformation in general developed within the pale of the Reformed Church into a somewhat one-sided and particularistic view of an unconditional election by which the universality of the divine grace seemed to become lost; and it is as a re-action against this view that Arminianism arose naturally and necessarily. In the University of Leyden a contest gradually grew up, not so much between the dogmatists of Zwinglei and that of Calvin, as between a biblico-psychological tendency and a stiff dogmatism; the former represented by the mild but somewhat vague catechism of Heidelberg, the latter by the acute but somewhat rigid Confesio Belgica. In this contest Jacobus Arminius is the great champion, if not the originator, of the view of a conditional election, the opposition against the reigning tradition, the re-action.

Arminius (Harmensen) Jacobus, b. in 1560 at Oudewater an der Yssell (whence Veteraquinas), d. at Leyden, Oct. 19, 1609; studied (1575–82) at the University of Leyden under Lambert Danius, who made him an ardent disciple of Petrus Ramus, and afterwards (1587–57) at the University of Geneva, under Theodore Beza, at that time considered the best exponent of the dogmatists of Calvin. He also visited Padua and Rome, and was in 1588 appointed preacher in Amsterdam. In this city the writings of Dirik Volkaerten zoorn Koornheert had caused considerable commotion. Though a layman only, he had openly attacked the Reformed Church, more especially Calvin's doctrines of predestination. A disputatio was arranged, and Koornheert, not convinced, refused to retract, and was declared a heretic. The board of supervisors now invited Arminius to refute Koornheert's writings, and as at the same time a controversy had broken out between the Supralapsarians and Infralapsarians, Lydus of Frascati also was anxious that he should come to the support of the pure faith,—the views of Beza. But, while pondering the question, Arminius felt himself more and more strongly drawn in the opposite direction, and the public noticed the change. A sermon he delivered on Rom. vii. 10 occasioned an accusation for Pelagianism. This time he stifled the alarm by declaring that he would teach nothing which was against the catechism of Heidelberg and the confession of the Church of the Netherlands. But another sermon on Rom. Ch. iv. 4 came to cause new troubles. New investigations were instituted, new disputations took place; but the only result was, that Arminius felt more and more convinced that the Calvinistic dogmatists were mistaken with respect to predestination and grace. In spite, however, of his suspected orthodoxy, he was called to a chair in the University of Leyden after the death of Junius, in 1603; and a preliminary parley with his future colleague, Gomarus, led to a satisfactory result. But in 1604 he fell out with Gomarus on the question of predestination, and the controversy was renewed. In order to bring about a reconciliation, a general synod was spoken of in 1606, and a formal disputatio was held in 1608. But no result was arrived at, and in the mean time Arminius died. He was a learned and able divine, of a meek, "Christian spirit." "Condemned by others," Grothus said, "he condemned none."

After his death, however, his ideas continued to spread; and, while spreading in the masses, they began to undergo an internal development. Originally Arminianism simply meant the assertion of the universal grace of God; but gradually it came to denote a much more comprehensive tendency of liberality, both in religion and morals. Thus the Gomarists considered the symbolical books as the absolute norm for the explanation of Scripture; while the Arminians vindicated a complete exegetical freedom, and would be bound by the symbolical books, only so far as they agreed with Scripture. The movement rapidly took hold of the people; and in 1610 the Arminians presented a Remonstrantia (whence the name "Remonstrants"), consisting of five articles, to the estates of Holland and West Friesland. The first of these articles reads: "By an eternal and inseparable decree, before the foundation of the world, God ordained to save in Christ, because of Christ, and through Christ, from out of the human race, which is fallen and subject to sin, those who by the grace of the Holy Spirit believe in His grace and glory by the same grace, persevere unto the end in that faith and the obedience of that faith," etc. The second article says that Jesus Christ, the Saviour of the world, died for all and each one, etc.;
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the third, that man of himself and by the power of his free will cannot do or think any thing good, etc.; the fourth, that the grace of God, though not irresistible, is the beginning, the progress, and the perfection, of every thing a good man does or thinks, etc.; and the fifth, that those who are grafted into Christ, and partake of his vivifying spirit, have the means by which to fight against Satan, sin, the world, and their own flesh, and to obtain victory by the aid of the grace of the Holy Spirit, etc.

Against this Remonstrants the Gomarists presented a Contra-Remonstrantia; but it was drawn up in much less moderate expressions, and the negotiations which were attempted only made the controversy more bitter. In 1614 the Estates of Holland forbade all discussion, and commanded peace and patience; but the Gomarists set themselves against the civil authorities, and the negotiations which were attempted only made the controversy more bitter. In 1614 the Estates of Holland forbade all discussion, and commanded peace and patience; but the Gomarists set themselves against the civil authorities, and the parties became involved. Olden-barneveldt (John of Barneveldt, 1557–1610), at the head of the Republicans, favored the Remonstrants; and Maurice of Orange, at the head of the Monarchists, favored the Contra-Remonstrants.

In order to stop these disturbances, which became more and more violent, the famous synod of Dort was convened (Nov. 13, 1618–May 9, 1619). Bogermann, an ardent adversary of the Remonstrants, presided; and the assembly at once constituted itself accuser and judge. The five articles were condemned; the Catechism of Heidelberg and the Confessio Belgica were sanctioned. About two hundred Remonstrant ministers were deposed, and such among them as would not consent to keep silent were banished. (The execution of Olden-barneveldt, however, and the imprisonment of Grotius, had principally political reasons.) Most of the deposed ministers gathered in Amsterdam; and from there they sent forth a defence, very adroitly drawn up, in which they refuted the charge of conspiracy against the prince-stadholder. This defence, and also the very acts of the synod, published in 1620, made a favorable impression on the government; and when, in 1625, Prince Henry succeeded his brother Maurice as stadholder, the Remonstrants obtained, first, toleration, and then (in 1630) liberty to live in any town or place in Holland, and to build churches and schools. In 1621 and 1622 Simon Episcopius, the ablest dogmatic writer among the Remonstrants, published in Dutch and拉丁文 a Confessio in twenty-five chapters, which gave a clear and succinct statement of their faith; and the Censura of this Confessio issued by four professors of Leyden, was ably met with the Apologia of the same author. Singularly enough, however, as soon as the persecutions ceased, and the party could settle down in peace and quietness, its number began to decrease.

For their organization the Arminians are indebted to Uytenbogaert. The constitution is very simple. A synod composed of all the preachers,—at present twenty-one,—the professors of the seminary, and delegates from the congregations, exercises the highest authority. It assembles every year, alternately in Amsterdam and Rotterdam. The current business is managed by a committee of five members. Generally speaking, however, the Arminians form a theological party, rather than a religious sect. They claim the members of the Reformed Church. Their seminary in Amsterdam has had many eminent theologians among its professors, — Episcopius, Curellaeus, Limborch, Le Clerc, not to speak of the philosopher Grotius: but the congregational bond is somewhat loose. From the Arminians properly speaking, the Quindecim Articulares must be distinguished, a branch of anti-trinitarian Remonstrants. Heterodox parties, such as the Socinians, have often found it easy to amalgamate with the Arminians, and their inclination towards Semi-Pelagianism has now and then given them a direction towards Romanism.


The history of Arminianism has been written by Uytenbogaert: Kerklyke Historie, Amsterdam, 1647; by Gerhard Brandt: Historia Reformationis Belgiae, Amsterdam, 1671–1704, trans. by Chamberlayne, London 1720, vols. 4: Limborch: Relatio Historica, etc., appended to his Theologia Christiana, 1714.

The best doctrinal expositions besides those already mentioned have been given by Cattenburgh: Bibliotheca Scriptorum Remonstrantium, Amsterdam, 1728; and G. S. Francke: De Historia Dogmatum Armin., Kiel, 1813.

ARMINIANISM, the (Five) Articles of. The Articles constituted the positive part of the Remonstrance drawn up by Uytenbogaert, signed by forty-six ministers, which was presented to the States-General of Holland and West Friesland in 1610 by the party of Arminius (1560–1609). The Calvinists issued a Counter-Remonstrance; hence the party names, Remonstrants, Counter-Remonstrants. The subject of the controversy discussed, the controversy arising has been called the quindecim Articulares. The Remonstrance is first negative, stating the five Calvinistic Propositions in order to reject them, and then positive, stating the five Arminian Articles, as follows:—

ARTICLE I. — That God, by an eternal, unchangeable purpose in Jesus Christ, his Son, before the foundation of the world, hath determined, out of the fallen, sinful race of men, to save in Christ, for Christ's sake, and through Christ, those who, through the grace of the Holy Ghost, shall believe on this his Son Jesus, and shall persevere in this faith and obedience of faith, through this grace, even to the end; and on the other hand, to leave the incorrigible and unbelieving in sin and under wrath, and to condemn them as alienate from Christ, according to the word of the gospel in John iii. 36: 'He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life: but the wrath of God abideth on him,' and according to other passages of Scripture also.

ART. II. — That, agreeably thereto, Jesus Christ, the Saviour of the world, died for all men and for every man, so that he has obtained for them all by his death on the cross, redemption, and the forgiveness of sins: yet that no one actually enjoys this for-
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ARMINIANISM (Wesleyan), — Doctoral Methodism claims to adhere to original Arminianism as set forth by Arminius himself, and developed by Episcopius, Limborch, and others, without the freethinking tendency taken on by the intermediate English Arminianism, symptoms of which had appeared in some of the early Remonstrants, such as Grotius and Curcellaeus. John Wesley, the founder of Methodism, was an Arminian stock; his father Samuel, in common with many of the Anglican divines, inclining more strongly against Calvinism (see Tyerman's Life of Samuel Wesley, p. 144); and the Holy Club at Oxford contained both these elements, the Wesleyans throughout the British Empire, and the Methodists in America, are universally Arminians; and whatever may be their differences in church organization, social sentiments, or practical views of evangelical economy, or even their individual opinions on minor points of theological dogma, they heartily concur in opposition to the essential Calvinistic doctrine of God's absolute predestination concerning men's everlasting destiny. This they all regard as incompatible with divine equity and human freedom. It will suffice here to show briefly the relations of this cardinal theme to the great redemptive scheme as conceived by all the followers of Wesley, both in this country and abroad. This will be their best discrimination and vindication from Pelagianism on the one side, and Augustinianism on the other. On all the essential points of vital Christianity, such as the Trinity, human depravity, the atonement, the necessity of regeneration and personal holiness, of course they do not differ from other evangelical denominations.

1. Wesleyanism, or Methodist Arminianism, while maintaining God's supremacy as sternly as Calvinism, makes a radical distinction between the desires and the purposes of God, precisely as it does between the wishes and the determinations of man. The divine foreknowledge is regarded as logically preceding the divine volitions, and not as an inference resulting from them. Hence, when God resolves, it is in view of all the contingencies and circumstances of the case, and his prescience is simply intuitional. What he knows,— whether as to the past, the present, or the future,— although absolutely certain, is not necessitated by that cognition. He not only knows that it has taken, or is taking, or will take, place, but also that it might have been or could be otherwise. This is considered a fundamental difference between the Arminian and the Calvinian conception of God.

2. As a corollary from the foregoing distinction, Wesleyans hold, that while God absolutely or if any preference to say arbitrarily — determines natural (i.e., physical) events, he has not done so with occurrences belonging to the moral sphere, but has left these contingent upon the volitions of his rational creatures within certain limits. This forms, in their view, the basis of human probation and free-will.

3. Especially they believe, that while man is born with corrupt moral affections, and therefore is of himself unable either to love or to serve God acceptably, yet by virtue of the universal atonement of Christ, and the general distribution of the Holy Spirit, such gracious aid is supernaturally afforded to every man as is sufficient to enable him to overcome the bias of his depraved affections, and the weakness or perverseness of his will; so that, if he chooses, he may, through the appointed means, lay hold upon the salvation of the gospel. Just as the pivotal event of all the contingencies and circumstances of the case, and his prescience is simply intuitional. What he knows,— whether as to the past, the present, or the future,—although absolutely certain, is not necessitated by that cognition. He not only knows that it has taken, or is taking, or will take, place, but also that it might have been or could be otherwise. This is considered a fundamental difference between the Arminian and the Calvinian conception of God.

These Articles, thus set forth and taught, the Remonstrants deem agreeable to the word of God, tending to edification, and, as regards this argument, sufficient for salvation, so that it is not necessary or edifying to rise higher, or to descend deeper. See Schaff: Creeds of Christendom, vol. iii. pp. 515-49; cf. Vol. i. § 65, p. 508 sq.
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tives, and yet stimulated and guided by divine light and grace. Without an original and continued influence from God, the will would never move in the right direction; yet this influence is never coercive, however powerful or effectual it may be. God's Spirit is therefore held to be the efficient agent which renews the moral nature of the subject upon the decisive act of acquiescence, as soon as it is accompanied by a positive element of acceptance, which latter is saving faith. The man does not save himself, but only consents to be saved of God, and rests upon Christ for that purpose. The penitence and faith involved in this are indeed potentially the gift of God; but their actual use and exercise are the conscious, voluntary, and personal act of the man himself. Wesleyans conceive this to be the accurate and consistent account of conversion or regeneration, involving, in due balance and just responsibility, the human and the divine co-operation. They think it relieves them from the overwhelming divine influence which Augustinianism seems to them to introduce, and at the same time from the charge of human tarianism justified brought against Pelagianism, New Divinity, etc. With any modern or moderate Calvinists who may accept this statement or explanation of the phenomena, they have, of course, no controversy on this central point of experimental Christianity.

4. Wesleyan Methodists, as we have shown, believe that conversion is the result of conscious faith, and that it involves a conscious change in the feelings. They therefore universally maintain that it is the privilege of every child of God to know his gracious state. Further, they believe that sound experience, no less than Scripture, warrants the expectation of a special divine inward testimony to the fact of the changed relation towards God; and they call "the witness of the Spirit" to the adoption. This is held to be a distinct but concomitant assurance in addition to the consciousness spoken of above, and also different from a rational conclusion derived by the person himself from his own altered demeanor.

5. Methodist Arminians, without exception, argue from the foregoing doctrine of free grace that it is likewise full, i.e., able to remove entirely the innate depravity of the human heart during the present life. This, of course, they qualify by the obvious liabilities to relapse, and by the imperfections inseparable from the present state of probation; and they differ, to some extent, among themselves, as to whether the act or process of entire purification is instantaneous or progressive, and whether it takes place immediately upon conversion, or subsequently; but they all unite in insisting upon the entire sanctification of believers as necessary prior to death, and possible indefinitely before that event. This sanctification they hold to be the joint product of divine grace and the subject's watchfulness, faith, and obedience.

6. Finally, holding the above views of the fearful power of the human will to reject salvation, Wesleyans, without exception, believe that it equally extends to the retention or loss of the divine pardon, peace, and purity, at any period during probation. They therefore reject the doctrine of the impossibility of lapsing utterly and finally from grace, and believe that any may, and that many actually do, lose their state of acceptance, and their love of holy things, and ultimately perish. They do not maintain that any one is competent to keep himself in a condition of grace, any more than to attain it unaided at first, but that the same gracious assistance is vouchsafed to the child of God throughout his earthly career, on precisely the same terms of acceptance and co-operation.

LAT.  This is very copious: we name only the most important works. The earliest, and still the best and most generally recognized authority on Wesleyan or Methodist Arminianism is FLETCHER: Checks to Antinomianism (originally published in London, 1771 sq.), as separate pamphlets in answer to Toplady, and often reprinted collectively in England and America; WILLIAM B. POPE: Christian Theology (London, 1875-77, revised ed., London and N. Y., 1878 sq.; 3 vols.); and RAYMOND: Systematic Theology (Cincinnati, 1877-79, 3 vols.).  

JAMES STRONG.

ARMY. The Hebrew army consisted originally of infantry only (Num. xi. 21; 1 Sam. iv. 10, xv. 4), though it had to fight against people using cavalry (Josh. xi. 9; Judg. iv. 6, 10; 1 Sam. x. 18) and chariots of iron (Josh. xviii. 16, x. 26), and which its successors often re-enforced with Egyptian mercenaries (Isa. xxxi. 1, xxxvi. 9; 2 Kings xviii. 21). Every citizen was bound to serve from his twentieth to thirty-fifth year (Num. xi. 21; 1 Sam. iv. 10, xv. 4), though it had to fight against people using cavalry (Josh. xi. 9; Judg. iv. 6, 10; 1 Sam. x. 18) and chariots of iron (Josh. xviii. 16, x. 26), and which its successors often re-enforced with Egyptian mercenaries (Isa. xxxi. 1, xxxvi. 9; 2 Kings xviii. 21). Every citizen was bound to serve from his twentieth to thirty-fifth year (Num. xi. 21; 1 Sam. iv. 10, xv. 4), though it had to fight against people using cavalry (Josh. xi. 9; Judg. iv. 6, 10; 1 Sam. x. 18) and chariots of iron (Josh. xviii. 16, x. 26), and which its successors often re-enforced with Egyptian mercenaries (Isa. xxxi. 1, xxxvi. 9; 2 Kings xviii. 21). When a war broke out, each tribe furnished a proportional number of armed men (Num. xxxi. 4; Josh. vii. 3; Judg. xx. 10). When an enemy suddenly invaded the country, the nation rose en masse, called out by the sound of the trumpet, or informed, either by signals erected on the mountains, or by messengers sent through the land (Judg. iii. 27; vii. 24; Jer. iv. 5; Ezek. vii. 14; Judg. vi. 35). The host was divided into bodies of a thousand, a hundred, and fifty, each of which had a captain of its own (Num. xxxi. 14; Judg. xx. 10; 1 Sam. viii. 12; 2 Kings i. 9, x. 1; 2 Chron. xxv. 5). The general-in-chief and the captains of the divisions formed the council of war (1 Chron. xiii. 1). The soldiers wore no uniform, and had to maintain themselves, though a commissariat was maintained (Num. xxi. 21; Isa. xxi. 5), and kept under some kind of covering (Isa. xxii. 8); the
helmet of brass (1 Sam. xvii. 5; 1 Macc. vi. 30); the coat of mail, protecting the chest and the stomach (1 Sam. xvii. 3; 2 Chron. xxix. 15); the sword, with double edges, borne in a scabbard on the left side (1 Sam. xvii. 39; 2 Sam. xx. 8; Ezek. xxi. 3; 1 Chron. xxvi. 27; Judg. iii. 10; Prov. v. 4); the spear of wood, tipped with a point of brass (2 Sam. xi. 10; Josh. viii. 18; 2 Kings xiv. 15); the stone, covered with leather (Gen. xxxi. 20; 1 Sam. xxx. 3; 2 Sam. xxi. 35; Ps. xiii. 31; Hab. iii. 9, etc.). The numerical force of the Hebrew army often reached very high figures, which, however, need cause no wonder, as the question is of a rising of the whole nation en masse.

During the reign of Saul the first traces occur of a standing army,—a force of three thousand men, levied from all the tribes, and completed by volunteers (1 Sam. xii. 2, xiv. 52, xxiv. 2). David followed the example, and organized a national army, which he placed at the disposal of the king. It consisted of twenty-four thousand men fit for active service in the field every month (1 Chron. xxvii. 4 sq.). Under his successors the institution became a necessity, as the Hebrews every now and then found themselves implicated in the wars of their powerful neighbors (1 Kings iv. 20; 2 Chron. xvii. 14; 2 Kings xi. 4: 2 Chron. xxv. 5, xxvi. 11; 2 Kings i. 9). After the exile, under the Maccabees the army was completely re-organized, and bodies of foreign troops were enlisted. Under Herod the Great, nearly the whole army consisted of mercenaries; and its organization, armament, and tactics were those of the Roman legions. Of the method of carrying on war originally employed by the Hebrews, there exist only some aphoristic notices. Before entering upon a campaign, the divine will was consulted (1 Sam. xiii. 4: 1 Sam. xiv. 37, xxiii. 2; 1 Kings xii. 6; 2 Chron. xviii. 4). When the army arrived in the presence of the enemy, a sacrifice was ordered (1 Sam. vii. 9, xiii. 9); a priest, or the general-in-chief, harangued the soldiers (Deut. xx. 2; 2 Chron. xx. 20); the trumpet gave the signal for attack (Num. x. 9; 2 Chron. xiii. 13), and the attack was made with yelling and noise (1 Sam. xvii. 52; Isa. xiii. 13; Amos i. 14; Jer. i. 42; Ezek. xxi. 22). The combat took place man to man; but complex movements, surprises, circumventions, etc., were effected (Judg. viii. 18; Josh. vii. 2–12; 1 Sam. xv. 5; 2 Sam. v. 23). Prisoners were treated with great harshness. The dead were pillaged (1 Sam. xxxi. 8; 2 Macc. vii. 27); the living were killed (Judg. ix. 45; 2 Sam. xiii. 31; 2 Chron. xxv. 12), or mutilated (Judg. i. 6; 1 Sam. xi. 2), or reduced to slavery. Women and children were not spared (2 Kings xv. 10, viii. 12; Isa. xiii. 16; Amos i. 13; Isa. x. 14, xiii. 16; Nahum iii. 10; 2 Macc. v. 13). The conquered cities were often burnt or destroyed (Judg. ix. 45; 1 Macc. v. 28, x 94). The Pagan sacrifices were always destroyed (1 Macc. vi. 98). Victory was celebrated with cries of joy, and triumphal songs and dances (Judg. v.; 1 Sam. xviii. 6; 2 Sam. xxii.; Judg. xvii. 12; 1 Macc. iv. 21). Conquered arms were deposited in the temple (2 Kings xi. 10; 1 Chron. x. 10).

ARNAUD, Henri, b. in Paris, Feb. 8, 1624; d. in Bangkok, Aug. 8, 1694; was educated at Calvi and Lisieux, and began to study law, his father being a famous member of that profession, but afterwards changed jurisprudence for theology; studied under Lescot, the confessor of Richelieu; entered the Sorbonne in 1634; and took his degree as doctor, and was ordained priest in 1641. In 1643 he published his De la Fréquente Communion, and with this book began his life-long contest with the Jesuits. It was sanctioned by many bishops and doctors of the Sorbonne; and the whole result of the intrigues and machinations of the Jesuits was the censure by the pope of one sentence in the preface. But in 1644 Arnauld entered into the controversy concerning the Augustinus of Jansen by his first and second Apologie de Jansenius. In 1655 he published his two letters, of which the second contains the famous distinction between a decision de jure and de facto; and in 1656 he was expelled from the Sorbonne, and deprived of his doctorate. The Peace-edict of Clemens IX. (1668) made his social position safe once more; and from 1669 to 1674 he published his Grande Perpétuité de la Foi de l'Eglise as a defence of Jansenism against the accusations that it led to Calvinism. But in 1669 he also published the first volume of his Morale Pratique des Jesuites, of which the eighth and last volume was published in 1694; and this work again brought the hatred of the Jesuits into full flame. In 1679 he was made a lay coadjutor of the Jesuits; settled in 1682 in Brussels, steadily pursued by
ARNAULD, Henri, b. in Paris in 1597; d. at Angers, June 8, 1694; a brother of Antoine; was first an advocate, but embraced the ecclesiastical profession, and became successively Abbess of St. Nicholas, Bishop of Toul, and Bishop of Angers. He was a stanch Jansenist, and very active in the practical affairs of the State and the Church. He left a work, *Négociations à la Cour de Rome*, which was published in five volumes in 1748.

ARNAULD, Jacqueline Marie (Marie Angélique de Ste. Magdeleine), b. Sept. 8, 1591; d. Aug. 6, 1691. She was the second daughter of the famous advocate Antoine Arnauld, and sister of the preceding. By her father's influence she was nominated Abbess of Port-Royal when only eleven years old. At first she discharged her duties with increasing dislike as she was better able to appreciate her position; but in 1689 she was converted, reformed her life, performed a severe penance, and wrought a revolution in the convent. She was subsequently Abbess of Mauabisson 1618–23, of Port-Royal 1623–26, then of Port-Royal de Paris, as the new house of the community was called. She resigned her position, and spent the rest of her life in pious labor at different posts. See Frances Martin: *Angélique Arnauld*, London, 1873.

ARNAULD D'ANDILLY, Robert, b. in Paris in 1597; d. Aug. 18, 1661. He was a stanch Jansenist, and very active in official records he occurs as deacon and presbyter; but Arno gained the favor and confidence of the new ruler, and Charlemagne confirmed the Church of Salzburg in the possession of all its estates on which Arno made a report to him: *Congestum Indiculus*, Arnonis, ed. by Keinz, Munich, 1869.

After the close of the war with the Avars, all the conquered lands were placed under the spiritual authority of the see of Salzburg; and, on April 20, 798, Arno was consecrated Archbishop of Bavaria. His attempt to interfere between Tasso and Charlemagne failed; in 788 Bavaria was incorporated with the Frankish Empire.

ARNO, b. in the diocese of Freising, in whose official records he occurs as deacon and presbyter up to the year 770; d. as the first Archbishop of Salzburg, Jan. 24, 821; made the acquaintance of Alcuin while Abbot of Elone, in Hainault, between 779 and 785, and was in the latter year made Bishop of Salzburg by Duke Tassilo of Bavaria. His attempt to interfere between Tasso and Charlemagne was very vague, Christ's office being that of a mediator between God and man;

ARNOLD, Johann, b. at Ballenstädt, Anhalt, Dec. 27, 1555; d. at Celle, Hanover, May 11, 1621, studied theology at Helmstedt, Wittenberg, Strassburg, and Basel; and was appointed minister at Badeborn, a village of Anhalt, in 1588; d. there Sept. 27, 1674; the eldest brother of Antoine; held various positions in the government and at the court, but retired in 1640 to Port-Royal, and devoted himself to literary pursuits. His *Saints Pères du Désert* was translated into English: *Lives of the Fathers of the Desert*, London, 1757, 2 vols.

ARNODT, Johann, b. at Ballenstädt, Anhalt, Dec. 27, 1555; d. at Celle, Hanover, May 11, 1621, studied theology at Helmstedt, Wittenberg, Strassburg, and Basel; and was appointed minister at Badeborn, a village of Anhalt, in 1581, but was discharged in 1300 by Duke Johann Georg, who leaned towards Calvinism, and demanded the abolition of images and of the exorcism. In the same year, however, he was appointed minister at Quedlinburg; in 1599 he moved to Brunswick as pastor of St. Martin; and in 1611 he was called to Celle as court-preacher. Of his celebrated work, *De ratione Arnom* (Christianum), the first part was published in 1605, the three others in 1609. He made immediately a deep impression. Edition followed edition. Translations were made into Latin and into all European languages; into English by A. W. Boehm, 1712, and by William Jaques, 1715, the first part having been translated as early as 1646. Few books of devotion have equalled its popularity; but at the same time it also excited much opposition and bitter criticism. The delay in the publication of the three last parts was due to the opposition of his colleagues and superiors in Brunswick. Combining social and theological tendency, it was indeed a precursor of the later Pietism, and came, naturally enough, in conflict with the Lutheran orthodoxy in its life-scholastic form. Of his other writings, his *Porru-
ARNOLD OF BRESCIA, b. at Brescia in the beginning of the twelfth century; d. in Rome 1155; first appears in the humble position of a lector in the church of his native city; studied afterwards in Paris under Abelard, and became one of his most ardent adherents; attracted, on his return to Brescia, general attention by the austere pietiness of his life and the fire of his eloquence, and developed by degrees into an enthusiastic ecclesiastical reformer. His reforms were all of a practical character. To the doctrines of the Roman Church he seems to have offered very little opposition. But comparing the first Christian congregation, the church of the apostles, with the church of his own time, he felt scandalized at the difference. The root of the evil he found in the wealth of the church. All the vices and all the worldliness of the clergy he ascribed to their riches. The first reform he demanded was, that, like the apostles, the priests should hold no property, but content themselves with the voluntary offerings of the faithful. How these ideas originated with Arnold has been differently explained; but there is no reason to seek the origin outside of his own moral consciousness. He was a gifted man, upright and fervent. The frightful corruption of the church naturally struck him, and in the Bible itself he found the corrective. In Brescia and its neighborhood his preaching made a deep impression, and caused considerable commotion. Finally Bishop Manfred laid the case before the synod convened at the Lateran in 1139. And Arnold was banished from Brescia, and forbidden to preach. He went to France, where at that moment the controversy between Abelard and St. Bernard was at its height. With great zeal Arnold espoused the cause of his teacher, but thereby he only provoked the wrath of St. Bernard. The synod of Sens condemned both him and Abelard; and the pope, confirming the verdict, ordered the Archbishops of Rheims and Sens to imprison the two heretics. Arnold fled to Switzerland in 1140, and found protection in the diocese of Constance by Bishop Herrmann. But St. Bernard continued to pursue him, and urged the Bishop of Constance to expel or imprison him. He fled again; and this time he found refuge with the papal legate, Cardinal Guido a Castellis, a friend of Abelard. But even here he was not safe. The Abbot of Clairvaux was irreconcilable, and the legate dared not defy him. Meanwhile Innocent II. died, and Arnold determined to return to Italy. During his absence from Italy, perpetual contests had taken place in Rome between the pope and the people; and it is probable that Arnold’s ideas were known in Rome, though he himself had never been there. After 1145, however, he began to preach publicly in Rome, and with great effect. For his religious ideas the Romans had no sense; but the practical consequences of these ideas, their influence on social life, fired the enthusiasm of the light-minded populace. Then, again, the enthusiasm of the audience reacted on the preacher. He himself forgot the religious starting-point, and, inspired by the remembrance of the spirit of his teacher, became a practical political reformer. Rome should stand free, independent of the pope and the emperor, ruled by no single man, but by the senate and the people; and, when thus the old liberty was restored, the old greatness would follow. The people became much excited; and in 1155 a new constitution was framed, and Adrian IV. was demanded to sanction it. The pope refused, and withdrew to Orvieto. Shortly after, he laid the interdict on the city, and put Arnold under the ban; and as Frederick Barbarossa at the same moment approached the city at the head of a great army, a panic caught the inhabitants: Arnold was expelled, and the pope returned. For some time Arnold found shelter with the mobility of the Campania, but was afterwards surrendered to Frederick Barbarossa, who misjudging his most powerful ally in a contest with the papal see, and eager to buy the imperial crown at any price, surrendered him to the pope; and by the pope he was hanged, burnt, and his ashes thrown into the Tiber.


C. Schmidt.

ARNOLD, Gottfried, b. at Annaberg, Saxony, Sept. 5, 1666; d. at Perleberg, Prussia, May, 1714; studied theology at Wittenberg, but received by far the strongest spiritual influence from the works of Spener; acted for some time as a tutor in a noble family, and was in 1697 appointed professor of history in Giessen, but resigned this position in the next year, and lived in retirement at Quedlinburg, till, in 1704, he became minister and ecclesiastical inspector at Werben, whence he moved in 1707 to Perleberg. His great work, Unparteiische Kirchen- und Ketzer-Historie, of which the two first volumes appeared in 1699, the two last in 1700, made an epoch in the study of church-history. The principle on which this book rests—that none, either individual or sect, shall be condemned because the church of his time has condemned him—has been generally accepted, though the author himself often went too far in its application. The polemical bent of his mind, and his Pietistical view of Christianity, often made him partial to heretics, and exposed him to very severe attacks from the orthodox party. Of his other works—fifty-three in number, and some of considerable size—many are still in use among the German Pietists; as, for instance, Die erste Liebe, edit. by Lämmert, Stuttgart, 1844; Die Verkündigung Jesu Christi, edit. by Lämmert, 1742; Die Abführung des invidigen Christentums, 1709, etc. See Arnolds gedoppelter Lebenslauf, Leipzig, 1716; Dibelius: Gottfried Arnold, Berlin, 1873.

ARNOLD, Nicolaus, b. at Lissa (Lesna), Poland, Dec. 17, 1618; d. at Franeker, Holland, Oct. 15, 1680; studied theology at Leiden, and was joint editor of Diogenes; joined the Society of Amos Comenius; went in 1685 to Dantzic, where he studied philosophy and rhetoric; then in 1641
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ARNULPHUS.

to Francée, where he studied theology under Maccovius (Maceovsky) and the famous Coecilia; visited the academies of Göttingen, Leyden, and Utrecht; travelled in England; and was appointed minister at Beegum in 1615, and professor of theology at Francée in 1631. He edited the works of Maccovius. His own works are mostly polemical. Against Socinianism: Religio Sociniana seu Cathecesis Raccoviana major publicis disputata, 1654; Against the Socinians, 1656. Against Romanism: Apologia Aurelii contra Erhermannum. Against the prophecies of Comenius, concerning the millennium: Discourseos theologici, contra Comenii prophecias lucem intellectualis, 1660.

ARNOLD, Thomas, b. at West Cowes, in the Isle of Wight, June 13, 1795; d. at Rugby, June 12, 1842; was educated at Warminster and Winchester; entered the University of Oxford in 1811; became a fellow of Oriel College in 1815; was ordained a deacon in 1816, and settled in 1819 at Laleham, where he established a preparatory school for young men who wished to frequent the universities. In 1828 he was ordained priest, and appointed head master of the school at Rugby; and in 1841 he was made regius-professor of modern history at Oxford, but he delivered only one course of lectures. His influence was due more to his character as a man than to any particular talent. His proper field was education, and the chief element of his educational method was religion. His religious views have made themselves felt far beyond the school, both in the literature and in the church. He was a strong adversary of the Oxford Tractarian movement, and became the founder of the Broad-Church party, which, though not very numerous, comprises some of the greatest English preachers and writers. His ideas of the Christian Church, and its relation to the State, are fully expressed in the two pamphlets: Church Reform, 1853, and Fragment on the Church, which latter is directed against the Tractarians. Among his other religious writings are five volumes of Sermons. His historical works comprise, beside an annotated edition of Thucydides, the History of Rome, 3 vols., London, 1840–43, unfinished; History of the Later Roman Commonwealth, 2 vols., London, 1849; Lectures on Modern History, London, 1843. See Stanley: The Life and Correspondence of Thomas Arnold, 1846.

ARNOLDI, Bartholomeus, b. at Ueingen 1463; d. at Erfurt 1532; an Augustinian monk, professor, first of philosophy, then of theology, at Erfurt, and the teacher of Luther. Ardently opposed to Humanism, he was, nevertheless, eager for a purification of the scholastic theology; but when this purification, in the hands of Luther, became a thoroughgoing religious reform, Arnold recoiled, and after 1521 he became an active and open adversary of the reformative movement. A list of his works is found in Höhn's Chronologia Provinciorum Rheno-Suevicarum Ordinis Fr. Eremitarum, p. 106.

ARNOLDISTS, a sect which maintained the ideas of Arnold of Brescia for half a century after his death, but became lost, in the beginning of the twelfth century, among other factions hostile to the church and the clergy, and at that period very numerous in Northern Italy. The Arnoldists are first mentioned when condemned by Pope Lucius III. at the Council of Verona, 1184 (Mansi XXII., 476). A short time after (about 1190), Bonacorsus speaks of them in an amanuensis delivered at Milan against the Catharists. It is not improbable, that at the time of Bonacorsus, about thirty years after the death of Arnold, there were opponents to the clerical hierarchy who still used the name of the great reformer, and continued to issue his disciples; but it is doubtful whether such was the case at a later period, though the name of Arnoldists still continues to occur, as, for instance, in the laws of Frederick II. against heretics from 1224 (Mansi XXIII., 580). At that time no other trace is found of a distinct sect calling itself Arnoldists. It seems most probable, therefore, that the emperor took the name, like several others, from the decrees of Lucius III., and cited them only to be sure to condemn all heretical parties, without any exception. From Frederick's laws the name then went over in the bulls of later popes, and the works of various writers against heresy: but the sect was extinct before the beginning of the thirteenth century.

ARNULPH, Bishop of Lusieux, accompanied Louis VII. to the Holy Land in 1147, on the second crusade; went to England in 1160 as the legate of Alexander III. to restore harmony between Henry II. and Thomas Becket; retired afterwards to the Abbey of St. Victor at Paris, and died there Aug. 31, 1182. Some poems and essays by him are found in the Biblioth. Stehr, but of much more interest for the history and character of his age are his letters, edited by Turnerius, Paris, 1855, and by J. A. Giles, Oxford, 1814.

ARNULPHUS, St. (more correctly ARNULFUS), b. about 852, near Nancy; d. Aug. 16, 941; distinguished statesman, and in 611 or 612 made Bishop of Metz. In this position he exercised considerable influence on the government of the Frankish Empire, en-
yeing at the same time the friendship of Pipin the Elder, and the confidence of the Austrasian nobility, which enabled him to retire into the wilderness of the Vosges, where he lived as a hermit, and acquired the fame of a saint. His remains rest in the church in Metz named after him. Through his son Ausges, who married Pipin's daughter Begga, he became the antecedent of the House of Lotharingia, and an old family of the Franks (MAILLON: Acta SS. ii., 150) and a more recent one (BOLLANDISTS: Acta SS., July IV., 435); but the former is by far the most reliable.

APRAPHAD. The names in the table in Gen. x. being those not of individuals, but of tribes or lands, Apraphad (Gen. x. 22, 21, xi. 10) means the district called Arrapachitis by the Greeks. To-day the name is preserved in 'Arhabak and Alabakh, by which the Armenians and Kurds designate the mountain-land east of Gordyene. In the course of the sons of Shem is described by the names as from south to north, then west, and finally south-east to the Euphrates again; for this is the order, Elam, Assur, Apraphad, Lud, and Aram.

In regard to the etymology of the name, there has been much discussion. The interpretations, "the border of the Chaldeans," "the stronghold of the Chaldeans," are open to objection because of the erroneous conception of the word as a union of Hebrew and Arabic. It is better to interpret "dispersion," and to read in the word that the Hebrew race, passing to the remote ancestors called Apraphad in this chapter, had originally its seat in Arrapachitis, and from there pressed first to Mesopotamia, then over the Euphrates to Caucau and Arabia. It is confirmatory of this view that the progenitors of the Hebrews are said to have come from Ur of the Chaldees (Gen. xi. 22 sq.). See KNOBEL: Die Völkerfahrt der Genesis. Giessen, 1850.

SPIELER.

ARROWSMITH, John, b. March 29, 1602, near Newcastle-on-the-Tyne; d. February, 1668 (9). He was educated at Cambridge, where he became fellow of Catherine Hall, subsequently a preacher at Lynn, in the county of Norfolk, was called from thence to take part in the Westminster Assembly. Robert Baillie describes him as "a man with a glass eye in place of that which was put out by an arrow, a learned divine, on whom the Assembly was on the committee to draw up a confession of faith, and preached thrice before Parliament, the sermons being published: The Covenant Annoying Sword Brandished (Lev. xxxii. 25), London, 1645, 4to, pp. 34; A great Wonder in Heaven; or, a lively Picture of the Militant Church, drawn by a Divine Penman (Rev. xii. 1). London, 1617, 4to, pp. 44. In 1644 he was appointed by Parliament master of St. John's College, Cambridge, and subsequently became master of Trinity College, and Professor of Divinity in the University, resigning the professorship in 1655, but retaining the mastership until his death. Whilst at Cambridge he published Tactica Sacra, sive de Militis Spirituali Pugnante, Vincente, et Triumphant Dissertatio, Cantab., 1657, 4to, pp. 48; and the conclusion to the greater Art of Wegeianism. After his death there were published: Armilla Catechetica, A Chain of Principles; or, an orderly Concatenation of Theological Heads of Christian Religion are asserted and improved, Cambridge, 1659, 4to, pp. 400; an unfinished work designed to form a complete body of divinity in thirty aporphias, only six of which were completed, covering for the most part the ground of the first seven questions of the Larger Westminster Catechism, in essentially the same order; also Theanthropos, or God-Man, London, 1660, 4to, pp. 311, an exposition of the Gospel of John i. 1-18, discussing the divinity and humanity of Christ, and maintaining the catholic doctrine against all heresies.

C. A. BRIGGS.

ARSENIUS, deacon in Rome, was recommended by Bishop Damasus to Theodosius the Great, on account of his learning and piety, and obtained the position as tutor to Arcadius, 353. The emperor held him in such esteem, that he compelled the son to receive his instruction standing, while the tutor was sitting; but Arcadius felt provoked, and is said to have attempted the life of his tutor. At all events, Arsenius renounced his place at the court (394), and retired into the wilderness of Scetis, in Egypt, where he lived as a hermit till his ninety-fifth, or, according to others, till his one hundred and twentieth year. He is commemorated in the Greek Church on May 8; in the Roman, on July 19. He is called the Great, and is one of the most famous of all the Egyptian monks. About him many stories are told. One of his sayings is worth remembering, "Often have I been sorry for having spoken, never for having been silent." See Acta SS. on the later date; SMITH and WACE: Dict. of Christ. Biography.

ARSENIUS, a monk of Nicea; lived for some time as a hermit on Mount Athos, and became finally patriarch of Constantinople. Theodore Lascaris II., Emperor of Nicea, intrusted his son to his guardianship; but, after his death (1259), MichaelPaleologus usurped the throne, and put out the eyes of young Lascaris. Arsenius excommunicated the usurper, and refused to re-admit him to the church, unless he restored the throne to the legitimate heir. But a council convened in Constantinople in 1262 deposed and banished Arsenius, and he died in one of the islands of the Propontis in 1267. Although his successor Joseph remitted the sentence of excommunication, there was a party in the Greek Church which considered these proceedings irregular, and in 1312 Arsenius was declared a saint.

ARTAXERXES (great warrior). The honorary title of Persian kings. Two are so called in the Old Testament. 1. Pseudo-Smerdis the Magian, the pretended son of Cyrus, and brother of Cambyses, who seized the throne B.C. 522, and was murdered after eight months (Ez. iv. 7-24). 2. Ez. vii. 7 and Neh. ii. 1 both speak of a second Artaxerxes, who is generally regarded as identical with Artaxerxes Longinanus, son of Xerxes, who reigned B.C. 464-425. Therefore Ezra's journey can be set down in B.C. 437, and Nehemiah's B.C. 444.

FR. W. SCHULTZ.

ARTEMON, or ARTEMAS, the founder of an anti-trinitarian sect, the Artemonites, taught in Rome in the beginning of the third century, and asserted that Christ was a mere man, though
superior to any of the prophets, and that the doctrine of his divinity was a mere invention, and a relapse into Pagan polytheism. His views were afterwards adopted and further developed by Paul of Samosata; but all we know about Artemon himself depends upon a few notices by Eusebius, Epiphanius, Theodoret, and Photius.

ARTICLES. Under the editorship of Archbishop Cranmer, the Thirty-Nine Articles of Religion, English, Thirty-Nine, the Reformation Creed of the Church of England and her daughters in the Colonies and in the United States. They differ from the lengthy confessions of the sixteenth century in form, but of Henry VIII., prepared the way for a brief statement, clerical celibacy, and auricular confession. They were therefore called the "bloody Articles," and "a whip with six strings." King Henry VIII. never was a Protestant, except in opposing the pope, especially those who were his own subjects, and in his own dominion; but he did the dirty work of the English Reformation by destroying the foreign power of the papacy, and its domestic stronghold, monasticism. The positive Reform was first fairly introduced during the reign of his son and successor, Edward VI. (1547–53), under the lead of Archbishop Cranmer. He at first entertained the noble but premature project of framing an evangelical catholic creed, in which all the Reformed churches could agree in opposition to the Church of Rome, then holding the stronghold of the Continent — Melanchthon, Calvin, and Bullinger — to London for the purposes of the English Reformation. Failing in this scheme, Cranmer framed, with the aid of his fellow-reformers, — Ridley and Latimer, the royal chaplains, and the foreign divines, Bucer, Peter Martyr, and John a Lasco, whom he had drawn to England,— the Forty-two Articles of Religion for the English Reformed Church. After passing through several revisions, they were approved in November, 1532, and published in 1533. They were submitted to the royal authority and with the approval of Convocation. The re-establishment of the papacy under the short but bloody reign of Mary (1553–58) set them aside, together with the Edwardine Book of Common Prayer. Under Elizabeth (1558–1603) the Articles were revised and permanently restored. They were reduced to thirty-nine, and brought into that shape and form which they have retained ever since in the Church of England. The Latin edition was prepared under the supervision of Archbishop Parker, with the aid of Bishop Cox of Ely (one of the Marian exiles) and Bishop Guest of Rochester, approved by convocation, and published by the royal press, 1563. The English edition, which is of equal authority, though slightly different from the Latin, was adopted by convocation in 1571, and issued under the lead of Archbishop Jewel of Salisbury, 1571. They were made binding on all ministers and teachers of religion, and students in the universities; but subscription was not always enforced with equal rigor, and bitter complaints were made by the Nonconformists, who had scrupulous objections to the political articles. The Act of Uniformity under Charles II. imposed greater stringency than ever; but the Toleration Act of William and Mary gave some relief by exempting dissenting ministers from subscribing Acts XXVII and XXXVI, and a portion of Art. XVII. Subsequent attempts to relax or abolish subscription resulted at last in the University Tests Act of 1871, which exempted all students and graduates in the universities of Oxford, Cambridge, and Durham, except the heads of colleges, from subscription, and thus opens these institutions wide to Dissenters.

The Thirty-nine Articles are among the most important doctrinal formulas of the Reformation period. They cover nearly all the heads of the Christian faith, especially those which were then under dispute with the Roman Catholics. They affirm (1) the old orthodox doctrines of the Trinity and incarnation; (2) the Augustinian views on free-will, total depravity, divine grace, faith, good works, election; and (3) the Protestant doctrines on the church, and the sacraments of baptism and the Lord's Supper. They are borrowed, in part, from Lutheran standards; namely, the Augsburg Confession of Melanchthon (1530) and the Wurtemberg Confession of Bremius (1532); but on the sacraments, especially the much-disputed doctrine of the real presence in the Eucharist, they follow the Swiss reformers, Bullinger and Calvin. In the political sections they are purely English, and teach the Erastian doctrine of the spiritual as well as temporal supremacy of the sovereign as the supreme governor of the Church of England. They have, therefore, an eclectic and comprehensive character, which distinguishes the Anglican Church from the Lutheran and the strictly Calvinistic churches of the Continent and Scotland, and from the dissenting denominations of England. They have often been interpreted and misinterpreted in the interest of particular schools and parties; while all claim them as favoring themselves. They must be understood in their plain grammatical sense; and, when this is doubt, the Prayer-Book, the Book of Common Prayer, the Catechism, and the private writings of the English reformers and the Elizabethan divines, must be called to aid. The doctrinal decisions in the Hornham, Bennet, and other recent controversies, favor great latitude in their interpretation. The Protestant Episcopal Church in the United States, after effecting an independent organization and episcopate in consequence of the American Revolution, formally adopted the Thirty-nine Articles of the mother-church at the General
Convention held in Trenton, N.J., Sept. 12, 1801, but with sundry alterations and omissions in the political articles (Arts. XXI. and XXXVIII.), which the separation of the Church made necessary, and which are real improvements. The only doctrinal difference is the omission of all allusion to the Athanasian Creed (Art. VIII.), which is also excluded from the American editions of the Prayer-Book. By this omission the Episcopal Church in the United States has escaped the agitation of the English Church on that creed, whose damnatory clauses make it quite unsuitable for public worship.

The thirty-five Articles of Religion of the Reformed Episcopal Church in America, adopted by the Third General Council, Chicago, May 18, 1865, are based upon the Thirty-nine Articles; similarly are the twenty-five Methodist Articles of Religion drawn up by John Wesley for the Methodist Church in 1784. Both are given in Schiff: Creeds of Christendom, vol. III., pp. 187 sq.


ARTICLES OF RELIGION. These articles are one hundred and four in number; were probably composed by the learned Archbishop James Ussher, then professor of divinity in Dublin, and adopted by the convocation of the Irish Episcopal Church at its first meeting (1615), and approved by the viceroy in the same year. They are important as proving the decided Calvinistic bent of the English theologians at the close of the sixteenth century. The University of Cambridge was at this period the scene of a fierce discussion upon predestination, which, for settlement, was finally referred to the Archbishop of Canterbury, who held a consultation with Dr. Whittaker and Dr. Tyndal, Dean of Ely, representatives of the university, and a number of other learned divines, and as a result we have the so-called Lambeth Articles, adopted Nov. 20, 1595. They are nine in number, strongly Calvinistic, although Whittaker's original language was slightly softened. Queen Elizabeth was offended at the calling of the synod without her permission; and the archbishop was obliged to suppress the articles. Dr. Reynolds at the Hampton Court Conference of January, 1604, requested the addition of these articles to the Thirty-nine Articles. See Schiff: the Creeds of Christendom, vol. I., pp. 658-662; vol. III., pp. 522-523.

ARUNDEL, Thomas, Lord Chancellor and Archbishop of Canterbury, b. at Arundel Castle 1559; d. at Canterbury, Feb. 20, 1413. He was the second son of the Earl of Arundel and War- ren. Twice he held the position of lord chancellor, 1386-89, 1391-96. He was made Bishop of Ely 1374, Archbishop of York 1388, of Canterbury, January, 1396, the first instance of a translation from York to Canterbury. In 1397 he, his brother the Earl of Arundel, and the Duke of Gloucester, were impeached on a charge of high treason, and banished. He went to Rome, where he was kindly received, and nominated Archbishop of St. Andrews. He plotted against Richard II., crowned Henry IV., and was by him restored to his see. The articles he wrote were a Calvinistic appendix to the Thirty-nine Articles, composed by Dr. William Whita ker (d. 1595), the regius-professor of divinity at Cambridge, have never had full symbolical authority, but are of great historical interest as proof of the Calvinistic bent of the English theologians at the close of the sixteenth century. The University of Cambridge was at this period the scene of a fierce discussion upon predestination, which, for settlement, was finally referred to the Archbishop of Canterbury, who held a consultation with Dr. Whittaker and Dr. Tyndal, Dean of Ely, representatives of the university, and a number of other learned divines, and as a result we have the so-called Lambeth Articles, adopted Nov. 20, 1595. They are nine in number, strongly Calvinistic, although Whittaker's original language was slightly softened. Queen Elizabeth was offended at the calling of the synod without her permission; and the archbishop was obliged to suppress the articles. Dr. Reynolds at the Hampton Court Conference of January, 1604, requested the addition of these articles to the Thirty-nine Articles. See Schiff: the Creeds of Christendom, vol. I., pp. 658-662; vol. III., pp. 522-523.

AS'A (healing) was the son and successor of Abijam on the throne of Judah for forty-one years,—B.C. 955-914 (1 Kings xv. 8-24). The first part of his reign was politically active and blessed: the latter part, although successful, lacked the divine blessing. He tried to uproot idolatry, and deposed his grandmother Maachah, who was queen-mother, because she had an idol in a grove. He made use of the peace he enjoyed to fortify and build several cities, and to augment and drill his army. Accordingly he was able to defeat Zerah, the Ethiopian king who invaded Judah at the head of one million men and three hundred chariots. The battle was fought at Mareshah, and was one of the most important in Jewish history (2 Chron.
ASH/DOD (stronghold, castle), the Azotus of the

showed, not only in his sufferings, but in his previous life, too much reliance upon human aid. He was buried with great pomp (2 Chron. xvi. 14).

ASHDOD. 154

ASCETICISM as a principle of conduct is not, strictly speaking, of Christian origin. It was found with the Essenes among the Jews, with the Hinlees and Buddhists, with the Pythagoreans and Stoics among the Greeks, and it was introduced into Christianity through contact with the Alexandrian school of philosophy. In the first two centuries, when the Christian Church still was, in the truest sense of the word, an itinerant community, it was necessary for the Church to amalgamate with very various secular interests, and so as the Christian Church became a settled institution, with more or less of social security and political guarantee, a distinction arose between that seriousness which ought to characterize all Christian life, and a certain austerity which claimed to represent a higher standpoint. In the earliest Christian sects this distinction is very apparent. All the various forms of Gnosticism adopted asceticism as the true principle of conduct; the disciples of Saturninus and Basilides, of Cerdo andAdrian, etc. Matter was itself something evil; and to escape this contamination, to make one’s self independent of nature, to shut up every door through which the world enters into converse with the human soul, was the great problem of holiness. But Gnosticism was the first sour and unripe fruit of the contact between Christianity and the Alexandrian philosophy. And again, when in the third century, through the example of Anthony, Paul, Ammon, and others, asceticism was made the basis of a whole new order of Christian life, it may have been the Decian persecution which started the movement: but it was the teaching of the Alexandrian school which directed and organized it; and to that source must be traced back the doctrine of a double moral principle, one obligatory to all, and another over-sight, another one available only for the select few,—of extinguishing the passions,—a doctrine which received a striking development in the history of monasticism.

See ZÖCKLER: Kritische Geschichte der Aeskese, Frankfurt, 1893; and the articles on Monasticism, and Ethics in this Dictionary.

ASHZOCKER: Kritische Geschichte der Aeskese, Frankfurt, 1893; and the articles on Monasticism, and Ethics in this Dictionary.

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village of Esdud was one of the five chief cities of the Philistines (Josh. xiii. 3; 1 Sam. vi. 17), situated midway between Gaza and Joppa, three miles from the Mediterranean. It was allotted to Judah (Josh. xv. 46), and was taken by Uziah (2 Chron. xxvi. 6); but the Israelites never obtained possession of it. It was a great and splendid city, the chief seat of the Dagon-worship; and its location on the road from Egypt to Syria, and near the frontier of Judaea, made it a point of great strategic importance. It was taken by Tartan, besieged for twenty-nine years by Psammeticus, and destroyed by the Macedeans. Philip preached there (Acts viii. 40).

ASHER, Ben. See Aaron ben Asher.

ASH'ERAH. See Ashtaroth.

ASH'IMA, one of the divinities worshipped by the Hamathites, i.e., the inhabitants of the kingdom of Hamath, whose capital, originally called Hamath, but later Epiphania, was on the Orontes, north from Antilebanon. These people were transported into Samaria by the Assyrians to repopulate that depopulated district. The god has not yet been identified. See BAUDISSIN: Studien zur semitischen Religionsgeschichte I., 1876, pp. 275, 277.

WOLF BAUDISSIN.

ASH'KELON (migration), one of the five principal cities of the Philistines, was taken by Judah (Judg. i. 19), but not permanently held. It was afterwards conquered twice by Jonathan the Macabee (1 Macc. xii. 68, xli. 60). It had a Temple of Derceto, a goddess with a fish-tail: the temple stood in the centre of a large pond, and traces of this pond are still visible. It was the birthplace of Herod the Great, and afterwards the residence of his sister Salome. During the crusades it was captured and destroyed several times, and now it is in ruins; but the ruins, ten miles north of Gaza, still bear witness to its former greatness.

ASHTORETH. See Ashtaroth.

ASH-WEDNESDAY (dies cineris et ciliici) is the first day of Lent, the first of those forty days of fast, which already in the ancient church were kept before Easter in memory of Moses (Exod. xxiv. 18) and Elijah (1 Kings xix. 8), and more especially in memory of the forty days during which our Lord fasted in the desert. The name is not simply a general allusion to the penance in sackcloth and ashes of which the prophets of the Old Testament speak, but refers more directly to a peculiar rite in the Roman Church. The palm-branches consecrated in the church on Palm-Sunday the year previously are burnt to ashes, and the ashes gathered in a vessel, and placed on the altar, before the beginning of the mass. The priest, dressed in a violet pluviate, prays that God will send one of his angels to consecrate the ashes, in order that they may become a remedium salubre to all penitents. After sprinkling the ashes with holy water, and striking them thrice with the perfumed clouds from the censer, the officiating priest kneels down, and strews silently ashes on his head. Finally the congregation approach the altar, and kneel down, while the priest at the altar on their head with the words: Memento homo, quia pulcises et in pulvis te revocavimus: Et suppletur amor tuus, et ut obsequium tuum in die veniatur. The priest then places a cross and a picture of Jesus on the forehead; in Paris by a fine brush. In Protestant churches the Lent sermons generally begin on Ash-Wednesday, but a special service is performed only in the Church of England.

ASINARII, originally a nickname given to the Jews, because they were said to worship an ass; but afterwards also applied to the Christians, of whom the same story was told. It is possible that the Jews were the first to shift the reproach from themselves on to the Christians. Tertullian (Apology c. 10; Ad Nat. i. 14) tells of a man, a former Jew, who was hostile to the Christians, that he exhibited in Carthage a picture superscribed, Deus christianorum omnium et repre- senting this god with ass-ears, a hoof on the one foot, a book in the hand, and dressed in a toga. From about the same time is the mock-crucifix discovered in 1858 in the ruins of the pedagogium for the imperial pages on the southern declivity of the Palatine. It was scratched on the wall with a stylius, evidently by some page, in derision of some Christian comrade, and represents the man with the head of an ass hanging on a cross, and to the left another figure in an attitude of worship, the whole explained by the superscription: Αλέξιμνος σεβετε θεον. The character of the letters shows that it dates from the beginning of the third century.

ASMODEUS (demon of desire), a demon who is first mentioned in the Book of Tobit as being led through his love for Sara, the daughter of Raguel at Ecbatana, to murder her seven successive husbands upon the wedding-night. But Tobias, under the direction of Raphael, married Sara, and drove away the demon by burning in the bride-chamber the heart and liver of a fish he caught in the Tigris. When Asmodeus smelled the fumes, "he fled into the uttermost parts of Egypt, and the angel (Raphael) bound him." (Tob. iii. 8, viii. 16, 17.) This demon is Talmudic origin, and is to be identified with Ashima, of which the same things are told. In the Talmud, Asmodeus has insight into secrets, Ashima is the source of all knowledge; the latter is a head of the Dævas: Asmodeus a king of the demons. A Talmudic tale relates that Asmodeus once drove Solomon out of his kingdom, but Solomon at length forced him to work for him in building the temple.


ASMONJEANS. See Maccabees.

ASS. An animal indispensable in the East. It is so frequently referred to in the Bible, that the quotation of texts is superfluous; but its principal use will deserve mention. (1) For riding, the she-ass, which was also valued for its milk, was particularly liked; and of colors the white was preferred. No saddle was used, but a mere cloth or mantle; and the driver went alongside or behind the beast. (2) For ploughing, ass-ears were of every kind. (3) For grinding. Asses do not appear to have been used by the Hebrews, after Solomon's day, for warlike
ASS. The Feast of the, like the Feast of Fools, the performance of mysteries, and many minor points in the Roman-Catholic ritual and liturgy, originated in perfect good faith, and was employed by the priests as means by which to explain the contents of sacred history, and impress its events upon the slumbering imagination of people who received no religious instruction, except, perhaps, in an oral form by the father or in any school, and who could not read. The festum asinorum was in great favor in Northern France, and celebrated in various manners in the various cities. In Rouen the celebration took place shortly before Christmas, and consisted in the representation of a little drama, in whose principal scene Balaam's ass (a priest concealed between the legs of an ass) appeared before the altar of the cathedral, and predicted the early coming of Christ. In Beauvais the celebration took place on Jan. 14, and consisted in a procession, which had reference to the flight of Joseph and Mary to Egypt. In the fifteenth century these feasts were forbidden, because they had become a scandal. When the ass was said, the priest brayed thrice, like an ass, instead of saying, "Ite, missa est;" and the whole congregation answered with "Hil-han," instead of Deo gratias. Such secessions could, of course, not be tolerated from the moment they ceased to be necessary.

ASSEBURG, Rosamunde Juliana von, b. in November, 1672, at Eigenstedt, near Magdeburg; received, according to her own statement, divine revelations and glorious visions while only seven years old. She saw the Saviour himself in November, 1672, at Eigenstedt, near Magdeburg, and in a pamphlet — Die Species facti von dem unheiligen Fräulein Rosamanda Juliana von der Asseburg; also containing an essay: Ob Gott nach der Auf-fahrt Christi nicht mehr heutiges Tages durch göttliche Erscheinung den Menschenkindern sich offentlichen, saß und sich dessen ganz begehrte Babat. — he addressed in 1691 all the foremost theologians of Germany, asking them whether they accepted the revelations of Miss Asseburg as divine inspirations or not. Some answered in favor, others were violently opposed. Spener was too cautious to express any opinion. Meanwhile her name became known in France, England, and Denmark; and the court of Hanover seemed to regard her with favor. The magistrates, however, and the preachers of Lüneburg took another view of the case; and, in accordance with a verdict of the theological faculty at Helmstädt, Petersen was deposed in 1692, and banished from the country. Miss Asseburg accompanied him, and lived afterwards in the house of a pious old woman near Helmstädt. She was burnt to death and sank into oblivion. The date of her death is unknown. Leibnitz defended her moral and religious character; and, with respect to her visions, he compared her to Brigitta, Hildegard, Mechtilid, and other virgins among the saints of the middle ages. See Petersen's Autobiography, 2d edition, 1719.

ASSEMANI is the name of a Maronite family of which three members became celebrated in the eighteenth century by opening up to European students the Oriental literatures, especially that of Syria. — 1. Joseph Simon Assemani, b. on Mount Lebanon in 1657; d. in Rome, Jan. 31, 1708; was educated in the Maronite college of Rome; received while yet a very young man a position in the library of the Vatican; was sent by Clement XI. to the East (1715–17) to collect manuscripts; visited Cairo, the monasteries of the Nitrian Desert, Damascus, Aleppo, etc., and brought great literary treasures back to Rome; made a second journey to the East (1726–35), and was made custodian of the library. When he died he left a great number of works in manuscript (more than one hundred volumes), partly continuations of earlier publications, partly new literary enterprises; but a large part of his work was destroyed by a fire which broke out in the apartments adjacent to the library, Aug. 30, 1765. His principal works are: 1. Bibliotheca orientalis Clementina-Vaticana, 3 vols. fol., Rome, 1719–25, forming the first part only of a larger work designed to comprise four parts. Considerable preparations, however, were made for the seven volumes forming the second part, and treating of the Syrian and Arabian translations of the Bible, the religious books of the Syrians, the Syrian and Arabian councils, etc. 2. Ephraïm Syrō Operæ Graece, Latine in VI. tomes (Rom., 1732–40). (Only the first three tomes.) 3. Rudimenta linguae Arabicæ, Rome, 1732. 4. Abraham Ecclesiæsianorum, printed in Scriptores Historiae Byzantinae T. XVII. 5. Chronicon Sacrum (227–952), after an Arabic manuscript, printed in Carnusi Bibliothæca Historica Regni Siculici, T. I. 6. Kalendarium ecclesiæ universalis, of which only the first six volumes appeared (Rome, 1735), treating of the Slavonic Ecclesiæsice Graeco-Moschica. The six following volumes, treating of the Syrian, Armenian, Egyptian, Ethiopian, Greek, and Roman saints, were partly prepared, but were burnt. 7. De sacris imaginibus et reliquiae, destined to comprise five volumes. Parts of the manuscript were saved; and extracts from it were made; the Custos of the library, after a complete list of his works, published or in manuscript, see Angel Mai: Scriptores Veterum Nova Collectio et Vaticani Cod. Edita, T. III., P. II., p. 166. — Joseph Aloysius Assemani, brother of the preceding, professor of Oriental languages in Rome, and died there Feb. 9, 1782. His two principal works are: 1. Cods Liturgicius Ecclesiæ universalis, 13 vols., Rome, 1749–66, unfinished. 2. Comment. de Catholicae s. Petæriæeae eis sacramentis, 1753. — Stephan Evaridus Assemani, a cousin of the two preceding, held rich benefices in Italy, was titu-
...
Nabathæa, etc.—were again subdued. But Egypt, under the guidance of Psammetichus, recovered its independence. Under Assur-ebibli the revolt was repeated: Nineveh was taken by Cyaxares of Media and Nabopolassar of Babylonia, and the Assyrian Empire came to an end, 625 B.C.

The Assyrian Government was, like that of the other great Oriental monarchies, an absolute and untempered despotism, organized on a crude military plan, and centring in the harem. One of the principal officers of the realm was the Našartišar, the commander of the eunuchs (2 Kings xviii. 17); and the eunuchs themselves, this institution so characteristic for an Oriental court, were at once the government, the science, and the art of the people. Foreign countries, when conquered, were generally left in the state in which they were found. The king became a vassal, and paid tribute; but no closer relation sprang up between the two peoples. If the king revolted, and was defeated, he was burnt, and his soldiers were massacred. If the whole people partook in the revolt, they were transferred in a body from their native soil, and settled in some distant region. If the revolt succeeded, the victor became at once the ruler of the whole realm, the “great king.” In the relation between Assyria and Israel we find many of these features of crude and awkward political art strikingly manifested.

In his western campaigns Assur-natsîr-pal overran Palestine and Shalmaneser II. compelled Jehu, the tenth king of Israel, to pay tribute, and recognize the supremacy of Assyría. Rimmon-ôri again exacted tribute from the “land of Omri”; and Tîglath-pîleser II. found opportunity to interfere still more effectively in its affairs. He received tribute from Menâhem, King of Israel (2 Kings xv. 19), and afterwards also from Ahaz, King of Judah (2 Kings xvi. 7), whom he supported against Pekah, the son of Menahem, and King of Israel, and Rezin, King of Damascus. The kingdom of Damascus was destroyed; and, after the death of Pekah, Tîglath-pîleser II. placed Hoshea as his vassal on the throne of Israel. So heavily, however, pressed the Assyrians showed a preference for Adar, the god of fire and war, and Istar, Astarte, the goddess of love and fertility; but they have not yet been recognized. See, for further information, the articles on BABYLONIA, CHALDÉA, CUNEIFORM INSCRIPTIONS, DELUGE, NINEVEH, SHEMITIC RACE, etc.

importance of the moon as a divider of time and as a cause of certain events, they represent it as cakes, and as gardens they represent it as the "Caelestis" of Carthage, identified with Juno and represented as the Venus-star, guiding the sun.

The truth that Sin is called the moon-god upon the one occasion, when she went into the underworld, and as a war-goddess, carrying quiver and bow. See Smith's Chaldean Account of Genesis, revised ed., N.Y., 1881, p. 243.

According to the astrological inscriptions, Istar was Venus: but such identification was of comparatively recent date. By far the older is that which puts Istar side by side with Ilu, and regards them as moon and sun respectively: these two were the chief divinities of Ancient Arabia. Istar appears in connection with Thammuz and with the Greco-Phoenician Adonis. It is indeed true that Sin is called the moon-god upon the one occasion, when she went into the underworld, and as a war-goddess, carrying quiver and bow. See Smith's Chaldean Account of Genesis, revised ed., N.Y., 1881, p. 243.

Astarte, the Greek and Latin name for the principal Phoenician female divinity (called in Hebrew Ashteroth, and very frequently in plural form Ashtaroth), the correlative of Baal, the principal male divinity. She is called the goddess of the Sidonians (1 Kings vi. 5), but was worshipped also by the Philistines, even in the time of Abraham, as is shown by the name of the city Ashteroth-Karnaim. Afterward, in the days of Saul, we read of a Phallic temple in her honor (1 Sam. xxxi. 10). Solomon introduced her worship into Jerusalem (1 Kings xi. 5); and the ba'ath, or artificial mounds surmounted by altars ("high places"), he had built, were not destroyed until Josiah's day (2 Kings xxii. 13). When the plural form Ashtaroth, cf. Baalim, is employed, it indicates, as Genesis holds, the statues of Ashteroth and Baal. In the Phoenician inscriptions the goddess is called Ash'tart: hence the Greek Astarte. The name entered into the composition of proper names. The Island of Tyre was sacred to her. Her worship spread through all the Phoenician colonies. Hiram, the contemporary of Solomon, built sanctuaries to her and Baal-Melkant. The Phoenicians regarded her as the revealer of Baal. The Philistines apparently regarded her as the goddess of war, for they put the arms of the fallen Saul in her temple.

Astarte was not originally a Phoenician, but an old Babylonian goddess, where she was called according to the cuneiform inscriptions, Istar. It is a mooted point whether she was not derived from an older Turanian people. Istar (plural Istarat), as a Babylonian goddess, is sometimes the general name for female divinities, sometimes the name of a particular goddess. In the library of King Assur-bani-pal (seventh century B.C.) are mythological tales about Istar, both as the dispenser of life and fruitfulness, so that on one occasion, when she went into the underworld, procreation and birth ceased upon the earth, and as a war-goddess, carrying quiver and bow. See Smith's Chaldean Account of Genesis, revised ed., N.Y., 1881, p. 243.

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in defence of Arianism. He died about 330.

ASTROLOGY

Different from him is Asterius, Bishop of Amasea in Pontus, d. about 410. His sermons were spoken of with praise at the second synod of Nicea. Several ascribed to him are still extant. Combes gives eleven in the first volume of his *Auctarium Novum*, besides extracts from two others, made by Photius, and an eulogy of Stephanus, the first martyr, which up to that time had been generally ascribed to Proclus, patriarch of Constantinople. Eight homilies, given by Cotkler in his *Monumenta Eccl. Gr.*, are by him ascribed to Asterius of Amasea, but by Audin and Dupin to Asterius the Arian.

ASTROLOGY (the science of the stars) consisted of two departments, natural and judicial astrology: the former referred only to the natural sphere of phenomena, the latter, only to the moral. The former was a science, or developed into the science of astronomy. The latter was an illusion, but retained its hold on men's minds up to the dawn of modern science. Astrology, in the latter sense of the word, ascribed to the stars a subtle and mysterious influence on the human will, consequently on the destiny of man, and pretended to be able to trace out this influence, and predict its result, by inferences drawn from the relative positions of the stars in a given moment. It was much cultivated by the Chaldees, and from them it spread into the Greek and Roman world. At the time of the first emperors, the Chaldean astrologers belonged to the most feared and most flattered persons in Roman society. The Barbarians, so called, who overran the Roman Empire, took a great fancy to this occult science; and during the dark ages the sounder and stronger minds among the Christian clergy found it very hard to oppose this kind of sorcery and magic. The superstition was not completely destroyed until the elaboration of the Copernican system, when it gradually receded into the nurseries.

ASTRONOMY never developed among the ancient Israelites into a real science. They never attained a knowledge of the revolution of the moon, the planets, and fixed stars. Their studies were confined to such observations as the shepherd would make while leading his flock. Nevertheless, the distinction between the sun and the moon and the other stars was very old, and so was the division of time after the course of the moon. The arrival of the new moon was saluted by sound of trumpets, and celebrated with sacrificial feasts (Num. x. 10; xxviii. 11–15, xxix. 1; Ezek. xvi. 6; 1 Chron. xxiii. 31; 2 Chron. ii. 4, viii. 13). The whole complex of stars was called the "host of heaven" (Isa. xl. 26; Jer. xxxiii. 22); but quite a number of single stars were distinguished; such as "the morning star;" the planet Venus (Isa. xiv. 12; Rev. ii. 28); "the seven stars," the Pleiades (Job ix. 9; xxxviii. 31; Amos v. 8); "Orion," poetically represented as a giant bound by chains to the firmament of heaven (Job ix. 9, xxxviii. 31); "Arcturus," the Great Bear (Job ix. 9); "the Crooked Serpent," the Dragon (Job xxvi. 19); and "Castor and Pollux," the Twins (Acts xvii. 11).

ASTRUC, Jean, b. at Sauve in Languedoc, March 19, 1651; d. in Paris, May 5, 1706; studied medicine at Montpellier, and was professor of anatomy, first in Toulouse, then in Montpellier, and finally in Paris. In 1753, in his seventieth year, he published his *Conjectures sur les Moeurs* (4to) and it is printed in *La Comptoir* (26). In 1755, he published *Sur l'Immortalite*, *L'Immaterialite*, and *La Liberte de l'Ame*, Paris.

ASYLUM (Gr. ἀσύλιον, ἀναπαύσν, a place in which not only force becomes powerless, but even the law grows silent, a refuge, an escape. Among all people the awe of the holy made it an offence, or even a crime, to use force in a place consecrated to the Divinity and divine worship; and far back into antiquity the beneficial influence may be seen of the protection which such consecrated places offered against the prevailing arbitrariness and violence. The Mosaic law provides "cities of refuge" (Exod. xxii. 13: Deut. xix. 7–10, see title), and with both the Greeks and the Romans, their temples and altars formed inviolable asylums, not only to the persecuted, but even to the criminal.

In the Christian world the right of asylum was extended from the altar and the temple to all ecclesiastical buildings. Various imperial constitutions regulated the details of this privilege (Cod. Theod. Lib. IX., Tit. XLV.; Cod. Justinian, Lib. I., Tit. XII.). In 431 Theodosius II. ordered that not only the altar and the nave of the church should be considered sacred, but also the atrium, the garden, the baths, and the cells; and when, in 496, Leo I. confirmed these constitutions, he added that the steward and the advocate of the church (see title) should subject every person who demanded protection to a close examination, and act upon the evidence thus obtained. The partition between civil and ecclesiastical uses. Already in 392 Theodosius the Great excluded debtors to the state from the privilege; and Justinian added (Novella, XVII., c. 7) murderers, adulterers, and people who had committed rape.

The church has always considered it a special duty to protect any one who asked for its aid. The Council of Sardica (347) established this maxim; and in 441 the synod of Orange ordered that fugitives should not be surrendered. The synod of Orleans (311) conferred the privilege to the bishop's residence, and extended the asylum for thirty paces from the building, the so-called *trigna ecclesiasti passus*. In England the right of asylum was recognized by the laws of Alfred: and no considerable change took place in the matter until 1587, when a bull of Innocent VIII. declared that thieves, robbers, and murderers who tried to continue their criminal life under the shelter of the asylum, should immediately be given up to the king's officers. In 1354 an act excluded people accused of treason from the benefit of the privilege, and, when the Reformation was established under Elizabeth, the privilege itself
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was lost to the church. In Germany various crimes, such as highway robbery, conspiracy, etc., excluded from the asylum; and new crimes were added to the list in courses of time. For instance, in 1418 by Martin V., and in 1504 by Julius III. The privilege, however, was not entirely abolished until the last part of the eighteenth century. In France the privilege began to be limited by Francis the First, by the edict of 1539: Ordon. sur le fait de la justice. During the Revolution it was abolished. See WALLON: Droit d'Asyle, Paris, 1837.

ATHANASIUS. This Syrian goddess is not mentioned in the Bible; but in 2 Macc. xii. 26 her temple at Karnion, the same place as Ashtaroth Karmaim (Gen. xiv. 5), is spoken of. She was the Syrian form of Astarte. The Greek and Roman writers represent her as a fish-goddess, the cause of the seas' fruitfulness. From this idea came “Aphrodite Anadyomené” (Venus rising from the sea). According to Ctesias, Semiramis, a celebrated queen of Assyria (fl. 1250 B.C.), was the daughter of Derketo (Atargatis) by a beautiful youth, named Abaris. She was afterwards worshipped as Aphrodite. Overcome by shame at her conduct, the goddess destroyed the youth, set her daughter in a desert, where she was fed by doves, and threw herself into the sea by Ascalon, and was changed, all except the face, into a fish; and in this shape she was pictured. Fish and doves thus became holy to the Syrians, and were not eaten. Ascalon and Hierapolis were the chief seats of her worship. Lucian speaks of her in his book De Syra Ian, calls her, however, Ilêrê, and says she combined traits of Athene, Aphrodite, Selene, Rhea, Artemis, Nemesis, and the Moirai (the three Fates). He describes her as decked with gold and many precious stones, girded like Aphrodite, sitting upon a lion; near her is Zeus, upon a bull. In one hand she holds a sceptre, in the other a spindle; upon her head, surrounded by rays, she wears a tower; one of the jewels on her forehead illumines the temple at night through its radiance. Twice a year water was brought from distant places, and poured into a cham in the temple; because, as Lucian says, according to tradition, the waters of the deluge were drained away through that opening. About her temple were oxen, horses, eagles, bears, and lions, sacred to the goddess. A fish-pond, upon which was a floating altar for the worship of the fish, was near the temple. Her rites shared the impurity of the Oriental nature-religious. See ASTARTE for further information, and to literature there given add TIELE: Ägyptische en mesopotamische Gottheiten, 1872.

ATHANASIUS, the “Father of Orthodoxy,” b. in Alexandria of Christian parents, 298 or 299; d. there May 2 or 3, 373; received the common school education of his time; studied the Greek philosophers and poets; was made a deacon by Bishop Syrianus, whose amanuensis he became, and played a most prominent part, at the Council of Nicaea, in the definition of the creed named after that council. When Syrianus was deposed and excommunicated, Athanasius was chosen his successor (June 8, 328); and was received with enthusiasm by a large majority of the congregation, but fiercely opposed by the adherents of Arius and the remnant of the Meletian party. At the instance of Eusebius of Nicomedia, the emperor demanded the re-admission of Arius into the church; but Athanasius refused, and immediately the storm broke out. He was summoned before the emperor, at that time residing in Nicomedia, and accused of conspiracy; and only, after long and wearisome exertions, he succeeded in proving his innocence. But, immediately after his return, new accusations were raised against him. It was said that he had killed a Meletian bishop, Arsenius, and used his bones for magic. The emperor commissioned a relative of his, the censor Dalmatius of Antiochia, to investigate the case, and a synod was convened at Cesarea (334). But Athanasius refused to appear; and, as he was able to prove that Arsenius was still alive, the emperor ordered the investigation to be discontinued. Eusebius, however, succeeded in changing the emperor's mind; and an imperial letter ordered Athanasius to appear at the synod of Tyre, 335. Athanasius felt obliged to obey; and July 11, 335, he set out for Tyre, accompanied by fifty bishops of Aprodisite. He soon understood the temper of the assembly, and repaired to Constantinople, where he landed Oct. 30, 335. He succeeded in convincing the emperor of the partiality of the synod; and the bishops, who in the mean time had moved the convention from Tyre to Jerusalem, were called to Constantinople to vindicate themselves. A new accusation, however, raised against Athanasius by the two Eusebiuses, that he had threatened to stop the exportation of corn from Egypt to Constantinople, brought so well on the emperor's mind, that, without being admitted to a hearing, Athanasius was banished to Treves Nov. 10, 335. Constantine died May 28, 337; and in the fall of 338 Athanasius returned to Alexandria. He entered the city in triumph; but the opposition and intrigues immediately began again, and his adversaries this time went so far as to accuse him of having sold, and employed for his own personal purposes, that corn which the late emperor had destined for the widows of Libya and Egypt. A synod of bishops from Egypt, Libya, and the Pentopolis, declared in his favor; but, as Constantius stood entirely under the influence of the two Eusebiuses, he had to go into exile a second time (March 19, 340), while Gregorius, a bishop of the Eusebian party, took possession of his see by military force. Athanasius went to Rome, where he was well received by Bishop Julius; thence to Gaul (in 343) to confer with Hosius, whom he accompanied to Sardica. The Easter of 344 he celebrated at Naisius in Dacia; that of 345, at Aquileia, with Constans, who warmly supported his cause. Meanwhile a prospect of his returning to Alexandria was opened up by the death of Gregorius, June 26, 345. The see was not filled; and the following year Athanasius repaired to Antioch, where he was well received by Constantius. Over Jerusalem he returned to Alexandria, and entered the city Oct. 21, 346. The relations of Athanasius with Constans, however (in January, 350), his position again became unsafe; and the end of a long series of intrigues and machinations was, that the dux叙利亚us and the imperial notary Hilarius for-
mally demanded his expulsion from the city, and broke into the Church of St. Thecla during service, in the night between Feb. 8 and 9. Athanasius fled, and a great massacre ensued. In Lent, 357, Georgius from Cappadocia was appointed his successor; and his adherents were discharged, and replaced with Arians. During this his third exile (356 to 361) he found refuge among the monks and hermits of the Egyptian deserts; but at times he also lived concealed in or by Alexandria, and by his writings he continued to operate, great influence on the church of Alexandria. Immediately after the death of Constantius, a revolt broke out in Alexandria. Georgius the bishop, and the cwes Dracontius were seized by the mob, and killed; and their bodies were dragged through the streets, and burnt. The edict of Valens, however, found it hazardous to deal with the great and populous city in this way; and, immediately on the death of Constantius, Oct. 5, 335, he returned to Athens, and compelled Athanasius to flee. Valens, May 5, 335, reversed the edict of Julian concerning the exiled bishops; and Oct. 5, 335, the prefect Flavianus broke into the Church of St. Dionysius, and compelled Athanasius to flee. Valens, however, found it hazardous to deal with the great and populous city in this way; and, though he continued to persecute the orthodox in other places, his notary Basidas brought, Feb. 1, 366, a special permission for Athanasius to return, and he was left in peace for the remainder of his life.

The greatness of Athanasius is his unswerving fidelity to the idea of his life, his constant adherence to the dogma of homoeousian as the only full and satisfactory expression of the godhead of the Son. In the ancient church the whole metaphysical construction of Christianity leads to this point, and from it starts the whole speculative development of the Trinity and the Christology. To Athanasius this dogma was the only true foundation for the abstruse and subtle questions of the Christian religion. The redemption and salvation of man demand that God has not only revealed himself to man through Christ, but has become man in Christ, has been incarnated. Against the Arian doctrine, that the Son is a creation out of nothing, foreign to the divine substance, not eternal, and not divine, he fought heroically and with all the weapons available. With equal vigor and equal consistency he opposed the older emasculatory views of God, which made the world not simply the creation of God, but an element of the divine substance, and God not simply the Ruler of the universe, but an agency involved in the world-process. To this point, the dogmatical centre of Christianity, most of his writings refer. Some of them have an historical character: Apologia contra Arianos, written between 286 and 290; Epist. Engel. ad Ep. Aeg. et Lib.; Apol. ad Imperat. Const.; Apol. de Fuga sua; Hist. Arianorum ad Monachos; Ep. ad Scrip. de Mort e Ari, all written after his flight in 329; De Synodis Arian. et Selenc., written in 330, but containing some later additions. Others have a more dogmatical or polemical character: Orat. IV. ad. Arianos (350); De Decretis Nic. Synod.; De Sententia Dionysii; Epist. Fidei, etc. His exegetical writings, Ep. ad Marcellinum in Interpretationem Psalmorum and Expositione Quicunque, and the earliest works, especially referring to the doctrine of the Holy Spirit are the four epistles Ad Serapionem, written during his stay in the deserts; and, to Christology, the epistles Ad Epictetum, Adelphium, Marm. Philos., as well as the two works Contra Apollinarianum and De Incarnatione; the celebrated Vatica S. Antonii; and a number of letters, among which are the so-called Festal-Letters, preserved in a Syriac version. Collected editions of his works have been given by B. de Montfaucon, Paris, 1693. two vols. fol. (the Benedictine edition), to which some additional matters have been added by Giustiniani, Patav., 1777; and by Migne in Script. Gr. f. 25-28. The dogmatical works have been edited by Thilo: Bibl. Patr. Gr. Dogm. i., Lips., 1853.

LIT. — The sources to the life of Athanasius are, besides his own works, especially the Festal Letters (Careton, London, 1848), the so-called Historia Acheiropoëta (ed. Patav., 1846); Gregory Nazianz.: Orat., 21, and extracts from an anonymous Vitas Arian. (Phot. Cod., 258); Vögl: Die Lehre des Athan., Bremen, 1891; L. Atzbacher: Die Logoslehre des pl. Athanasius, München, 1880. [The Historical Tracts of St. Athan. and Treatises in controversy with the Arians are translated in "The Library of the Fathers," Oxford, 1843."

ATHANASIAN CREED, The (also called Symbol Quicunque, after its first word), consists, according to its plan, of two parts, each ending with a dammatory clause. The first part (§§ 1-20) treats of the Holy Trinity, and comprises the doctrine of the Father, Son, and Holy Spirit; the second part (§§ 27-39) treat of the incarnation of Christ and his work of atonement. The doctrine of the Holy Trinity is given in short and pointed sentences; and the influence of Augustine is apparent. In the second part the influence of the christological controversies (Nestorius and Eutyches) is equally apparent, though no direct polemics is noticeable. The whole creed seems to belong to a time when all controversies concerning these two points had been settled, and the settlement universally accepted as truth not to be controverted any more. It is also characteristic, that both in the introduction, and towards the close, the false view is propounded, that adherence to the formulas of a creed is necessary in order to be saved. — From the latter part of the eighth century Athanasius was generally held throughout the Western Church to be the author of this creed; and its use as the proper doctrinal symbol spread wider and wider, especially on the northern side of the Alps. In the monasteries the monks sung it every day at the prime. The Greeks, on the contrary, who did not become acquainted with it until about the year 1000, re-
jected it immediately, because it teaches the double procession of the Spirit: and, as they have persisted in rejecting it, it is erroneous to call the symbol heretical. The first who in the Western Church attacked the authorship of Athanasius was Gerhard Johann Voss (1842); and it is now generally acknowledged that Athanasius cannot be the author, though great uncertainty prevails with respect to the real author, his date and place. The first certain trace of the symbol is found with Cæsarius of Arles (305–543). He quotes passages from it, and appeals to it as something settled and acknowledged, which circumstance shows that it must have been generally accepted in Southern Gaul towards the close of the sixth century. [But the sermon which contains these passages is probably not the composition of Cæsarius at all. It is found, improbably, among those of Augustine (Migne’s ed., Opp. v. ser. 244, p. 1147); and Gieseler says (vol. ii. p. 74) the reference of it to Cæsarius of Arles is a “mere conjecture.” Some scholars maintain that Hilary of Arles (420–431) is the author of the creed; but it is of much later date, see below.] Most critics and historians have sought for the author there, though none has succeeded in producing sufficient evidence.

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In the Church of England this creed must be sung thirteen times a year. The damnable clauses naturally awaken most scruples of conscience. In 1865 a great controversy arose over these clauses; but, although the royal commission were predominantly in favor of removing the compulsion to say it, the obligation yet remains. The controversy, however, produced a prolific literature; and the interesting point was brought out, that there is no certain trace of the creed higher up than the eighth century. The rediscovered Utrecht Psalter, which was exhibited in the British Museum in 1873, is the earliest manuscript which contains it; but, according to the best scholars, it is not earlier than the ninth century. The opposite half of the creed, containing a summary of the Chalcedonian Christology, has been found separately, as a fragment of a sermon on the incarnation, at Treves, in a manuscript which contains it; but, according to Professor Swainson, 1871. The fact that Athanasius spent some time in Treves may possibly have given rise to the tradition that the great champion of the orthodox doctrine of the Trinity composed the whole. The Episcopal Church of the United States struck this creed out of their revised Prayer-Book (1785). See SCHAFF: Creeds of Christendom, vol. i. pp. 54 sqq., where the literature is given, to which add OMMANLEY: Early History of the Athenasian Creed, London, 1880.

THEISM in the strict sense of the word is a denial of the existence of God. Originally the word, as formed and applied by the Greeks, meant simply a denial of a certain conception, viz., the Greek conception of God; and it was one of the gravest accusations raised by the Pagans against the Christians that, they were atheists, because they denied the existence of those gods which the State recognized. This mistake we find repeated over and over again in history. Romanists consider Protestants atheists, because they refuse to worship Mary as “the mother of God,” and to recognize the divine office of the saints. Whenever an idol has fallen before a higher and more spiritual conception of the divine, the idolaters have never failed to cry, “Atheism!” But this mistake is also made in the opposite direction, when various systems of pantheism and positivism are denounced as atheistic, though they do not deny the existence of God, but simply reject that conception of him which has been developed by the Christian theology, or decline to make the question the subject of discussion. It begins, however, to be recognized, that any positive conception of a spiritual cause, though ever so feeble and unripe, is, nevertheless, always one step away from atheism, and a tendency has sprung up to designate every such conception by a name of its own; while the name of atheism is restricted to that state of mind, which, wholly negative, and utterly incapable of any kind of positive construction, must confine itself to a pure, abstract denial,—a state of mind which appears to be the result of complete moral indiffERENCE, of moral death. In this, the strict sense of the word, atheism is, of course, of rare occurrence in history, and generally confined to unscientific reporters of what is going on in the field of science; though through this channel it has sometimes penetrated far into social life, and reigned there for a while, half in the form of a fashion and half in the form of a disease, as, for instance, during the last three decades of the eighteenth century. But it is a striking remark of Plutarch (Misc. Coloniae XXXI., in Moralia, vol. VI., p. 293, ed. Tauchnitz), and one which holds good this very day: “There has never been a state of atheists. You may travel over the world, and you may find cities without walls, without king, without saint, without theatre or gymnasium; but you will never find a city without God, without prayer, without sacrifice. Sooner may a city stand without foundation than a state without belief in the gods. This is the bond of all society and the pillar of all legislation.” The intermediate stages, however, between atheism and theism,—such as deism, pantheism, positivism, materialism, etc.,—are of much greater importance, and have been the characteristic marks of whole ages, just as they are the characteristic marks of whole sciences. See JOHN CAINE: Unbelief in the Eighteenth Century, Edinburgh, 1881.

ATHENAGORAS. Under the titles Ἀθηναγόρας, Προσεύχησις περὶ γυναῖκας (a defence of the Christians by the Christian philosopher Athenagoras of Athens) and . . . περὶ ἔκωσισιν νεκρῶν (of the resurrection of the dead), two works have come down to us, whose author is entirely unknown to the tradition of the church. Eusebius Jerome, and their immediate successors, do not mention him; and, as the survey which Eusebius gives of the apologetic literature of the second century is very elaborate, his silence with respect to Athenagoras could not fail to attract attention. Very early that the Christians thought of Athenagoras, his name was doubted, and the work was ascribed to Justin. This supposition, however, is from internal reasons untenuable. The first testimony,
and the only one from the third century, of the
existence of the apology and the name of its
author, is a quotation by Methodius (Epiph.
Heres. 61, c. 21). Some notices by an unknown
scribe (Cod. Barocc. 142, fol. 216), quoting from
Philippus Sidetes, from the beginning of the
fifth century, state that Athenagoras was director
of the catechetical school of Alexandria, lived
at the time of Hadrian and Antinous, who, like
Celsus, occupied with searching the Scrip-
tures for arguments against Christianity, when
he was suddenly converted; but most of these
notices are palpably erroneous. In spite, how-
ever, of the entire absence of a tradition, and the
close resemblance to the apology of Justin, the
date of the work must be placed somewhere in
the second century. It is addressed to the
emperors Marcus Aurelius and Lucius Aurelius Com-
modus, and various passages indicate the period
between 170 and 178. The treatise on the
easteries. Some of them inhabit huts in the
neighborhood, where they practisethe severest
asceticism; others lead a complete hermit-life
in cells in the forests; and some are always
travelling about in pursuit of trade, in which
activity they are said to evince as much zeal as
talent. The principalsources of income, how-
ever, are the contributions from the Danubian
principalities and from Russia: the proceed-
os of the garden cultivation, handicraft, and trade,
would be insufficient to the maintenance of the
establishment. The days when Mount Athos
was a seat of learning have passed by long ago.
Among the present monks, there are a few who
understand a little Old-Greek, and know some-

ATHOS. See GREECE.

ATHOS. Of the three peninsulas jutting out into the Ægean from Chalcis, the eastern-
most ends in the celebrated monastery of Athos. The
peninsula is connected with the mainland only by a narrow isthmus, rises rather abruptly
from the sea, reaches in the marble peak of
Mount Athos a height of six thousand four hun-
dred feet, and is cut in every direction by deep
ravines and narrow defiles, and covered all over
with dense forest. Since Xerxes dug the canal
through the isthmus, numerous classical remains
of very branches gathered around the place, and in
the Christian era it became famous as the seat of
one of the most celebrated monastic institutions.
The origin of this institution, ascribed to the
Holy Virgin herself, is wholly legendary. Some
historical notices tracing it back to the time of
Constantine may contain some truth; but the
first reliable account we possess dates from the
reign of the Emperor Basilius Macedo, who, by
a decree of 885, assumed the protectorate over
the hermits of the mountain. According to the
Gnomic Books, the hermitage must have been
begun in the sixth century. The monasteries may
be divided into two classes: first, the monasteries
standing on the peninsula, and applied to
to all general affairs common to all the establish-
ments, which are settled by delegates from the
various monasteries meeting at Karyas. The
number of inhabitants, of course, varies from
time to time: at present it comprises about six
thousand ecclesiastics and a few laymen. Not all
the monks, however, called by the Greek name
caloger, "good old men," live together in the mon-
asteries. Some of them inhabit huts in the
neighborhood, where they practise the severest
asceticism; others lead a complete hermit-life
in cells in the forests; and some are always
travelling about in pursuit of trade, in which
activity they are said to evince as much zeal as
talent. The principal sources of income, how-
ever, are the contributions from the Danubian
principalities and from Russia: the proceeds of
the garden cultivation, handicraft, and trade,
would be insufficient to the maintenance of the
establishment. The days when Mount Athos
was a seat of learning have passed by long ago.
Among the present monks, there are a few who
understand a little Old-Greek, and know some-
thing about the traditions of the place; but that is about all. The archives and libraries are in complete disorder.


ATONEMENT. I. The Word.—1. The etymology and usage of the English word. (1) Supposed to be derived from "at-one-ment," and its primary signification, "reconciliation;" (2) At present universally used in the sense of "expiation," "satisfaction for an offense," "propitiation," "price of redemption."

2. The authorized version the word occurs only once in the New Testament (Rom. v. 11), and there is the translation of ταπαται, "reconciliation."

In the Old Testament it occurs frequently as the translation of יִתְנָה, "to cover with ransom," and hence to "expiate," to "ap- peace," to "ransom," and to "ransom." 3. The biblical equivalents of the word. In the Old Testament, יתננה to make an atonement (Exod. xxx. 15, 16). יתננה a ransom (Exod.xxx. 12), a satisfaction (Num. xxxv. 31, 32). יתננה an atonement (Exod. xxx. 10; Lev. xxiii. 27). In the New Testament, (1) As it respects sin בלת, "to expiate, to make propitiation for sin." (1 John ii. 2, iv. 10; Heb. ii. 17; Rom. iii. 25). (2) As it respects the sinner, גנוב, to redeem, to purchase (Exod. vi. 20; Rev. v. 9; 1 Cor. vi. 20; Colossians, to redeem from the curse of the law (Gal. iii. 13; ξαραμένω), to release for a ransom, middle voice, to ransom (1 Pet. i. 18; Heb. ix. 12). Christ saves us by being our κτίσμα, or ransom.

II. The Doctrine.—1. The Patristic Doctrine. —The Fathers, alike those who immediately followed the apostles, and those who flourished before and after the Council of Nice (A.D. 325), adhered to the sacrificial language of the Old Testament and to the terms used by the apostles in the New Testament; yet they failed to express their views definitely, or to maintain them consistently. It is, however, certain, that, more or less clearly, they always held the doctrine of expiation and satisfaction subsequently held by the whole church (Polycarpus, Ad Philipp., i. 8. Clemens Romanus, Ad Corinthium, t. 32. Athanasius, De Incarnatione, c. VII. See OUTRAM, Das. i. ch. 17); while together with this, and often disguising the more biblical view, there prevailed from the time of Origen (i. 234) to that of Anselm (d. 1109), and especially emphasised by Ireneaus, and taught even by Augustine, a belief that Christ was offered to Satan as a ransom in the behalf of men, in whom he had acquired rights of conquest. This they derived from such passages as Col. ii. 15 and Heb. ii. 14.

2. The Anselmic Doctrine. —The view which had been implicitly defined by the Fathers was first scientifically defined by Anselm (d. 1109), Archbishop of Canterbury, in his epoch-making book, Cur Deus Homo? He taught that sin is debt (guilt); that, under the government of God, it is absolutely necessary that this debt should be paid, i.e., that the penalty incurred by the guilt of sin should be suffered; that this necessity has its ground in the infinite perfections of the divine nature; that this penalty must be inflicted upon the sinner in person, unless a substitute can be found having all legal qualifications for his office. This was also realized in Jesus Christ, a divine person embracing a human nature. The best of the schoolmen, such as Bonaventura, Alexander Hales, Albertus Magnus, and Thomas Aquinas, agreed with Anselm, except that, while holding the moral necessity for an atonement, they insisted that God possessed power to forgive sin by mere will, as involved in the metaphysical notion of omnipotence.

Abelard (d. 1142) resolved the moral perfections of God into benevolence and the liberty of indifference. He held that sin could be abolished, and the sinner received into favor, by the simple volition of God. Duns Scotus (d. 1308) denied that sin is an infinite evil, or that the sacrifice of Christ has an infinite value, and held that "tanta valet omnipotentia, ut quanta accepta Deus illud, ut non plus. Hence God accepted (acceptilatio) by a sovereign act the work of Christ as a sufficient compensation to his law, instead of the condescending punishment of sinners.

The "Reformers before the Reformation," e.g., Wycliffe (d. 1384) and John Wessel (d. 1489) and the ancient Waldenses, held the strict Anselmic doctrine. This has subsequently been adopted in the creeds of the entire Christian Church. Dec. Conc. Trent., sess. 6, ch. 7. "Jesus Christ, who when we were enemies merited justification for us by his most sacred passion on the tree, and satisfied God the Father for us." Cat. Rom. ii. 5, 63; Hase, "Ibri Symbolici," p. 684 (Form. of Concord.); Heidelberg Cat., qves. 69; Second Helvetic Conf., ch. 15; Gallic Conf., art. 18; Belden Conf., art. 22.; Westminster Conf., ch. 8. § 5; The Original Articles of the Ch. of England, Arts. 28 and 31.

3. The Moral Influence Theory was taught by Abelard, and has since, in various forms, been taught by Socinus, and such Trinitarians as Maurice, Jowett, Bushnell, etc.

According to Abelard, Christ’s sacrifice was the only divine attribute concerned in human redemption. Christ died for the twofold purpose of subduing the rebellion, and removing the guilty fears of men by the transcendent exhibition of divine love.

Socinus adopted this view, and emphasized the additional purpose of the death of Christ as the necessary prerequisite to his resurrection, whereby he brought light and immortality to light (Rev. Cat., p. 263).

Frederick Denison Maurice, in his Theological Essays, London, 1853, and elsewhere, taught that the sufferings and death of Christ were the only complete sacrifice or self-sacrifice of the spirit and body to God ever accomplished, designed "to illustrate the principle of self-sacrifice as due from all God’s intelligent creatures to Him who made them." Horace Bushnell, in his Vicarious Sacrifice, N.Y., 1866, taught that Christ suffered with us through sympathy and fellowship, the result of which was to give him a moral power over men, spiritually...
ATONEMENT.

quickening them, and moulding them by his love and example.

McLeod Campbell, in his *Nature of the Atonement*, London, 1856, taught that Christ has by his sympathy, at once with us and with the righteous law we have broken, so identified himself with us as sinners, that he has offered up to God a perfect confession and adequate repentance of our sins. This repentance meets all the demands of law, which, according to Maurice, are repentance or punishment. This appears to occupy the middle ground between the "moral" and the "satisfaction" theories.

4. The *Governmental Theory of the Atonement* was first propounded by Hugo Grotius (d. 1645), a great lawyer, in his work against the Socinians: *Defensio Fidei Catholicae de Satisfacione Christi*. He taught that the law under which man is held is, including precept and penalty, a positive and binding ordinance of the divine will: E. A. Park relaxes its demands at will belongs to God's prerogative as moral governor. But since the gratuitous remission of the penalty in the case of some sinners would weaken the motives restraining from disobedience the subjects of the divine government in general, by affording an example of impunity, the benevolence of God requires, that, as a precondition of the forgiveness of any sinner, he should furnish such an example of suffering in Christ as will exhibit his determination that sin shall not escape with impunity. This view has been represented subsequently by the *Supernaturalists* of the last age in Germany, as Staudlin, Flatt, and Storr, and, in America, by Jonathan Edwards, jun., Smalley, Maxey, Emmons, Park, and others.

The Remonstrants, or Arminians, of the seventeenth century in Holland, held substantially the same ground, while they adhered more closely to the use of biblical language and metaphors. Limborch, *Ap. Thes.* 3. 21, 6. "The death of Christ is called a sacrifice for sin; but sacrifices are not payment of debts, nor are they full satisfactions for sins; but a gratuitous remission is granted when they are offered."

All these various theories which have been propounded in the different schools of Protestant theologians have, in like manner, been advocated in the various schools of Catholic theologians. See *Oxenham*: The Catholic Doctrine of the Atonement, London, 1860, 3d ed. 1881.

5. The *Mystical Theory*, which exists in various forms, may be generally stated thus: The reconciliation effected by Christ is brought about by the mysterious union of God and man, accomplished by his incarnation. This was held by the Protestant Fathers, by followers of Erigena during the middle ages, by Osiander and Schwenkfeld at the Reformation, and the disciples of Schleiermacher among modern German theologians.


ATONEMENT, Day of. The directions for its observance are found, Lev. xvi., xxiii. 26–32; Num. xxix. 7–11. On this day the most imposing acts of the Mosaic law were performed: for sacrifices were offered as an atonement, not
only for the people, but also for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins" (Lev. xvi. 10). Even the "holy place" was rendered unholy by its position in the midst of sinners. It is evident that the acceptance of this expiation rested upon the idea that the people were in covenant relations with Jehovah; and hence it was not made for flagrant crimes, but only for what in the Epistle to the Hebrews are called "errors" (ix. 7, cf. v. 2).

The time of this service was the tenth day of the seventh month (Tisri, i.e., October). The day was significant. It was the tenth day, to indicate the completeness of the atonement; it was the seventh month, because the month closed the festival half of the Mosaic year, and thus in a sense formed its sabbath; it was the tenth day of Tisri, because, said the rabbins, on that day Adam sinned and repented, Abraham was circumcised, and Moses came down from the mount, and made atonement for the sin of the golden calf. The day thus set apart was strictly and solemnly kept; on it, and on it alone, was there a fast enjoined; all work was forbidden on penalty of excommunication; it was a sabbath (Lev. xvi. 29-31, xxiii. 27-29) ("afflict your souls" means fasting in addition to repentance and humiliation).

The ritual of the day was the following, as detailed in Lev. xvi. The high priest must first bathe his entire body (the ordinary washing of hands and feet before sacrificing would not suffice); and then dressed in pure white linen, as prescribed, without his ornaments,—how can man appear before God except in simplicity? and how more appropriately dressed than in white linen, the symbol of holiness?—he placed his own bullock before the entrance of the tabernacle as a sin offering for himself and his house, remembering himself and his first, because he and his must be clean when he enters the presence of Jehovah. He then took the two goats furnished by the congregation, and cast lots upon them,—one lot for Jehovah, and the other for Azazel. [Oehler considers it settled that Azazel was the name of a bad spirit living in the wilderness; but see art. AzAzel in this cyclopedia.] The order of the rites is, (1) The sacrifice by the high priest of his own bullock as a sin offering for the priests; (2) He takes a censer full of live coals from off the altar of burnt offering, and two handfuls of "sweet incense beaten small," and, according to tradition, without looking round, he goes into the Holy of holies; there he puts the incense upon the fire, and the ascending smoke is a symbol of prayer, and hence a protection; (3) Leaving the censer yet smoking (in post-exilian times he set it on the stone in the Holy of holies: see ARK OF THE COVENANT), he goes out backwards, says tradition, and fetching the blood of the slain bullock, which he sprinkles with his finger on the east side of the mercy-seat, and seven times upon the floor in front of it; this completes the atonement for the priests; (4) He now begins the same lesson, only much more impressively, with every sacrifice,—man is a sinner, imperatively needs pardon, can ask for it, and will get it if he rightly asks by shedding blood. The day also looked forward to a far greater day, when the victim should be no bullock nor he-goat, but the blameless Son of God; and the altar of sacrifice should not be of brass, but of wood,—a cross, rude and gory: but the sacrifice itself would atone for the sins of the whole world.
Reference has already been made to the tractate Yoma. In it are elaborate directions for the day; and although they are preliminary, complementary, and supplementary to the Bible, they are yet valuable as exhibiting the usages of the second temple. One point not at all mentioned in the Pentateuch is dwelt on at length,—the preparation of the high priest for the day. He must live for the seven days before the fast in a room of the temple, and go through a daily rehearsal of every rite under the direction of one of the oldest of the Sanhedrin, for fear he should introduce some Sadducean innovation. On the evening of the day he took a solemn oath that he would not in any wise depart from his instructions. He was not permitted to sleep the night before the day, but read, or was read to, out of the Scriptures. In regard to the day itself, there are additional rites and explanations how to perform those prescribed. For instance, the high priest, in his usual dress, offered the morning and evening sacrifices. In each of the three formulae of confession used, two over the bullock and over the goat, the sacred name was uttered three times; and, as it was used in casting the lot, it was heard ten times. Each time it was spoken, the people and priests prostrated themselves, crying out, "Blessed be his glorious name forever!" In the second temple's Holy of Holies there was no ark of the covenant; and consequently the high priest was instructed to sprinkle the blood once upwards, and seven times downwards. The stretch from Jerusalem to the wilderness was divided into ten sections: at each was a hut in which the food and water for the refreshment of the man who drove the goat, who was conducted from station to station by appointed guards. The distance was twelve Roman miles. The end of the stretch was a precipice, over which the goat was thrust backwards, and thus killed. Along the route, at distances, on heights, and in more or less constant correspondence with the Pretender, for whose sake he had suffered so much. He was buried in Westminster Abbey, but no inscription marks the grave. He was a man of a restless and pugnacious character, and of great surface talent: he had perfect taste, but no conviction, great wit and power of combination, but no learning. He was always wrong; but the mass, which is caught by its prejudices and dragged along by its passions, always declared him right. Confusion was the result of his work. He left four volumes of Sermons, London, 1746; four volumes of Correspondence, London, 1783–87, and a number of controversial pamphlets. See Stackhouse, Memoirs of Atturby, 1727, and article in Encyclopaedia Britannica, written by Lord Macaulay.

ATOMIC, b. at Sebasté, in Armenia; repaired early on the day previous to the Day of Atonement, each man takes a cock, and each woman a hen, and, swinging it three times about the head, they each exclaim, May this cock (hen) shall go to death that I may go into the life of the blessed with all Israel. Amen." The fowls are then killed, and given to the poor, or else kept, and their value given.
Arsaces, died Nov. 5, 405, and, after four months of intrigue, Atticus, a friend of Origen, and Chrysostom of Constantineople in March, 406, which position he held till his death (Oct. 10, 429). For a long time he refused to place the name of Chrysostom on the diptychs of the church, but at last he was frightened into submission by the public indignation. Four letters of his and still extant of which one to Cyril, given by Nicephorus (VII. 23), is very characteristic.

ATTO, or HATTO, Bishop of Vercelli, Piedmont, d. about 900; left a number of works, interesting as belonging to the darkest period of the history of the Western Church. They are: I. Statuta Ecclesiae Vercellensis, mostly consisting of extracts from older collections, but important to a correct understanding of the state of ecclesiastical affairs at that time. II. De Persuasionibus Ecclesiasticis, complaining that ecclesiastics are summoned before secular courts; that princely exercise influence on the election of bishops; that the revenues of vacant episcopal sees are seized by the State, etc. III. Polypticus (πολυπτυχος), from its variegated contents) consists of an enumeration of virtues and vices. IV. A commentary to the Epistles of Paul, mostly composed of extracts from Jerome and other Fathers. V. Letters and sermons. Some of these works were incorporated by D'Arcy in his Spicilegium, T. VIII. A collected edition was given by Buranti del Signore, Vercelli, 1708, 2 vols., fol. In manuscript Atto's works are found in the library of the Vatican and in the archives of Vercelli.

ATTRITIO. See Penance.

AUBERLEN, Karl August, b. at Fellbach, near Stuttgart, Nov. 19, 1824; d. at Basel, May 2, 1861; studied in the Seminary of Blaubeuren (1837-41), and theology at the University of Tübingen (1841-44); travelled in 1846-47 through Germany, Belgium, and Holland, and became in 1849 "repetent" in theology at the University of Tübingen, and in 1851 professor of theology in Basel. As a young man he was much attracted by the Goethe-Hegel views of life, and very enthusiastic for the criticism of Baur; but the influence of Richard Rothe, who wrote the preface to his first book, afterwards brought him in a more direct and intimate connection with biblical Christianity, and he finally settled down as a member of the old Württemberg circle of theologians. — Bengel, Oetinger, Roos, etc. He published his first work, Die Theosophie Oetingeri, Tübingen, 1817, when he was only twenty-three years of age. Then followed, Der Prophet Daniel und die Offenbarung Johannis, Basel, 1834, translated into English, "The Prophetic of Daniel and the Revelation," by Adolph Saphir, Edinburgh, 1836: it is not a commentary, but a sketch of the philosophy of history according to the Bible, and exercised a deep and wide-spread influence. A second or revised ed. of the German appeared in 1857. In 1891 he published the first volume of Der göttliche Offenbarung, an apologetical work, translated into English by Professor Hackett in Bibliotheca Sacra, 1865. A volume of sermons appeared in 1843; a volume of lectures, in 1853.

AUBERTIN, Edme, b. at Chalons-sur-Marne, 1596; d. in Paris, April 15, 1632; was appointed minister to the reformed congregation of Chartres 1018, and of Paris 1527; and published L'Eucharistie de l'ancienne Eglise (2d ed., Geneva, 1633), which attracted much attention, and caused a great deal of controversy.

AUBIGNÉ, Théodore-Agrippa d'; b. near Pons, in Saintonge, Feb. 8, 1532; d. in Geneva, May 9, 1639; grew up under very strong impressions of the persecutions to which the Huguenots were exposed. His first tutor, Jean Cottin, was burnt at Rouen for heresy; his second tutor, Jean Morel, had a brother burnt for the same reason. On the scaffold on which several Protestants had been decapitated, the old D'Aubigné made the son swear that he would hate Romanism as long as he lived, etc. When fifteen years old, he entered a Huguenot regiment, and fought with great distinction in the wars which ended with accession to the throne of Henry IV. After the abjuration of the king, D'Aubigné retired to his estates in Saintonge, and devoted himself to literary work; but, after the death of Henry IV., his position became more and more difficult, and in 1620 he was compelled to leave the country, and seek refuge in Geneva. His two principal works are: Les Tragiques, an epic poem in nine thousand verses, first published in 1616, entirely forgotten during the eighteenth century, but recently republished in three editions, —1857, 1872, and 1876; and L'Histoire Universelle, treating in prose the same subject as Les Tragiques does in verse: namely, the history of his time from 1550 to 1610. The latter work has had the same fate as the former. Not much read in the days of its publication, and afterwards entirely overlooked, it is now reckoned among the valuable and interesting fruits of French history. Cf. Mémoires de D'Aubigné, préface par Lud. Lalanne, Paris, 1854.

AUBURN THEOLOGICAL SEMINARY. This school for the education of candidates for the ministry of the Presbyterian Church is in Auburn, N.Y., midway between Albany and Buffalo, and was established by the Synod of Geneva in the year 1819, and chartered by the Legislature of the State the 14th of April of the year following. The Act of Incorporation contains the proviso that "no student of any Christian denomination shall be excluded from a participation in the privileges of the institution on account of his religious persuasion." The seat of the seminary was fixed at Auburn in consequence of a liberal contribution by the citizens towards its endowment. A finely situated piece of ground, including some ten acres, was furnished, which, by the growth of the city, has now become quite central. Upon this ground there was erected in the years 1820 and '1821 the original seminary building, afterwards enlarged at a cost of about forty thousand dollars. It included a chapel and lecture-rooms, and dormitories for sixty or seventy students. In 1839, however, the standard of architectural beauty and convenience now desired in public edifices for similar purposes. These defects were remedied by the erection, in the years 1871 and 1875, of Morgan Hall, the beautiful and complete building now used. It is 188 feet in breadth and sixteen feet long by forty-five wide, faces east and west, and provides accommodation for
seventy-six students, each having a parlor and bedroom. The whole building is heated by steam, and supplied with gas and water. The lower floor is arranged for a refectory, at which the students board in common, making arrangements for themselves, by association in a club.

The cost of this hall was about a hundred thousand dollars of which three-fourths was a donation of Col. Edwin B. Morgan of Aurora. Col. Morgan also furnished one half the cost of the DODGE AND MORGAN LIBRARY on the opposite side of the seminary quadrangle; the other half having been previously offered by the Hon. William E. Dodge of New York city. The entire cost of this building, which is one of the finest for its purpose in the country, and is shelved for sixty thousand volumes, was forty thousand dollars.

Students. — The first class of students was graduated from the seminary in 1824. The total of graduates down to the present time (1880) is about eleven hundred. The students engage in evangelistic labors during their course of study, so far as possible; while the cultivation of their own religious life is carefully provided for by weekly meetings for prayer and exhortation, both in common and by the separate classes. Worship is conducted every evening in the chapel, and every lecture or recitation is opened with prayer. The classes in the seminary are senior, middle, and junior; and the course of instruction extends over three years.

Government of the Seminary. — The Auburn Theological Seminary is regarded as the property of the Presbyterian Church. Its financial administration is vested in a body of trustees, who hold the real and personal estate under the provisions of the charter. These trustees are elected by the "commissioners," who compose the co-ordinate body administering the affairs of the seminary. This chamber consists of a representation of two clergymen and one layman from each of the presbyteries constituting the synods of Albany, Central New York, Geneva, and Western New York. These presbyteries are at present nineteen in number; and the board of commissioners consists of of about one hundred leading members. The commissioners appoint the professors, and, with the concurrence of the trustees, make all necessary appropriations of funds. Each commissioner holds office for three years; one going out, and the presbytery supplying his place by a new election, each year. A body of "examiners," composed of the senior commissioners of each presbytery, attend at the annual examination of the classes at the end of the seminary year in May.

Departments. — The board of instruction in the seminary at present consists of five professors in the several departments of Christian theology, church history and government, biblical criticism, study of the Hebrew language and literature, and the chair of sacred rhetoric and pastoral theology. Each professor, on his inauguration, delivers an address, and subscribes the following pledge: "In presence of the omniscient and heart-searching God I do solemnly and sincerely affirm and declare that I believe the Scriptures of the Old and New Testaments to be the word of God, and the only infallible rule of faith and practice; that I do receive and adopt the confession of faith and the catechisms of the Presbyterian Church in the United States of America as containing the system of doctrines taught in the Holy Scriptures; that I do approve of the government and discipline of the Presbyterian Church as prescribed in the "form of government and discipline of the Presbyterian Church in these United States; and I do solemnly promise to maintain with zeal and fidelity the truths of the gospel, and to be diligent and faithful in all such duties as may devolve upon me as a professor in this seminary, according to the best of my abilities." This pledge indicates unmistakably that the founders of this institution were heartily and unreservedly Calvinistic in doctrine, and Presbyterian in their views of the church. The first corps of professors was drawn from New Jersey, and consisted of divines warmly in sympathy with the seminary at Princeton. Their successors ever since have belonged to the school of the most thoroughly developed evangelical theology. No leaven of Pelagianism or Arminianism has ever found its way into this school.

This statement is rendered necessary by the misconception, somewhat prevalent at one time, that Auburn Seminary was founded in the interest of a loose subscription to the confession of faith, and was designed to be the organ of what was known as the "New-School" type of doctrine. Nothing can be a more emphatic disproof of this idea than the contents of the famous "AUBURN DECLARATION." — SAMUEL MILES HOPKINS.

AU Auburn Declaration. — The "Exscinding Acts," so called, by which the churches within the bounds of the synods of Utica, Geneva, and Geneseo, and the Western Reserve, were declared to be "neither in form nor in fact a part of the Presbyterian Church," were passed by the General Assembly in May of the year 1837. On the 17th of August following, a convention of representatives from all the presbyteries in these synods assembled in Auburn to justify themselves against the charges of unsoundness in the faith, and set forth the views in theology they actually held. It consisted of about one hundred divines, and a number of distinguished laymen. Of this convention, the Rev. Dr. James Richards, professor of theology in Auburn Seminary, was, with eminent fitness, made president. As the basis for the "Exscinding Acts," a paper had been presented to the General Assembly containing a list of sixteen heresies alleged to be held by the "New-School" churches. The first of them was this, "that God would have been glad to prevent the existence of sin in our world, but was not able without destroying the moral agency of man; or that, for aught that appears in the Bible, sin is incidental to any wise, moral system." The divines of the Auburn Convention disavowed for themselves and their churches the "heresy" charged, and replied as follows: "We believe that God permitted the introduction of sin, not because he was unable to prevent it consistently with the moral freedom of creatures, but for wise and benevolent reasons which he has not revealed." In replying to the other charges of heresy, the Auburn Convention pronounced fully in the sense of the Westminster
Symbols. With a perhaps unconscious Supralapsarianism, they put the doctrine of election first in order, and ranged all the other facts in the process of redemption after it; so the arrangement suggests that it was the primary purpose of God to save a definite number of men out of a race to be thereafter created; that in pursuance of this purpose man was formed, the fall decreed, and an atonement provided sufficient to meet the case of that predestined number, and no others. No affirmation of the universality of the atonement is found among these sixteen propositions. Original sin, total depravity, vicarious atonement, Christ's intercession for the elect previous to their conversion, absolute dependence upon irresistible divine grace for the renewal of the heart, instantaneous regeneration, etc., all these dogmas are emphatically affirmed. "All who are saved are indebted from first to last to the grace and Spirit of God." "The reason why God does not save all" (the thirteenth proposition affirms) "is not that he wants the power to do it, but that in his wisdom he does not see fit to exert that power further than he actually does. In short, the Auburn Declaration, contrary to the popular belief on the subject, rises well up to the highest-water mark of the Calvinistic theology.

This declaration, it is true, has no symbolical force in Western New York or any other part of the Presbyterian Church. No one is required to subscribe it as a test of his soundness in the faith; but at the same time, having been adopted under circumstances so peculiar, and at so critical a time in the history of these churches, it had the effect of pledges them irresolutely to a loyal adherence to the Westminster Confession. It consolidated the excised portion of the church, invigorated its Presbyterianism, made it jealous of any deviation from doctrinal purity, and placed it in a position to challenge before the highest courts of the country any impeachment of its ecclesiastical standing. From that time there has been a part of the church purer in doctrine, or stricter in government and discipline, than that which in 1837 was abruptly reduced to ordinary privileges and reduced the court to ordinary limits again; and in this form, approved by Valentinian III. (452), it has passed into the Justinian Code, and in the Orient, at a later day, came into greater prominence and authority. In the West, long before Constantine, the Audienzia Episcopalis was familiar, even to the heretical though Christian barbarians. See Döve: De juridictionis ecclesiasticae apud Germanos Gallicum progressus. Berolini, 1835.

AUDIN, Vincent, b. at Lyons 1793; d. in Paris, Feb. 21, 1851; studied first theology in the seminary of Argentière, afterwards law, but devoted himself finally to literature, and wrote: Histoire de la Saint-Barthélemy, 1826; Histoire de Luther, 1839, 3 vols.; Histoire de Calvijn, 2 vols., 1841; Histoire de Henri VIII., 1847; and Histoire de Léon X., 1851.

AUGER, Edmond, b. in La Brie, France, 1530; d. on a voyage to Rome, 1591; entered the Society of Jesus in 1552; was professor to Henry III. in 1575, and wrote the celebrated Catholicisme Français. See his Life by Bailly, Paris, 1852, and by Doriguy, Lyons, 1716, reprinted Avignon, 1828.

AUGSBURG, Confession of. Jan. 21, 1530, the Emperor Charles V. issued letters from Bologna, inviting the German diet to meet in Augsburg April 8, for the purpose of discussing and deciding various important questions.—the war with the Turks, the religious dissensions, etc. As soon as the letter, which was written in very moderate and conciliatory terms, came to hand (March 11), the Elector of Saxony, the head of the Protestant party, on the advice of his chancellor, Dr. Brück, summoned the principal Protestant theologians—Luther, Melanchthon, Jonas, etc.—to meet him at Torgau, and charged them with the preparation of a confession of the Protestant faith, to be laid before the emperor at the diet. Melanchthon drew up the document on the basis of earlier labors of a similar kind by Luther, and it received the unconditional assent of the latter. It was then signed, not only by the Elector of Saxony, the Margrave of Brandenburg, the Duke of Lüneburg, the Landgrave of Hesse, the Prince of Anhalt, and the magistrates of Nuremberg and...
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Reutlingen, and it was agreed to lay it before the diet as the common confession of the Protestant party. The emperor first demanded that the document should be presented to him in an informal way; but the princes declared that they would not part with it without having it read aloud in the diet. Next the emperor called the session in which the solemnity should take place, not in the large town-hall in which the diet used to meet, but in the small chapel of the archiepiscopal palace, to exclude the public as far as possible. Finally he asked to have it read in Latin; but the elector answered, “We are here on German ground;” and June 25, in the afternoon, it was read aloud to the diet by Dr. Bayer, in German, and so slowly and distinctly that people who had crowded together heard every word. The impression was very deep, even on the Romanists. The original copies of the Confession in Latin and German are lost.

The emperor now ordered the Roman theologians present — Eck, Wimpina, Cochlaeus, etc. — to prepare a “confutation;” but the first draught he rejected as utterly ineffective, and the answer to the Confession of the Protestants was not read in the diet until Sept. 3. A majority immediately declared that the Protestants had been completely confuted, and they were commanded to conform to the Roman views, which, of course, they declined to do. Meanwhile Melanchthon prepared the “Apology of the Confession;” (see below) which Dr. Bruck presented to the emperor Sept. 22, but which the emperor refused to receive. It was then printed and published, both in Latin and German, as was also the Confession. It must be noticed, however, that the Confession was not immediately established among the Lutherans as a symbolical book. On the contrary, Melanchthon continued to make changes in it, and thus arose an editio caritata and an editio invariata. At the disputation of Worms (1541) Eck called attention to this fact, and in 1561 Flacius denounced the editio caritata as altogether too favorable to the Calvinistic views. It is the editio invariata which was taken as basis for the Formula Concordia, and which has become the chief symbolical book of the Lutheran Church.


AUGSBURG CONFESSION, Apology of the, prepared by Melanchthon, at the instance of the Lutherans as a refutation of the Roman confutation of the Augsburg Confession, read in the diet, Sept. 3, 1530. The Apology was presented to the diet, although not signed by the Lutheran princes, through Chancellor Brück, Sept. 22, but refused. On the 23d Melanchthon left Augsburg, re-wrote the document on his journey, and finished and published it, together with a very free German translation by Justus Jonas, assisted by Melanchthon, at Wittenberg, April, 1531. The original draught has no authority; but the Latin text constitutes a symbolical book of the Lutheran Church. It is seven times as large as the Confession, and greatly superior to it in point of style and learning. It greatly strengthened the confidence of scholars in Protestantism. Its chief value to-day is as an authoritative commentary upon the Augsburg Confession. The books mentioned above contain it.

AUGSBURG, Interim of. After the Smalkaldian war, Charles V. once more thought of re-establishing religious unity in Germany; and at the diet of Augsburg (1547) it was agreed that a provisional arrangement should be made until the Council of Trent had completed its work. The plan to this provisional arrangement, the Interim, was prepared by Pflug, Bishop of Naumburg, Michel Hedio, and Agricola, but was rejected, both by the pope and by the Protestant princes. Nevertheless, after being revised and altered by some Spanish monks, it became a law of the empire (May 15, 1548), and was introduced by force of arms. Of the Protestant princes, only Joachim of Brandenburg and Ludwig of the Palatinate accepted it: the others met it with energetic opposition.

AUGSBURG, The Peace of, was concluded Sept. 25, 1555, and ended the religious question of Germany. The principle of this arrangement was the famous maxim, Cujus regio, hujus religio; that is, the sovereign had the choice between the Augsburg Confession and the Roman Church; and as he chose, all his subjects had to choose. There was no freedom of conscience, but a kind of freedom of territory. People were allowed to move from one state in which their religion was not the religion of the sovereign to another in which it was. Though this arrangement was a most miserable compromise, it was, nevertheless, a great defeat of the policy of Charles V., who had labored all his life to restore the religious unity of the empire; and he was not present in person at the negotiations, but had transferred all his powers to his brother, King Ferdinand.

AUGUSTI, Johann Christian Wilhelm, b. at Eschenberga, in the Duchy of Saxe-Coburg, Oct. 27, 1772; d. at Coblenz, April 28, 1841; studied theology at Jena, and became professor in Oriental literature there in 1803, professor of theology in Breslaw 1812, in Bonn 1819, and director of the Consistory of Coblenz in 1828. He was a very active man and a very prolific writer. Among his works are, Denkwürdigkeiten aus der christlichen Archäologie, 12 vols., Leipzig, 1817–31; Lehrbuch d. chr. Dogmengeschichte, Leipzig, 1825; Einleitung in d. alt. Testament, Leipzig, 1827. The most generally used of his works is Handbuch der christlichen Archäologie, Leipzig, 1836–39, 3 vols. He also assisted De Wette in translating the Bible into German (1809–14).

AUGUSTINE, St., Bishop of Hippo. See AUGUSTINUS.

AUGUSTINE, or AUSTIN, St., the first Archbishop of Canterbury: nothing is known of his early life. In 560, when he was the abbot of the monastery of St. Andrew at Rome, Gregory the Great (590–604), who for many years had taken deep interest in the English, sent him at the head of forty of his monks to England to convert the Anglo-Saxons. They met so many obstacles on their way to the coast, that they returned,
and asked to be excused. But Gregory sent them and they landed in the Isle of Thanet. Ethelbert, the Saxon king, had married a Christian. Bertha, a daughter of Charibert, King of Paris, twenty years before; and thus the way was providentially opened. Ethelbert was baptised (597), and his tribe was Christianized. Augustine went to Arles, whose metropolitan consecrated him the first Archbishop of Canterbury. A deputation he sent to tell Gregory the good news returned laden with presents, and bearing the pailinus, which made Augustine independent of the bishops of France. Gregory's dream of converting the entire island to the Roman Church was not realized. The British bishops of Cornwall and Wales refused to obey the Roman bishop. But though unsuccessfully in a measure, much had been accomplished when, in 604 or 605, Augustine died.

He was afterwards canonized on the ground of a reputed miracle, curing a Saxon of his blindness.


AUGUSTINE, Sister (Amalie von Lasaulz). b. at Coblenz, Oct. 19, 1813; d. in the Hospital of Vallendar, Jan. 28, 1872; entered the mother-house of the Sisters of Charity at Nancy in 1838, but felt herself drawn towards an active life of charity, mercy, and self-sacrifice, rather than towards the monotonous devotion of the monastery, and labored from 1842 to 1849 in the Hospital of Aix-la-Chapelle, from 1849 to 1871 as Superioress of the Hospital of St. John at Bonn. In the Schleswig-Holstein and Austro-Prussian wars of 1864 and 1866 she distinguished herself by her great talent of organization; and her charity, mercy, and self-sacrifice, rather than the rules for the nuns of Hippo. When and where the so-called rules of Augustine originated is uncertain; but they belong, at any rate, not to him. Similar communities were often formed in Italy, such as the John-Bonites, the Hermits of Tuscany, the Brittinians, etc., of which especially the last-mentioned distinguished themselves by a high degree of austerity. These communities were united by Innocent IV., who, by a bull of Jan. 17, 1244, gave them the rules of St. Augustine. Alexander IV. was very anxious to further consolidate the union. Launfrac Septala of Milan was made general of the order; and four provincials, respectively for Italy, Spain, France, and Germany, were appointed. By a bull of April 13, 1256, the whole organization was sanctioned. After this time the order spread rapidly. In the beginning of the fifteenth century it numbered forty-two provinces, besides the vicarates of India and Moravia, two thousand monasteries, and thirty thousand monks. In 1567 Pius V. gave it the same rank and privileges as the mendicant orders.

The Augustinian nuns formed their first community at Hippo, under Perpetua, the sister of Augustine. An outline of their rule is given in the two hundred and eleventh letter of Augustine. An Augustinian nunnery was founded at Venice in 1177 by Alexander III., which the Princess Julia, a daughter of the Emperor Frederick I., entered as its first abbess. The celebrated Nunnery of Tournay was founded in 1424 by Pierre de Champion.

By degrees, as the order spread and grew rich, laxity and corruption crept in; and, as a re-action, independent congregations were formed at Illiceto and Carbonaria towards the close of the fourteenth century, at Perouse and in the Lombardy in the beginning of the fifteenth century, in Saxony in 1492, etc. At attempt at a radical reform was made in Portugal by Thomas a Jesus, who died in 1536. A new formation of the congregation of the Barefooted Augustini ans. Their rules were first introduced in the Monastery of Talavera. Their organization was finally completed, and confirmed by Gregory XV. in 1622. They spread much in Japan, the Philippines, Peru, etc. In Spain every province had a hermitage, to which those who wished to live as anchorites could retire, and find perfect solitude and seclusion. Johann Staupitz, well known in connection with Luther, became vicar-general of the order in Germany in 1515; but it was just Luther's appearance, which in Germany brought the order in speedy decadence. In the nineteenth century a great number of the monasteries of the order have been secularized; in 1850, however, there were still about one hundred left in Italy and France.


W. Clebus (Zöckler).
AUGUSTINUS, Aurelius, Bishop of Hippo-Regius. Sketch of his Life— He was the son of Patricius, a heathen, and Monica, a most devoted Christian, at Tagaste (Tajelt), in Numidia, Nov. 13, 353, and died at Hippo, North Africa, Aug. 28, 430. To Monica he owed his warm, loving nature; and by her prayers he was converted. His early life was unsettled. After learning the rudiments in his native place, his ambitious father, delighted with his progress, sent him to his sixteenth year, to Carthage, where he studied for three years. The now lost Hortensius of Cicero awoke his love of truth; and he began to study the Bible, but soon gave it up because its style displeased him. From this time until his conversion he restlessly strove to attain the highest good, but failed, although he found for a time satisfaction in various schools of thought. Manichaeism first allured him; and from 373 to 383 he was one of the auditors, or catechumens, in that sect. But the immorality of the electi, who were supposed to be saints, and the perceived shallowness of the system, drove him and a while into scepticism, from which, however, Neo-Platonism saved him. Meanwhile he taught rhetoric in Tagaste and in Carthage—where he published his first work, The Fit and the Fair, in 380—and in Rome. As a teacher he was not successful in maintaining order, nor in making money; yet the ability he evinced induced Symmachus, the Prefect of Rome, to send him to Milan in answer to a request for a professor of rhetoric. There he heard Ambrose; and there, too, he was converted (September, 386), at the age of thirty-three, and was baptized at Milan Easter Eve, April 25, 387. On the journey homeward Monica died, at Ostia; and the sorrow thereby caused is renewed to each reader of the Confessions. Disposing of his property, he began in Tagaste an ascetic life; but in 391 he was elected priest to the church of Hippo-Regius, and in 395 became the colleague of Bishop Valerius, and shortly after full bishop. If the romance of his life was in the early period, the value of it was in the later. From his diocese a relentless war was waged upon every heresy. Manichaeans and Donatists, Pelagians and Semi-Pelagians, fell under his blows; and the writings he produced amid the heat of these controversies have made him immortal, and have tempered the theology of all after-time. But his two most celebrated and interesting works are the Confessions—in which he reviewed his life up to the time of his conversion so humbly, so honestly, so wonderfully, that the book is a religious classic as well as the most reliable autobiography—and the City of God, in which he showed that the Church of Christ is the survivor of the wreck of Rome, and thus sent comfort to those, who, with Jerome, mournfully exclaimed, “Who is safe when Rome falls?” The closing years of Augustine’s life were troubled. He saw the Vandals overrunning North Africa, and was compelled to lead in the desperate defence of Hippo. But God mercifully took him away ere the city fell, and spared him a great grief. In the beginning of the sixteenth century his remains were carried from Hippo to Sar- dinia; in the beginning of the eighteenth century Liutprand, King of the Lombards, interred them in the Church of St. Peter in Pavia, where they remained until Oct. 12, 1841, when the Bishop of Pavia formally gave them over to the Bishop of Algiers, who carried them to Hippo, which was near the present Bona, and buried them there within a memorial chapel, Oct. 30, 1841.

Augustine is himself the source of all our knowledge of his sinful life before his conversion. He joined a dissolute company of youths when he was sixteen (Conf. II., 4, 0); and before he was nineteen he was the father of a son, Adeodatus (God-given), by his mistress (IV., 2, 2). For twelve years they lived together, mutually faithful; and he says his heart was “racked, and wounded, and bleeding,” when he sent her back to Africa, because she stood in the way of his marriage. His early life was unsettled. After his conversion as he could not have done had he not known from long and bitter experience, that he who sinneth against God wroth himself, his own soul. But in judging him we must bear in mind that he was at the time a heathen, and comparatively innocent, according to heathen standards of morality. After his conversion, he not only renounced all illicit intercourse, but devoted himself to a single life, for the sake of the kingdom of God, and never broke his vow.

Augustine is one of the doctors of the Universal Church. He is, perhaps, the most prominent leader in the development of doctrine, and to many the successor of the apostles. Luther and Calvin, in the doctrines of sin and grace, are essentially Augustinian. The Protestant emulates the Romanist in paying him honor. But, though a fountain of sweet water, he gave out bitter water too; for many of the errors of Rome, he inherited. Manicheism and Donatism, the doctrines of the church, tradition, baptismal regeneration, and the right of persecution, can be either traced directly to him, or deduced from his writings. He was pre-eminent a preacher; was in the habit of composing rapidly; and so, if many of his works were very deliberately written, many more were not, and the necessity of making up his mind quickly may have weakened his judgment. Although he was not a scholar like Jerome, for he knew little Greek and no Hebrew, he had a deeper spiritual insight into the Scriptures than any other of the Fathers. Genius, more than learning, gave him light. With all his defects, he claims the reverence of the world. Never was a man more determined and fearless in the defence of the truth; never breathed a purer, nobler spirit. The pride of the mother in her converted son is the pride of Christendom in the devotion of his splendid intellect and marvellous executive ability to the service of Christ. To understand Augustine is to understand all the preceding history of philosophy and theology, and at the same time the
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sources of subsequent progress. Thus he is the dividing line between the Church of the persecution and the Church of the empire. He ended the old, and began the new period of her development.

Bibliography.— Augustine's writings may be divided into— (a) Autobiographical: Confessions, Retractions, and Letters; (b) Polemical: treatises against the Manichæans, the Donatists, and Pelagians and Semi-Pelagians; (c) Dogmatical: Enchiridion, and other doctrinal treatises; (d) Exegetical: Commentaries upon large portions of the Bible; (e) Practical: sermons and ethical treatises.


Theology of Augustine.— For a comprehensive review and criticism of Augustine's theology see A. Dorner: Augustinus, sein theologisches System und seine religions-philosophische Auschau.
an entire union is possible only at the cost of one
nature or the other. Both natures, he thinks, stand by themselves, or only speak together in the
Person. The human nature assumed as much divinity as possible, but did not give up its
humanity. A complete revelation of the Word is impossible, because the divine cannot
appear completely in the human. His *formulae* were decisive for Leo, also for Chalcedon (451),
and of great weight for all subsequent investigations.

(3) Doctrine of the Eucharist. — It is the meal
through which the recipient is incorporated into
the body of Christ, — the church, — and so into
Christ. The sacrifice offered up in the Supper
was the self-sacrifice of the *corpus*, the church. It
cannot be proved that he taught the doctrine of the
Real Presence: "since he did not allow omnipresence to the body of Christ, understanding
the expression figuratively of the church.

(4) Doctrine of Sin. — Seeking to exclude
both Manichean and Pelagian one-sidedness, he
accepted man's inability through sin, and con-
tracted as much as possible to the will. Evil is privation, negation, and a weakening of all
spiritual power, particularly of the will: good
is positive, and the effect of God's activity. He
only allows so much liberty of choice as is abso-
lutely necessary to free God from the charge of
the authorship of evil of the fall, man made
a bad choice, and the consequences are hereditary.
Yet man has the capacity of salvation, since the
*natura* is not itself bad, only impaired; the intel-
ligence is sunk in *ignorantia*, and the will in
*infirmitas*. In Adam the race had a sort of pre-
destination, the will in the one, the predetermination in the other. This opposes the
Pelagian idea of an equilibrium, — the ability
to turn in either direction. Sin in the genus is
shared by every individual. Punishment and
guilt are therefore hereditary. The former was
the necessary and natural consequence of sin, and
at the same time the exhibition of the divine
righteousness, its ground was guilt. Yet God
angers not, for he is unchangeable. He simply
orders that sinful man as the weaker shall, ac-
cording to the laws of Nature, come under the
power of the Devil as the stronger. This cap-
tivity is as hereditary as sin, and so the race
has been since the fall a *massa perditionis*.

(5) Doctrine of Grace. — Grace exists only in
the activity of God upon the will and intelli-
gence, giving them a new direction. Grace in-
spires the subject directly, but only in the line
of his natural ability. Redemption is deliver-
ance from the power and authority of the Devil,
death, and sin. Christ paid a ransom to the
Devil, and wrought complete deliverance from
punishment, and at the same time from the
infirmity of intellect and will. Thus he brings
unto prominence the activity of God among men,
especially in the impartation of love and knowl-
dge. But this conception of justification is quite different from the Reformers; viz., del-
iverance from guilt, by which access is opened
unto God. He lays no such stress upon guilt in
its immediate relation to God, because he does
not make enough of personality. He makes
salvation depend upon the action of God upon
the powers of the soul. Therefore the relation
of justification to sanctification is of secondary
importance, and the main thing is to determine
how far the human and divine powers respect-
ively operate in conversion.

(6) Doctrine of Predestination. — God deter-
dined some, he says, of the number of the elect
and who shall not. The elect are chosen that they may
receive his grace: for in consequence of the fall
all have forfeited this favor, and no claim can
be made by any upon it; but God is willing to
bestow it upon some. No one can tell whether
he is of the number or not. On Christ, as the
First-Elect, all depends. This is according to the
predetermined plan. In God's eyes the predesti-
one is a *filius pacis* before his actual conversion.
The plan of God embraces all events. The doc-
trine of predestination includes the idea of its
historical application, which is effected by ex-
ternal causes. And because the ordinances of
religion, etc., are external causes, therefore we
should despair of none, but labor on the suppos-
tion of their predestination. The non-predesti-
nated are justly rejected because they refuse the
to the church. Preaching and the Lord's Supper
is a double sort of faith, so the conception of the
Church is double. On the practical side, it is
the objective institution for salvation; while, on
the mystical side, it is the community of the
predestined. The visible Church has good and
bad elements. He commonly, however, views
the Church in its eternal aspects. Out of it
there is no salvation, because in it alone are the
Holy Spirit and the means of grace. Ordination
infallibly imparts the Spirit: therefore the priest
is distinguished from the layman as one who can
mediate the grace of God, and offer the eucharist.
The individual is linked, not only to the whole
body, but also to the priest as the representative
of the body. In like manner the validity of bap-
tism is independent of the baptizer. Heretics
and schismatics can baptize, but only as one uses
stolen goods; for baptism has its blessing only
in the Church. Preaching and the Lord's Supper
are also similarly dependent for their blessing
upon the Church. Membership in the visible
Church is a condition of salvation, and unbap-
tized infants are damned. The Church through
her priests shares in the divine Spirit and con-
ple holiness. Thus Augustine teaches essentially the Roman Catholic idea of the Church.

**Augustine's Ethics.** He lays little stress upon nature and science, property, marriage, the family, and the state: in short, he regards all earthly things as comparatively worthless. On the other hand, he regards the cloister life as the very summit of piety. But this is only one side of his ethics. God's worldly activity is concentrated in the visible Church. The ethical sphere, which belongs to the transient, and is eaten into by sin, can only be purified by the Church. Marriage, the foundation of the family, must be a sacrament, so that it may receive the consecration of the Church. To give property to the Church is a meritorious work. Science must be kept in the right way by the Church. The State can be looked at as a morally worthy institution only when placed at the disposal of the Church.

It is erroneous to credit Augustine with the ideas caustive of the Reformation. The emphasis upon the moral personality, from whence arise the need for a pure conscience; the emphasis upon guilt and the consciousness of guilt; the striving after immediate certainty of salvation; the central position of the doctrine of justification, and the clear distinction between the legal and the evangelical stand-points,—all these are wanting in him. But his anti-Pelagian writings and his doctrines of sin and grace had a very marked influence upon the reformers, who esteemed him above all other fathers.

He must, however, be credited with recognizing, as no one before him had done, the world-conquering might of Christianity. Discarding the old notion that the world moved in sions, Augustine looked beyond the present, and saw adown the great gallery of time the grand consummation, when the many kingdoms of the world shall become the one kingdom of our Lord and of his Christ; and the Eternal City, fully established, is not heathen Rome, but the "City of God," the New Jerusalem!

**AUGUST DORNER.**

**AURELIAN.** Roman emperor 270–275, was, according to an old tradition in the church, the author of the ninth of those ten great persecutions generally spoken of by Christian writers. This tradition, however, seems to rest upon a misapprehension. In his church history (VII., 30), to which all later accounts can be referred as to their source, Eusebius says only, that, towards the close of his reign, the emperor changed his views of the Christians, and was about to act upon this change when he died. He speaks neither of the actual issue of an edict, nor of its execution, but simply of a purpose, a plan; and this corresponds better to the character of the man and to the given situation. Aurelian was a soldier, and much occupied with military affairs during his reign; and though he was much devoted to his parental faith, even to its superstitions, Christianity held, since the time of Gallinus, a publicly guaranteed position in the state, which he did not dream of as a plan of a general persecution rather improbable.

**AURELIUS, Marcus.** See Marcus Aurelius. **AURICULAR CONFESSION (Lat. auricula, the external ear), confession into the ear of a priest in private, enjoined by Leo the Great (410-461) as a substitute for public confession. The twenty-first canon of the Fourth Lateran Council (1215), under Innocent III., makes it obligatory every year upon all Catholics, on pain of excommunication, and consequently the loss of Christian burial. See CONFESSION.

**AURIFABER, Johann (Vinarieus), b. in 1519, probably in the county of Mansfeld; d. at Erfurt, Nov. 18, 1575; studied theology in Wittenberg, and became Luther's famulus, and afterwards court-preacher in Weimar, and minister in Erfurt. He partook with great zeal in the theological controversies of his time, but became most widely known as an editor of Luther's works. He was one of the superintendents of the Jena edition (1553-58), and published two volumes of Luther's German works (1561-62, two volumes of Luther's Latin letters in 1556 and 1565, and Tischreden oder Colloquia Dr. Martin Luthers in 1568.

**AUSTIN, St., a contraction of Augustine frequently used. See Augustine, St.**

**AUSTRALASIA.** This is etymologically equivalent to Southern Asia; but correct usage limits it to the Continent of Australia, the Island of Tasmania, the Islands of New Zealand, and the small islands near each of the colonies. The mainland is bounded on the north by Torres Straits, the Gulf of Carpentaria, and the Indian Ocean; on the east by the South Pacific; on the south by Bass Strait, which separates it from Tasmania; and on the west by the Indian Ocean. It is situated to the south-east of Asia, between the parallels of 10° and 39° south latitude, and in east longitude between the meridians of 113° and 154°. Its greatest length is about twenty-four hundred miles: its greatest breadth is nearly two thousand miles. It has a coast line of 7,750 miles in length. The area is three million square miles, or nearly six times as large as India, or four-fifths the size of Europe, or almost half that of South America.

**Position of the Colonies.** — The whole of the eastern part of the Australian Continent consists of three colonies, — Queensland, in the north, with Brisbane as its capital; New South Wales, south of Queensland, having Sydney for capital; Victoria, south-west of New South Wales, Melbourne being the metropolis. To the west lies South Australia, stretching from ocean to ocean, the northern part of which is now known as the Northern Territory. The capital of South Australia is Adelaide. The whole of the western part is occupied by Western Australia; capital, Perth. Tasmania is one hundred and twenty miles south of Victoria, across Bass Strait, and is surrounded by the South Pacific Ocean: Hobart Town (called since 1880 Hobart) is the capital. The islands of New Zealand are to the south-east of the Australian Continent, twelve hundred miles distant, Wellington being the capital.

**General Features.** — The exact date of the discovery of Australia is doubtful. In 1606 Dutch sailors explored the north and west coasts. In 1842 Abel Tonnson discovered Tasmania and New Zealand. Capt. Cook's well-known explorations began in 1770. The first settlement was that of New South Wales, in 1788, from which nearly all the neighboring colonies were
planted. Tasmania, or Van Dieman’s Land, was settled in 1803; Western Australia, or Swan River, in 1829; Queensland, or Moreton Bay, in 1825; Victoria, then known as Port Philip, in 1834; South Australia, 1836; New Zealand, 1838. The precise number of aboriginal inhabitants in early times is not known. They have been fast disappearing before the advance of civilization, and indeed, the Tasmanians are now extinct. The Maories of New Zealand are much superior mentally and physically to the native races of the neighboring colonies. The general characteristics of the continent and islands are now pretty well ascertained. The districts, whether near the coast and the settled parts inland are fertile, but large tracts of the interior are unfit for occupation. Navigable channels are comparatively few; and the alternation of rainy and rainless periods, of flood and drought, is destructive. In these respects New Zealand and Tasmania are more favorably situated. The seasons are the reverse of those in Europe and America, June being midwinter. The hot winds and dust in summer are trying on the continent, but during the greater part of the year the climate is genial and healthy. The mean temperature ranges from 70° in Queensland to 51° in Tasmania. The kangaroo and the opossum are the best known of the numerous marsupials of Australia. Snakes are plentiful, and sharks abound along the coast. Each colony is a sort of distinct province, having a governor and Houses of Parliament of its own, on the model of the British Constitution. Wool is the grand staple product, mining and agricultural interests probably ranking next. In 1788 the first settlement consisted of about a thousand persons; in 1839 the population, including Tasmania and New Zealand, was about a million; in 1877, two million and a half. It is now, at the beginning of 1881, probably about three millions. In railway, telegraph, and postal arrangements, Australia has rapidly advanced; and there are three lines of subsidized mail steamers between the colonies and Great Britain.

The social condition of the people compares not unfavorably with that of England and America. In regard to education the colonies are thoroughly impressed with their responsibilities. The public-school system is generally unsectarian, free, and compulsory; while the higher training is admirably provided for by numerous colleges and well-equipped universities. There is no Established Church; and State aid to religion is now almost wholly abolished. New South Wales ceased to grant it in 1863; Victoria, 1869. The Episcopalian are the most numerous body: the Roman Catholics rank next. The proportion of places of worship of the various sects to the population is remarkable, considering the recent settlement of the colonies.

**Special Characteristics of the Several Colonies.**

In the following descriptive details the statistics of each colony are from the latest available official returns. In the absence of an uniform census for the whole group, the figures represent, as the reader will easily note, a more recent date in some cases than in others.

**New South Wales.** The mother-colony, originally comprised all of the continent east of the 135th meridian; but the formation into separate colonies of South Australia in 1836, of Victoria in 1851, and of Queensland in 1859, has reduced it to a more moderate size. Its area is now given at 323,437 square miles, being about three times that of Great Britain and Ireland. The coast district, which is a strip of varying width, extending back to the Dividing Range, or Blue Mountains, is the chief agricultural, as the interior is the chief pastoral, land of the colony. The loftiest mountains are Kosciusko (7,308 feet), Seaview (6,000 feet), Ben Lomond (5,500 feet), and Oxley’s Peak (4,300 feet). Among the immense level tracts of the interior are the Liverpool and Monaro plains. The great rivers are the Murray, the Murrumbidgee, the Darling, and the Lachlan. On June 30, 1879, the population of New South Wales was estimated at 712,019; that of Sydney and suburbs amounted to 200,000. The other important towns are Maitland, Goulburn, and Bathurst.

**Miscellaneous Religious Intelligence.** — Rev. Richard Johnson, Church of England, the first clergyman in Australia, arrived 1788. The Rt. Rev. W. G. Broughton was installed first bishop of Australia June 2, 1836. The present (1881) Metropolitan of Australia, who is Bishop of Sydney, is Dr. Frederick Barker. The first Presbyterian Church was opened in 1809. The first Wesleyan class-meeting was held in 1812; the first minister, Rev. Samuel Leigh, arrived 1815. The first Congregational minister, Rev. Mr. Cover, arrived 1798. The first Baptist chapel, founded by Rev. J. Saunders, was opened in 1833. The returns of the principal religious sects for 1878 are as follows:

<table>
<thead>
<tr>
<th>Religion</th>
<th>Ministers</th>
<th>Places of Worship</th>
<th>Average Attendance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anglicans</td>
<td>207</td>
<td>410</td>
<td>63,388</td>
</tr>
<tr>
<td>Presbyterians</td>
<td>83</td>
<td>149</td>
<td>20,142</td>
</tr>
<tr>
<td>Wesleyans</td>
<td>89</td>
<td>289</td>
<td>32,683</td>
</tr>
<tr>
<td>Congregational</td>
<td>57</td>
<td>43</td>
<td>6,909</td>
</tr>
<tr>
<td>Unitas</td>
<td>14</td>
<td>18</td>
<td>2,330</td>
</tr>
<tr>
<td>Roman Catholics</td>
<td>154</td>
<td>273</td>
<td>60,759</td>
</tr>
</tbody>
</table>

**Victoria.** — Till 1851 this colony was part of New South Wales, from which it is separated by the River Murray. Its area is about 88,196 square miles, a little less than that of Great Britain. A range of mountains divides it into two unequal parts, the highest peaks rising to six thousand and seven thousand feet. It has no large rivers; the Gipps-Land streams and the Yarra-Yarra being the only ones of importance. The climate of Victoria is healthy and agreeable; the average temperature is nine degrees higher than in London. Although one of the youngest colonies, Victoria is one of the most important, of the colonies: commercially it is probably next to India among British dependencies. In 1885 the white population was fourteen; in June, 1879, it was 887,434, Melbourne and suburbs numbering 260,678. Ballarat and Sandhurst are the other principal cities. Capt. Cook was the first European who visited the country, April 19, 1770. The first settlement was made in 1788, but in 1851 it had sunk to 2,093; in 1875, to 1,553. It seems that the natives were completely incapable of a rapid civilizational de-
opment. The religious returns of 1878 showed the chief denominations as follows:

<table>
<thead>
<tr>
<th>RELIGION</th>
<th>Churches, Chapels, Etc.</th>
<th>Attendance.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Episcopalians</td>
<td>161</td>
<td>465</td>
</tr>
<tr>
<td>Presbyterian</td>
<td>126</td>
<td>66</td>
</tr>
<tr>
<td>Wesleyans</td>
<td>121</td>
<td>61</td>
</tr>
<tr>
<td>Independents</td>
<td>83</td>
<td>93</td>
</tr>
<tr>
<td>Baptists</td>
<td>40</td>
<td>78</td>
</tr>
<tr>
<td>Roman Catholics</td>
<td>94</td>
<td>44</td>
</tr>
</tbody>
</table>

Queensland, formerly known as Moreton Bay, occupies the north-east part of the continent of Australia, comprising 609,220 square miles, or fully three times the area of France. Unlike most of the other colonies, it is well-watered; some of the rivers being broad and navigable. The soil is favorable for the cultivation of tropical productions, such as sugar, coffee, tobacco, olives, rice, and kaolin. Gold, copper, tin, and coal are the chief minerals. The climate resembles that of Madeira: it is very warm, except on the large table-lands, where it is more moderate. The winters are delightful.

Tasmania, formerly called Van Dieman's Land, in honor of the Dutch governor of the East Indies. But it was not settled until 1803, when Gov. King of Sydney sent Lieut. Bowen thither with three soldiers, and ten male and six female convicts. Tasmania thus became a settlement of convicts, but, as a colony of convicts, it is remarkable for its history shows the marks of its origin. Robbery, murder, and fights, not only with the natives, but with escaped convicts, bushrangers, and among the colonists themselves, were for many years the order of the day. In 1825 it was separated from New South Wales, and organized as an independent colony; but in 1842 it had still 20,000 convicts living, besides 50,000 free settlers. And how far it is from having outgrown the disadvantages of its birth may be inferred from the fact, that in 1870 there were 55,939 persons in the colony who could read and write, 13,945 who could only write, and 26,444 who could neither read nor write.

New Zealand.—The group of North, Middle, and Stewart's Islands, of which this colony consists, are almost equal in size to Great Britain and Ireland. The country is of volcanic origin, chains of mountains running from north to south. The climate is, on the whole, free from extremes of heat and cold, and is remarkably healthy. New Zealand is rich in minerals. The grains, grasses, fruits, and vegetables of Great Britain, are successfully cultivated. Marsupials and snakes, common in the other colonies, are not found here. By the census of March, 1878, the population was 414,412, exclusive of the Maories, numbering about 43,000. Various kinds of grain and fruit have been introduced, and succeed exceedingly well. Different species of animals—sheep, cattle, horses, deer, etc.—have also been introduced, and not only thrive well, but even seem to improve. The islands were first visited by Cook in 1770, but the connection with the civilized world is now frequent and rapid. An active mission is carried on among the Maories, but, as it would seem, not with much success. According to the last ecclesiastical returns, which were made in 1874, the numbers were as follows:

<table>
<thead>
<tr>
<th>RELIGION</th>
<th>Churches</th>
<th>Scots</th>
<th>Attendance.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Episcopalians</td>
<td>172</td>
<td>30,783</td>
<td>19,916</td>
</tr>
<tr>
<td>Presbyterian</td>
<td>125</td>
<td>30,185</td>
<td>18,841</td>
</tr>
<tr>
<td>Wesleyans</td>
<td>70</td>
<td>18,835</td>
<td>12,723</td>
</tr>
<tr>
<td>Roman Catholic</td>
<td>86</td>
<td>10,443</td>
<td>10,967</td>
</tr>
</tbody>
</table>
AUSTRALASIA.

180

AUSTRALIA.

RELIGIOUS DENOMINATIONS IN AUSTRALIA IN 1871.

(The Population was then about 2,000,000.)

<table>
<thead>
<tr>
<th>Religion</th>
<th>N. S. Wales</th>
<th>New Zealand</th>
<th>Queensland</th>
<th>South Australia</th>
<th>Tas-</th>
<th>Victoria</th>
<th>Western Australia</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Episcopalians</td>
<td>223,265</td>
<td>124,373</td>
<td>61,062</td>
<td>50,849</td>
<td>52,047</td>
<td>257,853</td>
<td>14,619</td>
<td>791,228</td>
</tr>
<tr>
<td>Roman Catholics</td>
<td>143,302</td>
<td>40,412</td>
<td>45,187</td>
<td>26,086</td>
<td>22,091</td>
<td>156,020</td>
<td>7,118</td>
<td>463,688</td>
</tr>
<tr>
<td>Presbyterian</td>
<td>44,122</td>
<td>72,477</td>
<td>19,047</td>
<td>15,372</td>
<td>9,084</td>
<td>112,983</td>
<td>570</td>
<td>274,488</td>
</tr>
<tr>
<td>Wesleyans</td>
<td>26,272</td>
<td>22,219</td>
<td>11,065</td>
<td>27,075</td>
<td>7,187</td>
<td>94,029</td>
<td>1,374</td>
<td>263,413</td>
</tr>
<tr>
<td>Congregationalists</td>
<td>9,238</td>
<td>5,441</td>
<td>2,360</td>
<td>21,989</td>
<td>5,201</td>
<td>19,191</td>
<td>833</td>
<td>48,227</td>
</tr>
<tr>
<td>Baptists</td>
<td>4,151</td>
<td>6,353</td>
<td>5,344</td>
<td>16,734</td>
<td>4,011</td>
<td>11,431</td>
<td>441</td>
<td>41,619</td>
</tr>
<tr>
<td>Primitive Methodists</td>
<td>3,291</td>
<td></td>
<td></td>
<td>8,207</td>
<td></td>
<td></td>
<td></td>
<td>13,498</td>
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<tr>
<td>Other Methodists</td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>3,291</td>
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<tr>
<td>Lutherans and German Protestants</td>
<td>2,663</td>
<td>2,663</td>
<td>2,663</td>
<td>2,663</td>
<td>2,663</td>
<td>2,663</td>
<td>2,663</td>
<td>2,663</td>
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<tr>
<td>Christians—Brethren and Disciples</td>
<td>9,324</td>
<td>8,324</td>
<td>8,324</td>
<td>8,324</td>
<td>8,324</td>
<td>8,324</td>
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<tr>
<td>Calvinists, or Calvinistic Methodists</td>
<td>2,901</td>
<td>2,901</td>
<td>2,901</td>
<td>2,901</td>
<td>2,901</td>
<td>2,901</td>
<td>2,901</td>
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<tr>
<td>Friends</td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td>1,422</td>
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<tr>
<td>Unitarians</td>
<td>849</td>
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<td></td>
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<td>400</td>
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<tr>
<td>Catholic Apostolic Church</td>
<td>849</td>
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<td>307</td>
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<tr>
<td>Greek Church</td>
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<td></td>
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<tr>
<td>Christian Israelites</td>
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<td>1,614</td>
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<tr>
<td>Mormons</td>
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<tr>
<td>Jews</td>
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<td>5,946</td>
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<td>Moravians</td>
<td>2,901</td>
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<td>1,674</td>
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<tr>
<td>Pagans, Mohammed, Chinese</td>
<td>2,901</td>
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<td></td>
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<td></td>
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<td>5,371</td>
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<tr>
<td>New Jerusalem Church</td>
<td>2,901</td>
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<td></td>
<td>3,571</td>
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<tr>
<td>Bible Christians</td>
<td>2,901</td>
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<td></td>
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<td></td>
<td>6,946</td>
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<tr>
<td>Methodists, New Connection</td>
<td>2,901</td>
<td></td>
<td></td>
<td></td>
<td></td>
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<td></td>
<td>6,946</td>
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<tr>
<td>Church of Christ</td>
<td>2,901</td>
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<td>6,946</td>
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<tr>
<td>No Sect</td>
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APPROXIMATE ESTIMATE IN 1878.

(Population about 2,500,000.)

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AUSTRALIA contains, according to the last census (of 1869) a population of 33,634,636, of which two-thirds, or nearly 24,000,000, belong to the Roman-Catholic Church, 3,941,796 to the Greek Catholic, 3,050,830 to the Non-United Greek, 1,518,282 to the Lutheran, 2,255,113 to the Calvinist, 55,079 to the Unitarian, and 10,133 to the Armenian: 1,375,801 are Jews. The Catholic Church, including the Greek and Armenian Catholics, has sixteen archbishops, forty-seven suffragan bishops, two vicar bishops, one military bishop, and nine hundred and fifty convents, with eighty-five hundred monks, and fifty-seven hundred nuns, — in all about thirty-four thousand ecclesiastics. The Non-United Greek Church has a patriarch in Karlowitz, an archbishop in Hermannstadt, eleven bishops, about four thousand priests, and forty convents, with three hundred monks. The Protestant churches have eighteen superintendencies.

The introduction of Christianity, and the history of the Christian Church, in the various parts of the empire, will be spoken of in the articles on Bohemia, Hungary, Moravia, and Poland.

We speak here only of the church-history of the Archduchy of Austria, and of the general ecclesiastical policy of the empire.

The Archduchy of Austria, inhabited by the Taurisci, a Celtic tribe, belonged partly to Pannonia, partly to Noricum, both provinces of the Roman Empire since the time of Augustus. Hither Christianity was brought by the Roman soldiers and citizens, — from the East by St. Victor, bishop of Hildesheim, and from the West, by St. Severinus (d. 482). Lorch
was the oldest episcopal see. Afterwards the country was overrun by various barbaric tribes,—Goths, Huns, Lombards, etc.; and in the time of Charlemagne the Avari were settled to the east of the Ens, and the Bajuvarii to the west. The Avari were converted to Christianity by missionaries from the Frankish Church; and the countship which Charlemagne founded here, and which forms the political nucleus of the Archduchy of Austria, was placed under the ecclesiastical authority of the Archbishop of Salzburg. Influences, however, of the Eastern Church, made themselves felt through Moravia; and during the whole period of the middle ages the Austrian Church seems to have maintained a somewhat free attitude towards Rome. At the close of this period, Turcianus preached against indulgences; the monk Jacob, against relics; Theobaldus, against the life led by the priests. Also was the Reformation at first very successful here. Paul Spenerus preached openly Luther's views in Vienna: the books of the reformers circulated freely; nearly three-fourths of the population accepted the new doctrines: the monasteries stood empty; and in 1590 the Emperor Ferdinand II. had to place the mendicant friars under the protection of the police. But the government was strongly Roman Catholic; and the unfortunate dissensions between the Protestants themselves, which, between the Phillipists and the Flicans, degenerated into unseemly quarrels and fanatical enmity, gave the Jesuits a welcome opportunity. The Emperor Rudolph (1576–1612) was their pupil and their tool. Though, at his accession to the throne, he confirmed the constitutional religious liberty of the country, nevertheless, very soon after, he discharged all officials who held the Protestant faith, abolished the evangelical service in all towns and villages belonging to the imperial domains, forbade religious gatherings without special authorization, and charged Bishop Khlesl with the organization of a complete anti-reformation. The revolt was provoked in 1584, and the revolt was not put down until 1597; but then a committee was sent all through the country to expel the evangelical ministers, and force the Roman priests on the congregations. Under Ferdinand III. (1619–57) the work was completed. The estates refused to swear fealty to him, unless he granted religious liberty; but Ferdinand let loose a swarm of Cossacks on the country, and then the estates took the oath. But when he next ordered that the whole population should at once return to the Roman faith, and all Protestant ministers and schoolmasters leave the country within a week, the peasants rose en masse, and formed in a few days an army of thirty-eight thousand men. They were defeated, however, and the order was executed with great harshness. The peace of Westphalia (1618) altered nothing with respect to Austria; and in 1632 ten Jesuits were commissioned to travel through the country, almost in the quality of an Inquisition. Seventy-three families among the nobility still adhered to the Protestant faith, but they hardly dared to speak to each other about their religious opinions. The idea, once awakened, could not die out altogether: it lived on in secret. When, in the reign of Charles VI. (1711–40), permission was granted to all Protestants to emigrate, twelve hundred persons at once demanded to go. The government was surprised, and tried to prevaricate; but the people were inflexible, and in 1735 they were transferred to Transylvania. The result of this violent suppression of a sincere and orderly movement towards freedom and truth has been, that, in Austria, the Roman-Catholic Church is altogether without influence, while religious indifference, superciliousness, and frivolity prevail in all classes of society. In spite of the fanaticism, however, with which the government tried to suppress the Reformation wherever it could, it was very jealous of its own freedom, and maintained quite an independent attitude with respect both to the pope and the clergy. During the reign of Maria Theresa (1740–80), especially after 1765, when Joseph II. succeeded his father, Francis I., Maria Theresa's husband, as Emperor of Germany, the influence of the clergy was curtailed in every way. Their power of holding councils was abrogated; public education was made a mere government affair; the relation between the religious orders and their generals residing in Rome was dissolved, and the orders placed under the authority of the bishops; numerous festivals were abolished, etc. When Joseph II. became sole regent (1780–90), the reforms were carried still further: the connection between the pope and the Roman-Catholic Church within the Austrian dominions was almost severed, and the functions of the church itself were reduced to a minimum. Many monasteries were suppressed; the Latin language was abolished in the administration of the sacraments; the tithes were turned into the treasury of the state; the priests were placed on an equal footing with other government officials, etc. Oct. 31, 1781, the celebrated edict of toleration was issued. Protestants obtained full citizens' right throughout the Austrian dominions, were admissible to the highest offices, and received freedom of worship, even in the Archduchy of Austria, where a superstendency was organized under the head of an evangelical consistory in Vienna, and a seminary for evangelical theology founded in the same city. Though many of Joseph's reforms were revoked by his immediate successors, and though ultramontane tendencies became more and more visible during the first half of the nineteenth century, the Roman Church in Austria was still kept in a position subordinate to the State, up to 1855. The dangerous political concessions which in 1848 made the Austrian monarchy tremble in its very foundation brought forward the idea to seek a support for the throne, not only in the army and the police, but also and preeminently in the Roman Church; and Aug. 18, 1855, Francis Joseph I. signed a concordat with the pope, by which the whole ecclesiastical legislation of Joseph II. was swept away, the Roman Church established in the empire as a state in the state, and its connection with the pope thoroughly cemented. Shortly after, a re-organization of the Protestant churches was promised, and in Hungary this re-organization was promptly carried out. But it was only in 1859 that the last vestiges of the empire it was long delayed; and when at last it came, in the form of a provisional constitution (April 8, 1861), it proved unsatisfactory.
The partiality shown to the Roman-Catholic Church is too flagrant. Only a Roman priest can keep a valid register of births and deaths. When a Roman-Catholic wishes to embrace Protestantism he must for six months separate himself from all intercourse with Protestants, and devote himself exclusively to the teaching of a Roman-Catholic priest; while a Protestant who wishes to embrace Romanism needs only to go to the nearest priest, and deliver himself up. In Austria Proper the Protestants are not allowed to have churches with music and bells, but only chapels without entrance from the streets, etc. Many of these petty annoyances with which the priest still hopes to fight the pastor, the Protestants have now succeeded in freeing themselves from, but, characteristically enough, only by attacking them one by one, and by going directly to the emperor himself.

AUTHORIZED VERSION OF THE BIBLE. See English Bible Versions.

AUTO-DA-FÉ, Spanish for actus fidei, "act of faith," signified the public enunciation of the judgments of the Inquisition over heretics and non-Christians, and was also called sermon publicus, or generalis de fide, because connected with a sermon on the Catholic faith. The act commonly took place on a Sunday. At sunrise, the victims, with the hair shaved off, and variously dressed, according to the different degrees of punishment, were led in a solemn procession, with the banners of the Inquisition at the head, to some public place or church. When the secular authorities whose duty it was to be present had sworn to stand by the Inquisition, and execute its orders, the sermon on the faith was delivered, and then the judgments against the dead and the living were pronounced. Next the relapers, and those who refused to recant, were expelled from the church, and given over to the secular authorities for punishment, and then the procession again began to move. The bones of the dead who were condemned were carried on sleighs to the place of execution. Those who were condemned to death rode on asses, between armed men, and wore coats and caps, called in Spanish sudenito, painted over with devils and flames. Not only the mob and the monks, but also the magistrates, and sometimes even the king and the court, were present at the spectacle. There were, however, differences in the solemnization of auto-da-fés in Southern France, in Spain, in Italy, and in the Portuguese colonies in India. From the middle of the eighteenth century the auto-da-fés disappeared, and the verdicts of the Inquisition were executed in private.

AÜPTPERTUS, Ambrosius, b. in Southern France early in the eighth century; lived at the Carolingian court as orator, but retired to the Monastery of St. Vincent, on the Voltorno, in Southern Italy, and died there in 778 or 779, as abbot. He wrote commentaries on the Psalms, the Song of Songs, and the Apocalypse, of which the last, given in Bib. Patr. Max., tom. XIII., is his principal work.

AVE MARIA, or HAIL, MARY, the angelic salutation, in which the archangel Gabriel saluted the Virgin (Luke i. 28), as rendered by the Vulgate, and afterwards the name of a peculiar form of prayer authorized by the Roman Church for the invocation of St. Mary. The prayer consists of a scriptural part,—the words of the angel, "Hail, Mary, full of grace; the Lord is with thee;" and the words of Elisabeth, "Blessed art thou among women, and blessed is the fruit of thy womb," — and a precatory part: "Holy Mary, mother of God, pray for us sinners now and at the hour of our death." The first part occurs in the Liber Antiphonianus, attributed to Gregory the Great, but did not become a fixed formula until the end of the eleventh century; and the constitution of Bishop Odo of Paris (1196) is the first instance in which this formula is authorized to be taught together with the formulas of the Creed and the Lord's Prayer. The precatory part was added in the fifteenth century, and was authorized in the breviary of Pius V., in 1568.

AVIGNON, the capital of the department of Vaucluse, situated on the Rhone, formed in the middle ages, together with the adjacent districts, a countship belonging to Provence. Queen Joanna I. of Sicily, born a countess of Provence, sold the countship of Avignon in 1318 to Pope Clement VI. for eighty thousand guilders. In 1692 Louis XIV. seized the city in order to avenge a slight which Pope Alexander VII. had shown his ambassador, but gave it back again in 1693. In 1791 the countship of Avignon, as well as that of Venaissin, which King Philippe had bequeathed to the pope in 1377, were incorporated with France. From 1303 to 1377 the papal residence was changed from Rome to Avignon. Seven popes resided there,—Clement V., John XXII., Benedict XII., Clement VI., Innocent VI., Urban V., and Gregory XI.; and during this period, the so-called "Babylonian Captivity" of the popes, Avignon was one of the gayest and most corrupt cities in the world. Petrarch, who staid there for some time, called it the third Babylon.

AVIS, The Order of, originated from the nova militia, an association of knights, which King Alfonso I. of Portugal founded in 1145, to fight against the Moors who still held the southern part of the country. In 1168 Johannes Civita, Abbot of Citeaux, gave this association an ecclesiastical organization, and in 1204 Innocent III. confirmed the rules of the order. Also the name changed. In 1168 the nova militia conquered Evora. King Alfonso presented the city to the knights, who now assumed the name of "Brethren of St. Maria of Evora;" and when, in 1211, King Alfonso II. presented the city of Avis to the order, its name was finally fixed as "The Order of Avis." In the thirteenth century the order became a dependent of the Spanish order of Calatrava, but in the beginning of the fifteenth century it once more became independent. In 1789 it was transformed into an order of military merit, and the religious vows were abolished, that of chastity having been dropped already earlier.

AVITUS, Alcimus Ecdidius, descended from a distinguished Romano-Gallic family, and died in 325 as Bishop of Vienne, Burgundy. At the council of Paris, in 519, he joined the decrees of the council in condemning the Arians. In 499, he was the principal representative of the former party, and gained the confidence of the Burgundian king, Gundobald,
which was of so much the greater consequence as the Burgundians were Arians. Later on, Sigismund, the son and successor of Gundobold, was converted to Catholicism by the influence of Avitus; and many, though not all, of his subjects followed his example. Avitus also presided at the synod of Epaon in 517, which regulated the ecclesiastical relations of Burgundy. But, besides being thus very active in many practical affairs, he was also a prolific writer. Eighty of his letters are still extant, addressed to the Frankish and Burgundian kings, to the bishops of Gaul, of Milan, Constantinople, and Jerusalem, etc. Of his poetical productions is extant, De Mundi Principio, a large didactic epic in five books. See Ebert: Gesch. der christl. lat. Litt. p. 377 sqq. Collected editions of the works of Avitus have been given by Sirmond, in Max. Bibl., T. IX., p. 603, and by Galland: Bibl. Tat., T. X., p. 761; Binding: Gesch. des Burgundischenreichs, Leipzig, 1808, p. 168 sqq.

AWAKENING is the term descriptive of the beginning of conversion as a divine work, because in Scripture parlance the unrepentant sinner is "asleep" (Eph. v. 14). According to the mental and moral condition of the sinner will be the outward form of the awakening,—either sudden or slow, vehement or quiet. It must, however, be acknowledged that a genuine Christian life is quite conceivable without any "awakening" at all; for many grow up in unbroken fellowship with God, and enter into conscious faith, and love and joy, not, it is true, without conviction of their lost condition, and repentance of sins, but without any perceptible beginning of a Christian experience. It is to be borne in mind that the "awakening" in any case is only a beginning; the awakened one is not yet converted, regenerated, only on the way to conversion: hence it is possible for such persons to fall asleep again, as has frequently been the case. This truth explains the wholesale falling-away which usually follows a great revival. The machinery of revivals produces many converts who are awakened, but who never get any farther. But, when God speaks, the soul hears and obeys. Those who are the subjects of his grace walk through life the exponents of righteousness. See Revivals, Spener. [See Robert Kudem: Gesammelte Vorträge: über christliche Nützlichkeit, Barmen, 1877.] Kling (Hersog, ed. 1.)

AYLMER, John, b. at Norfolk, Eng., 1821; d. in London, June 3, 1594; was educated at Cambridge; became the tutor of Lady Jane Grey, and was made Archdeacon of Stow in 1553. During the reign of Mary he retired to Zurich; by Elizabeth he was made Archdeacon of Lincoln in 1562, and Bishop of London in 1576. He was a firm but somewhat narrow-minded man, and opposed the Puritans with the same harshness as the Romanists. Against Knox he wrote, An Harbournote for faithful and true Subjects, etc., 1559.

AZAZEL. This word is a transliteration of the Hebrew term translated in the authorized version (Lev. xvi. 8 sq.) "scapegoat;" but the correct interpretation is much debated. Some consider azazel as the name of a region, "the desert," or of a person, the opposite to Jahveh, either a spirit, a demon, or Satan himself. The last interpretation has met with great favor; but against it may be urged that nowhere else in the Pentateuch is Satan mentioned, and the fact renders it all the more unlikely that he should be mentioned here by a name he never has in the Bible. It is therefore decidedly better to regard azazel as impersonal, and interpret Lev. xvi. 8: "and Aaron shall cast lots upon the two goats; one lot for Jahveh, and the other lot for Azazel, i.e., for 'going very far away.'" According to the Talmudic tractate, Yoma, the high priest, knew by a sort of telegraphic communication between Jerusalem and the wilderness,—the waving of cloths by set watchers, at regular distances,—whether and when the goat arrived in the wilderness, as was necessary, for the other sacrifices were not to be offered until it arrived there (Lev. xvi. 23, 24). See Atonement, Day of. Wilhelm Volck.

AZYMITES (from a negative, and ἀλευ, leaven), the epithet given to the adherents of the Latin Church by those of the Greek Church, because the former use unleavened bread in the Lord’s Supper. In reply the Latins called the Greeks Fermentarii. The first one to attack the Latin Church upon this question was Michael Caerularius, Patriarch of Constantinople (1051), accusing her of heresy upon this point. The Latins have made it a grievous sin to use leavened bread in the Eucharist, yet they have not presumed to damn the Greeks: so far from doing so, they declared in the council of Florence (1439), that transubstantiation took place just the same, whether the bread were leavened or not. See Carularius, Michael.
B. 

BAADER, Franz Xavier, b. in München, 1763; d. there May 23, 1811; studied, first medicine, and afterwards mineralogy; travelled in England 1792–93; was appointed, first councillor, and afterwards director, of the mining department in Munich; and became in 1826 professor of philosophy and speculative theology in the university of the same city, in which position he exercised considerable influence. He was a theosophist rather than a theologian; and the apocalyptic and paradoxical form in which he presented his mystical speculations often makes it difficult to understand him. But he was an original thinker, of great suggestiveness; and, though a Roman Catholic, he maintained a very independent position with respect to the papacy. His collected works, appeared in 16 vols. at Leipzig, 1850–60. 

BAAL and BEL. I. BAAL, frequently mentioned in the Old Testament as the god of the idolatrous Israelites, as he was of the Canaanites (Phoenicians, Philistines, and Edomites). And, as the Phoenicians naturally carried their religion with them wherever they went, the name of Baal was very widely spread. See PHOENICIANS.

1. The name means "lord," or "possessor," and, when used in a special sense, "head of the wife. This meaning it shares with the other Shemitic divinities, for they all set forth the idea of power, and thus differ in conception from the Aryan divinities; and also in that, apparently, these Shemitic gods were originally one god, who took different names according to the localities in which he was worshipped, and so, in course of time, arose separate divinities.

2. The use of the name. — Baal was the commonest name for god among the Phoenicians, and everywhere designated the highest god, or the highest worshipped in any particular place. So, also, it is used as a description, e.g., "Melkart, the Baal of Tyre." In the Old Testament is frequently the plural, "Baalim;" meaning either in general "the idols," or the Baals collectively, which had their especial seats in different localities.

Baal is, without doubt, a sun-god, and a male divinity par excellence. He is very frequently called Baal Chamman; and Chamman, "hot," is applied to the sun in Hebrew. So, also, Baalbek was called by the Greeks Heliopolis (city of the sun). It is also noticeable that the Greeks and Romans identified Melkart, the Baal of Tyre, with Herakles (Hercules), the sun-god. At Beth-Shemesh (the sun-temple) was there an altar to Baal: and it does not militate against this identification when Baal and the sun are distinguished as separate divinities (2 Kings xiii. 5); for Apollo was originally a sun-god, but afterwards was distinguished from the sun.

In the Shemitic divinities the beneficent and the destructive powers were united: so in Baal we find such names as Hannibal, "gracious is Baal." Asdrubal, "Baal helps." On the other hand, Baal is set forth as a destructive god, whose wrath must be placated: and so there were sacrifices of children (Jer. xix. 5, xxxii. 35) to which many classical writers testify, although they call Baal Saturn, or Kronos. No distinction is to be made between Moloch and Baal, as if the one were destructive, while the other was beneficent. See MOLOCH.

3. Different Baals. — a. Baal-Berith (lord of the covenant), worshipped by the Shechemites, the protector of the "covenant" formed between men (Judg. viii. 33, ix. 4). 

b. Baal-Peor (lord of Peor), a god of the Moabites or Midianites, so called because worshipped upon Mount Peor (Num. xxii. 28, xxv. 9). The common interpretation, which insists upon obscene rites in the worship of Baal-Peor, is altogether aside from the plain text. Not the prostitution of female devotees who yielded up their virtue in discharge of a religious duty, but fornication and idolatry, are spoken of.

c. Baal-Zebub (lord of the fly). See BEELZEBUB.

d. Baal-Gad (lord of fortune), a place near Hermon (Josh. xi. 17, xii. 7, xiii. 5.)

e. Baal-Meon (lord of the habitation), a town where was a temple: in full form, the name is the Temple of Baal-Meon, Beth-Baal-Meon (Josh. xiii. 7), a camping-ground for the Israelites, on the Red Sea, where there was a Baal imported thither from the north.

f. Baal-Tamar (lord of the palm), a place near Gibeah (Judg. xx. 33). The palm, tamar, by its height, spread, and perpetual greenness, would be a good symbol of Baal, the fruitful-making sun.

a. and i. The Palmyra inscriptions speak of two further forms of Baal, the divinities Aglibol and Malachbel. They are named and pictured together, and represented the sun and the moon; for on one monument Aglibol has a half-moon over her shoulder, while Malachbel is borne up by an eagle, and has a crown of sun-rays. In the name Aglibol we have a mingling of the word for a young steer and Baal, reminding us of the classic tales of Zeus, in the shape of a steer carrying off Europa.

4. The Baal-Cultus in Israel. It is unquestionable, that, in the earliest times, the Hebrews called their god Baal. In proof, these names, in
The worship of Baal was known to the Hebrews while in the desert, and many were induced to adopt it by the Moabitish women (Num. xxv.); and this worship, in the time of the Judges, became so prevalent that it so thoroughly infected the nation, that only partially successful efforts were made to eradicate it (Judg. ii. 11, 13, iii. 7, vi. 25 sq. x. 6; 1 Sam. vii. 4, xii. 10). Then came the reformation under Saul and David: a relapse followed under Solomon; and at length Ahab, King of Israel, influenced by Jezebel, introduced the worship of the Zidonian Baal, and advanced this idolatrous worship to the exclusion of the Jehovah cultus (1 Kings xvi. 31 sq. xix. 10). And it had so strong a hold upon the affections of the people that it was not until Jehu, by stratagem, put a large number of Baalworshippers to death, that this hold was loosened; only temporarily, however, for the people returned to it not long after (2 Kings x. 18–28, xvii. 16). In Judah there was likewise ineretate Baal-worship, although not so much favored by the reigning houses. Ahaz practised it (2 Kings xvii. 3, 2 Chron. xxvii. 2); Hezekiah repressed it (2 Kings xviii. 4); but Manasseh continued it (2 Kings xxi. 3). He, however, was the last king to so do.

Baal was worshipped by animal sacrifices (1 Kings xix. 18); 2 Kings x. 24), with incense (Jer. vii. 9, xi. 13, xxxii. 29), and by kissing his images (1 Kings xix. 18). His pillars or images were made of stone or of wood (2 Kings x. 26, 27), and even of silver and gold (Hos. ii. 8, margin). It was usual for Baal to be found upon heights, and of bleeding rites (1 Kings xviii. 23; 2 Kings x. 24), with incense (2 Kings xvi. 13), and Ptolemy; and coins of the city have been found of almost all the emperors from Nerva to Galienus. The magnificent ruins which now arrest the traveller's attention, and excite his wonder, are proof of the lavish expenditure of the emperors of the second and third centuries. We are able, by coins, to reconstruct partly the two temples as they once stood. The Great Temple, one of the wonders of the Old World, designed apparently as a pantheon, and built, it is probable, by Antoninus Pius (A.D. 150), is now almost entirely destroyed. Only six columns yet stand. It was built upon the site of another temple; and in the west wall of its platform are the three famous blocks of stone, placed side by side, measuring respectively sixty-four feet, sixty-three feet eight inches, and sixty-three feet, and are thirteen feet in height. In the quarry in the neighborhood there is a stone cut out, but not yet separated from the rock, which is thirty-eight hundred feet high, and thirteen wide, and weighs probably about fifteen hundred tons. The presence of the three stones mentioned gave the temple the name.
Trillithon or "Three-Stone Temple." Slightly to the north of the Great Temple is the Temple of the Sun, which is remarkably well preserved. The columns are forty-five feet high, including the Corinthian capitals, and the circumference of each nineteen feet. The temple is entered through an exquisitely carved doorway. The central stone of the architrave having subsided since 1659, it lately became necessary to prop it, to the detriment of its appearance. At the west end of the cella was the raised sanctuary, where the altar stood during the Christian period. Further east there is a very small but very beautiful circular temple, consisting of a semi-circular cella surrounded by eight Corinthian columns. It was formerly a Greek chapel, but is now falling to decay.

In the early Christian centuries, Baalbek was one of the most flourishing seats of Pagan worship; and the Christian writers draw strange pictures of the morality of the place. In 297 Gelasinus was martyred there. The story is curious. He was a comic actor; and one day, in the course of a public mockery of Christian rites, he was jestingly baptized. But, when he came forth from the bath, he said solemnly, "I am a Christian, for I have seen in the bath an awful and majestic spectacle; and for Christ's sake I am ready to die." The people, in rage, stoned him; and the magistrate, in order to spare him further suffering, had him beheaded. See Smith and Wace: Dict. Christ. Bdg., s. v. The Emperor Constantine, according to Sozomen, issued a rescript against the licentious rites of the people, and founded a basilica among them; but, on the accession of Julian, the Pagan population broke out into violent persecution, and the city became so notorious for its hostility to Christianity, that Christians were banished thither from Alexandria as a special punishment. Theodosius the Great is said to have turned "the Temple of Balaninus, the Trillithon," into a Christian Church (Encyc. Brit. sub roco). Later on, bishops of Heliopolis are mentioned. The city was captured by Abre Ubeida on his march from Damascus to Hums. Since then it has declined. It has often changed masters, and war has left its indelible marks. The present unsightly town is a great contrast to the city of the past. Earthquakes have done much to reduce to ruins the magnificent temples reared at such cost.

The ruins of Baalbek have been often described; but one of the best, if not the best, works on the subject is still Wood and Dawkins: Ruins of Baalbec, London, 1737. See also Robinson: Later Biblical Researches, Boston, 1852, pp. 505–527; Mrs. Burton: Unexplored Syria, London; and the Handbooks of Syria by Porter (5th ed.) and Bädeker (24 Ger. ed. 1881).

**Baanites.** See Paulicians.

**Baasha (railor),** son of Ahijah, of the tribe of Issachar, third king of Israel, by the slaughter of Nadab and all his family (1 Kings xv. 27), thus unintentionally fulfilling Ahijah's prophecy (1 Kings xiv. 10). Although of common origin, he made a warlike and brave king, but increased the demoralization of his kingdom by persisting in the way of Jeroboam. Jehu prophesied against him, but without effect. While engaged in fortifying Ramah, in order to prevent any intercourse between Judah and Israel, Baasha was attacked by Benhadad, King of Syria, who had been incited by Asa, King of Judah, and compelled to stop building. See Asa. Baasha reigned probably for a long time after this; for in all he ruled twenty-two years (B.C. 935–913), and was buried in Tirzah. Upon his death and successor, Elah, the prophecy of Jehu was fulfilled (1 Kings xvi. 12, 13).

**Baba.** See Mishna.

**Babylon,** the metropolis of the Babylonian Empire, was built on both sides of the Euphrates, on the spot where the present Hillah stands. The records of the Old Testament (Gen. x. 10) ascribe the foundation of Babel, Erech, Accad, and Calneh, to Nimrod the Hamite (Cushite); and this agrees with the inscriptions found in the ruins, according to which Uru (the Chaldean Ur, Gen. xi. 28), Arku (the present Warka, the biblical Erech), Babilu (the Babel of the Bible), etc., were cities of non-Semitic origin. The Old Testament (Gen. xi. 9) brings the name Babel in connection with the confusion of tongues, and the dispersion of the race into nations, and derives it from the Hebrew הָבָל, "to confound, confusions." The inscriptions, however, give another etymology, explaining Bab-Il as the "gates of El," or simply "God's gates." The existence of the city as the centre of the Chaldean and a pre-Chaldean, Accadian civilization, can be traced back to about three thousand years B.C.

The whole city, enlarged and completed by Nabopolassar and Nebuchadnezzar, formed a square with a circumference, according to Ctesias, of three hundred and sixty stadia (about sixty-six miles), or, according to Herodotus, of four hundred and eighty stadia (about seventy-five miles), a difference which perhaps arose from the latter including the suburb Borsippa. A wall enclosed this city, according to Herodotus, twenty yards high and fifty yards broad, so that two chariots, each harnessed with four horses abreast, could easily pass each other between the battlements. It was built of brick and asphal- tum, mounted with two hundred and fifty towers, and surrounded by a deep and broad ditch filled with water from the Euphrates. One hundred gates, with posts, leaves, and sills of brass, led into the city. All along the Euphrates high embankments protected the city's foundation; and gates of brass, and flights of steps of masonry, led down to the town. The two parts of the city were connected by a bridge, built by Nebuchadnezzar, resting on stone pillars, and provided with a pathway of cedar-wood and palm-beams, which was removed during the reign of the Persian kings. The whole area was laid out in minor squares by straight streets one hundred and fifty feet broad, and lined with houses of three or four stories; but the interior part seems to have been occupied by gardens and orchards. This "the praise of the whole earth" (Isa. xiv. 11), "the glory of kingdoms, the beauty of the Chaldees' excellency" (Isa. xiii. 19), was, by its magnitude, splendor, riches, luxury, art, and science, the centre of Western Asia; but it was also a seat of boundless debauchery and vice (Isa. xiv. 11, xvi. 12). Jeth. prophesies against it (Jer. li. 41).

The ruins of the western part of the city are by far not so imposing as those of the eastern
part, consisting of the three huge mounds,—

Al-kaşr, Tell Amrān, and Babil. According to inscriptions found in the mound, Al-kaşr represents the palace built by Nebuchadnezzar. The mound forms a square seven hundred yards in circumference, and consists of loose bricks, tiles, and fragments of stone. Remnants of solid walls, with traces of architectural ornamentation, are met with in the middle of the mound: in the northern part the great lion was found, of black basalt, called by the Arabs the "idol," or the "elephant." At a distance of seven hundred metres south of Al-kaşr, rises the hill Tell Amrān, thus called from a chapel or tomb erected on its top in honor of Amrān, the son of Ali. The mound forms an irregular trapeze four hundred metres broad, and its two parallel sides respectively five hundred and three hundred metres long. Of solid wall, there are here no traces. The surface consists of sand and rubbish, but it is evident that the place has been used for a long time as a burial-ground. The mound is generally thought to represent the famous "hanging-gardens," — a construction of terraces four hundred feet long, four hundred feet broad, and so high that it overlooked the towers of the palace. The most imposing part, however, of the ruins is Babil, a mound one hundred and eighty metres long, seventy metres broad, and forty metres high. Walls and other traces of architectural construction are here easily distinguishable; and it can hardly be doubted that this mound represents a Temple of Belus, identical with that temple which is mentioned in an inscription of Tiglath-Pileser IV., one hundred years before Nebuchadnezzar, and was dedicated to Bel Merodach, but different from that which, situated on the western bank of the Euphrates, at Borsippa, generally goes under the name of the "Tower of Babel," and which was dedicated to Bel-Nebo.

On the western bank of the river, are the ruins of the second royal palace, opposite the hills of Tell Amrān, and two miles farther to the north, at the old Borsippa, the much more interesting ruins of the above-mentioned Temple of Bel-Nebo. This temple formed, so to speak, an artificial mountain of brick. The ground upon which it stood was laid out as a square, two stadia on each side, and surrounded with a wall. In the centre of this ground, stood a square building of brick and asphaltum, six hundred feet on each side; and from this basis rose the tower, pyramidal, six hundred feet high. Stairs, with landings and resting-places, led, on the outside of the building, to the uppermost story, which contained a golden altar and a magnificently prepared base for the god, but no statuary. The lowest story, however, contained statuary representing the god sitting on a golden throne, behind a golden altar, on which one thousand pounds of incense were burnt every year, on the day of his festival. An inscription, which exists in two copies, tells that Nebuchadnezzar found this building partly unfinished, partly in decay, and then proceeded and completed it. It seems to date back from a very early age; and when local tradition identifies the present mound of ruins, the Birs Nimrod, with the Tower of Babel (Gen. x. 10), most Assyriologists seem willing to accept the tradition. After the fall of the Babylonian Empire the building gradually fell into decay. Xerxes broke down the uppermost story, and carried away all the ornaments. Alexander the Great thought of restoring the building; and ten thousand laborers were employed for two months in carrying off the accumulated rubbish. But with the death of the work stopped. At present the mound of ruins has only half the height the building itself had. The upper stories have tumbled down, and covered the lower with their débris. Several indications show that fire has played a part in the destruction.

The city was first conquered by Cyrus in 538 B.C., and then again in 318, after a revolt, by Darius Hystaspis, who filled up the ditch, and lowered the walls to half their original height. Xerxes plundered, not only the Temple of Belus, but also the palaces; and the restoration which Alexander the Great promised was baffled by his death. But the severest blow, the city received from the building of a new royal residence in its neighborhood, — Seleucia. From that moment it began to decay. It became a sort of quarry. Seleucia, Ktesiphon, Kufa, and even Bagdad, were built of bricks taken from Babylon. At present the site of the city is a place of unspeakable desolation, just as the prophets said it should be (Isa. xiii. 19, xiv. 4; Jer. li. 37).


BABYLONIA is the name which the Greeks and the Romans gave to the "land of the Chaldeans" (Jer. xxiv. 5, xxv. 12; Ezek. xii. 13), generally called Shinar in the Old Testament (Gen. x. 10, xi. 2, lv. 1), thereby denoting the region along the lower course of the Euphrates and the Tigris, from the point where they approach each other to their mouth in the Persian Gulf, and from Elam on the east, to Arabia on the west. This region forms a vast plain, consisting of a fat, brown soil of extraordinary fertility; and in olden time the natural productivity of the land was still further increased by excellent cultivation. Immense hydraulic works were erected in order to regulate the inundations of the two rivers, and utilize their waters. The current of the Euphrates is calm and regular, but that of the Tigris is wild and violent; and here huge embankments, immense reservoirs, and long canals were necessary. Besides agriculture, the teeming population was also successfully engaged in manufactures and commerce. Carpets, woolen and linen fabrics, articles of glass and bronze, etc., were produced; and these products were rapidly exchanged for those of Arabia, Ethiopia, and India. The country was rich. In a later period the Persian Empire drew one-third of its revenues from this province alone.

The inhabitants of this country, the bearers of this civilization, were not a pure race. The population consisted, indeed, of two layers: one, the Accadians, reminding, in many respects, of
BABYLONIA.

The Turco-Tartaric or Uralo-Altaic race; and another, the Chaldean, belonging surely to the Semitic race. About the former, the Accadians, the original inhabitants of Shinar, the cuneiform inscriptions give a considerable amount of information,—about their language, which was strongly agglutinative; their literature, hymns, and epics, which the Chaldeans translated and imitated; their science and art, astronomy, and architecture, which the Chaldeans adopted and developed; in short, their whole historical position. They built cities which became centres of government and enterprise. Of four of these cities ruins are still extant; namely, Uru, the Ur of the Chaldeans of the Bible (Gen. xi. 28), situated farthest to the south on the right bank of the Euphrates, in latitude 31° north, and presented by the ruins of Mugheir; Larsam, a little more to the north, on the left bank of the Euphrates, represented by the ruins of Senkerch; Arku, still farther to the north, the present Warka, the biblical Erech (Gen. x. 10), the Greek Orbel, and finally Babylon, the capital of Babel of the Bible. Other cities, not yet identified by their ruins, are mentioned in the inscriptions and in the Bible, such as Accad, Kutha, Sepharvaim, and Nipur. That these cities were not founded by the Semites is proved by the non-Semitic inscriptions found in their ruins; and this agrees with the Bible, which ascribes the foundation of Babel, Erech, Accad, and Calneh to Nimrod the Hamite (Cushite) (Gen. x. 10). In the beginning, and for a long time, these towns were rivals of each other; now one, now another, of them carrying the day. A king from this first period of historical time is spoken of as very powerful. He was the ruler of Ur, and his name is generally read Uruk. A whole series of inscriptions relate to him. Another, named Kudur-nahhunte, from the same period, was King of Larsam. He is probably identical with the Kudurnamahunte, of whom the inscriptions of Assurbanipal says that he ruled over Babylonia 1635 years before Sennacherib, that is about 2280 years B.C. To an Elamitic, that is purely Turanian dynasty, belonged, probably, also the biblical Chedorlaomer (Gen. xiv.). The union of Sumir and Accad, and the four nations. He also built and restored other temples, palaces, and cities, and dug one of the greatest canals, Hammurabi-nush-hum, which passed through the Babylonian territory.

The intimate intercourse between Assyria and Babylon same region during the reign of Tiglath-Pileser II. (745-728 B.C.) He made two campaigns to Babylonia (745 and 731), and succeeded in subjugating the country; but twice Merodach-Baladan of Beth-takim rebelled (721 and 710), and was not overcome until Ezbil of Babylonia, as openly acknowledged by the title which the Babylonian kings assumed after the union of the minor kingdoms, — "King of Sumir and Accad." Sumir probably being identical with Shinar.

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the passing of the empire from the Shemitic to the Arayan race with Cyrus, was a great gain to mankind. Though the earliest religious, scientific, and artistic traditions of our present civilization were eroded in Babylonia, the Babylonian religion, when fully developed, was, nevertheless, a mean and base idolatry, which intellectually prevented all true insight into natural phenomena, and stopped all scientific and artistic progress at a short goal, while morally it left the passions without rule and guidance, and rather encouraged sensuality and debauchery. The Babylonian gods were originally local deities. Bel and his consort, Belit or Mylitta, were originally the gods of Nipur. Hence they were transplanted to Babel; and, when Babylon became the capital of the empire, Bel became the supreme or central deity of the religious system. Sin, the moon-god, was the god of Ur, one of the oldest centres of Babylonian civilization, and was always held in higher esteem by the Babylonians than Shamas, the sun-god. Anu, the god of the heavens, and his consort, Nana, were worshipped at Erech; Hea, god of the sea and the infernal regions, and his consort, Darkina, at Eridu, etc. When all these cities were gathered into one empire, the gods were gathered into one system; a certain rank was ascribed to each of them, and a genealogy was invented. Mystical and fanciful astronomical, or rather astrological, relations were connected with their names; and a mythology was elaborated, half poetical romance, and half scientific symbolization. But when this mythology lost its hold on its devotees, no philosophy arose to take its place, and after a short career Babylonian civilization became an abomination and a curse. See, for further information, the articles on Assyria, BABYLON, CHALDEA, CUNEIFORM INSCRIPTIONS, DELUGE, and NINEVEH.

Lit. — George Smith: The History of Babylonia, edited by Professor A. H. Sayce, London, 1877; Babylonian Literature, by Professor Sayce, London, 1877; and that is given under the articles above referred to.

BACCALEAUREUS (Bachelor), an academic title first introduced in the University of Paris in the thirteenth century, by Pope Gregory IX., and given to such students as had successfully gone through the first examination, but not yet acquired the rights and rank of an independent master, or doctor. The etymology of the word is doubtful; some deriving it from baccalaurea, a "laurel-berry," others from baccus and laurea, a "laurel-twist," and others again from bacchus (bac chevalier), denoting a lower class of knights, whose estats did not allow them to take military service in an independent manner, with a retinue of their own.

BACCANARISTS, an ecclesiastical order, thus called after its founder, Baccanarii, who after the temporary dissolution of the Society of the Jesuits, in 1773, by this means attempted to take military service in an independent manner, and given to such students as had successfully passed the first examination, but not yet acquired the rights and rank of an independent master, or doctor. The etymology of the word is doubtful; some deriving it from baccalaurea, a "laurel-berry," others from baccus and laurea, a "laurel-twist," and others again from bacchus (bac chevalier), denoting a lower class of knights, whose estats did not allow them to take military service in an independent manner, with a retinue of their own.

BACON, Roger, b. at Ilchester, in Somersetshire, in 1214; d. at Oxford 1294. His family were in good circumstances, but were much crippled during the reigns of Henry VI. and Edward II. at Oxford; took shelter (1258) at Paris, where he passed ten years in imprisonment, until released by the Council of 1268. He returned to Oxford and to study: but at the end of another decade he was in prison again, for his opinions' sake, and there he remained until about 1292. He was released only to die. He closed his literary labors with a compendium of theology. Bacon was one of the stars of the first magnitude. He had an eminently practical mind, and was much fonder of natural science than of metaphysical subtleties. His misfortune was to have been born some centuries too soon; although in many respects he shared the opinions of his time, and is therefore not altogether entitled to the extravagant praise and glory nowadays showered upon him. His popular reputation rests upon his inventions and useful arts. He not only improved the calendar, and in this connection expressed opinions which Copernicus later justified, but studied perspective, and, according to traditions now discredited (see art. "Roger Bacon," in Encycl. Brit. 9th ed.), made burning-glasses, a telescope, and gunpowder. His bondage to the state of knowledge of the time is proven by his leaning toward astrology and alchemy; and this knowledge brought him in great trouble, as it was the custom of the day to attribute unusual skill in chemistry or mechanics to the devil. The true greatness of Bacon appears in his marvelous breadth of learning. He trod the whole circle. And withal he was a devout though by no means a blind Roman Catholic; for, while humbly submitting to the pope, he protested, in the name of religion, against the corruptions of his time, and when
setting forth the Bible as the highest authority in matters of religion, lamented that it was so little known. He set the practical before him, and made experience the touchstone of truth. His recommendation, especially to missionaries, to study ethnology and geography, is a case in point.

Roger Bacon fell into obscurity while living, and into oblivion when he died. Many centuries elapsed before he was at all recognized at his proper worth, and even to-day there is no complete edition of his works. This is greatly to be lamented, inasmuch as until there is there can be no satisfactory study of him. His principal works are, Opus Majus, Opus Minus, Opus Tertium, three large treatises written in prison, amidst great embarrassments, and forwarded by request, secretly, to Clement IV. The Opus Majus was published by Samuel Jebb, London, 1733. The Opus Tertium was published by J. S. Brewer, London, 1860. Of less account is Epistolae secretae operibus artis et nature et de nullitate magiae, Hamburg, 1618.


Bacon, Francis, b. in London, Jan. 22, 1561; d. at Highgate, April 9, 1626. He was a son of Sir Nicholas Bacon; was educated at Cambridge, and was for a time in the diplomatic service. In 1580 he began his legal career, and passed rapidly through its earlier stages. He sat for a number of years in Parliament. In 1607 he became solicitor-general, and at length was made lord-chancellor. Before the Parliament of 1621 he was accused of taking bribes. Judgment was pronounced against him. He was deposed and degraded. The rest of his life was passed in retirement. Pope unjustly called him "the wisest, brightest, meanest, of mankind."

The philosophy of Bacon is contained chiefly in the various parts of his principal work, Instauratio Magna, of which the second book, Noverum Organum, is the most important. His philosophy is a method rather than a system; but the influence of this method in the development of British thought can hardly be over-estimated. As Luther was the reformer of religion, so Bacon was the reformer of philosophy. Luther had claimed that the Scripture was to be interpreted by private judgment, not by authority. The problem of Bacon was to suggest a method of interpreting nature. The old method afforded no fruits. It "flies from the senses and particular..." to the most general laws, and then applies deduction. This is the "anticipation of nature." To it Bacon opposes the "interpretation of nature." Nature is to be interpreted, not by the use of the deductive syllogism, but by the induction of facts, by a gradual ascent from facts, through intermediate laws called "axioms," to the forms of nature. Before beginning this induction, the inquirer is to free his mind from certain false notions or tendencies which distort the truth. These are called Idols, and are of four kinds: Idols of the Tribe, which are common to the race; Idols of the Cave which are peculiar to the individual; Idols of the Market-place, coming from the misuse of language; and Idols of the Theatre, which result from an abuse of authority. The end of induction is the discovery of forms, the ways in which natural phenomena occur, the causes from which they proceed. Nature is not to be interpreted by a search after final causes. "Nature to be commanded must be obeyed." Philosophy will then be fruitful. Faith is shown by works. Philosophy is to be known by fruits.

In the application of this method in the physical and moral world, Bacon himself accomplished but little. His system of morals, if it may be called, is to be gathered from the seventh and eighth books of his De Augmentis, and from his Essays. Moral action means action of the human will. The will is governed by reason. Its spur is the passions. The moral object of the will is the good. Bacon, like the ancient moralists, failed to distinguish between the good and the right. He finds fault with the Greek and Roman thinkers for disputing about the chief good. "It is a question of religion, not of ethics. His moral doctrine has reference exclusively to this world. Duty is only that which one owes to the community. Duty to God is an affair of religion. The cultivation of the will in the direction of the good is accomplished by the formation of a habit. For this Bacon lays down certain precepts. No general rules can be made for moral action under all circumstances. The characters of men differ as their bodies differ.

Bacon separates distinctly religion and philosophy. The one is not incompatible with the other; for "a little philosophy inclined men's mind to atheism, but depth in philosophy bringeth men's minds about to religion." Bacon has been sometimes regarded as a defender of unbelief, because he opposed the search after final causes in the interpretation of nature. But it is one thing to discourage the search after final causes in science, it is another thing to deny the existence of final causes. "I had rather believe," he says, "all the fables in the Legend and the Talmud and the Alcoran than that this universal frame is without a mind" (Essay on Atheism). The object of scientific inquiry should be the "form," not the final cause.

While philosophy is not atheistic, it does not inform religion. Tertullian, Pascal, and Bacon agree in proclaiming the separation of the two domains. Tertullian and Pascal do it to save religion from rationalism: Bacon does it to save philosophy from the "Idols." Credo quia absurdum is expressed in the following words: "But that
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After the diet of Worms (1521) he became a stanch adherent of the Reformation, which he successfully introduced in the city of Landau and its neighborhood. In 1526 he published his Gespräch-Büchlein, which is the first Protestant catechism; and in 1544 he appeared in his Neueste Offenbarungen, in which he gives a full exposition of the doctrine of the Lord's Supper, somewhat nearer to the views of Zwingli and Butler than to those of Luther. He also wrote against the Anabaptists. A curious incident in his life is his defence (Von der Gans — De Anser, Strassburg, 1520). appended to a sermon on the Lord's Supper, against the accusation of having given the Lord's Supper to a goose: one of his communicants bore the name Gans, "goose."

BADERS' SKINS are mentioned in the authorized version (e.g. Exod. xxvi. 14; Ezek. xvi. 10) as one of the coverings of the tabernacle, and as the sandals of a fine lady; but the word, from its analogy to the Arabic for seal, is now usually so translated. The badger is very rare in Arabia, if, indeed, it be known.

BAJNOLESES. See CATANIA.

BAHRDT, Karl Friedrich, b. at Bischofswerda, Saxony, Aug. 25, 1741; d. near Halle, April 23, 1792; is a disgusting but striking instance of the vulgar rationalism of the eighteenth century; gifted, but destitute of truth; working hard, but never seriously engaged; always hunting after fame, but steadily sinking deeper and deeper into shame. He began his career in 1791 as a lecturer on biblical exegesis in the University of Leipzig, and preacher to the Church of St. Peter,

BACON, Leonard, D.D., LL.D., b. in Detroit, Mich., Feb. 19, 1802; d. in New Haven, Conn., Dec. 24, 1881. He graduated at Yale College in 1820; studied theology at Andover, became pastor of the First Church in New Haven in 1825; resigned his active work as pastor, and became pastor emeritus in 1866; became professor in Revealed Theology in the Yale Theological School from 1866 to 1871, and lecturer on Church Polity and American Church History from 1871 to his death. He was a leading founder, and one of the first editors, of The Independent and of The New-Englander. He published the Life and Select Works of Richard Baxter (1830), Thirteen Historical Discourses on the Completion of Two Hundred Years from the Beginning of the First Church in New Haven (1839), Essays on Slavery (1840), Genesis of the New-England Churches (1874), and other books. He was a very prolific contributor, upon theological, ecclesiastical, and political topics, to the periodical press. He took a very prominent part in the antislavery reform. In the Congregational denomination he was long honored as an able and influential leader. His extraordinary ability as a public speaker on subjects of social and political reform, and before ecclesiastical bodies, was universally recognized. His conversational powers were equally remarkable. His biography is in course of preparation (1882) by his daughter LOUISE H. BACON.

BADER, Johannes, b. in the latter part of the fifteenth century: d. at Landau, August (10-15), 1545; was tutor to Duke Ludwig II. of Zweibrücken, and after 1518 minister at Landau.

faith which was accounted to Abraham for righteousness was of such a nature that Sarah laughed at it, which therein was an image of natural reason. The more discordant therefore, and incredible, the divine mystery is, the more honor is shown to God in believing it, and the nobler is the victory of faith (De Aug., Bk. IX.). Religion comes, therefore, not from the light of nature, but from that of revelation. "First he breathed light upon the face of the matter, or chaos, then he breathed light into the face of man, and still he breathed and inspired light into the face of his chosen" (Essay on Truth). One may employ reason to separate revealed from natural truth, and to draw inferences from the former; but we must not go to excess by inquiring too curiously into divine mysteries, nor attach the same authority to inferences as to principles. If Bacon was an atheist, as some claim, his writings are certainly not atheistic. He must, in that case, have been a hypocrite in order to be a flatterer, and, if a flatterer, a most foolish one. Yet the inductive method has given natural theology the facts which point most significantly to God. 


ARCHIBALD ALEXANDER.


BACNOLESES. See CATANIA.
of Friedrich II. overtook him. He determined to take the affair more practically, and opened a wine-shop in the neighborhood of Halle, wrote smutty novels for the circulating libraries, founded a secret society which the police had under surveillance and tried to ridicule the religious edict of 1788 by a farce on the stage, etc. The Prussian Government, however, did not appreciate his practices. He spent a year in the dungeons of Magdeburg; and shortly after his release he fell ill, and died from the use of mercury. None of his works are worth reading; but the essay on him by G. Frank, in Raumer's "Historische Taschenbücher," 1868, pp. 203-370, is instructive. See also Leyser: K. F. Bahrlit, sein Verhältniss zum Philosophen im 17. Jahrhundert, 2d ed., Neustadt, 1870.

BAILLET, Adriaan, b. at Neuvile, near Beauvais, June 13, 1649; d. in Paris, Jan. 21, 1706; was educated in the Seminary of Beauvais; took orders in 1676, and obtained a small vicarage; but was in 1680 appointed librarian to Lamoignon, secretary to the Parliament of Paris. Among his many works are: Les vies des saints, 6 vols., fol., 1701, reprinted in 1704 and 1708; Vie de Descartes, 1692; Jugements des Sarrauts; Histoire de Hollande, a continuation of Grotius, etc.

BAILIE, Robert, b. at Glasgow, April 30, 1602; died there July, 1662; studied theology; was made professor of divinity at Glasgow in 1614, and principal of the University in 1651, and took an active part in all the church controversies of his time. His Letters and Journals, edited by Laing, in 3 vols., Edinburgh, 1841-42, and provided with a notice of his writings and a description of his life, are of great historical interest. To him owe the graphic descriptions of the famous Westminster Assembly of Divines, to which body he was sent as one of the five Scotch clergymen in 1643, and sat in it for three years. See Schaff's Creeds of Christendom, vol. 1, pp. 727, 748 sq.

BAIRD, Robert, D.D., b. in Fayette County, Pennsylvania, Oct. 6, 1788; d. in New York, March 18, 1863; was educated in the Theological Seminary of Princeton, licensed to preach by the presbyteries of New Brunswick in 1822, ordained prof. 1828, and devoted his life most zealously to the cause of Protestantism, education, and temperance, residing in Europe from 1835 to 1843, and acting, after his return, as corresponding secretary of the Foreign Evangelical Society and the American and Foreign Christian Union. Besides other works, he wrote Histoire des Sociétés de Tempérance des États-Unis d'Amérique, Paris, 1836, and Religion in America, Glasgow, 1842, New York, 1836, both of which were translated into most European languages. Dr. Baird was an accomplished linguist, a pleasant speaker, and full of faith and charity. He was privileged to enter into king's palaces, but he entered as readily the houses of the poor. He exerted himself particularly to spread the gospel in Roman-Catholic countries. His life was written by his son, H. M. Baird, D.D., New York, 1868.

BAJUS (DE BAY), Michel, b. at Melin in Hainaut, 1513; d. at Louvain, Sept. 15, 1589; was educated in the University of Louvain, where he took the degree of doctor in theology in 1550, and remained connected with that institution for his whole life,—first as professor since 1551, and then as chancellor since 1575. That self-contradiction which had secretly developed within the Roman-Catholic Church during the middle ages, the Church vindicating Augustine as the highest theological authority theoretically, while practically it abandoned the fundamental doctrines of his system, and approached Semi-Pelagianism, was by Bajus brought into broad daylight. He clung with sincerity to Augustine's doctrines of sin and grace, and consequently he could not avoid coming into sharp opposition to the ruling tendency of the Church. A bitter controversy arose between him and his colleagues in the university. By the Church the whole affair was cautiously hushed up and smoothed over, treated as a mere matter of the school, on account of the dangerous proximity of the Reformation. But, in spite of all precautions, the question soon revived in the polemics between the Dominicans and the Jesuits (de auxiliis gratiae), and it finally burst forth in full flame in the Jansenist controversy. When, in 1551, four of the Louvain professors were excommunicated, Bajus was directed to step in and fill the vacancy; and when, shortly after, one of them died, he obtained his chair. As soon as the three others came home, they felt that a foreign influence had been at work, and in 1556 they effected a condemnation by the Sorbonne of eighteen propositions extracted from the lectures of Bajus. Bajus complained, and prepared for defence. But the Archbishop of Mechlin, Cardinal Granvelle, at once stopped the controversy, and commanded both parties to keep silent. In 1563, however, Bajus published a series of dogmatical tracts: De Libero Arbitrio; De Justitia; De Justificatione, etc.; in 1564 another series followed: De Merius Operum; De Prima Hominis Justitia; De Virtutibus Impiorum, etc.; in 1566 all these tracts were collected in Opera Omnia; and now his adversaries, the Louvain professors at the head, and the Franciscan monks in the rear, could not be kept quiet any more. In December, 1567, the papal bull (Ex omnibus afflictionibus) was issued, and in the formula of condemnation a comma was left out,—the famous Comma Pianum, which directly reverses the meaning when placed before or after a certain word. Bajus, however, took the bull in good faith, sent an apology to the pope, showed that some of the propositions were not his, others not his alone, but also Augustine's, etc.; and when a papal brief of May 13, 1569, still sustained the bull, he submitted and subscribed. It was feared, however, that, under a new pope, he would try to have the bull reversed; and under Gregory XIII. (1579) there was consequently issued a confirmation of it, which was to be followed up by a new subscription. Also Bajus's relations to the Reformers through St. Aldegunde, and his views of the episcopal authority, of the papal infallibility, etc., were very liberal, and spread widely in the Netherlands and Northern France. His collected works were published at Cologne, 2 vols., 1566, by Quesnel and Gerberon.
BAKING, BREAD. While, as a rule, the indispensable work of baking fell to the women, and at least one virgin princess did not consider it beneath her (2 Sam. xiii. 8), and every house had baking facilities, yet there were public bakers in the cities (Hos. vii. 4, 6); and in Jerusalem they gave the name to a street (Jer. xxxvii. 21). There were also court bakers (Gen. xi. 1; 1 Sam. vii. 13). Balaam's wife had her own oven, and yielded bread without stint, as the poorest from barley. The dough was made in wooden troughs, and leavened (Matt. xiii. 33). Unleavened bread was also used, as to-day in Palestine, and made in large paper-thin sheets: it is, however, probable that the loaves of the learned and much thicker bread were yet thin enough to be "broken;" for we do not read in the Bible of "cutting" bread (Lam. iv. 4; Matt. xvi. 26). The term "bread" is often used for food or provisions in general.

Baking is a very rapid process in the East. The mode to-day, and presumably the ancient mode was the same, is to press by means of a damp cloth a lump of dough, spread out thin, against the inner sides of a stone or metal jar about three feet high, which had been heated inwardly with wood, or dried grass and flower-stalks: in a minute the piece is baked. Heated stones and ashes (when the bread is put in pans) are also used to spread the cakes upon. But there were and are also regular ovens. The fuel was wood (Isa. xlv. 15); although in times of need camels', cattle's, and even human dung were used ( Ezek. iv. 12, 15). The Hebrews sometimes added oil to the ordinary bread (1 Kings xvii. 12). A cake made of flour twice kneaded, and probably fried in fat, seems to be meant in 2 Sam. xiii. 6, 8, 10. ORELLI.

BALAM (decourer) was a Jehovah prophet who lived in Pethor, a city of Northern Mesopotamia, not far from the Euphrates. The interesting episode in his life is related at length in Num. xxiii. 5-xxiv. 25: reference is made to him in Num. xxxi. 8, 18; 2 Pet. ii. 15, 18; Jude 11, Rev. ii. 14. The story is briefly this: Balak, king of Moab, finding himself unable to oppose Israel in battle, called upon Balaam, who had a great reputation in the East as a sorcerer and prophet, and who withal was a worshipper of the God of the Israelites, to curse them, thinking that the curse of a fellow-worshipper would be more efficacious than that of the heathen. On receiving the invitation, Balaam consulted Jehovah, and being refused permission he declined to go. A second and more imposing deputation of Moab and Midian, with promises of wealth and dignity, excited the curiosity of Balaam, who again consulted Jehovah, and this time was granted permission to go, with the distinct understanding that he was to say the words, and none other, that Jehovah would put into his mouth. He gladly went, dreaming of future glory, apparently not perceiving that the condition of the divine permission rendered such dreaming vain. On the journey the angel of Jehovah opposed his path, and it was then the ass spake; showing herself to be a more willing servant of Jehovah than her master. Balaam and Balak met, and the former told the king very plainly that he had no power to say anything except what God put into his mouth. Balak was both surprised and increasingly indignant to hear the famous prophet, whom he had been at so much pains to bring to curse Israel, bless them in exalted and inspired words. Never did the divine afflatus act so grandly. For the first two times Balaam kept up the form of the heathen auguries; but the last time, perceiving how the divine mind worked, he abandoned incantations and lonely watchings, and yielded himself up wholly to Jehovah, in a strain of eloquence never excelled, he described the future of Israel. Balak quite naturally dismissed him in anger; and the disdained, ruined prophet went back towards Pethor, but on his way stopped among the Midianites, and out of sheer desperation, desiring to regain popularity, counselled the seduction of the Israelites unto the worship of Baal-Peor by means of the Moabite and Midianite women, shrewdly judging that idolatry would quickest destroy them. See BAAL.

Thus Num. xxiv. 25 and xxxi. 8 are reconciled.

In the war which ensued, Balaam was killed; and thus the curtain drops upon a strange life, but one of great instructiveness. Balaam is used in the New Testament as the type of those who love the wages of unrighteousness, and tempt unto sin. Very aptly Hengstenberg compares him to Simon Magus (Acts viii. 9-24).

That there are difficulties connected with the narrative is no reason for rejecting it. It is too strange not to be true, and too fitting to the time to be the product of any other age. Balaam was a bad man, though a true prophet. He had no sincere convictions of the superiority of Jehovah. He followed him because it suited his interests. Thus "a man may be full of the knowledge of God, and yet utterly destitute of the grace of God."


BALKADAN. See Meropach-Balkadan.

BALDE. Jacob, b. Jan. 4, 1604, at Ensisheim, Alsace; d. Aug. 9, 1698, at Neuburg, in the Bavarian palatinate; was educated in the University of Ingolstadt; entered the order of the Jesuits in 1624; became court-preacher and Bavarian historiographer in Munich, 1640, confessor and court-preacher to the count-palatine, Philipp Wilhelm; and above all, a poet. Out of gratitude for the favor shown him by every French court he wrote "I motets, satires, and epics, of a romantic, humorous,
and religious character. His Ode Parthenia to the Virgin were separately published in 1648. His Urania Victor (1657), describing the contest between the Christian soul and the temptation of the five senses, impressed Pope Alexander VII. so much that he sent the author a golden medal. A collected edition of his works appeared at Cologne, 1600, and a more complete one at Munich, 1729. Minor selections have often been made; for instance, by Orelli, 1805. See Georg Westermayer: Jacobus Balde, sein Leben u. seine Werke, München, 1888.

**BALDWIN, Thomas**, d. at Acre, Nov. 20, 1191; was born at Exeter, in humble circumstances, but received a good education, and was archdeacon of Exeter when he entered the Cistercian monastery of Ford, in Devonshire, whose abbot he afterwards became; was made Bishop of Worcester in 1180, and Archbishop of Canterbury in 1184; crowned Richard I. in 1189, and accompanied him in 1190 to the Holy Land. Some treatises by him have been published by Bertrand Tissier in Script. Bibl. Cisterciens, V., 1882.

**BALE, John**, b. at Cove, Suffolk, Nov. 21, 1193; d. at Canterbury, November, 1563; was educated in the Carmelite monastery of Norwich, and at Jesus College, Oxford, but embraced the Reformation, and had to seek refuge in Flanders; returned under Edward VI. and was made Bishop of Ossory, in Ireland, 1552, but fled to the Continent after the accession of Mary, and lived for some years at Basle; returned under Elizabeth, and was made prebendary of the Church of Canterbury in 1550. His principal work is Illustrium Majors Britanniae Scriptorum Catalogus, first published in 1548, then considerably enlarged in 1537–50; but he also became noted as a writer of Miracle-plays, in which he violently attacked bishops. His play Kinge Johan has been published by the Camden Society (1838); and the Parker Society has published a selection of his works (1849).

**BALL, John**, b. at Cassington, near Woodstock, in Oxfordshire, October, 1585; d. Oct. 20, 1610. He was educated at Brazen-nose College and St. Mary's Hall, Oxford, and in 1610 was ordained, and became minister at Whitmore, near Newcastle, where he remained until his death. He was the second of the faithful Puritans, one of the fathers of Presbyterianism in England, and, as Baxter says, "deserving as high esteem and honor as the best bishop in England." He issued a Small Catechism containing the Principles of Religion, which reached an eighteenth impression in 1637; and also a larger Catechism, entitled A short Treatise, containing all the principal Grounds of Christian Religion, which reached a tenth impression in 1635. These were published anonymously, and highly esteemed and widely used, and were among those consulted by the Westminster divines. He also published A Treatise of Faith, divided into two parts: the first showing the Nature, and the second the Life of Faith," London, 1631 (3d edition, corrected and enlarged 1657, 4to, pp. 428, with an introduction by Richard Sibley), an exceedingly valuable and complete discussion, his chief work, etc. published after his death by his friend Simeon Ashe, with an introduction signed by five Westminster divines, entitled A Treatise of the Covenant of Grace, London, 1645. This is of great importance as exhibiting that view of the covenants which found expression in the Westminster symbols. According to Thomas Blake, "his purpose was to speak on this subject of the covenant, all that he had to say in all the whole body of divinity. That which he hath left behind gives us a taste of it." In this he anticipated Cocceius and the Dutch Federal Theology, as indeed his view of the covenants is somewhat different from theirs. Simeon Ashe also issued several other works of Ball of a practical and controversial character.

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**BALLANTHE, Pierre Simon**, b. in Lyons, Aug. 4, 1776; d. in Paris, Aug. 7, 1847; was an intimate member of that circle which formed around Chateaubriand and Madame Récamier, and belonged to the theocratic school of philosophers which arose in France during the restoration. His Palingénèse Sociale, 1830, is an attempt to construct the philosophy of history on the basis of the Christian revelation. The same idea is also set forth in his Vision d'Hébal, 1841, and Esquisse sur les Institutions, 1856. See St. Véran: Portraits Contemporains II.; J. J. Ampère: Balanche, 1818.

**BALLE, Nicolai Edinger**, b. in the Island of Lolland, Denmark, Oct. 12, 1744; d. in Copenhagen, Oct. 19, 1818; was appointed professor of theology in the University of Copenhagen, 1772, and Bishop of Seeland, 1789, and retired from public life in 1808. He wrote the primer, after which all children in Denmark, from 1794 to 1836, were taught Christianity; but the book was not a good one. Compared with the New Testament, which it professed to summarize in systematic form, it was singularly out of tune, and so was the man himself with respect to the time whose spiritual leader he was set to be. A Pietist by heart and education, he was a rationalist by study and intellect; and placed between two generations,—of which the one had been commanded to go to church twice every Sunday, under penalty of a money-fine or bodily punishment; while the other proposed to shut up the churches, and use them as public warehouses,—he misunderstood them both, and only added to the confusion. In Copenhagen he began a course between the Christiansouls and the temptation of the flesh; but he had to stop because he could not prevent loafers from playing cards in the pews. Out, in the country he employed the force of the police to introduce his Church; and children were actually taken away from their parents, in order to be educated in what the government considered the only true Christianity. Personally, however he was a pious, kind-hearted, and well-meaning man.

Clemens Peteresen.

**BALLERINI, two brothers from Verona.**—Pietro, b. Sept. 7, 1698, and Girolamo, b. Jan. 29, 1702,—who, educated in the school of the Jesuits, and afterwards ordained priest, became celebrated by their joint labors on church-history and canon law. They edited the Sermones S. Xeronis, 1739, the Summa S. Antonini, 1740, the Opera Ratherii, 1755-57, etc. Pietro also took an active part in the controversies of his time, and wrote De Puteate Ecclesiastica Pontificum et Conciliorum, 1765, and Liber de Vi
BALLOU, Hosea, b. at Richmond, N. J., April 30, 1771; d. at Boston, June 7, 1852: was the son of a poor Baptist minister, and struggled hard for an education; began to preach in 1792, but embraced Universalism and Unitarianism; settled at Dana, Mass., in 1794, but removed in 1802 to Barnard, Vt.; in 1807 to Portsmouth, N. H.; in 1815 to Salem, Mass.; and in 1817 to Boston, where he took charge of the Second Universalist Society. He founded the Universalist Magazine in 1810, and in 1831 the Universalist Expositor. He also wrote Notes on the Parables, 1804; Treatise on the Atonement, 1807; The Doctrine of Future Retribution, 1846, and several volumes of sermons. — Hosea Ballou, jun., nephew of the preceding, b. at Halifax, Vt., Oct. 18, 1786; d. at Somerville, Mass., May 27, 1861: was successively pastor of North Roxbury, Ayer, Medford, and from 1853 president of Tufts College at Medford, Mass. He edited the Universalist Expositor, and Universalist Quarterly, and wrote The Ancient History of Universalism, 1820.

BALM in the Old Testament is supposed to be the resin of the terebuth or turpentine tree, which flows out spontaneously or through cuttings. It is exceedingly odoriferous, and greatly esteemed in the East for its healing properties. Gilead was especially noted for it (Jer. viii. 22, xlvi. 11, cf. Gen. xxxvii. 25). But this is not the genuine balsam. The latter is known as balsam, incense, myrrh, bdellium, according to its different forms. The chief variety (Amyris Gient. L.) is mostly thornless, has large triple leaves, numerous blossoms, and small, roundstone fruit. Myrrh, native to the south coast of Arabia, has short, thorny branches, and small triple leaves. Josephus and Greek and Roman writers have much to say about balm. The former relates that the Queen of Sheba (1 Kings x. 10) brought from Arabia the first balsam-root to Solomon. On the other hand, Greek and Arabic authors affirm that the genuine balsam does not exist outside of Palestine. Certain it is that the gardens of Jericho produced the finest kind; so that Pompey brought it from there to Rome, and the Romans derived revenue from it. Cleopatra imported it thence into Egypt, and planted it in the famous gardens of Mataren, between Bilbeis and Cairo.

BALSAMON, Theodore, d. towards the end of the twelfth century, deacon and librarian at the Church of St. Sophia, Constantinople; wrote, besides other works which have not been printed, a complete commentary on the Nomocanon and the Syntagma of Photios (1106-77), in which he tries to decide how far the civil laws mentioned in the Nomocanon are authoritative or not. The commentary on the Nomocanon was first printed in Paris in 1615, edited by Christof Justellus, and again in 1620 in Bibliotheca Juris Canonici by Voellus and Justellus. The Commentary on the Syntagma is found in Beveridge: Synopsis I. See MONTREUIL: Histoire du Droit Egypton, Paris, 1816, III.

BALMES, Jaime Lucio, an eminent Spanish politico-religious writer, b. at Vich, Catalonia, Aug. 26, 1810; d. there July 6, 1848. His parents were poor; but he was able to get a good education, — first in his native town, and then in the University of Cervera, whither he went in 1826, and where he took the different degrees. He was ordained, and in 1832 became an assistant professor. In 1835 he was made a doctor, in 1837 professor. During these years Spain was rent by the strife between Maria Christina and Don Carlos. Balmes watched keenly the struggle, and while engaged in teaching, or literary work, still kept his eye upon the changes of the time. In 1840 he published a catechism, which had a large circulation. In 1842 he became associate editor of the Civilizacion, a literary journal, in which he had the coveted opportunity to express his political views. From February, 1844, to Dec. 31, 1846, he carried on the Pensamiento de la Nacion, and endeavored to repress the revolutionary spirit of his people, and advocate very strenuously the novel project of a marriage between the queen and the son of Don Carlos as the best way of ending the troubles; and when the queen was otherwise disposed of, he discontinued his journal, although it was lucrative. He still sought, however, the education of his people in what he conceived to be a sound philosophy. He hailed the advent of Pope Pius IX., and wrote a brilliant work (Pio IX., Madrid and Paris, 1847) in his praise: it was the last work he published. His principal works are two: (1) Filosofía fundamental, Barcelona, 1846, 4 vols.; translated into French, 1852, 3 vols.; into English, by H. F. Brownson, New York, 1857, 3 vols.; (2) El Protestantismo y el Catolicismo en sus relaciones con la civilización Europea, Madrid, 1848, 3 vols. 8vo.; English translation from the French by Hanford and Kershaw, Protestantism and Catholicism compared in their effects on the Civilization of Europe, London, 1810; American reprint, translation revised, 2d ed., Baltimore, 1853. This latter famous book (see A. de BLANCHE-RAPFIN: Jacques Balmes, sa vie et ses ouvrages, Paris, 1850) is an audacious attempt to show, by a review of modern civilization, in opposition to Guizot, that the influence of Catholicism has been vastly superior to that of Protestantism. The arguments are, of course, in the main, weak; but the book has accomplished its object, — it has retarded the Protestant cause in Spain.

BALUZE, Etienne, b. at Tulle, Limousin, Dec. 24, 1630; d. in Paris, July 28, 1718; was edu-
that the book of Baluze might be used in support of offence. But in 1710 the cardinal fell in disgrace of claims which the house of Bouillon made on the Dissertationes de Concordia Sacerdotii et Imperii, 1663, is the most important. Of his editions of older authors, that of Salvian and Vincent of Lérins appeared in 1683; that of Lupus of Ferrières, in 1684; that of Agobard, Amulo, Leidrad, and Florus Dianois, in 1690, etc. Of his great collections of historical documents, the Capitularia Regum Francorum appeared in 1677; the Epistolae Innocentii III., in 1682; the Nora Collectio Conciliorum, 1693, and his Miscellaneorum Nora Collectio Conciliorum, 1683. Of his more independent works the Vice Popurarum Aenemonium appeared in 1693, and his Miscellaneorum Libri Septem in 1677, 1679, 1680, 1683, 1700, 1713, and 1715. His last work was an edition of Cyprian, which he left unfinished, but which was completed by Maran.


BAMBAS, Neophyto, d. in Athens, 1835; was born in the Island of Chios; studied in Paris, and worked as professor of philosophy and rhetoric, first in the University of Corfu, then in that of Athens. He wrote manuals of ethics, rhetoric, and grammar; and, in connection with Nicholaides and Lowndes, he translated the Bible into modern Greek.

BAMPTON LECTURES, a series of eight lectures or sermons to be delivered annually at the University of Oxford, “to confirm and establish the Christian faith, and to confute all heresies and schismatics.” They were instituted by John Bampton, Canon of Salisbury (b. 1689; d. 1751), who left his estate for that purpose. The lecturer must at least be a master of arts from Oxford or Cambridge. He is chosen by the heads of colleges, and no one can be chosen a second time. The lectures began in 1780, and the volumes containing them form a valuable body of apologetical literature. See Lectures.

BAN denoted, in the civil law of the old German Empire, a declaration of outlawry, and was in the twelfth century adopted by the church as the common name for a declaration of excommunication. See Excommunication.

BANCROFT, Richard, b. at Farnworth, Lancashire, 1544; d. in Lambeth Palace, London, Nov. 2, 1610; was educated in the University of Cambridge, and became Bishop of London in 1597, and Archbishop of Canterbury in 1605. He was a High-Churchman, asserting that the episcopal authority is based upon a divine right, and most violently opposed to the Puritans, whom he often attacked in his sermons. As president of the Convocation, he presented for adoption the Book of Canons now in force, and as archbishop he was “the chief overseer” of the authorized version of the Bible, which he had opposed at the Hampton Court Conference (1604). His literary remains are unimportant.

BANGORIAN CONTROVERSY. See Howell, Bishop of Bangor.

BANBAR, Richard, b. at Vadallod, 1567; d. at Medina del Campo, 1601; entered the order of the Dominicans in 1544; lectured on theology in Valadolid, Alcina, and Avila; became the confessor of St. Theresa, and contributed, as an ardent disciple of Thomas Aquinas, very much to the condemnation of the works of Molina. Among other works he has also written a commentary on the Summa Theologiae of St. Thomas.

BANNS (plur. of ban), a public announcement in church, during service, of an intended marriage, seem to have originated very early as a custom in the Christian community, since to it Tertullian repeatedly alludes. In the English Church they became a legal enactment in 1200, when the synod of Westminster decreed that “no marriage shall be contracted without banns thrice published in the church.” So also in the Lutheran churches of Europe. The Council of the Lateran, 1215, established them as law for the whole Latin Church.

BANQUET. See Meals.

BAPHOMET (“Baptism of Metis”), a peculiar kind of figures carved in stone or wood, with two faces, one male and one female, and surrounded by serpents. Of their symbolical meaning nothing definite is known, though they played a conspicuous part in the process of the Templars, to whose insignia they belonged. See Vox Nell: Baphometische Actenstuke, Vienna, 1819.

BAPTISM. (A Pedobaptist View.) Meaning and Use of Terms. — Barrius is a derivative, modifying the meaning of its root, Barro. Barro means: (1) To do a definite act, to dip; (2) To effect a definite change of condition, to dye; (3) To effect a thorough change of condition by assimilating quality or influence, without color, to temper, to steep, to imbue. Thus Barro tempers iron by water or oil, Sophocles, Ajax 651, 653 (Scholiun); steeps with dew, Dan. iv. 30. v. 21. Septuagint: steeps with poison, Strabo, Geography, XVII., 117. immolution, Bentley, Epigraphs, 136; implies with Caesarism, Marcus Aurelius, Meditations, VI., 25; imubes with integrity, III., 6; imubes by thoughts, V., 17; imubes with Judaism, Epictetus, Enchiridion, XI., 9. These changes of condition in number and diver-
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ity, specialized by the characteristic of the agens, and the act of baptizing. But Baptism is, on every hand, burdened by two meanings, does not follow out this third meaning, but turns it over for development to its derivative, Baptismo.

1. Classic Baptism.—Baptismo means thoroughly to change condition by characteristic assimilating quality or influence, controlling (like its root) any act or method to this end. Thus ships and crews sunk by destructive storm or beak of hostile ship are drunkenly baptized. An altar ceremonially cleansed by water poured or sprinkled on it is ceremonially baptized. Convivialists drinking intoxicating wine are drunkenly baptized. And a man drinking a soporific draught is baptized, thoroughly changed in condition, conformably with this soporific characteristic. For proof in detail of these positions, see the author's Classic Baptism.

2. Judaic Baptism.—This is a thorough change of condition from ceremonial defilement to ceremonial purity. Heifer-ashes mixed with spring water had such legal cleansing power. As the touch of a grave defiled the whole body, so a drop of this sprinkled ashes purfied the whole body. Josephus, Jen. Antiq., IV., 4; Philo, De Sacrificantibus: Cyril of Alex., In Instaur. III., 129; Heb. ix. 13. When long and familiar use drops the defining agency, Baptismo, absorbing its idea, expresses definite condition, as in Sirach xxxiv. 30; Judith xii. 7; Mark vii. 4; Luke xi. 39; Heb. ix. 11. In such and such like cases, Baptismo means to purify ceremonially. See, for evidence, the author's Judaic Baptism.

3. Baptism of Inspiration.—This is "one baptism," a thorough change of spiritual condition, assimilating the soul to the characteristic quality of the divine baptizer. Its elements are repentance and faith: its results are remission and regeneration. It is grounded in the personal baptism of Jesus, covenanting to "fulfil all righteousness" (Matt. iii. 15), and to endure sacrificial death (Mark x. 33). It is effected by the Holy Ghost (Matt. iii. 11), received by all who enter into the kingdom of God (John iii. 3; 1 Cor. xii. 13). Its final issue is baptism "into the Name of the Father, and of the Son, and of the Holy Ghost,"—subjection, reconciliation, and affiliation with the living God.

(1) The baptism of John preached (Matt. iii. 2; Luke iii. 3; Acts xiii. 24) was this "one baptism" in swelling bud; the Holy Ghost and Lamb of God within it, not yet unfolded. (2) The baptism of John administered was this "one baptism" in symbol, "making manifest Jesus, the Lamb of God which taketh away the sin of the world" (John i. 29, 31; Matt. iii. 11; Acts xix. 4). (3) The baptism of Christianity is John's baptism unfolded, revealing the Lamb of God slain and the Holy Ghost sent (Acts ii. 23, 33, 38, x. 46, x. 19). (4) The symbol-baptism of Christianity is the perpetuation of the symbolism of the baptism John "preached," and of the "one baptism" of inspiration (John i. 28–33, iii. 22, iv. 2; Acts x. 47).

Baptismo ις expresses the ideal (Cremer, Bib. Thes., s.v. "Baptismo") passing into a spiritual element, ις μεταστασιν eis metasastasin (John iii. 5), "transformation into." Baptismo anticipates corresponding Baptos ατομο (Christianity), by which the baptized are thoroughly changed in condition, being conformed to the characteristic of the element by the power of the Holy Ghost. In Mark i. 8, ις is related to ἄνευ (Matt. xii. 13; Greg. Thaum.: De Christi Baptismo).

Baptismo τῦ is never associated with the ideal element of baptism. Acts x. 48 is no exception (see Coxeit Sinaiticus). The phrase expresses locality and agency: it cannot express passive into; with ἄνευ (Mark i. 5) it means the place where, within the banks of the river, not within the water (Iliad, XVIII., 321). No person in the New Testament is shown, by word or fact, to be under water in the administration of baptism. Sprinkling being used by inspiration to apply the blood of the type lamb of the flock, and to express the reception of the antitype blood of the Lamb of God (1 Pet. i. 2), we have divine authority to apply the water, symbol of this antitype blood, by sprinkling; and no other essentially diverse way is authorized. For minute detail and evidence, see the author's Johannic and Christian Baptism.

4. Patrician Baptism is claimed to be, and in fact is, the same in nature with the "one baptism" of inspiration. It has the same elements.—repentance, faith, remission, regeneration; the same ground basis,—the redemptive work of the incarnate Son of God; the same divine agent,—the Holy Spirit; the same ultimate end,—reconciliation with God the Father, Son, and Holy Ghost. It departs, in its accomplishment, from inspiration, in that "baptized" water is made co-efficient with the Holy Spirit to this end (Cyprian, see Tertullian, Migne's edition, III., 1082); also in the abandonment of the symbol-baptism of inspiration; and, further, in the introduction of a symbol-burial with Jesus in the rock sepulchre, by covering the baptized in water. This "burial" has been mistaken for the baptism. The mistake is as great and absolute as the making of θαυματία for Baptistismo. These early Christian writers make καθαρίσθη, καταλώσαι, καταθέσει, and such like words, interchangeable with θαυμα, but never with Baptistismo. On the other hand, they make καθαρίζω, ἀγιάζω, λοιφά, and such like words, equivalent and interchangeable with Baptistismo, but never with θαυματία. This symbol-burial is derived from Rom. vi. 4, where there is no confusion of θαυματία and Baptistismo. The originators of symbol-burial (not symbol-baptism) never confounded Paul's "burial in the rock" with Paul's "baptism into the death of Christ" on the cross. Such supreme error was reserved for to-day. They repudiate it: 1. Because they claim their baptism to be spiritual, a baptism of the soul by the Holy Spirit, and "baptized" water imbued with the Holy Spirit; 2. Because they omit this symbol-burial "almost daily" in baptizing the sick, yet declare the baptism "perfect." 3. Because they abundantly cite "images of baptism" which have no "covering." 4. Because they declare baptism by blood, tears, fire, sword, touch, to be glorious and perfect "baptisms"—not burials. 5. Because they deny that "simple" water can, by any covering, effect their baptism. 6. Because their baptizing water was "baptized" (purified, sanctified), "that it might be able, by its own baptism," to impart the same efficacy to others. And long usage in relations with remission and regeneration had given to Baptistismo (not θαυματία) the
meaning, to cleanse from sin, to regenerate. These reasons are solidified by the following definition of Basil the Great, Moralia III., 768: “What is the purport and power of the (Christian) baptism?” “Thoroughly to change the baptized as to mind, speech, and act, so as to become, conformably with the power bestowed, such as is that of which he was born.” There is no “burial” in this definition. Through the whole of Christian testimony to the Christian church for twelve hundred years—the only case of great sickness was any other act allowed, and then only as a quasi-baptism.

The many ancient baptisteries now remaining in Asia, Africa, and Europe, were built and used for the purpose of immersion. The Oriental, Greek, Russian, Armenian, Nestorian, Coptice, and others, have always practised immersion, and allow nothing else for baptism. Gass, Symbolik der griechischen Kirche, 1872, pp. 242, 243. The western churches also preserved the baptism of the New Testament for thirteen hundred years, and then gradually introduced pouring or sprinkling. W. Dale, Inquiry into the Meaning of “Baptize,” Philologically and Historically Investigated, 1860, vol. 1, p. 109; Daniel, Codex Liturgicus (1847–53), vol. 1, p. 179 ff.; Wetzer and Welte, Kirchen-Lex. Art. “Taufe.” Luther sought, against the tendency of the times, to restore immersion (Opera Lat. 3: 394; Works 21: 17, 130, 216, 253, etc. Erlangen ed.). The rubric, in Luther’s Taufbüchlein of 1523 and 1527, to immerse (“tauche es.” [Daniel, vol. 2, p. 199, note with quotations from Luther’s works]) the candidate, was retained in many of the Agenda of the Lutheran churches during the sixteenth century. Hofling, Sacr. d. Taufe (vol. 1, p. 53, vol. 2, p. 56, 64), just as the rubric “to dip” is still retained in the baptismal service of the English and American Episcopal churches. Calvin was the first to assert that immersion was of no importance; whether the person who is baptized be wholly immersed, and whether thrice or once, or whether water be only poured or sprinkled upon him, is of no importance: churches ought to be left at liberty in this respect to act according to the difference of countries. The very word baptism, however, signifies to immerse; and it is certain that immersion was the practice of the ancient church” (Instit., Bk. IV., ch. 15, sect. 19).

All western churches, except the Baptist, have accepted sprinkling. The Recipients.—Among the last teachings and precepts of the Saviour to his apostles were these: “That repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things” (Luke xxiv. 47, 48). “Go ye and preach the gospel to every creature. He that believeth and is baptized shall be saved” (Mark xvi. 15, 16). “Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you” (Matt. xxviii. 19, 20).

Acceptance of the baptism of the New Testament and of the early ages of Christianity was a dipping, a submersion of the candidate in water. All philologists and lexicographers of the Greek language give “immersion” as the constant significance of the noun or verb. The archaeologists Augusti, De Rossi, Garucci, Martigny, De Vogüé, etc., tell us that the monumental remains in Asia, Africa, and Europe, prove that immersion was the act of baptism. Historians, and theologians, and those who treat of the origin of the Christian church, unite in the same testimony. See Wall, Hist Infant Bapt. (vol. 1, p. 570). Oxford 1862; Hoffing, Sacr. d. Taufe (vol. 1, p. 40). There is not a dissenting voice in all the literature of the Christian church for twelve hundred years—only in case of great sickness was any other act allowed, and then only as a quasi-baptism.
and to "teach them to observe all things whatsoever Jesus had commanded them."

The examples given in the New Testament of baptisms by the apostles show us how they understood and obeyed these precepts. They baptized those who "repented" and "received their word" (Acts ii. 38, 41); those who "believed" (Acts vii. 56, 58; ix. 18, x. 47, 48; xvi. 15, 33, xviii. 8, xix. 5).

The mental states the apostles predicate of the baptized are those of believers only. They have died to sin, and been made alive to God to walk in newness of life (Rom. vi. 4); they drink of the "living water" (John vii. 37, 38). They were "raised to life with Christ, through faith, with Christ in his death and resurrection" (Gal. iii. 27, comp. Rom. xiii. 14); they "are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ Jesus have put on Christ" (Gal. iii. 27); they were "raised to life with Christ through the faith of the operation of God" (Col. ii. 12); and by Peter baptism is said to be, "not the putting-away of the filth of the flesh, but the answer" (earnest seeking, requirement) "of a good conscience toward God" (1 Pet. iii. 21).

The designations of the churches by Paul lead to the same conclusion. The churches are addressed, as those who are "sanctified," "called," "holy," who "call upon the name of Christ" (1 Cor. i. 2; 2 Cor. i. 1); "saints, believers" (Eph. i. 1, 22, 23); "once alienated, and enemies in their minds," but now "reconciled" (Col. i. 21); they brought forth "a work of faith, and labor of love, and patience of hope" (1 Thess. i. 3; 2 Thess. i. 3).

But in the second and third century after the apostolic age, the mystical power of regeneration was by many ascribed to baptism. It was imagined that none could be saved without baptism, and gradually the baptism of infants was introduced. The growth of this new custom was very slow. Many of the most eminent Christians of the fourth century did not baptize their infants. Gregory of Nazianzum in Cappadocia (b. A.D. 330), the son of a bishop, and his mother the saintly Nonna, was not baptized till he was converted at thirty years of age. Basil the Great, also of Cappadocia (b. A.D. 329), whose mother was the pious Emmelia, was not baptized till she was converted, when about thirty years old. Chrysostom of Antioch in Syria (b. A.D. 347), whose mother Anthusa was one of the noblest Christian women, was not baptized till he was converted. And the son of the holy Monica, Augustine of Numidia, was not baptized till he was converted at the age of thirty-two. Here were four of the most eminent Christians of the fourth century, who prayed for their infants both before and after their birth, who did not have them baptized. No plausible theory has yet been found to harmonize these facts with the assumed institution of infant-baptism by Christ. To the present time it has been found "difficult, if not impossible, to give a definition of the sacraments in their great leading fundamental aspects, which would at the same time apply to and include the special case of the baptism of infants" (W. Cunningham, Reformers and Theory of Reformation, p. 195). Thus arises from the contradiction between infant-baptism and the fundamental doctrines of the gospel,—election, regeneration, justification by faith,—as well as from the absence of precept or example for infant-baptism in the New Testament.

Symbolism. — The passages referring to the symbolism of baptism are, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. vi. 3, 4, comp. vers. 2, 5–11); "buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who raised him from the dead" (Col. ii. 12); "for as many of you as have been baptized into Christ Jesus have put on Christ" (Gal. iii. 27).

Besides the public confession of God, three in one, Father, Son, and Holy Spirit (Matt. xxviii. 19), baptism is a symbol of "putting on Christ" (Gal. iii. 27, comp. Rom. xiii. 14); of union, through faith, with Christ in his death and resurrection (Rom. vi. 3, 4; 1 Cor. xi. 13; Col. ii. 12); that is, those who were "dead in sins," having received forgiveness, have died with Christ to sin, and have been made "alive by God through Christ" to "walk in newness of life" (Rom. vi. 3–11; Col. ii. 12, 13).

the baptism of the Holy Spirit, of which John had prophesied (Matt. xxviii. 18-20; Mark xvi. 18), and that the two went together in the early church, is proved from Acts ii. 38, x. 44 sqq., the baptism of the Holy Spirit. Of which John of regeneration (John iii. 5; Tit. iii. 5). There the recipient is bound to die unto sin. The same idea is brought out in the analogy between baptism and the circumcision of Christ: the "putting-off of the body of the flesh" (Col. ii. 11). The church, is proved from Acts ii. 38, x. 44 sqq., xix. 1 sqq. The outward washing of the body symbolizes the cleansing by the word (Eph. v. 26), as the restoration of a good conscience (Heb. x. 22, 23). The power, however, to effect these changes, lies not in the water, but in God. It also symbolizes the burial with Christ (Rom. vi. 3, 4; Col. ii. 12), by reason of which the recipient is bound to die unto sin. The same idea is brought out in the analogy between baptism and the circumcision of Christ: the "putting-off of the body of the flesh" (Col. ii. 11).

It has also been considered by some a symbol of regeneration (John iii. 5; Tit. iii. 5). There is no trace of infant-baptism in the New Testament. See BAPTISM OF INFANTS. All attempts to deduce it from the words of institution, or from such passages as 1 Cor. i. 10, must be given up as arbitrary. Indeed, 1 Cor. vii. 14 ("For the unbelieving husband is sanctified in the wife, and the unbelieving wife in the husband: else were your children unclean; but now they are holy,") rules out decisively all such deductions; for, if pedobaptism were taught by Paul, he would have linked the salvation of the children with their baptism, and not with the faith of their parents. At the same time the passage brings out the justifying ground for pedobaptism; viz., the parental faith. Baptism was administered in running water.

II. Considered in its Relation to Johannic Baptism. The speculative question involved, has greatly interested the theologians. The opinion of antiquity on this point is well summarized by Bellarmine in his De Sacramento Baptismi, Lib. I., Cap. XIX.-XXII. (ed. Romae, 1838, tom. III., pp. 260-269), and amounts to this: (1) The baptism of John was not, like the Christian, a sacrament; for, although there was water, there was no invocation of the Trinity. (2) It had neither the power nor the efficiency of Christian baptism, because it was without the co-operation of the Holy Spirit. (3) In order to be saved, it was necessary for those who were baptized by John to receive Christian baptism.

On the other hand, the Lutheran and Reformed Confessions asserted the perfect identity of the two forms of baptism, principally on the ground that John had preached the fundamentals of the gospel. So Luther (Erlaegen Ausgabe, vol. 10, p. 169); Chemnitz (Examen Conc. Trident. de Bapt. can. 1); Gerhard (Loc. Theol., vol. IX., ed. Cotta, pp. 101-103). Zwingli (tom. III. 234) characteristically says, "They were both alike, as little water-washing as the other." And Calvin (Inst. IV., cap. 15, § 7, 8) saw in the office of the Baptist nothing different from that of the apostles, and so he attributed to John the same baptism. The Socinians and the Arminians took the Roman-Catholic position, which is doubtless correct on scriptural grounds alone, and agrees with the confession of the Baptist (Matt. iii. 11), the statement of Christ himself as to the relation of the same to the kingdom (Matt. xi. 11), and with the apostolic ideas that Christ gave a new spirit to mankind, that it dwells in his Church, and that the object of baptism is the reception into the communion of this spirit.

III. Considered Practically. (1) The Right to Baptize, and Lay Baptism. There is no evidence that in apostolic times the right to administer baptism was confined to any particular office. The deacon Philip (Acts viii. 38) and the apostle Paul (1 Cor. i. 14-16) baptized; but the latter does not seem to have considered it part of his duty. Probably the disciples baptized the first converts in a place, and then let them baptize the others. Still it may well have been, that, even in these times, baptism was usually administered by the chief officer of the congregation. Tertullian, while granting in the abstract the right to the laity on the ground that what all received in common might be dispensed by all in common, nevertheless demands, in the interests of ecclesiastical order and unity, that the exercise of this right, except in cases of necessity, be restricted to the ecclesiastics, ordinarily to the bishop (De Bapt. 17). To the same effect speaks Jerome (contra Luciferianos, 4) Cyprian is the first of the church fathers who limits the absolute prerogative of the bishop as the successor of the apostles and of the bearer of the keys (Epist. 73, 7); the Apostolical Constitutions also (III. 10) claim baptism for the priestly office exclusively. The early church custom gave to bishops, and then to presbyters and deacons commissioned by them, the right to baptize, but allowed it to the laity only in extreme cases. The schoolmen, particularly Thomas Aquinas, modified this teaching by extending the right to priests. The Roman Church in the Catechism of the Council of Trent (or Roman Catechism), P. II., c. II., qu. 23, teaches that priests and bishops have equal right in the matter: deacons also can baptize on commission of the bishop, and in case of need anybody,—man or woman, Christian or Jew, orthodox or heretics. Thus the present church is more liberal than some of her founders; for Tertullian denies the right to women, as the Apostolical Constitutions (III. 9) do; and it appears from Epiphanius (Hær. 42, 4), that it was looked upon as an heretical practice. Augustine believed that baptism by a Jew or a heathen would not, even if valid, be of equal efficacy to baptism.
by a Catholic or heretic (De Bapt. VII. 53, §§101, 102). Self-baptism was not valid. But baptism given in the proper words be used, is regarded as valid by Rome.

The two Protestant Confessions differ upon the question of lay-baptism. Luther asserted that baptism was necessary to salvation; so he granted to laity the right to baptize in cases of need, but inconsistently, if unbaptized infants were lost, if their failure to be baptized did not arise from either guilt, or contempt of the divine command. The Reformed rejected his doctrine, and restricted the right to the clergy.

(2) The Subjects of Baptism. — Church Councils have decided these are: First, only the living. The practice of baptizing the dead had sprung up among the latter Montanists. Second, only those who were born. The question is discussed by Augustine, whether infants in the womb were fit subjects of baptism, and answered negatively (Ep. 157, cap. 10, § 32 sqq.). The scholastic theology allows the baptism of partially born children, even where there is an abnormal presentation; although, in the latter case, Thomas Aquinas taught, that, if the child survived, it should receive the hypothetical baptism spoken of below (Summa Theologica, Pars Tertia, Q. LXVIII., art. 11). Abortive and abnormal births are not to be baptized. Grown persons who are insane are to be baptized, if they shall ever desire it.

As the general condition of baptism, there must be the unforced decision and the personal desire of the candidate: in the case of infants of Christian parents, the agreement of parents or guardians is accepted instead. It is true that force has been used by Roman missionaries, and has been defended by councils but its use is exceptional, and contrary to the principles of the church. (Roman Catechism, P. II., c. II., qn. 37.) All those grown persons who followed a "disreputable or godless calling," as, for instance, Pagan actors, artists who maintained Paganism, and Aspersion (Sprinkling). — In the primitive church, baptism was by immersion except in the case of the sick (clinical baptism), who were baptized by pouring or sprinkling. These latter were often regarded as not properly baptized, either because they had not completed their catechumenate, or because the symbolism of the rite was not fully observed, or because of the small amount of water necessarily used. [The 12th Canon of the Council of Neo-Caesarea (314-325) is: "Whoever has received clinical baptism (through his own fault) cannot become a priest, because he professed his faith under pressure (fear of death), and not from deliberate choice, unless he greatly excel afterwards in zeal and faith, or there is a deficiency of other eligible men." Hefele, Concilien geschichte Vol. I. § 17, 1st ed. In 816 the Council of Calcuith (Chelsea in England) forbade the priests to pour water upon the infants' heads, but ordered to immerse them [Hefele, Vol. IV. § 416]; the Council of Nemours (1281) limited sprinkling to cases of necessity; and Thomas Aquinas (Summa Theologica P. III. qu. LXVI.: De Baptismo, art. vii.) says, although it may be safer to baptize by immersion, yet sprinkling and pouring are also allowable. The Council of Ravenna (1311) was the first to allow a choice between sprinkling and immersion (11th Can. Hefele, Vol VI. § 690); but at an earlier date, 287, the 12th Canon of the Council of the Liege bishop John prescribe the way in which the sprinkling of children should be performed. The practice first came into common use at the end of the thirteenth century, and was favored by the growing rarity of adult baptism. It is the present practice of the Roman Church; but in the Greek Church immersion is insisted on as essential. Luther sided with the immersionists, described the baptismal act as an immersion, and derived Taufe (German for "baptism") from tief ("deep"), because what one baptized, he sank tief in the water. Calvin declared the whole question of the mode of baptism a matter of indifference (Inst. IV. c. 15, §10). Baptism in the early church was a triple immersion. Various explanations were given; some referred it to apostolic custom. Thomas Aquinas calls it a "triple" baptism only once (c. qu. LXVI. art. vii.). The Roman ritual enjoins the trine affusion (pouring) on the head, as do the Lutheran Kirchenordnungen. Some prescribe the simple dip or pouring; others, expressly the trine pouring or sprinkling. Calvin (i.e.) regards the number of times as of no consequence.

(3) The Time of Baptism. — Tertullian main-
tained all times were alike; but still very early in the church determined upon the period between Easter and Whitsunday, when the so-called "Solem­n Baptism" was administered. These times were chosen with especial reference to the cate­chumens: but as infant baptism gained in favor, indifference as to the time increased. Complaints were heard, and remedies suggested, in the church councils; e.g., the second Council of Macon, Oct. 23, 1555, in its third canon decreed, on the strength of the statement that only two or three were pre­sented for baptism at Easter, that, except in necessary cases, baptisms must take place on Easter (Hefele, Vol. IV. § 280). Thomas Aquinas lays down the following principles (I. c. qu. LXVIII. art. 3), which are adopted in the Roman Catechism (qu. 31, 31-36): infants are to be bap­tized soon after birth, because they are liable to die, and also are at that age incapable of instruc­tion; but adults should not be baptized before they are thoroughly indoctrinated, and can wait for "solemn baptism." If, when they are fully prepared, there is danger in delay, there is no reason to wait until the Easter season. As a matter of fact, one finds in Rome and in cathedrals on Easter eve, no baptism except occa­sionally a Jew's. In the Greek Church there is no longer any set time.

(6) Sponsors were probably unknown before the existence of infant baptism: with them also came in a special liturgy. Originally the parents themselves took the usual vows; but the council of Mainz (Mayence), 813, can. 55, forbade them; and the Roman Catechism (qu. 28) defends the present practice on the singular ground that the difference between the spiritual and the bodily education of the child may be all the sharper emphasized. The Roman Church has detailed with great minuteness the duties of sponsors, and described in varied phrases their position. So close is supposed to be the relationship between the sponsors and those whom they have brought to baptism, that they are not permitted to marry. If they should marry, the church declares the bond dissolved. Nor can the baptizer and baptized marry. Sponsors are mentioned in the fourth century in connection with adults at baptism; and they were necessary, because of the inability of the clergy to keep watch of all who applied for baptism, and see that their walk corresponded with their profession. And even catechumens would need sponsors, if, by sudden sickness, they were deprived of speech or consciousness.

Deacons, deaconesses, widows, consecrated vir­gins, were favorite classes from which to choose sponsors. Priests, monks, and nuns were forbid­den to serve. In the beginning each baptized one had a sponsor of the same sex; but soon several were common, notwithstanding conciliar action. The Roman Catechism (qu. 29) allows no sponsors of opposite sexes. At Avignon (1337) it was declared that the expensive ceremonies expected of sponsors was the reason why many infants were unbaptized: therefore the council forbade to give more than a white dress and a wax candle.

The choice of sponsors in those Protestant churches where they exist is guided by similar principles, and they discharge similar duties to those in the Roman Church. There are, how­
The entire baptismal service, with its exorcism, renunciations, and symbolical acts, had an unmistakable reference to the heathen cultus, which the Christians sought to work of demon, and implied that the neophyte had finally broken with Paganism. Two very important and most closely connected features in the development of the baptismal liturgy deserve mention: first, a union of the originally sharply distinguished catechumenate and baptismal rites became unavoidable in the case of the sick, who, dying, desired baptism; and second, that children, by reason of original sin, were looked upon as "heathens." To them the united catechumenate and baptismal rites were applied, exactly as if they had been heathens, only, of course, since the infant could not answer the questions, nor promise to perform the duties of the new relation, the god-parents answered for them. In this way the baptismal service for infants and adults was almost exactly the same. The baptismal rite in the Roman catacombs is in this mode: (1) the water to be used, having been consecrated with the oil of mystic unction at the festivals of Easter and Pentecost, is put in the font; the sponsor presents the infant to the priest, and answers the set questions; (2) the exorcism, which consists of a prayer, and prayer; (3) an act is put into the child's mouth to indicate that he shall be protected against the corruption of sin, shall experience a relish for good works, and shall be nurtured with the food of divine wisdom; (4) He is signed with the cross upon the forehead, eyes, breath, shoulders, and ears, to indicate that his senses are opened by baptism to comprehend the things of God; (5) his nose and ears are touched with spittal (cf. John ix. 6 sqq.) because baptism enlightens the understanding to the truth; (6) The Devil and his works are renounced by the infant through his sponsor; (7) He is next anointed on the breast with the oil of the catechumens, that he may receive the true faith, and between the shoulders, that he may engage actively in good works; (8) The Christian faith is professed by the sponsors; (9) He is asked whether he wishes to be baptized, and then immediately follows baptism: (10) His head is anointed with chrism in order to mark him as a member of the Body of Christ; (11) The child receives a white cloth (sudariolum), an adult a white robe; (12) A lighted candle is put into his hand, for a Christian must be a light; and finally (13) he receives the name of some saint. See Roman Catechism, pp. 62-72. Zwinglei and Luther characterize baptism as the opening of the Ritual. the former rejected it, while the latter adopted it. The present Lutheran Church retains it in a much modified form.

IV. Considered Theologically. (1) The Patristic Doctrine of Baptism. (a) The General Teaching. Great emphasis was early laid upon baptism. It was the condition of salvation; it gave pardon of sin, and imparted righteousness: so even in the Epistle of Barnabas (cap. 11) and the Shepherd of Hermas (I vis. III cap. 3). The Fathers generally speak of it with rhetorical and allegorical exuberance; and many are the phrases used to set its virtues forth, although at the same time they contributed to its theological development. It was common to call Christ the Fish (Ἰχθύς), because the letters of the Greek word for fish were the initial letters of the phrase "Jesus Christ, the Son of God, the Saviour" (Ἰησοῦς Χριστός Θεοῦ Υἱὸς Σωτῆρος). See Allegory. Hence we find Tertullian saying, "But we little fishes, after the example of our Ἰξῆς, Jesus Christ, are born in water; nor have we safety in any other way than by permanently abiding in the water." (De Bapt., cap. 1.) Justin Martyr sets opposite to the natural birth by ordinary generation the regeneration by water in baptism (Apod. 1. cap. 61). Three effects are attributed to baptism: 1. The forgiveness of all existing sins; 2. The impartation of the Holy Spirit and all his gifts and graces; 3. Immortal life. The more sensitive the mind of the church was to the symbolical representation of baptism, the more indistinct the line between shadow and substance, the more, of course, did the symbolism of the rite, webbed to it, its reference to the death and resurrection of Christ, favor the rhetorical representations so commonly given of it. But one finds more than rhetoric in the Fathers on this subject. 1. Many strive to distinguish sharper between the sign and the operating power, and to place them in a freer relationship. So Gregory Nazianzen (Or. 40, cf. Ulmann, Gregor von Nazianz, p. 461). 2. The ethical idea of baptism shows itself in the emphasis laid upon faith as the indispensable condition of the blessing on the rite. So Tertullian (De Paed., cap. 9). Gregory of Nyssa (De scop. Christi, p. 220), Gregory of Nazianzum (Or. 40, Ulmann, p. 461), and Jerome, who very plainly says (Enarr. in Ps. 77), "He who has not received baptism with a full faith has received water, not the Spirit." 3. The Greek Fathers regard baptism as the commencement, and not the completion, of sanctification. (Hieron. in Ps. 77. XXI.) However correct may have been the views of the teachers of the church, it is certain that the church-members entertained very erroneous notions. They ascribed to baptism a magical efficacy, and particularly the cleansing from sin, entirely irrespective of the religious state of the recipient: indeed, from
the beginning of the fourth century the custom to widely prevailed of postponing baptism as long as possible, even to the death-hour, so that the recipient might continue his lax life, and by this one act get rid of all the past sins, and enter heaven perfectly pure. The Fathers condemn the custom. Thus Gregory of Nazianzus, in Or. 40, and Gregory of Nyssa has a special sermon against it. But other motives for delaying baptism were in operation,—dread of the trials of a professed Christian life, the stern discipline of the church toward the lapsed, the wish to be baptized at some particular time, etc., and, of a higher character, the fear of losing the grace of baptism, and the desire to be better prepared.—Baptism was considered indispensable to salvation; but there were two classes of persons whose will was taken for the deed, — martyrs who died for the faith (later teachers distinguish the Catholics from the heretics), and those catechumens who died suddenly.

Infant baptism came in quite naturally as the consequence of the belief in the necessity of baptism. Justin Martyr's phrase (I. Apol., c. 13), " Many who have been disciples of Christ from childhood," is not indeed to be interpreted as proving the practice in his day, but rather the existence of the catechumenate. On the other hand, the saying of Irenaeus, "He came to save the world through water and the Spirit," is not to be understood as implying it; because, if it were not by their baptism, how could they be regenerated? Terentius the severely punished; those who delayed baptism were in operation,—dread of the confessional, which the Holy Spirit must first of all give, before he can dwell only in a clean heart. Baptism is therefore the "sacrament of the remission of sins" (V. 21, § 29), provided it be administered in the Church. Augustine first taught that baptism clears the soul; but later, also original sin; and this has been claimed to be the great effect of baptism. But forgiving original sin altered the complexion of all other sins. Thus concurrence in the unbaptized is a sin, in the baptized a sickness; and the approach to cure is daily closer, until in heaven the cure is complete (De Nupt. et Concup., I. 23, § 28; cap. 26, § 29). In his earlier period he taught that there could be baptism without conversion, and vice versa, and salvation in either case, if the first case was that of a babe, and the second that of a believing catechumen. In his later period he receded from this position, and made baptism absolutely necessary to salvation (Ep. 185, cap. 11, § 30), except in the case of martyrs (De Cid. Des., lib. XIII. cap. 7). —Baptism, however, does not help the unbaptized, nor one who has received heretical or schismatic baptism when he might have had the Catholic. See Baptism by Heretics.

From his earlier standpoint, when baptism was not considered as purifying original sin, nor was the absence of baptism dammatory, Augustine defended infant baptism, on the ground that the infants received first the sacrament of regeneration, and then conversion, if their Christian education was faithful; and maintained that
parents or sponsors assumed the responsibility of  
The infant's Christian education, and also in such a  
sense answered the baptismal questions in the  
place of the child, that, if it should die, their an-  
wers would be received as the child's confession  
before God. From his later standpoint he main-  
tained that there was at the same time a substi-  
utive faith of the Church, by which the band of  
original sin is broken, the Holy Spirit implanted  
in the unconscious babe, and regeneration wrought  
before conversion (Ep. 98). The idea of the  
pasive receptivity of the child was Augustine's  
most pregnant contribution to the Church. It is  
not only the root of the opus operatum doctrine  
of Rome, but rules the present theory of infant-  
baptism in the Lutheran Church. In regard to  
unbaptized infants, he says expressly, "it may  
therefore be correctly affirmed, that such infant  
as quit the body without being baptized will be  
involved in condemnation, but of the mildest  
character" (De Peccatorum Meritis et Remissione  
et de Baptismo Parrulorum, I. 10, § 21).

(2) The Later Roman Catholic Doctrine. —  
Augustine having laid the foundation of the Roman  
conception of baptism, it only remained for the  
schoolmen to build upon it, and for the Council  
of Trent and the Roman Catechism to adopt the  
theory thus developed without further question.  
The schoolmen distinguish between the material  
and the form of baptism. Thomas Aquinas says  
it is not the water, but the application of  
the water: because water symbolizes the cleansing  
character. The form of baptism lies in the  
formula. The material and form and their ap-  
plication are the necessaries of baptism: all  
that is necessary to baptism is contained in  
the distribution of spiritual goods, so that infants  
who have no actual faith; (2) Nor spiritual  
manifestations; (3) They are justified absolutely  
without faith, (4) The habitudes of faith, love, and  
prise to baptism, and which, in its stead, is the emblem  
of the last effect of baptism, viz., the renewing  
character as such is no new disposition: it is simply a sign stamped upon the soul,  
by which the soul is indicated as a member of  
Christ's body. But since the sacraments are  
not merely emblems of internal gracious effects,  
but are effectual signs, causes of the same (see  
SACRAMENTS), so is the character they make  
itself the active cause, the energetic principle, of  
grace: so that it draws the latter after it as  
its necessary effect. Baptism puts the baptized  
in such a relation to Christ that they receive  
directly the stream of his grace. But Thomas's  
subtle discussion of the character imparted by  
baptism was without influence upon later Catholi-  
cism. The Roman Catechism touches upon this  
doctrine of baptismal character merely as showing  
the necessity of baptism to salvation, but they  
held that the desire might be accepted in place  
of the actual use of water. The teaching so distin- 
guishes three kinds of baptism,—of water, of blood, and  
of fire; i.e., of the Holy Spirit or penitence (Qu.  
88, art. 11, 12).

This whole theory needed considerable altera-  
tion before it would fit in with infant baptism.  
Infants could not exercise any faith, nor show  
any desire after the rite, nor experience any essen-  
tial change of feeling. Thomas, however, re-  
called the Augustinian idea,—the babes believe  
not through thier own act, but through the faith  
of the Church in which they are baptized, namely,  
by the power of the Holy Spirit who gives to the  
Church her unity, and in her makes an equal  
distribution of spiritual goods, so that infants  
share in the faith of the Church; but only in  
potentiality, there was as yet no exertion of  
spiritual power. The teaching of the later  
Church is thus summarized by Bellarmine. (1)  
Infants have no actual faith; (2) Nor spiritual  
manifestations; (3) They are justified absolutely  
without faith, (4) The habitus of faith, love, and  

(3) The Protestant Doctrine of Baptism. (a)  
The Teaching of the Reformers. 1. The Luther-  
ians. — Three stages in Luther's baptismal teach-  
ing relates to the character which baptism im-  
presses. He borrowed the idea from Augustine,  
but carried it out much farther, and made it  
much more a feature of his system. The exter-  
nal washing is only the emblem of the internal  
cleansing, which imparts the spiritual character  
to baptism, and which, in its stead, is the emblem  
of the last effect of baptism, viz., the renewing  

[ 1 Habitus is the condition which includes in itself at the  
same time a power to act. It may be infused, and then it  
is the condition of a man, and signifies a kind of activity  
required, and then it is the result of actions already performed.]

whose effects continue all one's life through. In the second stage (e.g., Die babylonische Gefangenschaft, 1529) Luther considered baptism a sign and seal which God added to his word and promise in order to strengthen and comfort. The chief thing in baptism is the divine promise. He who believes it, and is baptized, will be saved; all salvation depends upon it, only we must exercise our faith after we are baptized. So long as the baptized maintain their faith, they cannot be lost, though they grievously sin. In the third stage he taught that to the sign and word were added the command and ordinance of God, according to which the former were given together in such a manner, that the water of baptism is converted into a divine element (Erlangen Ausgabe, vol. 16, p. 63 sqq.). As he says in his Catechism of 1529, "It is the water comprehended in God's command, and connected with God's command." Melanchthon considered baptism a perpetual witness that the forgiveness of sins and the renewing of the Holy Ghost belong especially to the baptized. The operating cause of this condition is faith (Loci Comm., "De Bapt.," Corp. Ref., XXI. 853). Butzer distinguishes sharply between the water and the spirit baptism (Comment. on Matt. c. 21). Luther's latest opinion does not appear in the Confessions, except in the German original of the Schmalkald Articles. The Augsburg Confession represents Melanchthon's standpoint (art. 9). The Reformers contended that the "concupiscence" remaining after the original sin had been pardoned in baptism was really sin.

The Protestant teaching had for its starting-point its objection to the Roman opus operatum theory of baptism, and therefore the emphasis it laid upon faith. An objection to this position would seem to lie in infant-baptism. Luther saw this, and had recourse at first to the theory that the child believed through the faith of others (von der babylonischen Gefangenschaft); but later Lutherans find in his third stage of development, when the baptismal water was to him not simply water, but connected with Christ's blood, the true baptism of justification.

2. The Reformed, because of their principles, had from the beginning a far easier course of theological development into light and truth. Starting with the idea that God has not conditioned salvation upon any external work or ceremony whatsoever, Zwingli attributed no sanctifying power to baptism per se, only to faith, and that God alone can give. Baptism, therefore, is not necessary to salvation. It can neither give the Holy Spirit, nor cleanse the soul, nor forgive original sin, nor regenerate, nor finally can it strengthen faith. What, then, is baptism? It is an initiatory sign by which one is marked out as a follower of Christ, and obligated to live for God. But baptism cannot help one a particle to this end: faith alone can (Schuler and Schulthees' ed., II., vom Tauf):

Calvin held Zwingli's principles, but brought them nearer the Lutheran conception. According to him, baptism is the initiatory sign by which we are received into the communion of the visible church in order that we, implanted in Christ, may belong to the children of God. As the Lord's Supper, so baptism is a confession of our desire to be counted among the people of God; but the condition of the gracious effect of baptism is faith. Like Zwingli, he justified infant baptism by the analogy of circumcision, in place of which it comes. Each only sealed the covenant of grace in which the children already stood by reason of their parents' position, and whose privileges they inherited. As further arguments he appealed to Christ's declaration concerning the children, "of such is the kingdom of heaven" (Matt. xix. 14), and also to the reasonably supposed presence of children in the families whom the apostles baptized. To the objection that children could not be regenerated, because they could not know Christ. Calvin replied that only elect infants could be; but in regard to them it was at least impossible that they had a spark of divine light, and upon no other than the condition of regeneration could any one enter the kingdom. None of the elect die before they are regenerated, nor are unbaptized elect infants excluded from baptism; therefore baptism is therefore very far from being necessary to salvation.

[(b) The Representation of Baptism in the Church Creeds. Lutheran. — The Augsburg Confession (1530), Art. IX.:—

"Baptism is necessary to salvation, by [it] the grace of God is offered; and children are to be baptized, who by baptism, being offered to God, are received into God's favor."

Reformed. — The First Helvetic Confession (1530), Art. XXII.: —

"Baptism is, according to the institution of Christ, a laver of regeneration, which the Lord offers and exhibits to his elect in a visible sign, through the ministry of the church. We baptize our children because it would not be right to deprive of the communion of God's people those who are born through us into the people of God, whereunto they are through the divine word called, and are, so far as man can judge, members of God's elect."

The Second Helvetic Confession (1566), Cap. XX. (summary): —

"Baptism is instituted by Christ. There is only one baptism in the church: it lasts for life, and is a perpetual seal of our adoption, to be administered in the name of Christ to be enrolled, initiated, and received into the covenant, into the family and the inheritance of the sons of God, that, cleansed from our sins by the blood of Christ, we may lead a new and innocent life. We are internally regenerated by the Holy Ghost; but we receive publicly the seal of these blessings by baptism, in which the grace of God inwardly and invisibly cleanses the soul, and we confess our faith, and pledge obedience to God. Children of believers should be baptized; for to children belongs the kingdom of God, and they are in covenant with God: why, then, should not the sign of the covenant be given to them?"

The French Confession of Faith (1559), Art. XXXV.: —

"Baptism is given us as a pledge of our adoption: for by it we are grafted into the body of Christ, so as to be washed and cleansed by his blood, and then renewed in purity of life by his holy spirit. The grace it symbolizes reaches over our whole lives and to our death, so that we have a lasting witness that Jesus Christ will always be our justification and sanctification. Moreover, though it is a sacrament of faith and penitence, yet as God receives little children into the church with their fathers, we say upon the authority of Jesus Christ, that the children of believing parents should be baptized."

The Belgic Confession (1561) revised and...
BAPTISM.

approved by the Synod of Dort (1610), Art. XXXIV. (summary): —

Baptism is the substitute for circumcision: by it we are received into the church of God. As water washeth away the filth of the body when poured upon it, so the blood of Christ, by the power of the Holy Ghost, internally sprinkled upon him, doth the blood of Christ, by the power of the Holy Ghost, internally sprinkle the soul, cleanse it from its sins, and regenerate us from children of wrath unto children of God. Not that this is effected by the external water, but by the sprinkling of the precious blood of the Son of God. Baptism avails us through the whole course of our life. Infants of believers ought to be baptized, and sealed with the sign of the covenant. Christ shed his blood no less for the washing of the children of the faithful than for adult persons; and therefore they ought to receive the sign and seal of that which Christ has done for them. Moreover, whatever was the mark of difference, whereby Christian men are distinguished from Gentiles, that mark of difference, whereby Christian men are distinguished from the Gentiles, baptism is to the Jews, that circumcision was to the Jews, that baptism is to our children. And for this reason Paul calls baptism the circumcision of Christ.

The Thirty-nine Articles of the Church of England (1571), Art. XXVII.: —

"Baptism is not only a sign of profession, and mark of difference, whereby Christian men are dis-

BAPTISM.

affirmed by the Synod of Dort (1610), Art.

XV. (summary): —

Baptism is the substitute for circumcision: by it we are received into the church of God. As water washeth away the filth of the body when poured upon it, so the blood of Christ, by the power of the Holy Ghost, internally sprinkled upon him, doth the blood of Christ, by the power of the Holy Ghost, internally sprinkle the soul, cleanse it from its sins, and regenerate us from children of wrath unto children of God. Not that this is effected by the external water, but by the sprinkling of the precious blood of the Son of God. Baptism avails us through the whole course of our life. Infants of believers ought to be baptized, and sealed with the sign of the covenant. Christ shed his blood no less for the washing of the children of the faithful than for adult persons; and therefore they ought to receive the sign and seal of that which Christ has done for them. Moreover, whatever was the mark of difference, whereby Christian men are distinguished from Gentiles, that mark of difference, whereby Christian men are distinguished from the Gentiles, baptism is to the Jews, that circumcision was to the Jews, that baptism is to our children. And for this reason Paul calls baptism the circumcision of Christ.

The Thirty-nine Articles of the Church of England (1571), Art. XXVII.: —

"Baptism is not only a sign of profession, and mark of difference, whereby Christian men are dis-

sected from others that be not christened, but it is also a sign of regeneration, or new birth, whereby, as by an instrument, they that receive baptism rightly are grafted into the church; the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; faith is confirmed, and grace increased, by virtue of prayer unto God. The baptism of young children is in no wise to be retained in the church, as most agreeable with the institution of Christ."

The Westminster Confession of Faith (1647), Cap. XXVIII.: —

"Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible church, but also to be unto him a sign and seal of the covenant of grace, of his ingrafting Into Christ, of adoption into the number of his children, of regeneration, of remission of sins, and of his giving up unto God, through Jesus Christ, to walk in newness of life. By the right use of this ordinance, the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost, to such (whether of age, or infants) as that grace belonging unto, according to the counsel of God's own will, in his appointed time."

(c) Later Protestant Teaching. — During the fifty years before Schleiermacher, there were many rationalists in Germany alike regarded baptism as only a significant way of admitting one into the church. His vigorous treatment of the subject caused a change in sacramental views generally. (See SACRAME-NTS.) He put it down (Der christliche Glaube, § 137) as his first proposition that baptism administered in accordance with the original institution confers salvation in reference to the divine grace in regeneration at the same time with the rights of citizenship in the Christian Church; which amounted to saying that salvation was wrought by baptism not immediately, but meditately, immanently, as if by the reception into the church is completed. He held to infant baptism, because he believed that faith might follow baptism; but in this case the baptism was an incompetent seal and confirmation as the consequent of instruction in the Christian faith. Infant baptism is therefore proper, but not necessary (L. c. § 138).

The question, What is faith? is vital in this discussion; for all Protestant theologians agree that the connection between the sign and the thing signified is an internal one, and made by faith, in opposition to Augustine's view, that they were connected in an external way. By baptism one entered into the visible church. But what is this faith? Is it one which begins and ends in the individual act of faith at work in the person who is baptized? or is it a much wider thing, with a more universal significance? Neither Luther nor Calvin fairly met the problem; but it may be safely presumed that they would give an affirmative answer to the first or second question respectively. The Lutheran and the Reformed theologians have followed the path marked out by their great teachers. Thus Kahnis of Leipzig says, Baptism is the sacrament of regeneration; but what it imparts is rather the power of regeneration, which is only of efficacy when the faith supposed by baptism is really present. Baptism with regeneration, when saving faith is present, works the forgiveness of sins, sonship to God, membership in the kingdom of God upon earth, and participation in eternal life. Who these genuine members of the kingdom are, God alone knows: as far as man can see, all the baptized are included. As no man can be born more than once, so no one can be reborn twice. Baptism, therefore, is not to be repeated. If one sin loses the grace of baptism, there remains no other means by which the lapsed is recovered. Since no one can enter the kingdom of God who is not re-born of water and spirit, it follows that baptism is necessary to salvation; yet not that only the baptized are saved, for the Word has saving efficacy, and those who, without fault of their own, fail of baptism, do not for that reason fail of salvation. Infant baptism, accordingly, finds its justification besides, on the scriptural grounds, in the substitution of the faith of the sponsors for the infant's faith, the will of the parents, and the preparation of the Christian family surroundings (Die Lutherische Dogmatik, Leizig, 1808, vol. iii., pp. 470-481). Heinrich Schmid of Erlangen says, "We have in baptism, not merely water, and not common water, but also the word of God. But there is superadded to this a higher efficacy than exists in mere natural water; and it is this, which, by means of the water, effects saving grace." His statements in other respects agree with Kahnis. (The Doctrinal Theology of the Evangelical Lutheran Church, p. 554. English Translation by Hay and Jacobs, Philadelphia, 1873.)

The Reformed theologians follow Calvin. They regard baptism as a sign and seal of church-membership, as circumcision was in the case of Abraham (comp. Rom iv. 11). Baptism does not produce conversion or regeneration, but presupposes and recognizes it. Children of Christian parents are baptized because of their descent from believing parents: adults are baptized if they profess repentance, and faith in Christ; in other words, because they are converted. Infant baptism is so far incomplete as it lacks Christian regeneration and instruction; hence it therefore should be supplemented by instruction, and completed by a personal profession of faith, and union with the church. Among modern teachers, Heinrich Hepp, who presents the typi-
cal German Reformed theology, defines baptism thus: "Baptism is the ordinance instituted by Christ, whereby God seals to the elect their connection with the covenant of grace, and obliges them as participants in the covenant to lead a holy life." The candidates of baptism are all those who belong to the covenant of grace; i.e., all who confess Christ, and are considered by the Church as belonging thereto. But since the promises extend to the children of believers, these should be baptized, precisely as the Israel- itish children were circumcised; on the other hand, those who do not belong to the Church may not be baptized ere they are instructed in the faith, and have been converted" (Die Dogmatik der evangelisch-reformirten Kirche. Loc. XXV., De baptismo, pp. 443, 5, Elberfeld, 1861). Ebrard says, "Through baptism we are buried in Christ's reconciling death in order to rise with him in his resurrection. Baptism is a visible act to which the Lord has connected an invisible act (regeneration), and the completed, final justification, with the beginning of sanctification, if the recipient is prepared by repentance." Ebrard calls infant baptism a "modified baptism," a virtual contradiction to the original design of baptism, because the infant is not yet regenerated, only ingrafted in the visible Church, and in the midst of mediocrity and immediate blessing and protecting influences, yet an actual baptism (Christliche Dogmatik, König- berg, 1852, vol. ii., pp. 557, 588, 621). Van Oosterzee thus defines baptism: "Baptism, the means of incorporation into his Church, ordained by Christ himself, is at the same time the sign and seal of the promises of the gospel to every believer, and, as such, an ordinance of inestimable value." "It is a holy symbolical act, in the name and by the command of the glorified Lord of the Church, by which every one who receives it in faith is set apart from the unbelieving world, is received into the Christian communion, is assured of the saving promises of the gospel respecting forgiveness of sins, and purifying from sin, and is pledged to a new life in holiness and brotherly love." (Christian Dogmatics, English Translation, § 138, vol. 2, pp. 747, 752). The general Reformed doctrine is thus summarized by Hodge: "(1) Baptism is a divine ordinance; (2) It is a means of grace to believers; (3) It is a sign and seal of the covenant of grace; (4) It was intended to be of perpetual obligation, in the sense that all not baptized in infancy are required to submit to baptism as the divinely appointed way of publicly professing their faith in Christ, and their allegiance to him as their God and Saviour; and that all such professors of the true religion are bound to present their children for baptism as the divinely appointed way of consecrating them to God; (5) That God, on his part, promises to grant the benefits signified in baptism to all adults who receive that sacrament in the exercise of faith, and to all infants, who, when they arrive at maturity, remain faithful to the vows made in their name when they were baptized." (Systematic Theology, vol. iii., pp. 581, 582). The Reformed theory of baptism rests upon the theory that the church is an ethical unit, and existed before the individual believer. Therefore infant baptism is allowable; for the relation the parents or sponsors bear to the church determines the position of the infant, who by birth comes within the covenant. Those who reject infant baptism reject also this theory of the church: to them it is an organized body of individuals, each of whom, prior to baptism, must be born again with a personal Christian faith. (See Baptists.)

The society of Friends (Quakers) reject water baptism and the Lord's Supper as a participation of bread and wine, and regard such rites as a lapse into the religion of forms and shadows. The practice of infant baptism is looked upon as a subservience to infant baptism and the Lord's Supper as a participation of bread and wine, and regard such rites as a lapse into the religion of forms and shadows. The practice of infant baptism is looked upon as a subservience to the Church as belonging thereto. But since the promises extend to the children of believers, these should be baptized, precisely as the Israel- itish children were circumcised; on the other hand, those who do not belong to the Church may not be baptized ere they are instructed in the faith, and have been converted" (Die Dogmatik der evangelisch-reformirten Kirche. Loc. XXV., De baptismo, pp. 443, 5, Elberfeld, 1861). Ebrard says, "Through baptism we are buried in Christ's reconciling death in order to rise with him in his resurrection. Baptism is a visible act to which the Lord has connected an invisible act (regeneration), and the completed, final justification, with the beginning of sanctification, if the recipient is prepared by repentance." Ebrard calls infant baptism a "modified baptism," a virtual contradiction to the original design of baptism, because the infant is not yet regenerated, only ingrafted in the visible Church, and in the midst of mediocrity and immediate blessing and protecting influences, yet an actual baptism (Christliche Dogmatik, König- berg, 1852, vol. ii., pp. 557, 588, 621). Van Oosterzee thus defines baptism: "Baptism, the means of incorporation into his Church, ordained by Christ himself, is at the same time the sign and seal of the promises of the gospel to every believer, and, as such, an ordinance of inestimable value." "It is a holy symbolical act, in the name and by the command of the glorified Lord of the Church, by which every one who receives it in faith is set apart from the unbelieving world, is received into the Christian communion, is assured of the saving promises of the gospel respecting forgiveness of sins, and purifying from sin, and is pledged to a new life in holiness and brotherly love." (Christian Dogmatics, English Translation, § 138, vol. 2, pp. 747, 752). The general Reformed doctrine is thus summarized by Hodge: "(1) Baptism is a divine ordinance; (2) It is a means of grace to believers; (3) It is a sign and seal of the covenant of grace; (4) It was intended to be of perpetual obligation, in the sense that all not baptized in infancy are required to submit to baptism as the divinely appointed way of publicly professing their faith in Christ, and their allegiance to him as their God and Saviour; and that all such professors of the true religion are bound to present their children for baptism as the divinely appointed way of consecrating them to God; (5) That God, on his part, promises to grant the benefits signified in baptism to all adults who receive that sacrament in the exercise of faith, and to all infants, who, when they arrive at maturity, remain faithful to the vows made in their name when they were baptized." (Systematic Theology, vol. iii., pp. 581, 582). The Reformed theory of baptism rests upon the theory that the church is an ethical unit, and existed before the individual believer. Therefore infant
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because the heretics baptized in the name of Jesus or of the Trinity (Ep. 73, 9). All that was required was, that the former heretics should become penitents, because heretical baptism conferred forgiveness of sins and regeneration (73, 5). As it was evident that the Roman view had the practical effect of greatly facilitating the return of the heretics (74, 1), Lympius is anxious to show that the rigorous African practice did not deter them (73, 24). The representatives of the anti-Roman view made the connection between the church and baptism most close. As there was only one church, there could be only one baptism: consequently heretical baptism was no baptism. Again: the efficacy of baptism rests upon the priestly character of the legitimate priesthood; but heretics are without such priests. The treatment of returning heretics corresponded to these ideas. If they had already received Catholic baptism, they were received by the laying-on of hands; if baptized out of the church, they were rebaptized; if they had been Catholic or heretical priests, they were put among the laity. The councils of Nicea 325 (can. 8 and 10); Laodicea, 323 (can. 7, 9), Constantinople, 325 (can. 7, 8), and Ephesus, 431 (can. 83), distinguished between heretical baptism as to its validity: while Athanasius, Cyril of Jerusalem, and Basil the Great, rejected such baptism altogether. The controversy broke out again when the Donatists (see title) rejected Catholic baptism, and rebaptized their Catholic converts.

It was left to Augustine to say the last decisive word in this long debate. In his writings against the Donatists, especially in De Baptismo, he lays down the foundation principle, that the objectivity of the sacrament, and its efficacy, are quite independent of the administrator, so long as the disposition of the recipient is right. From this position he proved: 1. Baptism conferred an indelible character; leaving the church did not destroy it; 2. Although out of the church there was no salvation, it did not follow that heretical baptism was null, but that such baptism can be of no profit so long as the man remained outside of the church; 3. The heretic's baptism is therefore on the same footing as that of a mere formalist: and if the latter, on his conversion, is not baptized again, but received by the laying on of hands, so it should be with the former. Augustine settled the question. Heretical baptism was recognized, and since then the Catholic Church has practically left the matter untouched.

The question came up again when Protestantism began to form its theology. Both Lutherans and Reformed, however, came to the conclusion that every baptism in the name of the Trinity was valid, and efficacious to the believing soul. To the further question, whether baptism may not, in extremity, be administered by a minister of one's own confession, the Lutherans replied affirmatively, because they made baptism a necessary ordinance; while the Reformed, who took different ground, wavered. The practice to-day is to have a Protestant minister in all cases, and usually the pastor of one's own congregation (v. 31).

[LIT. — Besides the works mentioned under the head of Baptism Disputationes, Amsterdam, 1648;]
or at all events provoked a violent protest. But much earlier though less unequivocal testimony, "He (Christ) came to save, through means of the sign and seal of the new covenant, as circumcision was the practice of infant baptism. If it had been an innovation, it would have created a revolution, but as a vital force, from parent to child.

No time can be assigned to the beginning of the practice of infant baptism. If it had been an innovation, it would have created a revolution, but as a vital force, from parent to child.

It must be admitted that adult baptism was the rule, infant baptism the exception, in the apostolic age, and continued to be till the church was fairly established in the Roman Empire. Augustine, Gregory Nazianzen, and Chrysostom had Christian mothers, but were not baptized till they were converted in early manhood; and Constantine the Great put off his baptism till his death-bed. Adult baptism always comes first in every missionary church, which begins, with the preaching of the gospel to responsible adults, and then lays hold of the children. Infant baptism has no meaning without Christian family life and the guaranty of Christian education.

Hence the church has always insisted on catechetical instruction, and most churches practise confirmation as a subjective supplement to infant baptism. Compulsory infant baptism was unknown in the ante-Nicene age. It is a profanation of the sacrament, and one of the evils of the union of Church and State, against which Baptists have a right to protest. PHILIP SCHAFF.

**BAPTISTERIES.** buildings erected exclusively for the administration of baptism, were not known until the fourth century. In the primitive church, the river or the brook, the lake or the pond, served the purpose. During the persecutions, wells and springs found in the catacombs were used, as may be inferred from the ornamens employed around and above them; but when Christianity became the religion of the state, under Constantine the Great, separate buildings were found necessary, and were erected in the neighborhood of the church, and often connected with it by a covered gallery. These buildings were often very large, so large, indeed, that synods and councils could be held within them. The reason was, that they also served as schools, in which the children were taught the catechism as a subject (piscina), circular, octagonal, or sometimes, in allusion to Rom. vi. 4, in the form of a grave, of stone (1 Cor. x. 1), and descended into by three steps. Around this basin arose the building, circular or octagonal, and covered with a cupola, which rested either on the walls or on pillars and columns within the walls. Connected with this main building were generally, to the one side a fore-hall, the schoolroom, and to the other side an apsis, with an altar dedicated to John the Baptist, at which the catechumens received the eucharist immediately after baptism.

Gradually, however, as infant baptism became the rule in the church, and the sacrament was administered by aspersion instead of by immersion, and the right of administering it was extended to all churches and over the whole year, there was less and less use for any separate buildings. After the ninth century, no more baptisteries were built. The baptismal basin was transformed into the baptismal font; and the font was moved into the church itself, and placed in a separate chapel, or part of the building, generally near the entrance, to the left.

**BAPTISTS.** (The Regular or Calvinistic Baptists.)—A body of Christians comprising about one-fourth of the Protestants of the United States, and numbering in Great Britain, in 1880, a membership of 282,658; in the continent of Europe, 44,292; in Asia, 42,072; in Africa, 8,603; in Australasia, 9,018.

**BELIEF.**—The first Confession of the Baptists in England, A.D. 1644, antedated the Westminster Confession. When the Westminster Confession was published, it was found to contain serious errors of doctrine, in most points, with the earlier Baptist Confession; and in 1869 the General Assembly of Baptists, following the example of the Independents (Savoy, 1658), adopted
that Confession, with some omissions and changes. This Confession was also adopted by the Philadel-
phia Association in the eighteenth century and is still the statement of doctrine most highly regarded by the Baptists in the United States.

The essential distinction between the belief of Baptists and that of other bodies of Christians is found in their view of the constitution of the visible church. Holding the supreme authority of the Holy Scriptures, and the doctrines of God's choice of his people, of regeneration as the sovereign work of the Holy Spirit, and of justification by faith alone, they believe that the churches mentioned in the New Testament were formed in closest accord with those doctrines; they believe the New Testament gives us examples of, and commands us to receive as candidates for membership in the churches, only those who give credible evidence of their faith in Jesus as their Saviour. Hence the Baptists accept as candidates for membership in their churches only those who are pro-
fessed believers in Jesus.

They believe immersion in water is the baptism enjoined in the New Testament. In this view they are in accord with the Greek and all Oriental churches, with the practice of the Occidental churches till A.D. 1500, and with the present liturgies of the English and American Episcopal churches.

The American Baptists practise close communion.

Church Government.—Their churches — "bodies of baptized believers, with pastors and deacons, covenant together for religious worship and religious work" — are independent of all other human control, and supreme in the gov-
ernment of their own affairs. For the increase of love, for consultation, and the furtherance of missions at home and abroad, these churches, by their delegates, unite in councils and associa-
tions; but these councils have no power beyond advice, or withdrawing the hand of fellowship from an offender.

Without an authoritative creed, and with no ecclesiastical government beyond that of each church over its own members, the Baptists in the United States maintain a very close agreement in doctrine, which is best represented by the (modified) Westminster Confession.

History. Baptists in Europe. The early Baptists of the continent of Europe held the same evangelical truths, and the same view of the church, as the later Baptists of England and America; but they differed from these latter in many other points. The Baptists appeared first in Switzerland, about A.D. 1235, where they were persecuted by Zwingli and the Roman-
ists. They are found in the following years, 1355–30, with large churches fully organized, in Southern Germany, Tyrol, and in Middle Ger-
many. In all these places persecution made their lives bitter. Moravia promised a home of greater freedom; and thither many Baptists mi-
greated, only to find their hopes deceived.

After 1534 they were numerous in Northern Germany, Holland, Belgium, and the Walloon provinces. They increased, even during Alva's rule in the Low Countries, and developed a won-
derful missionary zeal. But from the middle of the seventeenth century their numbers have de-
creased with their zeal, until, at the present, they comprise a very small portion of the population in Holland.

Baptists in England. — During the reigns of Elizabeth and James, a large number of Baptists fled from Holland and Germany to England. What influence they exerted in spreading their views in England, is not known. We only learn of their presence by the persecutions they end-
dured. The first Baptist churches in England from which we have a statement of their views are those of A.D. 1614. Their principles were adopted by many, and churches rapidly multi-
plied. Under Cromwell, Baptists were found in the army, in Parliament, and in the Council of State. With the return of Charles II., the Baptists, with all other dissenters, suffered from the strong hand of violence. During the eighteenth century many of their churches shrivelled under the influence of hyper-Calvinism; but a new era of more faithful gospel-preaching, and of zealous missionary work, began in the latter part of the century under the lead of men like Carey and Andrew Fuller, and this has continued to the present time.

Baptists in America. — In America the earliest Baptists were found in the Massachusetts Colony, but were driven out. Some went to Rhode Island, and others to New York and Virginia. In 1770, so far as is known, the Baptists numbered 77 churches with about 5,000 members in the colonies. In 1880 they report 29,000 churches, 16,500 ministers, 2,296,327 total membership, being an increase of 163,285 over 1870.

Missions. — The American Baptist Missionary Union (Boston, Mass.) is the society through which the Baptists of the Northern States carry on their foreign missionary work. The Union has in Asia five missions, as follows: Burma, with 11 stations, 88 missionaries, 448 native preachers, 443 churches, 1,314 baptisms last year, 21,504 members; Assam, 6 stations, 17 missionaries, 49 native preachers, 75 churches, 1,331 members; Teloogoos (India), 7 sta-
tions, 21 missionaries, 77 native preachers, 11 churches, 1,547 baptisms, 15,660 members; China, 4 stations, 24 missionaries, 37 native preachers, 16 churches, 140 baptisms, 1,426 members; Japan, 2 stations, 12 missionaries, 5 native preachers, 2 churches, 20 baptisms, 76 members. Total in Asia, 162 missionaries, 618 native preachers, 473 churches, 3,191 baptisms, 40,087 members.

In Europe five missions, carried on by native preachers, but aided and directed by the Union. Sweden, 130 preachers, 298 churches, 3,272 baptisms, 18,831 members; Germany, 270 preachers, 1,21 churches, 1,897 baptisms, 25,497 members; France, 12 preachers, 9 churches, 41 baptisms, 726 members; Spain, 3 preachers, 4 churches, 14 baptisms, 140 members; Greece, 1 preacher, 1 church, 1 baptism, 7 members. Total in Europe, 438 preachers, 459 churches, 5,354 baptisms, 65,221 members. Total in Asia and Europe, 162 missionaries, 1,052 native preachers, 908 churches, 8,419 baptisms, 85,308 members. The appropriate-
ations for foreign missionary work in 1880–81 were $280,000.

The Foreign Mission Board of the Southern Baptist Convention maintains missions in China, Africa, Italy, and South America, with 33 mis-

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sionaries, and also native assistants. Income, $15,543.67.

The Home Mission Board of the Southern Baptist Convention sustains 94 missionaries in the States and Territories. Income, $201,243.30.

The American Baptist Home Missionary Society (New York) sustained in 1879–80, 281 missionaries in the States and Territories, 8 academies for freedmen, with 1,101 pupils. Income, $349,564.46.


The educational institutions of the Baptists comprise 8 theological seminaries with 432 students, 31 colleges with 4,600 students, and 47 academies with 5,522 students. The buildings and endowments of all these institutions are valued at $1,098,054.

The periodicals, weekly, monthly, quarterly, sustained by the Baptists in America, number 69.

We have not enumerated among the "regular" Baptists the Free-Will Baptists, with 74,851 members; the Seventh-Day Baptists, with 8,518 members; the Dunkers, with 50,000 members; the Disciples, or Campbellites, with 350,000 members; the Anti-Mission Baptists, with 40,000 members; Wine-brennarians, with 30,000 members. See those articles.


For a list of works by American Baptists to 1864, see Baptist Semi-Centennial Volume, Boston, 1864.

BARABBAS (son of Abba), the name of a malefactor whom the Jewish mob, at the instigation of the priests, demanded that Pontius Pilot should release instead of Jesus of Nazareth (Matt. xxvii. 16 sq., cf. Acts lii. 14). According to an old tradition, Barabbas' proper name was Jesus. Some manuscripts and many ancient versions have the name Jesus before that of Barabbas. Thus the Armenian version reads: "whom will ye that I release unto you? — Jesus Barabbas, or Jesus which is called Christ?" (Matt. xxvii. 17.) According to Jerome, the Gospel of the Hebrews had the same reading. But the majority of New Testament textual scholars are agreed in rejecting it. Lange and other favor the old view that Barabbas was a pseudo-messiah. Barabbas is a common name in the Talmud.

BARAGA, Friedrich, D. D., a Roman-Catholic missionary, b. in Carniola, a crown land of the Austrian Empire, 1797; d. Jan. 19, 1868. He came to America in 1831, devoted his life to the Indians of the Lake Superior region, and was made Bishop of Sault St. Mary and Marquette. He published a Grammar of the Ojibche Language in 1851, and a Dictionary of the same in 1853.

BARAK (lightning), son of Abinoam, was the fourth judge of Israel. He marched with Deborah against Sisera, chief of the army of Jabin, King of Canaan, and, meeting him by the torrent stream of Kishon, achieved a complete victory, and broke his people's yoke of bondage, which had galled them twenty years. A forty-years' peace followed.

BARBARA, St., suffered martyrdom, according to Baronius, in Nicomedia, under Maximinus (236–238); according to Assemani, at Heliopolis in Egypt, under Galerius (306). Having been converted, she endeavored to convert her father: but he denounced her; and, as no torture could move her to deny Christ, she was sentenced to death, and decapitated by her own father. Her feast falls on Dec. 4, and in Roman-Catholic countries she is considered a special guaranty against fire, storms, etc.

BARBARIAN in the New Testament (Acts xxviii. 2, 4; Rom. i. 14) means one not a Greek, without referring to civilization: this is in accordance with classic usage. In 1 Cor. xiv. 11 it means one speaking in a foreign, unintelligible tongue. This is its primitive meaning. It by no means implies savagery.

BARBAULD, Anna Letitia, b. at Kidworth, Leicestershire, June 20, 1743; married the Rev. Rochemont Barbauld, May, 1774; d. March 9, 1825. She was the daughter of the Rev. John Aikin, D.D., a teacher, and was highly educated. Her husband was a Unitarian, who taught a school and preached in Suffolk. Assisted by her brother in 1773, she published her first volume of "Poems;" and four editions were sold in one year. In the same year appeared "Miscellaneous Pieces in Prose," by J. and A. L. Aikin; in 1775 her "Hymns in Prose," and "Early Lessons" (written for her pupils), and "Devotional Pieces compiled from the Psalms of David." Her later writings are of a general and critical character, including political pamphlets, editions of Aken- side, Collins, and of essayists and novelists. Perhaps her best-known hymn begins, "How blest the righteous when he dies!" See The Works of A. L. Barbauld, "A Memoir" by Lucy Aikin (her niece), London, 1826, 2 vols.; and the recent Memoirs by A. L. Le Breton and G. A. Ellis, 1874.

BARBEYRAC, Jean, b. at Beziers, Languedoc, March 15, 1674; d. at Groningen, March 8, 1744; first with his parents into Switzerland, after the revocation of the Edict of Nantes, 1685; was educated at Lausanne and Geneva; studied at the University of Frankfort-on-the-
Oder; became a teacher in the College of the Reformed Congregation at Berlin, 1697; and in 1710 appointed professor of law and history in the Academy of Lausanne, and in 1716 in the University of Greningen. He translated several works of Puffendorf and Grotius from Latin into French, and accompanied them with notes and additions, which attracted much attention. Besides a number of other writings, he also wrote a Traité du Jeu, 1709, and a Traité de la Morale des Pères de l'Eglise, 1728. He was a moderate Calvinist, and refused to sign the Helvetic Formula Consensus, which disapproved of the doctrines of Amyrnat and the other Saumur theologians.

BARIER, Josué, a Protestant pastor of Li- von, whom the Bishop of Valence allured back into the bosom of the Roman Church by a pension of six hundred livres, and who became noted by his coarse libels against his former co-religionists: La Ministrapigny, 1618; and Les Miraculeux Effets de la Sacré Main des Roys de France, 1621.

BARCKHAUSEN-VOLKMANN CONTROVERSY. In 1712 Paul Volkmann, rector of the Joachimsthal Gymnasium in Berlin, and custos at the Royal Library, published his Theses Theologica, a complete representation of the Reformed dogmat- ics, in which he maintained the doctrines of universal grace and conditional election. Thereby he stirred within the German Reformed Church that question of predestination and grace which has arisen and been debated in every national branch of the Reformed Church. In 1714 Heinrich Barckhausen, a teacher in the same gymnasium, answered by an Amica Collatio Doctrine de Gratia, which he published under the pseudonyme of Pacificus Verinus, and in which he vindicated these doctrines of particular grace and unconditional election. With Volkmann sided Holzfuss, Jablonsky, Jeremias Sterky, etc.; with Barckhausen, Philip Nande, etc. Barckhausen wrote two more pamphlets in the controversy, both anonymous, Mauritius Neudorfi Caelitus Or- thodoxus and Abgehöhtie Ehr- und Lehr- Rettung der reformirten Kirchen; and the controversy be- gan to grow hot, when in 1719, the Prussian king, Friedrich Wilhelm I, stepped in, and by a royal edict commanded both partiesto keep silent.

BARCLAY, Robert, b. about 1476, probably of Scotch descent; d. at Croydon in 1552; was educated at one of the English universities; travelled much on the Continent, and was made chaplain in the collegiate church at Ottery St. Mary in Devonshire. Afterwards he became a monk in the Benedictine Monastery of Ely; and, after the suppression of the monasteries, he was vicar of Much-Badew in Essex, of Wokey in Somersetshire, and rector of All-Saints in Lombard Street. He is the author of the Ship of Fools, first printed in 1509, partly a translation, partly an imitation, of Sebastian Brandt's Das Narren Schiff. A list of his other writings is found in the introduction to Janieson's edition of the Ship of Fools, Edin- burgh, 1874.

BARCLAY, Robert, b. at Gordonston, Scot- land, Dec. 23, 1648; d. Oct. 13, 1690, at Ury; de- scended from a family of Scotch descent; received a very careful education from his father, Col. David Barclay, of war celebrity in Germany and Sweden. For his further development he went to Paris; but while there he was won over to the Roman Church by one of his maternal uncles; and it cost his father, who in the mean time had joined the Quakers, much trouble to disentangle all these religious and moral complications. He succeeded, however; and Robert Barclay became the most prominent, indeed the only remarkable, theologian of other sects. The Quakers have produced. His chief work, Theologiae Verae Christianae Aegyptiae, gives a systematic representation of that mystical spiritualism on which Quakerism is based. It was first published in 1678, translated into Eng- lish in 1678, into German in 1684, and into French in 1702, and called forth a great number of controversial writings by Anton Reiser, Bar- thold Holzfuss, Ben. Figken, William Baier, etc. Barclay's collected works were published two years after his death, by William Penn. See [Joseph Besse: Collection of the Sufferings of the People called Quakers, for the Tenacity of a Good Conscience, London, 1753, 2 vol.]; S. M. Janney: History of the Friends, Philadelphia, 1867, 4 vols. WINGARD: Die Revolutionskirchen Englands, 1868, p. 364–396. HERZOG.
BARDESANES, a Gnostic heresiarch, who lived at Edessa in Mesopotamia in the latter part of the second century, about 170. He was a disciple of Valentinus, and as none of his writings have come down to us—with the exception of a fragment of his book on fate, which has been preserved by Eusebius, and may be found translated in Cureton's Syriac Spicilegium, London 1853 — his system can be understood only as a variation of that of his master and of Gnosticism in general. But he seems to have been a great poet; and his hundred and fifty Syriac hymns became so popular, that Ephraim Syrus, when he afterwards wrote his orthodox hymns to take their place, was compelled to use Bardeanes' tunes. See Gnosticism.

BAREFOOTED MONKS AND NUNS. See Discalceati.

BARLAAM, b. at Seminara in Calabria, towards the close of the thirteenth century. He was of Greek descent, but educated in the Roman Church, and entered the order of St. Basil. For his further studies, however, he went to Thessalonica, at that period a great seat of learning. He joined the Greek Church, was made Abbot of St. Salvator, and engaged in a virulent polemic against Constantine (1327), where he was made Archbishop of Thessalonica, and governed the church for many years. He was twice sent on diplomatical errands to Pope Benedict XII., at Avignon, to whom he presented himself, well recommended by Philip of France and Robert of Sicily. The real purpose of his mission was to procure the support of Western Europe against the Turks; but the ostensible object he labored for was the union between the Greek and Latin churches. Cunningly concealing the thoughts he worked for under the thoughts he spoke about, he delivered two elaborate speeches before the Pope, which belong to the most characteristic documents of the whole series of union-negotiations: but he failed, nevertheless, to produce the right impression; his mission remained without result. After returning to Greece, he began his attacks on the Hesychasts or Quietist party among the monks of Mount Athos, which he wound up with a formal accusation of heresy. A synod, presided over by the emperor and the patriarch, was convened in the Church of St. Sophia, in Constantinople, 1341; and the Hesychasts were so ably defended by their leader, Palamas, that Barlaam hurriedly left the city, and took refuge in Italy. Here he returned to the Roman Church, was made Bishop of Gieraci in the Neapolitan, and wrote a virulently against the Greek Church as formerly against the Latin. He died 1348.

BARNABAS (son of Prophecy, or Exhortation), a Levite named Jospe, of the Island of Cyprus, living in Jerusalem when the church was founded, and one of the first converts. By the Christians he was called Barnabas, because of his ability to administrate counsel and cheer. He proved the sincerity and depth of his Christian zeal by voluntarily selling his Cyprian property, and laying the money at the apostles' feet (Acts iv. 36, 37). He quickly took a leading position in the early church. Incited, probably, by a friendship previously formed when both were Jews, he used his influence to commend the converted and yet suspected Saul to the Jerusalem Church, and thus publicly insulded the strange story the apostle told (ix. 27). The fitness of Barnabas to deal wisely with young converts is strikingly illustrated by his commission to inspect the "revival" at Antioch; and the confidence he reposed in Saul is manifested by his journey to Tarsus in search of him. The two men labored together successfully for many months in Antioch (xi. 22—26, xiv. 28). Barnabas and Saul were then sent down to Jerusalem with contributions for the poor saints there (ver. 30, B.C. 44). This is the first joining of the two names. They returned from Jerusalem with John (Mark xii. 25); and, ordered by the Holy Ghost, these three went on a missionary journey. At Perga, John left them, and returned to Jerusalem; but Paul and Barnabas kept on their way (xiii. 2—5, 13). The dignified bearing of Barnabas, and the reader speech of Paul, led to the supposition of the Lystrans, that the former was Zeus (Jupiter), and the latter Hermes (Mercury). On coming back to Antioch, they were involved in a controversy with the Judaizers, and went to the Apostolic Council at Jerusalem (which see), where the matter was settled. An unhappy disension soon after parted the pair (A.D. 50), and Barnabas is not further mentioned in the Acts (xv.); but from Gal. ii. 13 we learn a little more about him, and see his weakness under the taunts of the Judaizers; and from 1 Cor. ix. 6 we gather that he was still at his missionary labors in the spring of A.D. 57. Legends begin when authentic history ends. Barnabas is brought to Rome and Alexandria. The Clementine Recognitions (i. 7) make him preach in Rome during Christ's lifetime. Indeed, according to Clement of Alexandria (Strom. ii. 20), he was one of the seventy disciples, and the tradition of the later activity and martyrdom of Barnabas in Cyprus. There is a worthless work by a Cyprian of the fifth century, "Acta et Passio Barnabae in Cypro" (see Apocrypha to the

BARDESES (Barnabas).
NEW TESTAMENT, and a eulogy by a Cyprian monk, Alexander, not earlier than the fifth century, which relate his acts. Under the Emperor Zeno (474-491), according to the last-quoted work, the body of Barnabas was found at Cyprus. But the Cyprian Church had already claimed him as its founder in order to rid itself of the supremacy of the Antiochian bishop; and so did the Milan Church, thereby to cut itself off from Rome. These traditions therefore go for little. 

In this connection, the question whether Barnabas was an apostle is important, and may be answered by saying he was not, in the strict sense; and yet is so styled (Acts xiv. 14); and in the broader sense of messenger he was amply entitled to the epithet. See Apostle.

Writings attributed to Barnabas. — Tertullian and other African writers ascribe the Epistle to the Hebrews to him. This may well have been the Roman tradition (Tertullian usually follows it), since in Rome, the epistle, probably, had its first readers. But of more interest is the tradition which sets down to him an Epistle in twenty-one chapters, which is contained complete in the Codex Sinaiticus, and of which Bryennius in 1527 discovered a complete Greek manuscript in the Library of the Most Holy Sepulchre at Constantinople; but he has not yet published it. The epistle was accepted as genuine by the old Greek Church, although not as canonical. Clemens Alexandrinus (160–202) cites it, as do Origen and the Apostolical Constitutions. Eusebius threw doubt upon its canonicity, but regarded it as authentic; yet it gradually faded out of view. The opinion to-day is, that Barnabas was not the author. The epistle was probably written in Alexandria, at the beginning of the second century, and by a Gentile Christian. In no other writing of that early time is the separation of the Gentile Christians from the patriotic Jews so clearly brought out. The Jewish interpretation of the Bible is declared to be false, and the Old Testament regulations are allegorized. "Two points are especially insisted upon: 1st, Judaism in its outward and fleshly form had never been commend ed by the Almighty to man; 2d, God's covenant never belonged to the Jews at all."

That the author had read Paul is manifest; whether he knew our present Gospels is not so certain, nor love the strife; yet he defended what he deemed the truth whenever assailed. He was no enthusiast or fanatic, but simply and evidently a truth-loving, earnest, consecrated man of God. And it may be claimed with justice, that, as he was unhappy a cause of the division of his denomination, so he happily was a means of uniting it again. The first volume of his Notes Explanatory and Practical, which was on the Gospels, is dated Philadelphia, Aug. 25, 1828; and his last, on the Psalms, February, 1868. Besides these, he published The Atonement, Phila., 1859; Way of Salvation, Phila., 1863; Evidences of Christianity in
BARNEVELD. See ARMINIANISM.

BARO or BARON, Pierre, b. at Etampes, 1534; d. in London, April 17, 1599; studied law at Bourges, and began in 1557 to plead in the court of the Parliament of Paris, but retired in 1560 to Geneva, where he studied theology, and was ordained by Calvin himself. In 1572 he left France, and settled in Cambridge, where he was made professor in divinity: but he soon fell out with the rigid Calvinists; and a sermon he preached on the Lambeth Articles gave so much offence, that he was compelled to renounce his chair in the university, and retire to London. Among his works are, In Ioann Prophetiae Profectiones, London, 1579; Summa Trium Prodestinatione Sententiarum, 1573, translated in Nicoll's "Life of Arminius." I. 9.

BARONIUS, Caesar, b. at Sora in Naples, Oct. 31, 1538; d. in Rome, June 30, 1607. This most learned and laborious historian of the Roman Church was educated at Veroli; began to study theology and jurisprudence at Naples; moved in 1557 to Rome; entered the Congregation of the Oratory newly founded by Filippo de Neri, was thereby led to the study of church-history in its sources; began in 1557 preparations for his great work. Annales Ecclesiastici, which first appeared in Rome, in 12 vols folio, 1588–1607; was made librarian to the Vatican, and cardinal in 1586, and came twice—after the death of Clement VIII., and again after that of Leo XI.—very near being elected pope. The Annales Ecclesiastici appeared in Rome, in 12 vols folio, 1588–1607; were the work of a chronicle; the facts being positively refuted. Baronius undertook the task, with the help of the Vatican Library, and repeated the study and jurisprudence at Naples; moved in 1557 to Rome; entered the Congregation of the Oratory newly founded by Filippo de Neri, was thereby led to the study of church-history in its sources; began in 1557 preparations for his great work. Annales Ecclesiastici, which first appeared in Rome, in 12 vols folio, 1588–1607; was made librarian to the Vatican, and cardinal in 1586, and came twice—after the death of Clement VIII., and again after that of Leo XI.—very near being elected pope. The Annales Ecclesiastici were written in opposition to the "Magdeburg Centuries" of Flicius and other Lutheran historians. They contain no open polemics, however. The great attention which the "Magdeburg Centuries" attracted made it necessary to furnish a positive refutation. Baronius undertook the task, with the help of the Vatican Library, and performed it in a way that makes his Annals still a storehouse of learning. He died at last May 4, 1607; studied at the University of Cambridge; travelled for several years in France, Italy, and the East; was ordained and made professor of Greek in the University of Cambridge immediately after his return in 1590; became professor of mathematics in 1662; but resigned in 1699 in favor of his famous pupil, Newton, and devoted himself exclusively to theology; and in 1672 he was appointed master of Trinity College, Cambridge, and in 1675 was chosen vice-chancellor of the university. A collected edition of his theological works—sermons, a Treatise on the Pope's Supremacy, an Exposition of the Creed, etc.—appeared in London, 1826, 3 vols., and was reprinted in New York, 1846. A still better edition was published at Cambridge, 1598, 8 vols. His sermons are very elaborate and exhaustive, but ponderous in style.

BARRUE, Augustin, b. 1711; d. Oct. 5, 1839; was graduated in the Jesuit College of Toulouse when the order was suppressed; went to Austria and Italy; returned to France in 1774; wrote with more bitterness than weight against the infidelity of the age in L'Année Littéraire and Journal Ecclésiastique; published the Hélectanies, a more systematic confusion, in 1782; fled in 1792 to England, where he published Histoire du Clergé de France pendant la Révolution (1794), Mémoire sur Jacobinisme (1797), L'Eangile et le Clergé (1800); returned in the latter year to France, and published in 1803 Du Pape et ses...
BARSUMAS. 217

BARTHOLOMEW'S.

Droits, which gave the Ultramontans occasion to say that he had sold himself to Napoleon.

BARSUMAS, Bishop of Nisibis 435-489, was, together with his adherents, banished from Edessa on account of Nestorianism; re-organized the fugitive church under Persian protection, and founded at Nisibis a theological school, which became celebrated, both for its exegetical labors in the spirit of Theodore of Mopsuestia, and for its missionaries to many points of Eastern Asia. In Persia, Nestorianism was for a long time the only form of Christianity tolerated.

BARTH, Christian Gottlob, b. in Stuttgart, July 31, 1799; d. at Calw, Nov. 12, 1862; studied theology at Tübingen, 1817-21; became pastor at Mottlingen in 1824, but retired in 1838 to Calw, and devoted himself entirely to the missionary cause. He founded the missionary society of Württemberg, and brought it in active co-operation with Basel and all the great missionary societies of the Christian world. He wrote some of the best German missionary hymns. He edited the Calwer Missionsblatt, and a great number of works of practical Christianity, mostly designed for children and youths: Biblische Geschichten; Kirchengeschichte; Jugendblätter, a monthly; Handbuch der Bibelklärung; Kindermissionsblätter; some of which met with an almost unparalleled success. K. WERNER: G. Barth, Calw, 1865-69, 3 vols. See the article of H. GUNDERT in Herzog.

BARTHOLOMEUS DE MARTYRIBUS, b. in Liézon, 1141; d. at Viena, 1590; received his surname from the Church De Martyribus, in which he was baptized; entered the order of the Dominicans in 1528; was for nearly twenty years a teacher of theology and philosophy; and became in 1558 Archbishop of Braga, but was in 1552 allowed by Pope Gregory XIII. to resign his office, and retire to the convent of Viana. He was an enthusiastic and energetic reformer. As archbishop, he carried through the severest reforms, not only in his palace, but also in his diocese; and in the Council of Trent he spoke of the necessary reforms of the cathedrals. He founded the first theological seminary in Portugal, and hospitals for the sick and the poor. He wrote Compendium Vitae Spiritualis; Stimulus Pastorum, etc. His collected works appeared in Rome in 2 vols. fol., 1757, edited by Malachias d'Inguingert. His life was written by DE SACY, Paris, 1663.

BARTHOLOMMESS, Christian Jean Guillaume, b. at Geisselbromm, in Alsace, Feb. 29, 1612; d. at Strassburg, Aug. 31, 1656; studied at Pfortzheim and Strassburg. He was for several years as a tutor in the Dutch family in 1623, and was appointed professor in the Protestant seminary in Strassburg. He wrote, among other works, Histoire Critique des Doctrines Religieuses de la Philosophie Moderne, 2 vols., 1855. See the article of K. SCHMIDT.

BARTHOLOMEW'S DAY, The Massacre of St., Aug. 24, 1572. On Aug. 18 the wedding took place in Paris of Henri of Béarn, King of Navarre, the head of the Huguenot party, and Margaret of Valois, a sister to Charles IX., and daughter of Catherine de Medicis. On this occasion a great number of Huguenot noblemen had assembled in Paris, and the impression which they made on the court and the populace seems to have been one of mingled hatred and fear. An incident added to the general threatening state of the situation. By a freak of his fickle mind, Charles IX. seemed to have thrown himself into the arms of Admiral Coligny, and prepared to make front against the dowager-queen, his mother, the Duke of Anjou, his brother, and the party of the Guises. In view of this danger, the idea of Catherine, which she had often hinted at to her two sons, and repeatedly intimated to the papal legate and the ambassador of Philip II.,—namely, to kill all the Huguenots, suddenly ripened. At three o'clock in the morning of Aug. 24 Admiral Coligny was murdered in his house, and his body was thrown out of the window. He had been wounded on Friday, Aug. 22, and was sick in bed. Then the tocsin of Saint-Germain-l'Auxerrois was sounded, and the general massacre began. The retinue of the bridegroom, lodged in the Louvre, was slain in the courtyard. All over the city, the houses of the Huguenots were ransacked and pillaged and fired, and the inmates were drawn down into the street to be slaughtered. Those who attempted to flee were pursued, and hunted like game. The king stood himself, and fired from a window in the palace. Between five and six thousand persons were thus killed in Paris; and the royal order for the massacre were engraved in all the great cities of France,—Orleans, Bourges, Troyes, Lyons, Rouen, and Toulouse. In all,
about thirty thousand persons were murdered. As soon as the news was received in Rome, the canons of St. Angelo were fired, a solemn Te Deum was sung, and the Pope struck a medal bearing on the one side his own portrait, and on the other a picture rudely representing the massacre. Roman-Catholic writers defend the Pope on the ground of ignorance; but it took, at all events, some time to make the medals. See Coligny, Hugenots.


BARTHOLOMITES. — I. In 1307 some Basilians monks from Armenia fled from their native country on account of persecutions, and settled in Genoa, where they bought a house, and the next year erected a church dedicated to St. Bartholomew. They were joined by other members of their order; and Clement V. authorized them to celebrate divine services according to their rites. Gradually, however, they left their rules, and became incorporated with other orders. In 1550 Innocent X. suppressed the order altogether. — II. A congregation of secular priests, founded by Bartholomew Holzhauser in Salzburg (1653–59) for the purpose of preaching and teaching. Innocent XI. confirmed their constitution in 1658, and they spread rapidly in Germany, Switzerland, Hungary, and Poland. The Emperor Leopold ordered that they should always be preferred to vacant benefices in his hereditary possessions. A peculiarity of their constitution was that they never worked alone, but always two and two together. In spite of the zeal with which the order started into life, it became extinct in the eighteenth century.

BARTOLI, Daniel, b. at Ferrara, 1608; d. in Rome, 1683; entered the Society of Jesus in 1623; was a distinguished preacher and teacher of rhetoric, and wrote, besides other works, the history of his order, *Istoria della Compagnia di Gesu*, in 6 vols. fol., Rome, 1653–57, of which especially the parts containing the history of the society in Asia are replete with curious information. His collected works were published in 12 vols. by Marietti, Turin, 1825.

BARTON, Elizabeth, a servant-girl at an inn at Aldington, Kent, acquired a reputation in the neighborhood as a prophetess; and just as the excitement produced throughout all England by the attempts of Henry VIII. to obtain a divorce from Catherine was at its highest, the "Holy Maid of Kent," as Elizabeth was generally called, had some visions which plainly revealed the divine displeasure at the royal plans. The party of the queen, especially the clergy, was not slow in utilizing this incident. The chapel of Aldington witnessed very strange scenes, and the Holy Maid became an important argument. But in 1535 the king brought Elizabeth and her chief supporters, among whom were five priests, before Parliament. They were examined, and sentenced to death; and Elizabeth was beheaded at Tyburn, April 21, 1534.

BARUCH (blessed), the son of Neriah, friend and faithful companion of the prophet Jeremiah, whose secretary (amanuensis) he was (Jer. xxiii. 13, xxxvi. 4, 17 sq., 27, 32, xlv. 1 sq.), and whose sufferings he shared. See JEREMIAH. Baruch was accused by the princes, after Nebuchadnezzar's capture of Jerusalem, of influencing Jeremiah in favor of the Chaldeans (Jer. xl. 11). Accordingly he was cast into prison, where he was released at Jeremiah's request (Joseph. Antiq. x. 9, 1). He accompanied Jeremiah into Egypt (Jer. xxxii. 8). Nothing further is known about his fate.

BARUCH, Apocrypha of. See Pseudepigrapha of the Old Testament.

BARZILAI (of iron, i.e., strong) of Rogelim, in the land of Gilead, gave timely material aid to King David when he was flying from Absalom; and on David's victorious return he refused the offer of official position the thank ful king made him, and recommended his son Chimham in his stead (2 Sam. xviii. 27–29, xix. 33, 37, 40). David remembered the family of Barzillai in his old age (2 Sam. x. 7), and charged Solomon to provide for them.

BASHCOM, Henry Bideman, b. at Hancock, N.Y., May 27, 1796, d. at Louisville, Ky., Sept. 8, 1850; began to preach in 1813; was appointed chaplain to Congress in 1823, president of Madison College, Pennsylvania, 1827, professor of morals in Augusta College, 1828, president of Transylvania University, 1842, and bishop of the Methodist-Episcopal Church South in 1850. He edited the Quarterly Review of the Methodist-Episcopal Church from 1846 to 1850; published two volumes of sermons, 1849–50; and lectures on "Infidelity," "Moral Science," etc. His collected works appeared at Nashville, 1856, in four volumes. His life was written by Dr. Henkle, Nashville, 1854.

BASEDOW, Johannes Bernhard, b. in Hamburg, Sept. 11, 1723; d. at Magdeburg July 25, 1790; studied theology at Leipzig; was tutor to a noble family in Holstein, 1740–53; professor at the Academy of Sorö in Denmark, 1753–61, and professor at the gymnasium in Altona, 1761–68. While in Altona, he published a number of theological works, — *Philosophie, Theoretisches System der gesunden Vernunft, Versuch einer fremßihnichen Dogmatik*, etc., — which belong among the flattest and coarsest, but also among the most amusing, specimens of German rationalism. By Rousseau's *Emile* he was drawn away from theology, and in 1768 he set out to become the Columbus of pedagogy; and though in this field, too, he gave ample evidence that he was personally a mere charlatan, he had some good ideas, and gave the first impulse to a most necessary educational reform. The character, however, of flat and coarse rationalism, never left him, and marred his pedagogical system in all its details.

BASEL, Conference of. The Conference of Basel was first formulated by *Ecclampsius* as part of a speech with which he opened the synod of Basel in September, 1331. After his death it was further elaborated by *Myconius*, and promulgated Jan. 21, 1534, when all citizens were summoned to meet in the guildhouses, and hear it, and declare whether they were prepared to accept it, and stake honor, property, and body on its
defence. It is simple and moderate, occupying the Permeable position between Luther and Zwingli. The first Helvetic Confession is often called the Second Confession of Basel, because it was written in, not for, Basel. See Schiff: *Credos of Christendom*, vol. I. 385 sqq.

**BASEL, Council of**, Aug. 27, 1431—May 7, 1439. The Pope and the papal curia had succeeded in transferring the Council of Constance to Siena, and dissolved the assembly before it got fairly to work. In spite of this disappointment, the demand for a new council convened outside of Italy became louder and louder, especially at the courts and in the universities; and political troubles finally determined Martin V. to issue a bull convoking an ecumenical council at Basel. He died shortly after: but his successor, Eugene IV., was compelled to confirm the bull; and Aug. 27, 1431, the council was opened by Johannes Polemar and Johannes of Ragusa. So little confidence, however, had people in the sincerity of the papal government, that only a very small number of prelates accepted the invitation; and it was not until Cardinal Cesarini had arrived, accompanied by Nicolaus Cusanus, and the Roman king, Sigismund, that the interest became serious and general. The order of business on which the assembly agreed Sept. 26, 1431, was good. The old grouping of the members according to nationality was discarded; and four committees were formed, on matters of faith, political affairs, ecclesiastical reforms, and general business. These committees discussed separately; and the agreement of three of them was necessary to bring a question before a general session, over which Cardinal Cesarini presided, and make it a decree of the council. As soon, however, as the assembly was fairly constituted, and began to work, the papal government felt that it was a power, and a hostile power. The Pope was afraid, and Dec. 18, 1431, he sent a bull to Cardinal Cesarini dissolving the assembly. The Council protested, declaring that the Pope had no power to issue the thing. April 29, 1432, the Pope and his cardinals were invited to come to the council. Sept. 6, when they had not come, a process was instituted against them for contumacy; and the deposition of Eugene IV. would probably have followed very quickly, but for the mediation of the Emperor Sigismund, who had arrived at Basel on Oct. 11.

The three great questions which the Council had to solve were the Bohemian heresy, the ecclesiastical reform, and the reconciliation between the Greek and the Roman churches. Jan. 4, 1433, Procopius, Rokyczana, etc., rose into Basel; and their proud and fierce mien overawed not only the council, but the city itself. By the unexpected affability and blandness of the cardinals, a kind of reconciliation was brought about. The use of the cup in the celebration of the Lord's Supper was granted. With respect to the question of ecclesiastical reform, the cardinals were not so ready to make concessions. But it must not be overlooked, that the measures which the Council proposed June, 1435, were dictated by hatred to the curia, rather than by enthusiasm for the cause of reform. The abuses which prevailed in the monasteries, the abolition of the frivolous dramatic representations in the churches, and other questions of a purely moral bearing were treated with the same zeal as those relating to the financial and political position of the Pope and the curia, — the Peter's pence, the pallium-money, the tax on the papal confirmation of ecclesiastical promotion, the judicial authority of the Pope, etc. The Pope, the cardinals, and the whole army of officials which lived in Rome on revenues derived in this way, felt their very existence threatened, and offered the most determined resistance. Finally the question of the union of the Greek and Roman Church brought about a complete breach. John Paleologus had addressed himself to both the Pope and to the Council, and both wished to treat the case separately and independently. Political interests of considerable importance were mixed up with the question; and the passions at last grew so hot, that in the session of March 7, 1437, the fathers of the council were prevented from coming to blows only by the interference of the burgurers of the city. Cardinal Cesarini and the whole papal party now left the assembly, which from this moment fell under the sway of Cardinal Louis d'Allemont, Archbishop of Arles. — one of Rome's bitterest enemies, — and became more and more democratic and tumultuous.

In July, 1437, the process against Eugene IV. was re-opened. Jan. 24, 1438, he was suspended, and June 25, 1439, he was deposed. Nov. 5, same year, his successor was elected, Felix V., who took up his residence at Lausanne. The difficulty, however, was to enforce these acts. Eugene IV., who designated the Fathers assembled at Basel as a band belonging to Satan, convened a counter-council at Ferrara, at which the Emperor and the Patriarch of Constantinople were present. In France, the synod of Bourges (1438) incorporated the decrees of the Council of Basel with the laws of the kingdom, the so-called pragmatical sanction; but the King himself, Charles VII., still acknowledged Eugene IV. as the true successor of Peter. Germany followed in the same track, though without binding itself by any formal acknowledgment of either the Council of Basel or Eugene IV. Felix V. was not recognized by any but the Swiss, and the Duke of Bavaria. His overtures to Friedrich III. entirely failed. In course of time it became apparent that the contest between the Council and the Pope would be decided by Germany; and Eugene IV. proved to be a better diplomat than the Fathers at Basel. He bribed the chancellor of the empire, Schlick, and the secretary, Eneas Sylvius, and on Feb. 7, 1447, Germany declared for Eugene. Rome was victorious. Felix V. resigned; and, when Eugene IV. shortly after died, the Council recognized his successor Nicolas V., and decreed its own dissolution, April 25, 1449, thereby making it almost evident that a reform of the church in the way of peaceable development was an impossibility.

BASHAN (the fruitful), the country of the Rephanim, giants (Gen. xiv. 5), and of Og the Amorite, who opposed Israel, but was defeated and slain (Num. xxi. 33, xxxii. 33).

History. — It was the northern part of the East Jordan country; and it extended from "the half-land of Gilead" (i.e., the Jabbeok) on the south, to Mount Hermon on the north, and from the Arabah, or Jordan Valley, on the west, to Salchah and the borders of the Geshurites and the Maacathites on the east. It was assigned to the half-tribe of Manasseh together with half of Gilead. The cities are described by Moses as "fenced with high walls, gates, and bars" (Deut. iii. 5). The land seems to have been thickly populated and highly cultivated. In Jehu's time Hazael robbed Israel of their East Jordan possessions (2 Kings x. 33); but in Jeroboam II.'s time they were regained (2 Kings xiv. 25). Pul and Tiglath-pilesers successively overran the country, and the latter carried its inhabitants, with those of West Jordanic Israel, into captivity (2 Kings xx. 29). From this time Syrian and Arabian tribes have populated Bashan. In the confusion consequent upon the death of Alexander the Great, Bashan, or, as it is almost always called in Hebrew, the Bashan, suffered severely; for its possession was an object of continual contest. "Idumean princes, Nabathean kings, Arab chiefs, ruled in their turn." It was divided into four provinces. — Gaulanitis (Jaulan), Auranitis (Hauran), Trachonitis (Leban), and Batanea (Bashan). Augustus gave the three last provinces to Herod the Great about B.C. 20 (Joseph., Antiq. xv. 10, 1), and they passed to his son Philip; later Herod Agrippa II. received from Claudius this territory, and Abilene beside (Antiq. xx. 7, 1). A new era opened for the country, when, about the second Christian century, the region of Yemen (South Arabia) being overpeopled, several tribes sent out colonies to the Bashan. These were welcomed by the Romans, because they were orderly and sedentary; and they formed a barrier against robber tribes. It is said that these colonists of the Christians. But after the first colonists (Seldjides) came others, also Christians (Jefnides or Ghassanides); and the latter dispossessed the former, and for nearly five centuries were the rulers. — But at length, not long before the year 1000, supported by the Greeks, they succumbed to the horde of Mohammedan Arabs in the year 637. The former prosperity has never returned.

The Land. — Its productiveness was remarkable, and is mentioned frequently in the Old Testament (Ps. xxii. 12, ii. 14; Jer. i. 19). The western part to-day retains its fertility. On the east rise the beautiful Hauran Mountains to a height of six thousand feet. The soil of the western part is chalky; and the evergreen oaks, figs, and pistacio-trees, and the luxuriant grass continue to attest its richness. In the Hauran the soil is basalt and lava, but equally rich. The climate of the table-land of the Hauran, lying upwards of two thousand feet above sea-level, is very healthy; and in the afternoon the heat is tempered by a refreshing west wind. The snows on the mountains are transparent; the wheat that is sown is said to yield eighty-fold, and barley a hundred; but drought or locusts occasionally destroy the crop. Rye, barley, and oats frequently are found growing wild; but they are quite different from the cultivated varieties. No trees grow on the table-land. There are no meadows. The cattle are fed on barley. — [The Hauran in the wider sense is now bounded on the north by the Wady-el-Ajrm, belonging to Damascus, and on the south by the Belka and the steppe of Hamad. Toward the north-east, and beyond the "Meadow Lakes," extends a remarkable district, consisting of a series of extinct craters, in the centre of which is the Sofa, a long and broad lava range, with the ruins of the "White Castle." To the south and east of this lies the Harras, an undulating plain entirely covered with fragments of lava,—a dreary wilderness.] Ancient Bashan had two capital cities, Astaroth or Asherith, Karaim, and Edrei (Gen. xiv. 5; Num. xxi. 33; Deut. i. 4, etc.). Edrei has been identified with Der'at, which is even now well filled and walled (during the Christian period it was the seat of a bishop); and Ashtaroth with Bauroz, the Bostra of the Law.

The Antiquities and Modern Inhabitants. — It is when we contemplate Bashan as a land of ruins, and study these remains, that the unique character of this land comes out. There are houses, not improbably many centuries old, uninhabited, yet as perfect as when made. There every thing is of stone: doors, gates, windows, stairs, galleries, cupboards, benches, even candlesticks,—all are stone. The reason for this curious state of things is the entire absence of wood. Nor are these buildings all defective in taste. On the contrary, many of the buildings are really fine; e.g., at Kanawat there are many sculptures and beautiful houses, and above all a little ruined temple, standing on an eminence in the middle of a small valley, and surrounded by vegetation. But besides it there is a theatre, a tower, and other public and private buildings. Ruins lie scattered in every direction, attesting the present distress and the former grandeur. Many travellers would visit this interesting region, if it were not for the perpetual feuds of the different tribes, which renders travelling unsafe. For several centuries, the Druses have colonized the Hauran Mountains, so that the district is sometimes called the Druse Mountains.


BASIL, a physician, was placed in the episcopal chair of Anycra by the Eusebian party, 336, and vindicated himself in the see, though his ordination was annulled by the Council of Sar- dic, 347. He was the head of the Semi-arian party, and defended the views of the party against both the Eudoxians and the Acacians, but was finally deposed by the Arians in 360. His book against Marcellus, as well as another work by him, De Virginitate, have been lost.

BASIL, Bishop of Seleucia in Isauria, voted in the synod of Constantinople (448), but for him, at the Robbers' synod of Ephesus (449), and was, on account of this inconsistency, deposed by the
the Honoiousians, standing midway between Gradually, however, he emerged from that great middle party, to which he originally belonged, in 360, and heard the debates between Eustathius and Eunomius; but he listened only. Arianism and Orthodoxy; and it afterwards reigned throughout the Greek Church. As yet somewhat inert mass over to the Orthodox side. which was wanted, that eventually they alone in his own bosom. His rules were so exactly that every strong and sincere mind in the higher walks of life, the choice between Greek philosophy, with its aesthetic splendor, with its opportunities for a brilliant career, with its utter insufficiency for a hungering soul, and Christian asceticism, with its daily combats, and a victory which nobody saw, with its perpetual misery, and a peace and power which found only a little private praise, but no public recognition,—this dilemma, on which the Emperor Julian wrecked his life, seems to have solved itself very quickly for Basil. He admired Libanius, and he admired Antonius; but he never seems to have hesitated in choosing the latter. In 357 he left Athens, and staid for some time at Annesi, where his widowed mother and his elder sister, Macrina, lived a life of seve...
monastic life in the Eastern Church; so that a "Basilian" simply means a monk of the Greek Church. In the Western Church the rules of Basil were afterwards completely superseded by those of Benedict of Nursia. Nevertheless, Basilian monasteries, acknowledging the supremacy of the Pope, still lingered in Sicily and in the Slavonian countries.

BASILICA. See Architecture, Christian.

BASILIDES, a famous Gnostic who lived in Egypt in the first half of the second century (d. between 126 and 130), and to whom we are indebted for the oldest testimony to the Gospel of John. He quoted the passages, "The true light, which enlighteneth every man, was coming into the world," and "My hour is not yet come." See Abbot, Authorship of the Fourth Gospel, pp. 83-87. Of his works, and those of his son and pupil Isidorus, only a few extracts have come down to us in the Philotheoumata of Hippolytus, VII., 14 sq., and in the disputations between Archelaus of Kaskar and Maui, written in Egypt in the beginning of the fourth century (Zacagnus: Collect. Monument. Veter.). Of his system there are two contradictory accounts, one by Irenæus, Adv. Haer., I. 24, and Epiphanius, Haer. 21; and another by Hippolytus and Clemens Alexandrinus in his Stromata. The former bases the system on a dualistic principle,—even on a very strongly pronounced Persian-looking dualism: the latter describes it as monistic, with a preponderance of Greek, more especially Stoic elements, and with a tint of pantheism. The latter agrees best with the fragments, and is the generally accepted one; though the former corresponds better with the sect such as it lived on in Egypt until the fifth century, with its frivolous morals, its inclination to magic, its Abraxas symbols, etc. See the article Gnosticism, and Baur, Die christliche Gnosis, Tübingen, 1831; Jakobi, Basilides, Berlin, 1832; Uhlhorn, Systeme der Gnostiker, 1835; P. Hofstede de Groot: Basilides, Leipzig, 1880. See Gnosticism.

BASNAGE, Benjamin, b. at Carentan, 1580; d. 1652; pastor at Carentan, Normandy; played a conspicuous part in the synods of Carenton (1631), Alençon (1637), etc., and exercised a considerable influence on the Protestant Church of France. Among other polemical tracts to which he contributed, De l'Etat visible et invisible de l'Eglise, La Rochelle, 1612, against the doctrine of a purgatory. — Jacques Basnage, b. at Rouen, 1638; d. at the Hague, Dec. 22, 1739; studied theology at Saumur, Geneva, and Sedan; was pastor at Rouen; retired in 1653 to Holland, and was pastor first at Rotterdam, and then, since 1709, at the Hague. He was a powerful preacher, and published, when in 1720 a Protestant rising was feared in France, a most impressive admonition to his co-religionists, Instruction Pastorale, to keep quiet, and avoid all disturbances. Still greater fame he acquired as a diplomatist. He sat in the conference of Gren, truyenberg; and when, in 1716, the Regent of France, the Duke of Orleans, sent Abbé Dubois to Holland to negotiate the triple alliance, he instructed him to seek and follow the advice of Basnage. To the after-world, he is chiefly known as a scholar and an author. His writings are partly historical, partly polemical. He was historiographer of Holland, and wrote, Annales des Provinces-Unies, 2 vols. fol., the Hague, 1719-26, an excellent work. But his principal works in this line are: Histoire de la Religion des Eglises Reformées, Rotterdam, 1890; Histoire de l'Eglise depuis J. C. jusqu'à present, Rotterdam, 1899; Histoire des Juifs depuis J. C. jusqu'à present, Rotterdam, 1790. Noticeable among his polemical writings are, Examen des Méthodes..., du Clergé de France, Cologne, 1682; Réponse à M. l'Évêque de Mœurs, Cologne, 1689; directed against Bossuet. — Samuel Basnage, b. at Bayeux, 1638; d. as pastor at Zuyphen, 1721; was first pastor at Bayeux, but fell in 1683 to Holland. His Exercitationes Historico-Criticae de Rebus Sacris et Ecclesiasticis, Utrecht (1692), is a spirited criticism of the Annals of Baronius from 35, at which year Casanove stopped, to 44. He also wrote other historical and moral works. He was the grandson of Benjamin Basnage.

BASTHOLM, Christian, b. in Copenhagen, Nov 2, 1740; d. there Jan. 25, 1810; was court-preacher, confessor to the king, the most admired orator of his time, and the most striking instance of rationalism in the history of the Danish Church; gifted, humorous, superficial, the rage of the day, and a scarecrow for afterdays. He rose and fell with the times. In 1775 he published a Sacred Rhetoric, which was translated into German, and by Joseph II. introduced as a text-book in all Austrian seminaries, and in which he gave very minute advice with respect to the raising of the eyes, the folding of the hands, etc., and especially warned preachers against chewing tobacco, because it might cause them "to spit in their hearers' faces." In 1785 he published a Liturgical Exposition, which occasioned an endless and bitter controversy in Denmark, and in which he proposed to make the service elegant, diversified, and interesting, "like concerts and balls." In 1795 he published a Short Address to Clergymen, in which he exhorted them to study natural history and political economy, and to preach about poultry-farming, agriculture, truth, charity, etc. In 1803 he retired into private life, studied natural science and stoical philosophy, and died wholly forgotten.

Clemens Petersegen.

BATES, William, b. in 1625; d. in 1689; studied at the University of Cambridge, and was appointed chaplain to Charles II., though he was a member of the Conference of Savoy for reviewing the liturgy, and was engaged in the drawing-up of the exceptions to the Book of Common Prayer. He afterwards became minister of St. Dunstan's in the West, but lost the benefit for nonconformity. He wrote, Select Lives of Illustrious and Pious Persons; Harmony of the Divine Attributes, etc. His collected works, with a memoir by Farrer, appeared in 4 vols. in London, 1815.

BATH. 1. Among Hebrews. — Bathing in the Orient is a necessity, because of the heat and the dust, and the likelihood of skin-diseases, and was almost daily practised by the Jews. It was enjoined by the Mosaic law in certain cases of Levitical uncleanness (Lev. xiv. 8, xx. 5, xvii. 6, xxii. 6; Num. xix. 19, Deut. xxii. 22) and thus incorporated among the ancient Egyptians and modern Mohammedans. Bathing was required of the priests; and the high priest at his installation, and particularly upon the
Day of Atonement (which see), was obliged to bathe be- fore the offering of sacrifice (Lev. xvi. 4). The rabbins increased the number to ten.

Bathing after mourning, indicative of removing a defilement, is referred to in the case of Ruth (iii. 3) and David (2 Sam. xii. 20); as part of the toilet (Ezek. xxvii. 40); as usual after birth (Ezek. xiv. 4). The Hebrews bathed not only in running water (Lev. xv. 13; 2 Kings v. 10), but also in open basins in the courtyards of private houses (2 Sam. xi. 2), and, in a later day, in public baths introduced under foreign influence (Josephus, Antiq. xix. 7, 5). There were bath-rooms in the later temple for the priests' use. Besides, there were hot baths near Tiberias (Josephus. Antiq xviii. 2, 3), near Gadara, and at Callirhoe, east of the Dead Sea (Josephus, Bell. Jud. i. 33, 5). In New-Testament times there is mention of the Jerusalem bath. Bethesda and Siloam (John v. 2, ix. 7). According to the Mishna (Pessach. ii. 7), Hebrew women sometimes used bran in the bath, or to rub themselves dry with it. Even so the modern Arab, when he cannot get water, uses sand. [In John xiii. 10 there is reference to the practice of bathing.]

In every considerable town there was a public bath. The Talmud gives us particulars of their construction and use. There were large bathing-rooms, usually darkened a little, with tubes for conveying the warm water, basins, broad stones to stand upon while cooling off, etc. The water-basins were heated underneath; and inasmuch as there was danger from the water becoming too hot, or from the floor being burned through, it was customary to offer a prayer before stepping in. The bathers, at times women, had bathing-dresses, different kinds of soaps, combs, etc. They inhaled the steam, swallowed a little of the warm water, then had cold water poured over them, or plunged into cold water, drank a mixture of wine, oil, and water, and finally were anointed with oil and perfumes. The bathing-hour was not earlier than A.M. A chastened behavior was enjoined. The bath is enthusiastically praised in the Talmud. It is declared that the reason why there were no lepers in Babylon was because the inhabitants bathed in the Euphrates. The greatest rabbins, rather than not bathe, frequented the heathen baths; and when once Rabbi Gamaliel was asked why he went to the bath of Aphrodite, he replied, "The goddess is for the ornament of the bath, but not the bath for the glory of the goddess." HAMBURG, Rect-Encyclopädie des Judenthums, Ab. 1 (1853).

2. Among Christians. — The public baths, which all classes frequented, and to which the early Christians before their conversion went as a matter of course, were so commonly places of such shamelessness, — both sexes bathed together oftentimes, — that it is no wonder that the faithful church-fathers raised their voices against their abuses. Justice requires it to be said that many of the heathen protested against this shameful corruption, some of the emperors took precautions against it, and in the great public baths of Ephesus and Ephesians. Still it is noteworthy, that though there was public censure, e.g., of women, particularly of virgins, who were immodest in the bath, there was no formal ecclesiastical prohibition of public baths. On the contrary, the Apostle John, according to Ireneus (Adv. Her. III. 3, 4), frequented them; so did Tertullian (Apol., c. 42), the rigorous ascetic; and so did Augustine; and he says he went there to calm himself after his excessive grief over his mother's death, because he had heard that the bath drives sorrow out of the heart: and hence the Greeks called it balan- 

tion, as if from ballein anian, to cast out sorrow, a false though popular etymology (Confess., ix. 12). But, although not forbidden, the use of them was remitted during public calamities, penance, Lent, and for the first week after baptism.

From the time of Constantine it was usual to build baths near the basilicas, partly for the use of the clergy, and partly for other ecclesiastical purposes. In the fiscal accounts of the popes, an entry concerning the repair or the erection of such baths often appears. KRAUS: Real-Encyclopädie der christlichen Alterthümer, art. Bäder.

BATH'-KOL (daughter of the voice, i.e., echo). A Talmudic term for a supposed divine revelation. The true idea of it is, that it was the echo of a heavenly voice. Instances of it are given in the Talmud. Not only was it the utterance of a single word, but sometimes of a sentence, as when "Once in a gathering, a Bath-Kol said, 'There is a man among you who is worthy to have the Divine Majesty rest upon him; but the times are not worthy.'" All eyes were turned upon the aged Hillel, the holy and modest scholar of Ezra.

The rabbins felt keenly the great difference between their times and those of the prophets. In one place we read, "Our rabbins have related, that, since the death of Haggai, Zechariah, and Malachi, the Holy Ghost has been taken from Israel. Nevertheless, the Bath-Kol remains." But it was not asserted that no Bath-Kol came before the second temple. One rabbi attributes it to Daniel; another, to Hagar, and Manoah and his wife. Indeed, it may be said generally that the mysterious voices heard at different times by the Bible characters were, unless they were prophecies, Bath-Kol. The same term may designate the voices mentioned in the Gospels (Matt. iii. 17- xvii. 5; John xii. 28); but the Peshito era when it refers Acts xii. 22 and Heb. iii. 10 to this source.

The Bath-Kol was (1) the first result of reflection upon the prophecies of the Old Testament, grown up upon the soil of the Old Testament, causing a sense of desertion by the Lord, and a deep longing for the return of the Shechinah; (2) it was designed to prepare the people for the remarkable voices during the last times of the second temple, which, equally with the miracles of Jesus and his apostles, pointed out the Messiah and his kingdom, until the obdurate and devoted city, immediately before its capture and destruction, was dashed to pieces. But it was not asserted that no Bath-Kol came before the second temple. One rabbi attributes it to Daniel; another, to Hagar, and Manoah and his wife. Indeed, it may be said generally that the mysterious voices heard at different times by the Bible characters were, unless they were prophecies, Bath-Kol. The same term may designate the voices mentioned in the Gospels (Matt. iii. 17- xvii. 5; John xii. 28); but the Peshito era when it refers Acts xii. 22 and Heb. iii. 10 to this source.

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BAUMGÄRTEN, Siegmund Jacob, b. at Wollmirstedt, Saxony, March 14, 1708; d. at Halle,
July 4, 1757: studied theology in the University of Halle, and became professor of theology there 1730. He was an excellent teacher, and read generally to three hundred or four hundred hearers. He was also an industrious writer, and published voluminous works on exegesis, hermeneutics, morals, dogmatics, and history. By adopting the formal scheme of the philosophy of Wolff, and applying it to the theological ideas in which he was educated, he came to form a transition from the Pietism of Spener and Francke to the modern rationalism. His life was written by his enthusiastic disciple, Seeltler (2 vols. Halle, 1781, 1782).

BAUMGARTEN-CRUSIUS. Ludwig Friedrich Otto, b. at Mersburg, July 31, 1785; d. at Jena, May 31, 1849; studied theology and philology at Leipzig, and became professor of theology at Jena in 1812. His principal works are Einleitung in das Studium d. Dogmawiss., Leipzig, 1820; Lehrbuch d. christ. Dogmengeschichte, Jena, 1832; Compendium d. Dogmengeschichte, Leipzig, 1810, finished by Hase, [1848]; Theologische Auslegung der Johannesevangelien, Jena, 1819, 2 vols. and again in 1822.

BAUR, Ferdinand Christian, b. at Schmiden, near Cannstatt, June 21, 1792; d. at Tübingen, Dec. 2, 1860. He was educated at the Seminary of Blaubeuren and at the University of Tübingen; became professor of Latin and Greek (1817) in the former, and in 1826 professor of church history at Tübingen. He soon gathered a large audience around his chair, and filled them with admiration by his genius, learning, and enthusiasm as a teacher. A Hegelian himself, he applied Hegel’s method of dialectical development, by mediation between two opposites, to church history and the growth of the New Testament, and thus founded the famous “Tübingen School” of theology, which revolutionized the church history of the apostolic and post-apostolic times. He must be ranked alongside of Neander and Grieser as a church historian of the first rank, independent, original, profound, and scholarly. He had a rare talent for critical combination, and the grasp of a giant in handling historical problems. He was, however, deficient in well-balanced judgment; and so, while tireless in his investigations and bold in his theories, he over-valued tendencies, and under-valued persons and facts. He ruthlessly attacked the optimistic opinion of the apostolic church, and attempted to show, that so far from being peaceful, quiet, loving, and united, it was torn by opposing factions, — the friends of Peter and those of Paul. He, thus resolved its rich spiritual life of faith and love into a purely speculative process of conflicting tendencies, a keen rivalry between the Petrine and Pauline parties, and supposed that the war stopped by the compromise the ancient Catholic Church. According to his theory, he regarded the Acts as a document of this compromise, in which the points of opposition are obscure; and, further, he unsatisfactorily rejected all those Epistles of the New Testament in which he could not find traces of such a (supposed) conflict. He was, however, acknowledged, that by his keen, critical analysis he fully brought to light the profound intellectual fermentation of the primitive church, but failed to describe the exact state of the case, because he eliminated the natural and miraculous elements. Yet, as an earnest and honest skeptic, he had to confess at last a psychological miracle in the conversion of Paul, and to bow before the greater miracle of the resurrection of Christ, without which the form of an inexplicable enigma. His critical researches and speculations gave a powerful stimulus to New Testament historical studies, and resulted in vastly increased knowledge. The studies of those times by a critical and impartial method dates from Baur. But while he acknowledged only four Epistles of Paul (Romans, the two Corinthians, Galatians), and the Revelation, to be genuine products of the apostolic age, his followers have been compelled, by the use against them of their own weapons, to yield point after point; so that now they grant the authority and genuineness of ten of Paul’s Epistles, and take their stand only at the so-called Pastoral Epistles. Baur owed his success partly to his clear, logical, pointed style. His literary activity was very great. His works fall into three groups; showing a movement from the history of doctrine to biblical criticism, and again to his Life and Works, London, 1873–75; Kritische Untersuchungen über die kanonischen Evangelien, 1847; and a great number of minor essays in the Tübingen Zeitschrift für Theologie, among which are the famous ones on the “Christ-party in Corinth,” 1831, and on the “Gospel of Mark,” 1846.

To the second group belong, Die sogenannten Pastoralbriefe des Apostels Paulus, 1833; Paulus der Apostel Jesu Christi, 1845; translated, Paul, His Life and Works, London, 1873–75; Kritische Untersuchungen über die kanonischen Evangelien, 1847; and a great number of minor essays in the Tübingen Zeitschrift für Theologie, among which are the famous ones on the “Christ-party in Corinth,” 1831, and on the “Gospel of Mark,” 1846.

To the third group belong, Das Christenthum und die christliche Kirche in den 3 ersten Jahrhunderten, 1859; translated, Christianity and the Church in the First Three Centuries, London, 1873–75, 2 vols.; Die christliche Kirche vom 4 bis 8 Jahrhundert, 1859; Die christliche Kirche des Mittelalters, 1861; Kirchengeschichte der neueren Zeit, 1869; new edition of his Geschichte der christlichen Kirchen, Tübingen u. Leipzig, 1873–77, 5 vols. Noticeable among his polemical writings are his masterly vindication of Protestantism (Gegensatz des Katholizismus u. Protestantismus, 1834, 2d, 1838) against Mohler’s Symbolik; his Sendbriefen an Dr. K. Hase, 1855; and Die Tübingen Schule u. ihre Stellung zur Gegenwart, 1859. For the character and bearing of this activity, see the article TÜBINGEN, SCHOOL OF. For biography and criticism, see Worte der Erinnerung an Ferdinand Christian von Baur, Tübingen, 1861, which contains Landerer’s Rede before the University of Tübingen.

BAUSSET, Louis François de, b. at Pondichéry, Dec. 14, 1748; d. in Paris, June 21, 1824; studied in the Seminary of St. Sulpice; was
appointed Bishop of Alais, 1784; emigrated in 1791, but returned in 1792 to Paris, and supported himself, after a short imprisonment, by literary labor. In 1806 he was made canon of St. Denis, and in 1815, after the second return of Louis XVIII., director of the council of the University of Paris, peer of France, and cardinal, 1817. He wrote a Histoire de Fénélon, 1508, 2 vols., new ed., 1850, 4 vols., and a Histoire de Bosuet, 1815, 4 vols, 2d ed., 1819, of which especially the former met with much success.

**BAUTAIN.** Louis, author of The Art of Extempore Speaking, b. at Paris in 1798; d. 1867. He was taught philosophy at the College of Strassburg, but was suspended in 1825 because of his too liberal views, and in 1828 entered the priesthood, and rose rapidly, notwithstanding his independent ways and words. In 1838 he became professor of philosophy in the University of Strassburg, afterwards vicar-general at Paris and Bordeaux, professor of divinity at the Sorbonne, and superior of the house (congregation) of Jullié. He is known in America by the work quoted above, which was the product of his experience. His preaching was sober, earnest, and edifying. He was good rather than brilliant, and deserved respect for his piety and virtue. He was the author of many works, mainly of a philosophical nature.

**BAVARIA** was not fully Christianized until the middle of the eighth century, though Christianity was very early brought from Italy to the Roman colonies along the Danube. In 304 St. Aata suffered martyrdom at Augsburg, belonging to the Roman province of Rhoetia. There must consequently have been a Christian congregation in that place at that time; and at the same time there was a flourishing mission station at Lorch, belonging to the Roman province of Noricum. Nevertheless, more than one hundred years later on, St. Valentine was driven out of Passau by the Pagans, and St. Severin found the place a desert, and left it a mission station.

In the beginning, the Reformation made considerable progress throughout the country; but after the Diet of Worms, 1521, the Duke William, under the influence of Dr. Eck, adopted a most hostile line of policy. March 5, 1522, an ordinance was issued forbidding anybody to abandon the faith of his ancestors under the severest penalties; and as conversions continued to take place, and the bishops seemed to be rather lukewarm, Dr. Eck repaired to Rome to procure for the duchal government a greater judicial authority with respect to heretics. The bishops protested, but the power was granted; and from that moment the Dukes of Bavaria became the mainstays of the Roman Church in Germany. Every one who went to hear an evangelical preacher was arrested and fined. The more stubborn were severely punished. In Landenberg nine persons were burnt, and in Münich twenty-nine were drowned, for heresy in 1526. Duke Maximilian I. formed the Catholic League at Münich in 1609; and the peace of Westphalia (1648) made no concessions to the Protestants in Bavaria. In 1549 the Jesuits were called into the country; and they not only to the end of the eighteenth century, when the Elector Maximilian Joseph II., or rather, his minister, Montgelas, expelled them. The acquisition of new territories—the margraviates of Baireuth and Ansbach, the free cities of Nuremberg, Augsburg, etc., all of which were thoroughly Protestant—made a new line of policy necessary; and by the constitution of 1818, Protestants acquired equal rights with Roman Catholics.

According to the census of 1875, the kingdom had 5,022,390 inhabitants, of whom 3,573,142 were Roman Catholics, 1,302,120 Protestants, 51,335 Jews, and 5,793 belonging to other denominations. The Roman-Catholic Church has two archbishoprics (Münich-Freising and Bamberg), and six bishoprics (Augsburg, Passau, Regensburg, Eichstädt, Würzburg, and Spirea), and 2,756 parishes. With each cathedral a theological seminary is connected, and there are theological faculties in Münich and Würzburg. The number of monastic institutions is very great; namely, 305, of which 95 for monks, with 1,233 brethren, and 500 for nuns, with 5,031 sisters. In May, 1877, the Old-Catholics numbered 5,716 independent men in thirty-four congregations; but the number was afterwards decreased. The Protestant Church is governed by consistories, under a supreme consistory in Münich. It has a theological faculty in Erlangen, and numbers 1,036 parishes.

**BAXTER, Richard,** "the chief of English Protestant schoolmen," b. at Rowton, Shropshire, Nov. 12, 1615; d. in London, Dec. 8, 1691. Although too poor in early life to be liberally educated, he was able by great diligence, notwithstanding his feeble health, to acquire extensive learning; and so, while not an accurate scholar, he was also able to execute his work. Catholic Christianity gained the ascendancy, and at the death of Boniface the Catholic Church was firmly established in the country, having seven Episcopal sees,—Passau, Freising, Würzburg, Regensburg, Augsburg, Eichstädt, and Spirea, belonging to the archiepiscopal see of Salzburg.

Baxter's fame was to bring them back to the King and the Church. For safety's sake he withdrew from Kidderminster to Gloucester, and then to Coventry, where he remained for two years, preach-
ing regularly to the garrison and the citizens. He then (1645) became chaplain to the Govern-ment of Whalley, the cousin of Cromwell. But in February, 1647, he finally left the army, because of a severe illness, and returned to Kidderminster. His thoughts, by his sufferings no less than by his recent experiences (for he had just come from that wonderful army which dis- continued service Breviate of the Life of Mrs. Margaret Baxter, 1681. He had need of comfort, inasmuch as the Act of Uniformity that year (1662) drove him, in company with two thousand nonconformist ministers, out of position. A cruel blow to him. In 1661 he had taken part in the Savoy Conference (so called from its being held in the Savoy Palace of the Bishop of London), between the bishops and nonconformist divines, which had for its nominal purpose a revision of the Liturgy, and to this body had submitted his Revised Liturgy. Besides, the royalist desire to win him back to the Church had been shown by Lord Clarendon's offer of the bishopric of Hereford. Encouraged by the friendly aspect of affairs, he had steadfastly preached in London. But, after the Uniformity Act, he was compelled to leave all his positions, even his beloved Kidderminster, and to pass laborious and fearful days at Acton, where he was intimate with Sir Matthew Hale, and at Totteridge, near London. His life for the next twenty-five years was a series of sorrows, aggravated by his feeble health. For preaching he was more than once arrested, his library sold, himself put under bonds for good behavior. But nothing could daunt him. He preached whenever he had opportunity, and found in God a pavilion safe from the strife of tongues. He used the press to give wider currency to his wise and tender words; published in 1669 his trumpet Call to the Unconverted, of which twenty thousand copies were sold the first year, and which has been translated into most of the literary languages of the world; 1 in 1673, the

Christian Directory, in 1674, the Poor Man's Boo trimony; and, in order to remove gen-

eral doubt and fears, he spread far and wide letters addressed to him by the French pastors, Daille, Drelincourt, and Raimond Gaches, who gave Charles a certificate of Protestantism. The King showed his gratitude by appointing Baxter one of his chaplains. Upon Sept. 10, 1662, he married Margaret, daughter of Francis Charl-
ton, Esq., of Shropshire, a young lady of wealth and station, many years his junior, who made him a most excellent wife, and with womanly fidelity stood by his side through all his troubles. She died June 14, 1681, and he has recorded his tender appreciation of this noble woman in his Breviate of the Life of Mrs. Margaret Baxter (1681). He had need of comfort, inasmuch as the Act of Uniformity that year (1662) drove him, in company with two thousand nonconformist ministers, out of position. A cruel blow to him. In 1661 he had taken part in the Savoy Conference (so called from its being held in the Savoy Palace of the Bishop of London), between the bishops and nonconformist divines, which had for its nominal purpose a revision of the Liturgy, and to this body had submitted his Revised Liturgy. Besides, the royalist desire to win him back to the Church had been shown by Lord Clarendon's offer of the bishopric of Hereford. Encouraged by the friendly aspect of affairs, he had steadfastly preached in London. But, after the Uniformity Act, he was compelled to leave all his positions, even his beloved Kidderminster, and to pass laborious and fearful days at Acton, where he was intimate with Sir Matthew Hale, and at Totteridge, near London. His life for the next twenty-five years was a series of sorrows, aggravated by his feeble health. For preaching he was more than once arrested, his library sold, himself put under bonds for good behavior. But nothing could daunt him. He preached whenever he had opportunity, and found in God a pavilion safe from the strife of tongues. He used the press to give wider currency to his wise and tender words; published in 1669 his trumpet Call to the Unconverted, of which twenty thousand copies were sold the first year, and which has been translated into most of the literary languages of the world; 1 in 1673, the

1 A clergyman of the Established Church in England bequeathed to Baxter twenty pounds for copies of his Call, for gratuitous distribution; but Lord Keeper North decided

this legacy was for "superstitious uses" (i.e., according to English law at the time, for the propagation of a faith not approved by the State), and therefore void. STRONG: Relations of Civil Law to Church Polity, N. Y., 1875, p. 97.
and over his own contentious self. Sir Matthew Hale's unfailing regard; Bishop Burnet's grateful acclamations; Locke, when he entreated him to write the Call to the Unconverted; Eliot, the Apostle to the Indians, when he translated that book next after the Bible,—all these now turn out to be more correct judges, more proficient seers, than the narrow partisans who saw in him a mere butt for argument; Lister, or a mere combatant of an opposite school.

Writings. Poetry. — Baxter was the author of a metrical version of the Psalms, published 1692, and two volumes of poetry. He wrote the hymn beginning, "Lord, it belongs not to my care." He wrote also Latin poetry. His Poetical Fragments: Heart Implantation with God and itself; The Concordant Discord of a Broken-hearted Heart, is dated, "London, at the Door of Eternity; Richard Baxter, Aug. 7, 1681." The death of his beloved wife was the occasion of its publication. Baxter had a plan of making hymns either in long or common metre, by retaining or omitting certain designated words.

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Surely is such a substance, is linguistically one. John's College, Fordham, and then its president, best ed., London, 1734–37, 5 vols. folio. His letters, 3 vols., appeared at Rotterdam, 1714; edited by DES MAÎZEAUX, The Hague, 1727–31; founder of the order of Sisters of Charity in America; but it is questionable whether pearls were. It must, therefore, have been familiar to the Jews; but it is questionable whether pearls were. The word "bdellium" occurs only twice in the Bible, once as a product of the land of Havilah (Gen. ii. 12), and again as a description of the appearance of manna (Num. xi. 7). It must, therefore, have been familiar to the Jews; but it is questionable whether pearls were. It is likely, therefore, to have been a gummy-resinous substance; and the circumference that made, one of the names for bdellium, which surely is such a substance, is linguistically one which beards, private individuals, a beard scarcely two inches long; a king; one of considerable length, square at the bottom. The figures of gods were distinguished by their beards turning up at the end. The Jews also retained the hair on the sides of the face between the ear and the eye, and this had a religious meaning (Jer. ix. 26, xxv. 23, xiii. 32). In these verses "uttermost corners" should be shaven cheeks. Incidental mention of barbers is made in Ezek. v. 1. It was an unbearable insult for any one to cut off or mutilate another's beard (2 Sam. x. 4 sq.; Isa. xvi. 20); but in times of deep sorrow the beard and the hair of the head were plucked out (Ez. ix. 3; Isa. xv. 2, 1, 6; Jer. xli. 5), or allowed to be unkempt (2 Sam. xix. 24), or covered, like the lepers, in sign one must not speak (Ezek. xxiv. 17, 22).

The practice of the Christian clergy in ancient times in respect of wearing beards was in conformity with the general custom. Long hair and baldness by shaving being alike in ill repute as unseemly peculiarities, the clergy were required to observe a becoming moderation between either extreme. In the later Roman Church, the clergy always shave the beard, and often the head, at least in part. See particularly the interesting article Beards in Encycl. Brit., Vol. III., and books on Eastern custom.

BEARD, Richard, D.D., an eminent divine of the Cumberland Presbyterian Church; b. in Sumner County, Tenn., Nov. 27, 1799; d. at Lebanon, Tenn., Nov. 6, 1880. He was licensed, and began preaching in 1820. After several years, he became a professor, first in Cumberland College, Princeton, Ky., and then in Sharon College, Sharon, Miss. From 1842 to 1854 he was president of Cumberland College; but, when the Cumberland Presbyterian Church established a chair of systematic theology in Cumberland University at Lebanon, Tenn., 1854, he was so evidently the man for the position, that it came naturally to him. He was repeatedly made moderator of the General Assembly. The position he occupied in the esteem of his brethren was the best proof of his exalted character. Besides numerous and valuable contributions to the periodical literature of his church, he issued two works of permanent importance,—his Lectures on Theology, Nashville, 1870, 3 vols.; and Why am I a Cumberland Presbyterian? Nashville, 1874.

BEATIFIC VISION, or the direct and unhindered vision of God. It is part of the reserved blessedness of the redeemed (1 Cor. xiii. 12; 1 John iii. 2; Rev. xxiii. 3, 4). Our conception of its nature must necessarily be very vague, but our belief in its existence is founded upon Scripture and reason. The only question concerns its time. This has been much disputed. The Greek Church and many Protestants, especially Lutherans and Calvinists, put the vision after the judgment day. Dr. Dodd, Hoseo vol. iii., p. 890. But the Council of Florence (1439) condemned this view in the following.
BEATIFICATION. 229

words: "We determine that the souls of those who have remained pure and spotless after baptism, and of those whose sins after baptism have been pardoned, either in this life or the next, are immediately received into heaven, and behold plainly the Triune God as he is." To the same intent speaks the Constitution of Benedict XII. (1334-43) in the previous century. So the Council of Trent, in the decree concerning the "Invocation, Veneration, and Relics of Saints," speaks of the saints as enjoying "eternal happiness" in heaven (Sess. xiv. Dec. 3, 1563. See Schaff's Creeds, vol. ii., p. 200). It is, however, reasonable to suppose that this glorious sight, this wondrous knowledge, is first revealed in heaven, and that only intimations of it are known in the intermediate state. Of it Dr. Hodge says, "The incomprehensible blessedness of heaven shall arise from the vision of God. The vision is beatific. It beattles: it passes into the soul into the divine image, transfixing it in the divine life, so that it is filled with the fullness of God. This vision of God is in the face of Jesus Christ, in whom dwells the plenitude of the divine glory bodily. God is seen in fashion as a man, and it is this manifestation of God in the person of Christ that is inconceivably and intolerably ravishing" (Systematic Theology, as above). The question of Bernard of Cluny is asked again:

"Say, O dear country of my heart! shall these thy joys be mine?

Shall I, in that my precious home, behold the light divine?

God's overflying gift obtain? —

Or is my hope, my faith, in vain?"

BEATIFICATION, a lower degree of, and a preliminary step to, canonization, declaring a person blessed after death, though not deciding whether he is a saint or not, and granting to him certain religious honors short of worship. Originally beatification was a simple episcopal prerogative, and the ceremony could be performed in any church; but Urban VIII. reserved the right for the papal chancery to forbid the ceremony to be performed in any other place but the basilica of the Vatican. See CANONIZATION.

BEATON, David, b. in 1494; a younger son of John Beaton of Balfour, in the county of Fife; d. at St. Andrews, May 29, 1546; was educated at St. Andrews, May 29, 1546; was educated at St. Andrews and Glasgow; studied canon law in Paris, and was made Abbot of Arbroath in 1523, lord privy seal in 1528, Bishop of St. Andrews in 1537, cardinal in 1538, Chancellor of Scotland, and legate a latere, in 1543. In the political contest between the French and English party, he sided with the former, and fought with energy and courage for the independence of Scotland against the plans of Henry VIII. In the religious contest between the Romanists and the Reformers, he took as decidedly the part of the hierarchy, and did not scruple to use intrigue and force when argument and persuasion failed. The persecution of George Wishart is an instance: he was seized, imprisoned in the Castle of St.- Andrews, tried in the cathedral before the cardinal and a court of priests, sentenced to death, and burnt, without the intercession of any human lord, by the pope's legate, and overtook the cardinal. A conspiracy was formed against him by a number of the Reform party, and he was murdered one morning in his bedchamber. See CHARLES ROGERS: Life of George Wishart, Edinburgh, 1878.

BEATTIE, James, b. at Laurencekirk, Scotland, Oct. 25, 1735; d. at Aberdeen, Aug. 18, 1803; studied at Marischal College, Aberdeen, and became professor of philosophy at that institution in 1790. He wrote an Essay on Truth against Hume, which was very successful (1770); also Dissertations Moral and Critical (1783); Evidences of the Christian Religion (1786), etc.; and some poetry, especially The Minstrel (1774), a poem of much merit, by which he is best known. His life was written by Sir William Forbes, 3 vols., 1807.

BEAUSOEBRE, Isaac de, b. at Niort, in the department of Deux-Sèvres, France, March 8, 1659; d. in Berlin, June 6, 1738; descended from a Protestant family; studied theology at Saumur; was made pastor at Châtillon-sur-Indre in 1683; fled to Holland in 1685; became chaplain to the Princess of Anhalt in 1686, and pastor of the French congregation in Berlin in 1695. Together with Lentant he gave a French translation of the New Testament, which appeared at Amsterdam, 1718. He also wrote Histoire de Manichée et du manichéisme, 2 vols., Amsterdam, 1734; Histoire de la Réformation, 4 vols., 1755-86, and other works.

BEBENBURG, Lupold, d. 1363 as Bishop of Bamberg; descended from a noble Frankish family; studied canon law at Bologna, and placed himself, in the controversy between Ludwig the Bavarian and the Pope, on the side of the former. His De Juribus Regni et Imperii Romanorum, first printed at Strassburg (1508), edited by Jakob Wimpfeling, is remarkable, also, on account of its method,—discussing the subject by means of historical facts rather than abstract ideas and Aristotelian politics.

BEC, Abbey of, situated in the diocese of Rouen, was founded in 1040 by St. Herluin, and became, while Lanfranc and Anselm were teachers in its school, one of the most famous centres of learning. Among its pupils were the Pope Alexander II., Guittmond, Yves de Chartres, Gilbert and Miles Crespin (who wrote the lives of its first abbots), and Robert de Thorigny, who commenced its chronicle, which was afterwards continued by anonymous writers. About 1100 the abbey was exempted from the episcopal authority.

BECAN, Martin, b. in Flanders, 1550; d. in Vienna, April 23, 1624; entered the Society of Jesus; taught philosophy and theology in the colleges of his order; became confessor to the emperor, Ferdinand II., and distinguished himself by the fury with which he labored against the Reformation. In his Controversia Anglica de Potestate Regii et Pontificis, Mentz, 1612, he defended the morality of assassinating a heretic king, and in his Augmentationis Sermontis, Mentz, 1609, he declared that no promise or oath given to a heretic was binding. Rome condemned the former proposition, but not the latter.

BECCARELLI. See Quietists.

BECCUS. See John X. of Constantinople.

BECK, Johann Tobias, b. at Balingen in Württemberg, Feb. 22, 1804; d. at Tubingen, Dec. 28,
1878. The facts of his outward life are few: he studied at Tübingen from 1822 to 1826; left the university to become pastor of Waldtheim; in 1829 he rose to be "Stadt-Pfarrer" (city pastor) of Mergentheim; but in 1830 he left the pastorate, and entered the profession of church law as professor extraordinaire at Basel, and then as professor ordinary at Tübingen from 1843 till his death. Baur and he were for many years fellow professors, but they belonged to different schools; and in more senses than one, Beck lived after Baur died; for, in opposition to Baur, he led his pupils into the study of the Bible upon simple, positive principles. He had little respect for the learned but sceptical and really shallow theories of the higher critics. The very titles of his books show how intense was his arder for positive Bible-Christianity. He was the best modern representative of the Wurtemberg School of Bengel and Oetinger. By plain, homely ways, by a kind heart, and manly independence, he won respect, confidence, and affection. He wrote, Einleitung in das System der christlichen Lehre, Stuttgart 1839; Der Gedanke des christlichen Lebens, Basel, 1839; Die christliche Lebenswissenschaft nach der biblischen Urkunden, Bnd. I., Stuttgart, 1841; Die christliche Menschenleidung (continuation of the Gedanke d. christ. Lebens), Basel, 1842; Umriss der biblischen Seelenlehre, Stuttgart, 1843, 3d ed., 1877; English Translation, Outline of Biblical Psychology, Edinburgh, 1857; Christliche Reiben, Stuttgart, 1834-70 (6 Sammlungen); Leitfaden der christlichen Glaubenslehre, 2d ed., Stuttgart, 1869; Christliche Liebelehre, Stuttgart, 1872; Erklärung der zwei Briefe Paul an Timotheus, ed. by his son. 

BECKET, Thomas, Archbishop of Canterbury; b. in London, Dec. 21, 1118; d. in Canterbury, Dec. 29, 1170. The writing of his name A Becket, as if he were of noble birth, is inaccurate, and now discarded.

Life—His father, Gilbert Becket, was from Rouen; his mother, Roger or Matilda, from Caen. But, though thus Norman in parentage, he was a thorough Englishman, full of national and local patriotism. His father, a baron of the city of London, gave his son an excellent education, with the canons of Merton Abbey, in London schools, and afterwards in Paris. There is no proof that he ever went to Oxford. His father's friend, Richer of Laigle,—one of the great barons of England,—took an interest in the boy; and, in his castle of Pevensey, Becket was introduced to the sports of hunting and hawking, in which he became such a proficient. On his return from Paris, he was employed under the sheriffs of London, and so made acquainted with political business. But preferment was to be expected in the case of so brilliant a scholar; and when common friends from the other side of the Channel had recommended him to the notice of Theobald, Archbishop of Canterbury, who, however, was probably already acquainted with Becket's father, he was immediately taken into his service (1142), sent to Bologna and Auxerre to study civil and canon law, and to be quickly trained in the use of the see, and Proceeds of Beverley. While in this double capacity, Becket showed his loyalty to the Church, and his political tact, by cleverly solving the difficulty connected with the succession to the crown of England. Securing it to Henry, while not sacrificing papal interests, he made two secret journeys to Rome, and thwarted an effort to win over the Pope to the side of Eustace, the son of Stephen. When Henry II. came to the throne, he made Becket his chancellor (1155), on the recommendation of Theobald; and the ecclesiastical was immediately forgotten in the statesman. The key to the mystery of Becket's character, his apparent fickleness, is his complete devotion to the office he held, involving a constant study how best to magnify it. Accordingly, when a chancellor, he served the king with the utmost fidelity. He surrounded himself with the outward state besetting so exalted a station, because he had the wit to see that it would give him more power. While chancellor, he headed the chivalry of England in the war of Toulouse, and there certainly acted like a king, and not like an ecclesiastic; for he joined in their bloody work. But to him belongs the chief credit of bringing England back from utter lawlessness to strict an administration of the law as the state of England in the twelfth century allowed. So that we may emphasize this point laid upon this fact. He was one of the greatest ecclesiarchs England ever had. It was an evil day for him and for his fame when he accepted the Archbishopric of Canterbury. He left an office he was fitted for, for one he was not; and he was, alas! one of those men who show their strong side in prosperity, and their weak in adversity. But being elected in 1162, by the Chapter of Canterbury, on the King's command, archbishop, he gave up his pomp and worldliness, and began at once a life of austerities, and at the same time appeared as the champion of the Church against the State; so that he contended with Henry, his patron and friend. Yet this was not fickleness, but principle: he was loyal to his master. Once it was the King, now it was the Pope: once it was the State, now it was the Church. But because Becket was an aegrot, an canon of Clarendon, Jan. 25, 1164, which subjected clerks (clergy) guilty of crime to the ordinary civil tribunals, put ecclesiastical dignities at the royal disposal, prevented all appeals to Rome, and made Henry the virtual head of the Church. To these, however, under pressure, he set his seal; but as he had been led to suppose the King would have been satisfied with a merely verbal assent, — a very different thing in the morality of his age,—when compelled to affix his seal, he felt himself entrapped, and guilty of a great sin. The Pope absolved him, and he proceeded to anathematize the Constitutions with energy. In so doing he had great popular sympathy. To be sure, the Constitutions were not novelties; yet they appeared so in the novel form of statutes. They were really most beneficent, helpful in raising England out of barbarism into civilization; and Henry was right in urging them. But, as they undoubtedly detracted from the papal and ecclesiastical power, Becket from his standpoint was also right in exposing the absence of harmony, particularly between king and prelate, disastrously for the latter. An assembly of the people was held at Northampton. Becket was cited to appear before it to answer the suit of John the Marshal,
who had charged him with injustice, and had the case removed from the archbishop's to the king's court. Thus to himself the Clarendon Constitutions, which sanctioned such proceedings, were applied; but it surely was unworthy of the king, after having gotten him in his power on one pretext, to raise in charge of malfeasance in office so long a time after his connection, with the chancellorship had ceased. This was a mean trick. Becket denied the authority of the council over him, appealed to the Pope, refused to make any explanation, fled in disguise, and after hiding in England, at last, with two companions, crossed the Channel from Sandwich to Gravelines, Nov. 2, 1164. He hastened to Sens, where the Pope (Alexander III.) then was, whither, also, the King's legates were bending their steps. The Pope favored, Louis VII. of France kindly received him, and he retired to the Cistercian monastery of Contigny, where he passed the next two years. The Pope acted cautiously in the matter, because Henry had shown a disposition to favor the anti-pope, Pascal III. But, when the Archbishop of York officiated at the coronation of Edward, who was taking Henry's place, the latter took decided measures, and threatened excommunication if the King did not make peace with Becket. This he did July 22, 1170, at Pielcover in Vendome. The first act of the reinstated archbishop was to excommunicate all his enemies, — the Archbishop of York, and the bishops who had taken part in the coronation, or who favored the Clarendon Constitutions. Becket returned to England, and was warmly received. His friends were many. The excommunicated prelates fled to Normandy, where Henry was: their arrival created a great sensation. The King is said to have exclaimed, "By God's eyes! if all are excommunicated who were concerned in the coronation, I am excommunicated also. Is this Peter's legate to me on a lame mule, to insult me and varlet that I loaded with kindness, that came first coronation, I am excommunicated also. Is this?"

Two years. The Pope acted cautiously in the matter, because Henry had shown a disposition to favor the anti-pope, Pascal III. But, when the Archbishop of York officiated at the coronation of Edward, who was taking Henry's place, the latter took decided measures, and threatened excommunication if the King did not make peace with Becket. This he did July 22, 1170, at Pielcover in Vendome. The first act of the reinstated archbishop was to excommunicate all his enemies, — the Archbishop of York, and the bishops who had taken part in the coronation, or who favored the Clarendon Constitutions. Becket returned to England, and was warmly received. His friends were many. The excommunicated prelates fled to Normandy, where Henry was: their arrival created a great sensation. The King is said to have exclaimed, "By God's eyes! if all are excommunicated who were concerned in the coronation, I am excommunicated also. Is this?"

years afterwards. The news of the murder greatly affected Henry, and he took rigorous and indeed humiliating measures to remove the popular impression that he was directly responsible for it. One of the most remarkable scenes in history was enacted in Canterbury Cathedral when Henry II. of England, dressed in a hair shirt, laid his head upon Thomas's tomb, and was whipped by the monks and clergy present. But, he stooped to conquer. He was a more powerful king after this penance.

Character. — Thomas Becket is a fine study. He came at a time when the country was ripe for progress; and, while chancellor, he hastened the good work; but, in his later years he tried to stem the tide. The interest of his life for most persons begins when he leaves the pomp of the chancellor for the ascereticism of the archbishop. It was of deliberate purpose that he entered into opposition to the King. He dreamed of showing a devotion to the Catholic Church equal to that of his great predecessor Anselm; but alas! he had not the same genius, self-control, and tact. Anselm and Henry I. contended for supremacy, but the friendship between them was not broken. Becket contended so hotly, that he was in open feud with his sovereign. Becket was the first Ultramontane of his day, but upon the upholding of papal privileges, more eager than the Pope about them. Curiously enough, he disappointed his two patrons, Vaughan (because he seemed to forget the Church) and Henry (because as archbishop he seemed to forget the State). Yet, in serving these two causes so faithfully, he was not inconsistent with that guiding principle already mentioned, — to be faithful to his master. But this principle surely led to great changes of outward conduct, and hence to insinuations of hypocrisy. Unfortunately, the archiepiscopal throne was not fitted to him; and hence he discharged its duties in a strained fashion, like a man who conscientiously is acting a conscience a part. But Henry is also important, in weighing his character as archbishop, to bear in mind that Thomas died for the right of his own church, — for the right of the Archbishop of Canterbury, and none other, to crown the King of England, but that the struggle began upon quite a different point, viz., the question of the exemption of the clergy from temporal jurisdiction.

Lit. — Original sources, the letters and contemporary biographies of Becket are printed in Materials for the History of Thomas Becket, Archbishop of Canterbury, edited by James Craigie Robertson, Canon of Canterbury; published, under the direction of the Master of the Rolls, 1873 seqq., 5th vol. 1881. This publication supersedes the ill-arranged collection of Dr. J. A. Giles in 8 vols. Oxford, 1833–40.


BEDE, or Baeda, The Venerable (Beda Venerabilis), b. 674; d. May 26, 735; was from his seventh year educated in the Monastery of Wearmouth; moved afterwards to that of Jarrow, where he was ordained deacon in his nineteenth, and presbyter in his thirtieth year, and remained there for the rest of his life, dividing his time between devotional prayers, studies, teaching, and writing. What we know of his life we owe to notices scattered throughout his own works, especially Hist. Ecc., V. 24, and a letter on his death by one of his pupils, Cuthbert. What the later vita contain is nothing but worthless fancies. See GEILKE: Disputatio de Ven. Bed., Leyden, 1838; K. WERNER: Beda d. Ehmerkunde, Vienna, 1875; and the prefaces and introductions to the editions of Bede’s works by Stevenson and Giles. A popular account is given in the series, Fathers for English Readers, by G. F. Browne, London, n. d. The works of Bede range over the whole field of knowledge occupied at his time,—exegesis, grammar, metrics, physics, astronomy, chronology, history, and biography. At the end of his Hist. Ecc. he gives himself a list of his works; but much has become lost, much has been replaced by spurious matter, and much is still left in manuscript. The earlier editions of his collected works—Paris, 1544; Basle, 1563; Cologne, 1612—are completely uncritical; and the latest, by Giles, London, 1843 (12 vols. 8vo), and in Patrol. Curas, Paris, 1850 (xx—xxv), are unsatisfactory. Of the historical works, Bede himself mentions, the commentaries on Isaiah, Daniel, the minor prophets, Ezra and Nehemiah, are lost; and those on the Kings, Job, Genesis, the Pentateuch, and the Acts, are spurious. In these commentaries the allegorical explanation has completely superseded the grammatico-historical, and one of the chief demands of the method is a full quotation of the views of the Fathers.

Those works which have contributed most to Bede’s fame are his historical writings, more especially his Historia Ecclesiastica Gentis Britonum. It was finished in 731, and gives the political and ecclesiastical history of England, from Julius Cesar down to the date of its completion. The introduction, treating the period before the conversion of Saxons, is a mere compilation from Orosius, Gildas, Prosper, Secundus, the Vita S. Germani, etc.; but the real body of work, treating the period from 500 to 731, is an independent and conscientious study of documents and other historical sources, and has made Bede the teacher of them and the founder of English language. It was translated from Latin into Saxon by King Alfred. Another work, De Ratione Temporum, is a complete chronology, to which is added the De Statibus Seculi Six, an outline of the world’s history, inspired by Augustine (Sermo 250 in oct. pasch.). The martyrologies ascribed to Bede are probably spurious.

BEDELL, William, b. Sept. 29, 1571, at Blacknotley, Essex, Eng.; d. Feb. 7, 1642. He was a scholar, and afterwards a fellow of Emmanuel College, Cambridge. His first charge was at St. Edmund’s-Bury, Suffolk; but after a year’s service he went to Venice (1604) as chaplain to Sir Henry Wotton; where he made the acquaintance of Father Paolo Sarpi, who instructed him to his care the manuscript of his History of the Council of Trent. In 1612 he returned to St. Edmund’s-Bury, and there married Mrs. Leah Maw, the widow of the recorder of the town, who “had five small children, and but a small estate.” Afterwards, since “the very great (Bury) congregation found a great defect in his voice,” he removed to Great Horningheath, and in 1627 he was appointed “provost of the College of the Holy and Undivided Trinity, Dublin.” He died in Ireland. Here he was very efficient. Without his knowledge, he was made, in 1629, bishop of the united dioceses of Kilmore and Ardagh; but, consistently with his views on episcopal plurality, he gave up the latter see. His position was quite trying, owing to opinions, in which he sympathized with the party of non-Conformists, who enjoyed great esteem, and he reformed many abuses. He also had the Book of Common Prayer and the Bible translated into Irish. When the Irish rebellion of Oct. 23, 1641, broke out, his home was a refuge for the neighboring English; but he was kept there a sort of prisoner by the insurgents, until Christmas, when Edmund O’Reilly arrested him, and conveyed the whole family to Loughwater Castle, where, however, they were well treated. After the Christmas holidays, he was released, and went to live with the Rev. Denzil Holles, who at that time was in Ireland. He wrote a large treatise on the questions, “Where was our religion before Luther?” and, “What became of our ancestors who died in Poperoy?” His Life, with the Letters between...
Webbeseorde and Bedell, was published by Bishop Burnet, London, 1855; by Dr. W. J. Monck Mason, London, 1843; also his Life, by his Son, edited by J. E. B. Mayor, Cambridge, 1871.

BEECHER, Lyman, b. at New Haven, Oct. 12, 1779; d. at Brooklyn, Jan. 10, 1868; was educated at Yale College; ordained pastor of East Hampton, L. I., in Sept. 5, 1799; removed in 1810 to Litchfield, Conn., and thence, in 1826, to Boston; was chosen president, and professor of theology in Lane Theological Seminary, Cincinnati, in 1852; returned in 1853 to Boston, and spent the last days of his life in Brooklyn. He was pre-eminent as a preacher for an uncommon union of imagination, fervor, and logic. At the same time he was a profound student of theology, of which he was professor for twenty years. Yet his results were never presented in scholastic and technical forms, but in the language of real life. He developed a theology to be preached for the conversion and sanctification of men, and for the regeneration of human society. His theological system is most fully developed in his Views of Theology, the Faith once delivered to the Saints, and his Reply to a Review of it, and in The Bible a Code of Laws. In the great theological and ecclesiastical controversy that shook New England, and divided the Presbyterian Church, he took a prominent part. [He was a man of originality and great force of character, foremost and fervid in denouncing duelling, intemperance, and every form of immorality. His Six Sermons on Intemperance exerted a worldwide influence. His ministry was eminently blessed to the conversion of souls, and has been continued by his children, of whom Edward, Charles, Henry Ward, Thomas K., Catharine, Charles Beecher, appeared in 2 vols., in New York, 1804-5, and his Works, in 3 vols., Boston, 1852.

EDWARD BEECHER.

BEE-CULTURE AMONG THE HEBREWS.

There are and have always been many wild bees in Palestine, which hive in crevices of rocks, old trees, and the like (Deut. xxxi. 13; Judg. xiv. 8; 1 Sam. xiv. 25 sqq.; cf. Herod, 5, 14). Because their sting is painful and dangerous, hostile armies are compared to them (Deut. 44; Ps. xxxvii. 12: Isa. vii. 18; cf. Homer's Iliad, 2, 87 sqq.). There were also domestic bees, which were handled by the bee-keepers, and obeyed the customary hissing and whistling (cf. the Commentaries on Isa. v. 20; Zech. x. 8). According to Philo, some of the Essenes devoted themselves to bee-culture (Mang. ed., II. p. 633; Bohn's trans. vol. iv. p. 220); and this industry is also mentioned in the Talmud. Honey is frequently mentioned in the Bible as a favorite article of food (2 Sam. xvii. 29; Ps. xix. 11; Prov. xxiv. 13, xxv. 19 sqq.; Cant. v. 1; Ezek. xvi. 13; Luke xivv. 42). "Flowing with milk and honey" was the phrase descriptive of a rich land (Exod. iii. 8; Isa. vii. 15; Jer. xi. 5; Ezek. xx. 6); also "a land of oil, olive, and honey" (Deut. viii. 8; 2 Kings xviii. 21). We find honey introduced in similies (Prov. 31. 6; Cant. iv. 10; Cant. iv. 12). Deborah, which means "bee," was a favorite female name. שֶׁכָּה, d'cash, usually rendered "honey," occasionally means rather "debs;" i.e., the sirup made of boiled grape-must, and which is an important article of commerce in the East (Gen. xliii. 11; Ezek. xxvii. 17). Honey might not be used in meat-offerings (Lev. ii. 11 sq.), not because bees were unclean, for a tithe of honey was on one occasion paid to the priests (2 Chron. xxxiii. 5), but either because it so quickly soured, or else because it was considered an offense when burnt. See Lengerke: Canaan; Thomason: Land and Book; Kitto: Physical History of Palestine; Robinson: Later Biblical Researches, Tristram: Land of Israel.

BEEZUBUB (properly, in all the New-Testament passages,—Matt. x. 25, xii. 24, 27; Mark iii. 22; Luke xi. 15, 19, 20) is the name of the prince of the demons; i.e., of Satan, and means "the Baal, master of the house." Our Lord, in Matt. x. 25, plays upon the word. But we are justified in tracing Beelzebul to the much older name Baal Zebub, which is found in the Old Testament that of an idol. 1. Baal Zebub was honored in Ekron, where he had a temple and an oracle (2 Kings i. 3). The name means "lord of flies." In classical mythology, there was a god who protected from flies. It is related that Hercules banished the flies from Olympus by erecting a shrine to Zeus Apomius (Averter of flies); and the Romans called Hercules Apomius. A similar deity is mentioned in different places; the excuse for such worship being the plague flies cause in those warm countries.

The name "lord of flies" compels us to consider him the god of the sender of, as well as the protector from, flies; and, further, as Baal Zebub is identical with the sun-god, we may conjecture his name came from the fact that flies are most numerous in midsummer, when the sun is warmest. And that he had an oracle is to be explained by a substitution of effect for cause. Flies come obedient to certain atmospheric conditions; and so the god was considered to have caused these conditions, and so at length his control would be extended to other events, and accordingly he was consulted. Sometimes Baal Zebub was known as Baal Apomius. More generally, the flies were believed, at all events by the Babylonians, to reveal the future. See Lenormant, La Divination, p. 93.)

2. Beelzebul was early identified with Baal Zebub; and, as was so often the case, turned into a bad demon, in accordance with the later Jewish ideas. Since Lightfoot (Horae Heb. in loco), it has been common to say that the name of the demon Beelzebul was purposely made out of Beelzebub, in order to express contempt and horror; i.e., "lord of dung," instead of "lord of flies." But, inasmuch as such a name for Satan does not occur outside of the New Testament, it is better to seek its derivation in the old Ekron worship, which might, in the New-Testament times, have still existed. Beelzebul may therefore be looked upon as precisely the same name as Beelzebub, except that the last syllable was softened, and therefore as having the same meaning. But why did such a god become the head of the demons? Because the fly is an unclean and annoying thing; and so the connection of Baal with the flies showed that he was in a sense the most unclean god, and therefore worthy of the greatest contempt. The rabbins, according to Selden, said,
that, while flies came in clouds about the heathen sacrifices, they never approached the Hebrew. See Literature, under BAAL. WOLF BAUDISSIN.

**BEER** (well). 1. Name of a station of the Israelites upon the desert, to the north of Moab (Num. xxxi. 16, 18); perhaps identical with Beer-elim, "the well of the heroes" (Isa. xv. 8). 2. The place in Judah to which Jotham fled from Abimelech (Judg. ix. 21).

**BEEROTH** (the wells), one of the four Hivite cities to make a treaty with Joshua (Josh. i. 17), now called-el-Bir; the first resting-place upon the route from Jerusalem to Nablus, and therefore not unlikely, as tradition says, the place where Mary discovered that the child Jesus was not in the company (Luke ii. 41).

**BEER-SHEBA** (well of seven or of the oath) was situated at the entrance of the desert, and at the extreme limit of the land of Judah; hence the expression "all Israel from Dan to Beer-sheba." It is named thirty-three times in the Bible, only in the Old Testament. It has been a centre of religious interest from the earliest times. There Abraham lived (xxi. 33). It was a seat of idolatrous worship (Amos vi. 1, 2), as a ruin. To-day it bears the name Bir-el-Seba, in the fourteenth century was rediscovered, but in the middle ages, the seat of a bishopric attached to Jerusalem. It then faded out of notice, but in the fourteenth century was rediscovered, but as a ruin. To-day it bears the name Bir-el-Seba, interpreted by the Arabs, "the well of the lion," and has two large, fine wells, surrounded by troughs used for watering flocks and herds, — so patriarchal is the manner of life of the surrounding nomads.

**BECARDS and BEGUINES.** In the latter part of the twelfth century, associations of women were formed in several cities of the Netherlands, living together in a common house, and leading a pious life, under the superintendence of a patriarchal manner of life of the surrounding nomads.

**BELGICA.** See APOCRYPHA, Old Testament.

**BELGIC.** See BAAL.

**BEL and DRAGON.** See Apocrypha, Old Testament.

**BELGIC CONFESSION.** The, was written in French in 1561 by Guldo de Brèg (1540–97), aided by Adrien de Saravia (professor of theology in Leyden, afterwards in Cambridge, where he died 1613), II. Modetus (for some time chaplain of William of Orange), and G. Wingen. It was revised by Francis Junius of Bourges (1545–1602), a student of Calvin's, pastor of a Walloon congregation at Antwerp, and afterwards professor of theology at Leyden, who abridged the sixteenth article, and sent a copy to Geneva and other churches for approval. It was probably printed at Antwerp for all events, and afterwards translated into Dutch, German, and Latin. It was presented to Philip II. in 1562, with the vain hope of securing toleration. It was formally adopted by synods at Antwerp (1580), Wesel (1589), Emden (1771), Dort...
Belgium.

(1574), Middleburg (1581), again by the great synod of Dort, April 29, 1619. But inasmuch as the Arminians had demanded partial changes, and the text had become corrupt, the synod of Dort submitted the French, Latin, and Dutch texts to a careful revision. Since that time the Belgic Confession, together with the Heidelberg Catechism, has been the recognized symbol of the Reformed Churches in Holland and Belgium, and of the Reformed (Dutch) Church in America.

The Belgic Confession contains thirty-seven articles, and follows the order of the Gallican Confession, but is less polemical and full and elaborate, especially on the Trinity, the Incarnation, the Church, and the Sacraments. It is, upon the whole, the best symbolical statement of the Calvinistic system of doctrine, with the exception of the Westminster Confession.

The French text must be considered as the original. Of the first edition of 1561 or 1562 no copies are known. The synod of Antwerp, in September, 1589, ordered a precise parchment copy of the revised text of Junius to be made for its archives, which copy had to be signed by every new minister. This manuscript has always been regarded in the Belgic churches as the authentic document. The first Latin translation was made from Junius’ text by Beza, or under his direction, for the Harmonia Concessionum, Geneva, 1581. The same passed into the first edition of the Corpus et Syntagma Confessionum, Geneva, 1612. A second Latin translation was prepared by Festus Hommius for the synod of Dort, 1618, revised and approved 1619; and from it was made the excellent English translation in use in the Reformed (Dutch) Church in America. It appeared in Greek 1529, 1531, and 1590, at Utrecht.

Lit.—H. Grotius: Annales et Hist. de revus Belgicis, Amstel., 1658; GERH. BRANDT: His

Belgium. The introduction of Christianity in those territories which in 1830 were formed into the kingdom of Belgium, is obscure: at the time of Constantine, however, several episcopal sees had been established here. The salient points in the history of the Belgic Church before the Reformation are: the brilliant part which the Belgic Church played in the first crusades; the rise of such sects as the Beghards and Beguines, the Lollards, and the Fratres Communia Viue, Brethren of the Common Life (see titles); and the appearance of Ruysbroeck and Erasmus. The first trace of an open sympathy with Luther was found in an Augustine monastery in Antwerp, whose prior, Jacob Spreng, was carried a prisoner to Brussels in 1521, and compelled to retract. In 1522 the whole monastery was broken up; and in 1523 two of its monks, Henri Voes and Jacobus, were burnt in Brussels. But in spite of very harsh edicts,—Worms, 1521, Malines, 1526, Brussels, 1529, 1531, etc.,—preventing the introduction and sale of Protestant writings, pur-

suing and punishing Protestantpreachers, etc., the Reformation spread, especially among the lower and middle classes. Marguerite of Savoy was not a fanatic, and Maria of Hungary was even suspected of favoring the movement. The excesses, however, of the Anabaptists, and the extravagances of the Brethren of the Free Spirit, hurt the Protestant cause even in the eyes of its friends, and justified the government in applying more effective means of resistance. By an ordinance of April 20, 1550, Charles V. introduced the Spanish Inquisition in the provinces; and, although the opposition was so unanimous and decided that the name of the institution had to be altered, the institution itself was actually established and put in operation by Philip II. Nevertheless, the Belgic Confession (see title) was published in 1562, sent to Philip II. in 1563, and accepted by the synod of Antwerp 1566. In 1557 the Duke of Alva arrived, and the immediate result was absolute suppression on the one side, open rebellion on the other. Alva’s successor, however, Alexander of Parma, succeeded by the treaty of Arras (May 17, 1579) in separating the southern provinces from the northern, and in reconciling them with Spain; and from this moment Belgium became the scene of a most violent Roman-Catholic re-action. When Joseph II. published his edict of tolerance, Oct. 13, 1781, the whole people arose, inflamed by the Jesuits and the priests, and a revolution was about to break out again, but this time against, and not for, religious freedom. Again, in 1815, when the southern and northern provinces had been united into one kingdom, the Roman Catholics of Belgium, fearing the contact with Protestant Holland, used every kind of intrigue, from the most insidious seductions in the royal cabinets, to the grossest play upon popular passions in the streets, in order to bring about a separation. In 1830 they succeeded.

According to the census of 1816, the last which paid any regard to the difference of confession, there were, out of 4,337,196 inhabitants, only 10,323 non-catholics. Since that time, the population has increased to 5,403,906; but the proportion between the different confessions has not changed. There are hardly more than 10,000 Protestants and 1,000 Jews in the country. At the head of the Roman-Catholic Church stands the Archbishop of Malines, and by his side five bishops,—of Liege, Namur, Tournay, Ghent, and Bruges. But the archbishop is only an administrative centre. The bishops stand immediately under the Pope, and their power is very great. They have the right of all spiritual and temporal appoint- ments in their dioceses, and all officials are ad nutum amavubiles. The church has six theological seminaries and a theological faculty in the University of Louvain: in the three other universities,—Ghent, Liege, and Brussels, there is no theological faculty. The Protestants are organ- ized into ten congregations, with fourteen ministers, and governed by a synod, which assembles every year. According to the constitution of 1830, the Church is wholly independent of the state. Every citizen has the right of free religious worship, but education has been until lately completely controlled by the Roman-Catholic priests and the Jesuits. The emancipation of
the school has for several years been the burning question of Belgian politics, the cause of cabinet crises, and riots in the streets; and the victory of the liberal party is by no means assured, although recently great strides have been taken in this direction.

BELIAL (worthlessness), correct form Beliar, is given once in the New Testament (2 Cor. vi. 15) as the name of Satan (the Peshito has “Satan”). But in the Old Testament, Belial never has this meaning: there it is an appellation, "worthlessness," "destructiveness," almost always in connection with a word setting forth the person or thing whose worthlessness or wickedness is spoken of; as, "man of Belial," "most frequently, "son of Belial," "men of Belial," "daughter of Belial," further, "thoughts of Belial," etc.; and the adjunct is occasionally omitted, as in 2 Sam. xxiii. 6; Job xxxiv. 18; Nah. i. 15; when the word means the "bad," the "destroyer," the "wicked." The etymology of the word is b'lee, "without," and yak-al, "profit," either from yah-al, "to get in on the world" (one in the world), or from the idea of laying aside or abjuring, to ascend: therefore it means, to be "worthless." Although thus originally not a proper name, but an appellation, in the later Jewish and Christian literature it passed over into a name for Satan, not as the "worthless," but as the "destroyer." WOLF BAUDISSIN.

BELKNAP, Jeremy, b. at Boston, June 4, 1744; d. there, June 20, 1798; was educated in Harvard College, and ordained pastor of the Congregational society of Dover, N. H., 1767, and removed in 1787 to Boston. He was one of the founders of the Massachusetts Historical Society, and wrote, beside a number of sermons and Dissertations upon the Character and Resurrection of Christ, 1795, a History of New Hampshire, 3 vols., 1784–92, and American Biography, 2 vols., 1794–98.

BELLAMY, Joseph, was born in New Cheshire, Conn., Nov. 20, 1719. He died at Bethlehem [Bethlehem], Conn., March 6, 1790, in the seventy-second year of his age, and the fiftieth of his ministry in that place.

In his boyhood he was remarkable for his love of study, and his proficiency in it. When only sixteen years of age, he was graduated at Yale College. His religious zeal, his taste and temperament, were signs of his call to enter the ministerial office. In part he pursued his theological studies with Jonathan Edwards at Northampton, Mass. When he was about the age of eighteen years, he was appointed as a preacher by the New Haven Association; and on the 2d of April, 1740, soon after he had entered his twenty-first year, he was ordained as pastor of the church at Bethlehem. Between 1740 and 1744 "the great awakening" was in progress throughout New England. Young Bellamy threw his whole soul into this work; itinerated as an evangelist among the churches; in two years preached four hundred and fifty-eight times in two hundred and thirteen places. Many thought him to be, on the whole, equal to Whitefield. He was a character, and the faults commonly ascribed to him were a natural result of his marked individuality. He struggled against them. In despite of them he retained a well-nigh unbounded influence over those who knew him. In ecclesiastical councils his words were prized as eminently judicious. His judgment was honored by such literary men as presidents Burr, Davies, Finley, Wheelock; such ministers as Rodgers, Blair, Brainerd, Davenport, Tennent. He and Hopkins and Edwards were united in a triumvirate. In 1754 he was called, not unanimously, to become the pastor of the first, then the only, Presbyterian church in New-York City. The Consociation refused to dismiss him. The call was afterwards renewed, and again declined. He is said to have been "the most "useful" preacher in New-England," a pastor who established a "school of the prophets" in his own house (Bibliotheca Sacra, vol. XXXVIII. pp. 372, 373). As a theological teacher he was noted for his skill in detecting sophistry, his thorough acquaintance with the distinctive principles of Calvinism, the pithy and sententious criticisms which he passed upon his pupils. Among these pupils were Dr. Jonathan Edwards, Dr. John Smalley, Dr. Samuel Spring of Newburyport, Dr. Ephraim Judson, Dr. Levi Hart, Dr. Joseph Eckley of the Old South Church, Boston. Upon them he made a profound impression. Among these was Aaron Burr, the future Vice-President of the United States, and the son of Bellamy's life-long friend Aaron Burr, president of Princeton. The pupils who were committed to his care remembered him with gratitude for his wit, which was pregnant with wisdom. A volume of laconics might have been collected from his conversations with them.

The published writings of Bellamy fail to give an adequate idea of his eloquence in the pulpit. They develop, however, his keen insight into human nature, his skill in unravelling the intricacies of spurious religion, his fidelity to his conscience, his zeal for the purity of the Church. They are mainly devoted to the defence of Calvinism against Antinomianism on the one hand, and Arminianism on the other; also to the delineation of true piety as distinguished from fanaticism on the one hand, and latitudinarianism on the other. Some of his writings were reprinted in Great Britain, and received high commendation from such men as Andrew Fuller and John Ryland. Through the influence of Dr. John Erskine and the Earl of Buchan, two of Bellamy's warm admirers in Scotland, he received in 1798 the degree of Doctor of Divinity from the University of St. Andrews. Some of his writings have passed through several editions, and in 1811 were collected and republished in New York. The edition consists of three octavo volumes (pp. 540, 544, 546), and is prefaced by
BELLS are an invention of the Christian Church. They were unknown to the Jews and the Pagans, and they are not used by the Mohammedans. Small, globular, closed bells, tintinnabula, were used by the Hebrews (Exod. xxviii. 33), the Greeks, and the Romans, on clothes, in the baths, at sacrifices, etc.; but the invention of our church-bells is generally ascribed to Bishop Paulinus of Nola in Campania, who died in 431. Also their Latin name nola or campana (campanum), the latter of which is still living in the Italian language, is generally derived from him. But this derivation seems to be a mistake; for in the writings of Paulinus, though several, even elaborate descriptions of churches are given, no mention is ever made of bells. Further, tintinnabula were called nola long before the time of Paulinus; and campana refers most probably to the aes campanum, a metal spoken of by Pliny, from which bells were first made. The German name Glocke, from the old high German cloechön ("knock") was adopted in medieval Latin under the forms cloqua, clocca, or cloccum, whence the French cloche and the English "clock."

The first bell was probably simply an enlarged tintinnabulum; and it is thus called by Polydorus Vergilinus, who ascribes its first use to Pope Sabinius, the successor of Gregory I. It was introduced to replace the cursor ("runner") and the tuba ("trumpet") in calling together the faithful to service. Its use soon became general. In the seventh century we meet it in France. It was the belfries of St. Stephen's Church in Orleans, which in 610 caused a panic in the city of King Childebert. In the eighth century bells became common throughout the realm of Charlemagne. The campanum optimum, or great bell for the Cathedral of Aix-la-Chapelle, was made by Tancho, a monk of St. Gall, and a famous bell-founder. In the ninth century bells were brought to the East. Duke Ursus of Venice sent twelve great bells as a present to the Byzantine emperor (Michael, or Basilius), and the emperor erected a belfry for them at the Church of St. Sophia. In the East, however, their general introduction was checked by the spread of Islam, the Mohammedans contemplating them with a kind of dread, and forbidding even the Christians to use them.

In the Western Church the bells, like all other church-furniture, were consecrated, or, as it was called, baptized, before taken into use. The bell was washed in holy water, then invocated upon it, and under chants and prayers the priest made the sign of the cross over it. There is a capitulo of Charlemagne, from 787, which expressly forbids the baptism of cloccum. But it is probable that cloccum there refers only to tintinnabula, or such small bells as were every day used. In the tenth century it also became customary to give the bell a name. In 908 Pope John XIII.
consecrated the great bell of the Church of the Lateran, and gave it his own name, Joannes.

BELSHAM, Thomas, b. at Bedford, Eng., April 15, 1753; d. at Hampstead, Nov. 11, 1829; was educated at the Dissenting Academy of Daventry, and became afterwards head of this institution, but left it in 1789, having adopted Unitarian views; was head of the Unitarian College of Hackney during the short period of its existence; and became minister to the Essex-street chapel in London in 1833. The most prominent of his works are: Review of American Unitarianism, 1813; Rudiments of Christianity, London, 1822, 2 vols.; and The Epistles of Paul the Apostle, translated, with exposition and notes, London, 1822, 2 vols. A Life of him, together with his letters, was published by J. Williams, London, 1833. The death of Dr Priestley left him the leading Unitarian in England. The "Unitarian Society for promoting Christian Knowledge and the Practice of Virtue" was his suggestion. He had an important share in the Improved Version of the New Testament upon the Basis of Archbishop New's Translation, with Notes Critical and Explanatory, London, 1808.

BELSHAZZAR (marg Bel protect the King), the first-born son of Nabonidus (the usurper of the Babylonian throne) and a daughter of Nebuchadnezzar, and thus his dynasty had a color of legitimacy. In consequence of his maternal descent, Belshazzar could be called the son, i.e. descendant, of Nebuchadnezzar (Dan. v. 2, 11 sq.). But, even if his mother had not been the daughter of Nebuchadnezzar, he might still be styled as above, just as Jargon spoke of the preceding Assyrian and so he was a descendant of his ancestors (see G. Rawlinson, The Fire Great Monarchies, 3d ed., London, 1826, II, p. 139 sq.; Schrader, Keilinschriften u. A. T., Giesen, 1876, p. 254 sq.), and as, in 2 Chron. xi. 14, the successors of Jeroboam I. are called his sons, although in fact they belonged to another dynasty. Belshazzar, the crown-prince and joint-king, was nominated by his father regent of Babylon, and to him was confided the defence of the city against Cyrus. How he kept his trust let Daniel's wonderfully graphic account testify (Dan. v.). When Babylon fell, he was killed: his name, therefore, who had been defeated by Cyrus at Borsippa, after the capture of Babylon, was banished to Carmania, but there made ruler. The narrative of Daniel in regard to Belshazzar has been abundantly verified by Sir Henry Rawlinson's decipherment of several cuneiform inscriptions. One passage reads, "Me Nabu-nahid (Nabonidus), King of Babylon, from sin against thy great divinity, do thou save me, and health and long days numerous do thou multiply. And of Bel-sar-uzur (Belshazzar), my eldest son, the delight of my heart, in the worship of thy great divinity, his heart do thou establish, and may he not consort with sinners." — This identification renders intelligible the otherwise strange promise of Belshazzar's to make the interpreter of the writing on the wall the third ruler in the kingdom. We now know that Belshazzar was the second of the last two joint-kings of Babylon, and that the first was his son. — The writing on the wall must have appeared in startling contrast to the cuneiform inscriptions already upon it, which set forth the praises of the gods and the victories of the kings. See the books quoted, also L'Isle on Daniel, Oxford, 1869; J. Ménaut's Babylon et la Chaldee, Paris, 1875. A. Köhler.

BEMA (בֵּאָמָא, בֵּאָמָא) means in classical literature an elevated platform of a semicircular shape, destined to carry the alicia curricles, or throne of some magnificently endowed church or monastery. The name for that part of the Christian church formed by the apsis, where stood the throne of the bishop and the seats of lower clergy. In this signification it occurs in the fifty-sixth canon of the synod of Laodicea, which forbids the clergy to enter the bema and sit down before the arrival of the bishop. There is, however, also a more restricted sense of the word, in which it signifies any kind of elevated seat or place, such as the cathedra, the pulpit, etc., and in which it is synonymous with ambo. A. Orelli.

BENAI'AH (whom Jehovah built), the name of several Israelites. The most important of them is the son of Jehoiada, the chief priest (1 Chron. xxvii. 5), and a Levite, though born in Kabzeel, a city in the south of Judah (Josh. xv. 21). He was the captain of David's body-guard, or the Cherethites and Pelethites (2 Sam. viii. 18; 1 Kings i. 38), and in this capacity carried over his allegiance to Solomon, and executed the royal sentence upon Adonijah and Joab (1 Kings ii. 23, 30, 31), and thus eventually became Joab's successor. In the catalogue of David's mighty men he is mentioned; and three of his exploits are recorded in justification of his rank, which was between the first three of the Gibborim, or "mighty men," and the thirty "valiant men of the armies." These three exploits were: (1) he slew two of the thirty mighty men of Israel, Saul's ancient retainers, or of the king of Moab; (2) he slew a lion which had fallen into a pit in time of snow; (3) he slew an Egyptian giant, who, according to the additions in the Septuagint, carried a spear so huge that it seemed like a tree thrown across a ravine; but, as he did not like his weapon, he killed the giant with his own weapon. Benai'ah was captain of the host for the third month (1 Chron. xxvii. 5), and his course consisted of twelve divisions of twenty-four hundred men each. In 1 Chron. xxvii. 34 we read, "After Ahithophel, was Jehoiada, the son of Benai'ah," as counselor of the king. It is probable that the names are transposed, and that Benai'ah himself, and not his son, occupied this dignified position after the death of Ahithophel.

The other men of the same name are: 1. One of the thirty mighty men, an Ephraimite, captain of the eleventh monthly course (2 Sam. xxiii. 30); 2. One of the "princes" of the families of Simeon (1 Chron. iv. 30); 3. A Levite in David's time, who was musical (1 Chron. xv. 18, 20, xvi. 5); 4. A priest who blew the trumpet before the ark in David's time (1 Chron. xxiv. 6); 5. A descendant of Asaph (2 Chron. xx. 14); 6. A Levite, who in Hezekiah's time was an overseer of offerings (2 Chron. xxxii. 17); 7. The father of Pelai'ah, "a prince of the people" in the time of Ezekiel (Ezek. xi. 13); 8. Two sons of Jehoiada the priest for four generations (Ezr. 8:16); 9. A grandfather of a king's wives (Ez. x. 25, 30—35, 43). A. Orelli.

BENEDICITE, the alternative to the Te Deum in the Book of Common Prayer. These two are the only portions of the kind in the book, which
are not of canonical Scripture origin. The Benedict is, however, really an expansion of the Hundred and Forty-eighth Psalm, and is otherwise called the “Song of the Three Holy Children,” and is found among the Old-Testament Apocrypha, as part of the Greek addition to Daniel, inserted between the twenty-third and twenty-fourth verses of the third chapter. It was used as a hymn in the later Jewish Church, and very early adopted for use in the public service of the Christian Church. Chrysostom calls it “that admirable and marvellous song, which, from that day to this, hath been sung everywhere throughout the world, and shall yet be sung in future generations.” See Proctor: History of the Book of Common Prayer (11th ed., 1874), p. 225 sq.

BENEDICT is the name of one schismatic and fourteen regular popes. — Benedict I., June 3, 574–July 30, 578; a native of Rome; was elected immediately after the death of his predecessor, John II., July 3, 573, but could not be consecrated until a year after, as, on account of the invasion of the Lombards, the imperial confirmation arrived, and the consecration could take place, but procured from the Emperor, Constantine Pogonatus, an ordinance, according to which the Pope, in the future, could be consecrated immediately after his election, without waiting for the imperial confirmation. He was very zealous to have the sixth ecumenical council, which had condemned the Monothelites and their heresies, called the “Council of Chalcedon.” The letter to the Spanish bishop David, ascribed to him, has been proved spurious by Pagi (ad ann. 577 not. 2).

His life is found in Muratori, Rer. Ital. Script., III. p. 133. See, also, Paulus Diaconus, De Gestis Longob., II., 10, III., 11.— Benedict II., June 20, 684–March 7, 685, had also to wait a whole year after his election before the imperial confirmation arrived, and the consecration could take place, but procured from the Emperor, Constantine Pogonatus, an ordinance, according to which the Pope, in the future, could be consecrated immediately after his election, without waiting for the imperial confirmation. He was very zealous to have the sixth ecumenical council, which had condemned the Monothelites and their heresies, called the “Council of Chalcedon.” The letter to the Spanish bishop David, ascribed to him, has been proved spurious by Pagi (ad ann. 577 not. 2).

His life is found in Muratori, Rer. Ital. Script., III. p. 145. For his relation to Wilfrid, Bishop of York, see Vita Wilfridi, by Eddius Stephens.— Benedict III., Sept. 29, 855–April 7, 857, was regularly elected, when the representatives of Ludwig II. and Lothar raised the cardinal-priest Jena, Anastasius, as anti-pope, and imprisoned Benedict in the Lateran Palace. The people, however, proved faithful to their candidate. The emissaries of the two emperors gave up the intrigue: Anastasius was expelled, and Benedict installed. The introduction of the Peter’s Pence in England, and the foundation of the Anglican school in Rome, were due to the visit of King Ethelwulf and his son Alfred to Rome during the reign of Benedict. His vigorous policy in all relations with the Frankish and Byzantine empires was characteristic of his famous successor, Nicholas I. See, besides his life in Muratori: Rer. Ital. Script., III. p. 247; Prudentiani Trecensii Annalibus, and Hincmarii Remensis Annalibus in Mon. German. Script., I., and Epistolarum Nicolai I., in Mansi: Concil. Collet, XV. p. 130.— Benedict IV., 900–903, recognized Formosanus, whom John VIII. had expelled, as a duly elected Roman pontiff. See Watterich, Pont. Rom. Vite, I. p. 639.— Benedict V. In order to sustain Leo VIII. against John XII., the Emperor Otho I. was marching with a great army against Rome; but, before he reached the city, John XII. died (May 14, 964), and Benedict V. was elected in his place. When the emperor arrived before the city, however, the people surrendered Benedict. A formal process was instituted against him. He was deposed and carried captive to Germany, where he lived at the court of Archbishop Adelwald of Hamburg till his death, July 5, 966. See Watterich: Pontif. Rom. Vite, I. p. 43; Lieutrandus: De Ottonis Rebus in Urbe Roma Gestis; Adam of Bremen: Gest. Rom. Excl. Pontif.— Benedict VI., Jan. 19, 973–July, 974, was elected immediately after the death of John XII. (Sept. 6, 972), but not consecrated until the Emperor Otho’s confirmation of the election arrived. Soon after the death of Otho I., the affairs of the empire fell into disorder. Crescentius, de Theodora and the deacon Boniface arose against Benedict, and threw him into prison, where he was strangled. His life is found in Watterich: Pontif. Rom. Vite, I. p. 66; Muratori: Rer. Ital. Script., III. 2, p. 32; 3; 972, p. 2; 973, p. 1040.— Benedict VII., October, 974–October, 983, began his reign by anathematizing Boniface VII., and showed himself very submissive to the emperor, Otho II., and very partial to the Monastery of Cluny, whose plans of ecclesiastical reform he adopted. See Watterich: Pontif. Rom. Vite, I. p. 66 and 686.— Benedict VIII., May, 1012–April 7, 1024, gained the support of Henry II., though the antipope Gregory, defeated in battle, and expelled from Rome, sought refuge at the German court; crowned Henry II. and his spouse Kunigunde at Rome in 1014, and obtained from him a renunciation of the right, held by the Othonians, to confirm the election of a pope; defeated, by the aid of Pisa and Genoa, the Saracen chief Mogheid, when he invaded Italy, and expelled him from Sardinia; worked in union with Henry Il. the general introduction of the reform-plans of Cluny, though without fully satisfying the Cluniacese themselves. See Watterich: Pontif. Rom. Vite, I. pp. 60, 700; Amori: Storia dei Muselmenni in Sicilia, Florence, 1858, vol. III.; Sadee: Die Stellung Kaiser Heinr. II. zur Kirche, Leipzig, 1877.— Benedict IX., January, 1033–July 16, 1048; a son of Count Alberic of Tusculum, a nephew of Benedict VIII. and John XIX. was only ten years old, when, by the intrigues and violence of his father, he was elevated to the papal chair, but exasperated the Romans to such a degree by his scandalous life, that a rebellion broke out in 1044, and Sylvester III. was elected in his stead. He succeeded in expelling Sylvester; but, doubting whether he would be able to maintain himself against the Romans, he sold his dignity for one thousand pounds silver to Gregory VI. Henry III. now convened a synod at Sutri, Dec. 20, 1046, in which Sylvester III. and Gregory VI. and Benedict IX. were deposed, and Clement II. was made pope. But Clement II. died Oct. 9, 1047; and before the new pope, Damasus II., could convene the council, it possessed the general introduction of the reform-plans of Benedict IX. was succeeded in returning once more to Rome. He was soon expelled, however, and compelled to retire to Tusculum. When and where he died is not
known. See *Annales Romani* (M. G. S. V., p. 468); Th. Mittler: *De Schismate in Eccle. Rom. sub Bened. IX.*, Turici, 1835. — *Benedict X.*, April 5, 1058–April, 1059, was elevated to the papal chair by the Roman nobility, the counts of Tusculum, Galeria, and Monticelli, after the death of Stephen X., but resigned immediately after the return of Hildebrand from Germany, and was kept in close confinement for the rest of his life. See Watterich: *Pontif. Rom. Vitae*, I. pp. 203–219, 739.— *Benedict XI.*, Oct. 22, 1303–July 7, 1304, was able, by his noble and mild proceedings, to reconcile the kings of France and Sicily, and even the family of Colonna, but was punished just as he prepared for an energetic stroke at the participants in the fray of Anagni. See Muratori: *Rer. Ital. Script.*. III. p. 672, IX. pp. 746, 1010, XI. p. 1224, XIII. p. 398; L. Gautier: *Benedict XI.*, Paris, 1863. — *Benedict XII.*, Dec. 20, 1334–April 25, 1342, remained in Avignon in spite of the urgent entreaties of the Romans to return to their city. Also Barlaam, and the approaches of the Byzantine court, he received somewhat coldly, knowing that the religious question was only used as a cover to their political interest. His dependence on the French court twice prevented him from coming to an understanding with Lewis the Bavarian: the result of which was, that Lewis emancipated himself altogether, and even assumed the imperial title without soliciting the confirmation of the pope. See Baluzi: *Vita Papparem Avenionensem*, I. p. 197–240; Muratori: *Rer. Ital. Script.*, III. 2, p. 527; Carl Müller: *Der Kampf Ludwig des Baiern mit der römischen Curie*, Tübingen, 1880. II. — *Benedict XIII.*, a. (Peter de Luna), Sept. 28, 1394–Nov. 17, 1422, took, in the schism between Urban VI. and Clement VII., the side of the latter, and was unanimously elected his successor on the condition that he should do everything in his power to heal the schism. The remedy proposed was that both the rival popes, Boniface IX. in Rome, and Benedict XIII. in Avignon, should resign; but neither of them was willing to do so. The schism continued; France, Spain, and Sicily adhered to Benedict von Pisa, and developed the political question. He met with a monk, Romanus, who encouraged him as from a wild animal, but soon recognized the signs of a holy life in the apparition, and by some shepherds, who first shrank back from following him, but were firmly attracted. Gradually he was drawn out of this dismal cavern; and here he spent the time in holy contemplations, and fighting the temptations of the flesh, provided with food by Romanus, who, by means of a rope, lowered down to him while he slept. The pope was even against the advice of his college of cardinals, who, by means of a rope, lowered down to him daily a part of his scanty ration. After the lapse of three years (in 497) he was discovered as a prisoner; and May, 1408, when he fled from Avignon, and took up his residence at Peniscola, an estate belonging to his family in Aragon. Twice he was formally deposed and condemned,—by the Council of Pisa, 1409, and by that of Constance, 1417; but on the rock of Peniscola he still continued to declare, "Here is the only true Church." See Baluzi: *Vit. Pap. Avion.*, I. p. 562; Du Puy: *Histoire du Schisme*, 1378–1428, Paris, 1654; Maimbourg: *Histoire de Grand Schisme d'Occident*, Paris, 1675. — *Benedict XIII.*, b. (of the house of Orsini-Gravina), May 21, 1381; was a learned and pious man, but somewhat weak in his relations with the temporal powers, and completely in the hands of his minister, Cardinal Coscia, who by Clement XII. was deprived of his ecclesiastical dignity, and condemned to ten years' imprisonment. He distinguished himself as an author; and his collected works appeared in Rome, 1728, 3 vols. fol. See A. Borgia: *Benedicti XIII.*. *Vita*, Rome, 1732. — *Benedict XIV.*, (Prosper Lambertini), Aug. 17, 1740–May 4, 1758; b. at Bologna, 1475; Bishop of Ancona, 1727; cardinal, 1728; Archbishop of Bologna, 1731; distinguished himself as an author, both before his elevation to the papal chair (*De Sercorum Dei Beatificatione*), and after (*De Synodo Diocesano*). In his foreign policy he was willing to make great concessions, even against the advice of his college of cardinals, as shown by the concordats he concluded with Naples, Sardinia, and Spain. But, as a spiritual ruler of the Church, he often showed considerable firmness, especially in his relations to the Jesuits. Twice he administered very severe rebukes to the society for the frivolous manner in which it carried out the mission in China and on the coast of Malabar, accommodating Christianity to the most scandalous Pagan rites in order to secure purely commercial relations with the natives. He understood that the society had—to use a pure expression — become an anachronism; and shortly before his death, he charged the patriarch of Lissabon, Cardinal Saldanha, with a thoroughly going reform of the order, so far as Portugal was concerned. But his successor revoked the bull. With the Protestants his relations were kindly, as was shown by many small traits. He was the first pope who gave the ruler of Prussia the title of "king," the curia having hitherto always styled him "Margrave of Brandenburg." Benedict's collected works appeared in Rome, in 12 vols. 4to, 1747. — For his life, see Sandini: *Vita Pontif. Roman.*, Ferrara, 1783, II.; Guarnacci: *Vita Rom. Pontif.*, II., *Vie du Benedeti XIV.*, Paris, 1783.

**Benedict of Nursia, b. in 480, at Nursia, in the province of Valeria; d. March 21, 523, at Monte Cassino; was educated in Rome, but fled from the city in 494, only fourteen years old, disgusted at the worldliness and confusion, both of the students and the studies, and retired first to Enfide (the old Anfidena, the present Alfidena), and then farther east, among the mountains, to Subiaco, in order to perfect himself in holiness by a life of seclusion and devotion. At Subiago, in order to perfect himself in holiness, he met with a monk, Romanus, who encouraged him in his purpose, and aided him in carrying it out. He took up his abode at the bottom of a dismal cavern; and here he spent the time in holy contemplations, and fighting the temptations of the flesh, provided with food by Romanus, who, by means of a rope, lowered down to him daily a part of his own scanty ration. After the lapse of three years (in 497) he was discovered by some shepherds, who first shrank back from following him as from a wild animal, but soon recognized the signs of a holy life in the apparition, and prostrated themselves before him. Others were attracted. Gradually he was drawn out of this utter seclusion; and in 510 the monks of the Monastery of Vicovaro chose him their abbot. At this time Benedict was forty years old, an asceticism which he originally professed; for he allowed his monks to drink wine. But the unconditional obedience he demanded, and the strict regularity which he enforced in the hourly alternation of devotional practices and manual labor, exasperated them; and they tried to poison him.
He left the monastery, and returned to the cavern; but the world's eye was once set upon him, as upon a light lit in the darkness. Much people gathered around him,—delightful youths of rich families, old roughs from the Gothic hordes,—to obtain his guidance to a holy life. He organized minor communities of twelve monks under an abbot, and established twelve such cenobies in the neighborhood of Subiago, constituting himself supreme abbot. But new troubles arose. Though monastic life was still a wild-growing plant, without any clearly defined mission, without any thoroughly developed organization, and consequently liable to fall into the most singular aberrations, it was, nevertheless, to all men's eyes, the highest expression of the religious cravings of the age. To enter a monastery was considered the only true conversio, to live in a monastery, the only true religio. Hence arose a bitter jealousy from the side of the secular clergy towards the monks. A priest from the neighborhood of Subiago, Florentius, actually tried to poison Benedit, and Gregory failed to seduce the monks by sensual temptations. Benedict then determined to leave the place; and in 528 he led his little army into Campania, to Monte Casino, where he transformed an old Apollo temple, with its adjacent grove, into a Christian oratory in the centre of a circle of cenobies. In 529 he promulgated his famous rules, which were destined to be, through many centuries, the rules of all the monasteries of the Western Church. The monastery of Monte Cassino grew rapidly, and was soon able to send out colonies. In 580 it was destroyed by the Lombards, the monks fleeing to Rome, and it was not rebuilt until 720; but in the mean time (in 633) a French monk, Aigulf, dug up the bones of Benedict, and carried them to France, where they were deposited in a monastery near Fleury,—a priest from the neighborhood of Subiago, whose life has been written of by himself, as upon a light lit in the darkness. Much people gathered around him,—delicate youths of rich families, old roughs from the Gothic hordes,—to obtain his guidance to a holy life. Benedict, therefore, left the monastery, and returned to the cavern; but the world's eye was once set upon him, as upon a light lit in the darkness. Much people gathered around him,—delightful youths of rich families, old roughs from the Gothic hordes,—to obtain his guidance to a holy life.
produced such works as *Art de vérifier les dates* (Clemencet), 1st vol. fol., 1778; 2d vol., 1842.

They were destined to exercise. He, like the whole scholars belonged), Paris, 1770.

The tendency towards compact unity, however, towards uniformity. At the age in which he lived, considered the monastery a rich, that is, an enjoyment of ecclesiastical revenues which is an enjoyment of ecclesiastical revenues without corresponding duties, and from the beneficium, which is an enjoyment of an ecclesiastical revenues without corresponding duties, and from the beneficium, which is an enjoyment of an

Benedict succeeded. His rules were the wisest, which is characteristic for the Church of Rome, he did not realize.

That tendency, however, towards compact unity, which is so characteristic for the Church of Rome, had already at that time grown so strong, that the very character of the institution changed. Each monastery being a law unto itself, without responsibility before any central authority, the rules were modified and remodelled, until a wide entrance stood open for all kinds of worldly interests and passions. In the best monasteries the monks lived like canoni
cists, in the worst, like robbers and rioters. To this danger from within, came another from without. The riches of the monasteries began to tempt the neighboring lords, and abbey were often given as fiefs to laymen. It was Benedict of Aniane, who, in the Council of Aix-la-Chapelle (817), threw the Benedictines into the shade. The attempts at reform and re-organization made by Clement V. and Benedict XII. failed. The effects of the Reformation and of the jealousy of the Jesuits were very detrimental to the order. Nevertheless, it rose once more. In the seventeenth century it became the representative of the science of the Roman Church. The congregation of St. Maur has rendered great services to the science of history: but the political reforms of Joseph II., the French Revolution, and the civil wars in Spain, have almost killed the order; and Austria is now the only country in which it shows any vigor.


**HOMEOFFICE.**

Benedict is, in the Roman Church, a sacred though not sacramental act, by which the grace of God is implored in behalf of some person or thing, and which consists in the making of the sign of the cross, in aspersion of holy water, etc., together with the recitation of some prescribed formulæ. Of such formulæ there are innumerable collections, — libri beneficicae, **beneficium** almost every diocese having a collection of its own. In the Evangelical Church there is no act which really resembles the beneficium of the Roman Church.

**BENEFICE.** In ecclesiastical language beneficium ecclesiasticum, comprises both the officium or ministerium with its duties, and the compensation for their fulfilment, the stipendium or pretenda, and is thereby distinguished from the commendela, which is an enjoyment of ecclesiastical revenues without corresponding duties, and from the pensio, which is an enjoyment of a part of an...
In the primitive church there were no benefices. All the property of a church was lumped together in one mass, and administered by the bishop: the revenues were divided between the bishop and the clergy, the church and the poor. In course of time, however, as each episcopal church grew into a diocese, and each diocese became completely divided up in parishes, it was natural that the great donations of real estate which had been made to the church were partitioned out, and a suitable measure allotted to each parish for the maintenance of its minister. Instances of such a development occur as early as the sixth century, and with the eleventh the development was about completed.

As all secular property was based on a system of fief, so all ecclesiastical property was based on a system of benefices; and between the two systems there were no other differences than those naturally arising from the differences between the Church and the State, their character and purpose. The appointment to a benefice, the process or institutio, comprised the selection of a fit candidate (designatio), and the conferment of the benefice to the candidate, the collatio, confirmatio or institutio proper. With beneficiamajora the selection of the candidate often took place by election, as, for instance, by the chapters; or by the selection of a fit candidate (designatio), and the conferment of the benefice to the candidate, the collatio, confirmatio or institutio proper. With beneficiaminora the selection often consisted in a simple presentatio patroni, after which followed the episcopal admission. The conditions for a valid appointment were, that the benefice was vacant, that the candidate held no simony, that the benefice was a valid appointment. His famous canon was, The more difficult reading is to be preferred. This critical work was followed by an exegetical commentary on the New Testament, published in 1749. With his firm faith in the full inspiration and absolute authority of the Bible, he felt very much perplexed at the great number of variations in the text of the New Testament, and with characteristic humility and perseverance he immediately went to work investigating the matter. He procured all the editions, manuscripts and translations, he could; and in 1749 he published his text and an Apparatus Crirical, which indeed became the starting-point for the whole modern text-criticism of the New Testament.
in the translations mentioned above, by J. C. F. Burk, his great-grandson, Stuttgart, 1831; translated by Walker, London, 1837; and best, with new materials, by Oskar Wächter: J. A. Bengel's Lesebuch, Stuttgart, 1865; also, the article on Bengel by J. C. F. Burk in Herzog, 2d ed.

BEN-HADAD (son, i.e., worshipper, of Hadad, the sun), the religious name of three Syrian kings. 1. The son of Tabrimon came to the succes- sor of Assa, King of Judah, against Baasha, King of Israel (1 Kings xvi. 18). See BAASHA.

2. The son of the preceding was at war with Ahab and Jehoram, kings of Israel, and was once badly defeated, but escaped by fraud and strata- gem (1 Kings xx.). Later on, Ben-hadad besieged Jehoram in Samaria, and so straitly, that famine compelled mothers to eat their own chil- dren. By divine intervention the Syrian host was dispersed, and plenty regained (2 Kings vii. 20). Hazael's assassination of Ben-hadad occurred the next year (viii. 15). Three successful campaigns against Ben-hadad II. are mentioned upon the tablets of the Assyrian king, Shalma- neser II. (B.C. 838-824), undertaken in the sixth, eleventh, and fourteenth years of the latter mon- arch. Thoroughly in agreement with the Bible, Shalmaneser says, that, at the time of the first expedition, the Syrian king was in league with "Achabu," i.e., Ahab of Israel (cf. 1 Kings xx. 34); and it is safe to conjecture, with Schrader (Riehm, Heb. Bib. Alt. p. 161), that the misfor- tunes of Ben-hadad in subsequent campaigns alienated the allies; for we find Israel in open revolt from her Syrian lord.

3. The son of Hazael was called Ben-hadad. He was the master of Israel; but Jehoahaz, in answer to prayer, received the promise of deliv- erance. The "Savior" was his son Jehoash (2 Kings xii. 5; cf. v. 25). The prophet Amos (i. 4) declares that a fire should devour the palaces of Ben-hadad III.

Schrader, in Riehm, calls attention to the Assy- rian form of the name, Bin-hidri, i.e., Ben-hadar, the exact form preserved in the Septuagint, which is therefore nearer right than the Hebrew.

OF TUDELA, a Spanish rabbi, b. in Navarre; d. in 1175. After many years of travel (1100-73) in Europe and the East, visi- ting Constantinople, Egypt, Palestine, Assyria, Persia, penetrating to the frontiers of China, he published his Itinerary in Hebrew, under the title Mazzaloth ("peregrinations"). The work swarms with errors, geographical, chronological, and of every kind, raising almost the presumption that the author never was in the places he attempts to describe. The work has passed through many editions, and been translated into several lan- guages. It first was printed by Soncini, at Con- stantinople (1548, 8vo), reprinted in Antwerp in 1576, with a Latin translation by Arias Monta- nus. Later editions are those of Constantijn L'Em- pereur (Brunet says the Hebrew text used was inaccurate), Lyon, 1653; in Latin; of Barratier, Amsterdam, 1704; and, best of all, that of Asher, in English, London and Berlin, 1840, 2 vols. The first volume contains the text; the second, the notes and numerous essays. See, also, the edition of Lelewel, Brus- selles, 1852.

BENNETT, James, D.D., a preacher and scholar- ly writer of the Congregationalists of England; b. in London, May 22, 1774; d. in London, Dec. 4, 1862; studied at Gospert, under Dr. Bogue; settled at Romney Hants, in 1796, and ordered there April, 1797. Whilst here, he published Memoirs of Risdon Darracott, and together with David Bogue, D.D., The History of Dissenters from the Revolution, 1858, to the Year 1808, 2d ed., London, 1838, 2 vols. In 1813 became theolog- ical tutor of the Rotherham Independent College, and pastor of the adjoining church. He attracted great attention by his Lectures on Infidelity, 3d ed., 1847, at the close of which he was accustomed to invite infidels to public controversy. His later works are, The Preaching of Christ, Justification as Revealed in Scripture, in opposition to the Coun- cil of Trent, 2d ed., 1849; Lectures on the Acts of the Apostles, 1846, and the Congregational Lecture on The Theology of the Early Christian Church, 1840. He published also a large amount of miscellaneous works in the form of letters, articles, sermons, etc. His son is the celebrated London physician, Sir J. Risdon Bennett.

LLEWELYN D. BEVAN.

BENNO, St., b. near Goslar, Hanover, 1010; d. at Meissen, June 16, 1106; was educated in a monastery at Hildesheim, where he took holy orders in 1026, and was ordained deacon in 1035, and priest in 1040; was appointed in 1085, a corresponding to the cathedral school of Goslar in 1051, and wrote, while there, De Dictamine and Expositiones supra Evangelia Domincalia, which are still extant; and became Bishop of Meissen in 1067. By Henry IV. he was twice imprisoned (in 1075 and in 1078), suspected of secretly encouraging the Saxon insurrection; and in 1085 he was even deposed for having declared himself in favor of Hermann; but in 1088 he was again re-instated in his office on the recommendation of Clement III. He was a rather insignificant character, weak and vacil- lating in all great questions; but he held the Gregorian views in all church matters; and in 1533 Adrian VI. found it opportune to canonize him, which occasioned a sharp attack from Luther. His remains are deposited in Munich, and he is the patron saint of Bavaria. See Osseili- gum S. Bennonis, Munich, 1765, by C. F. Seyx- sarth, and Apologia Bennonomana, Munich, 1778, by A. Crammer.

BENOIT, René, b. 1521, at Angers; d. in Paris, 1608; accompanied Mary Stuart to Scotland as her confessor; was after his return appointed pastor to the Church of St. Eustache in Paris, and played a conspicuous part in the controversies of the Ligue, as one of the leaders of the opposition to the Guises and the Ultramontanes. In 1568 he published a translation of the Bible, which, how- ever, was not much more than a reprint of the Geneva version in French; and, best of all, that of Asher, in English, London and Berlin, 1840, 2 vols. The first volume contains the text; the second, the notes and numerous essays. See, also, the edition of Lelewel, Brus- selles, 1852.
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tried to prove that the King did not forfeit his right to the throne by professing the Protestant faith. When, as a reward, the King afterwards made him Bishop of Troyes, the Pope refused the confirmation, and in 1604 he had to renounce the office.

BENOIT, Elie, b. in Paris, Jan. 20, 1640; d. at Delt, Nov. 15, 1729; studied philosophy in Paris, and theology at Montauban; was appointed minister at Alençon in 1665; fled after the revocation of the Edict of Nantes, to Holland, and became minister to the Walloon congregation in Delt. He wrote several controversial tracts, books of edification, etc.; but his principal work is his Histoire de l'Edit de Nantes, 5 vols., Delt, 1693–95, which, written with great accuracy, and giving a number of documents, is one of the best sources of the history of the Protestant Church in France.

BENTHAM, Thomas, b. at Sherburn, Yorkshire, Eng., 1513; d. at Lichfield, Feb. 21, 1578; was educated at Oxford; embraced the Reformation; left the country on the accession of Mary, and lived for some years at Zürich and Basel, but returned before her death to take charge of a Reformed congregation in London, and was made Bishop of Lichfield and Coventry in 1559. He translated the Psalms, Ezekiel, and the New Testament, and was made Bishop of Lichfield and Coventry in 1559. He translated the Psalms, Ezekiel, and the New Testament; left the country on the accession of Mary, and lived for some years at Zürich and Basel, but returned before her death to take charge of a Reformed congregation in London, and was made Bishop of Lichfield and Coventry in 1559. He translated the Psalms, Ezekiel, and the New Testament.

BERTRAM, Richard, b. at Oxford, Jan. 27, 1662; d. at Cambridge, July 14, 1742; was educated at St. John's College, Cambridge; ordained deacon in 1690; nominated to the Boyle lectureship in 1692; appointed master of Trinity College, Cambridge, in 1699, Archdeacon of Ely in 1700, and professor regius in divinity at Cambridge in 1717. Besides his eminent merits as a critical philologist, he exercised a great influence on the religious views of his time, especially by his Confutation of Atheism, or Eight Sermons preached at Boyle's Lectures, London, 1698, translated into Latin, French, and German, and Remarks upon a late Discourse of Free-thinking, London, 1713, which actually silenced the atheists, and drove them into deism. After leaving the Boyle lectureship, he devoted himself to producing editions, manuscripts, etc., he published in 1717 Proposals for printing a New Edition of the Greek Testament. He anticipated the principle of Lachmann, and intended to substitute for the Textus Receptus the oldest attainable text of the Nicene or ante-Nicene age; but this plan met with so much opposition from the side of the theologians, that he was compelled to give it up. His collected works were published in London, 1839, 3 vols., edited by A. Dyck; his Correspondence, in 1842, 2 vols., edited by Wordsworth. His life was written by Bishop Monk in 1839, 2d ed., London, 1833, 2 vols., and by Jacob Mähly, Richard Bentley, Leipzig, 1868.

BEOWULF, the oldest epic poem in any Germanic tongue, recounts, in 3,184 double lines of Anglo-Saxon alliterative verse, the exploits and death of the hero Beowulf. He is represented as leaving his home in the country of the Geats, upon hearing of the murders perpetrated by a fiendish monster named Grendel, at the court of the Danish king, Hrothgar, and proceeding thither with fourteen chosen companions for the purpose of encountering and slaying the destroyer. He succeeded in this undertaking, and also in dispatching Grendel's mother, who appeared as the avenge of her son. In his old age, after having reigned for many years over his kinsmen the Geats, he was slain in combat with a dragon. His body was consumed, and a mound was reared upon a lofty promontory to commemorate his name. The poem naturally falls into four great divisions; viz., (a) Beowulf's fight with Grendel, (b) his fight with Grendel's mother, (c) his return, (d) his death. Certain episodic passages, and others which clearly imply an acquaintance with the Scriptures, must be regarded as later additions. Example of the latter are vers. 107–114, 178–188, 1724–1781, etc. The origin of the poem must be sought in heathen times, and among the Teutonic tribes of northern Denmark and southern Sweden. Though its nucleus is evidently mythical, it contains an admixture of historic fact. The Hygelac of vers. 2355–2367 and other passages has been identified with the Chochilaicus of Gregory of Tours, and his expedition with one that took place in the second decade of the sixth century.

Our recension of the poem probably dates from the beginning of the eighth century, though the single manuscript in which it is contained (Vitellius A. XV. of the British Museum) belongs to the tenth century.


BEREANS, or BARCLAYITES, a sect founded by John Barclay, 1734–1798, and still represented by a few congregations in Scotland. Claiming to imitate the ancient Bereans (Acts xvii. 11), they reject all human authority, and acknowledge only the Scriptures as the rule of conduct.

BERENGARIUS OF TOURS, b. at Tours, in the beginning of the eleventh century; d. in the adjacent Island of St. Cosme, 1088; was a pupil of Bishop Fulbert of Chartres, and became bishop of Tours. He is represented as having a freer method of reasoning and a clearer expression for his thoughts, and he soon brought the
school into a flourishing condition: pupils gathered around him from every quarter. But his studies in the Bible and the fathers had led him to the conclusion that the view of the Lord's Supper generally accepted throughout the Church since the time of Paschasius Radbertus was wrong; that, indeed, the whole doctrine of transubstantiation was an *inopia recorda vulgi*. He taught that in the Lord's Supper it was necessary to distinguish *sacramenium*, and the thing symbolized, *res sacra menti*; and though at first he seems to have been somewhat cautious in divulging his conviction on this point, rumors of his heterodoxy gradually cozed out. In 1046, and again in 1048, Adelard, scholasticus at Liège, and a friend of his, addressed some anxious queries to him in private letters. In 1049, Bishop Hughes of Langres attacked him publicly in a book; and in 1050 he himself wrote a letter to Lanfranc, at that time the greatest teacher of the Church, reproofing him because he still held the views of Paschasius, and thereby made Scolus a heretic. Lanfranc received the letter in Rome, and immediately laid the case before a synod, which condemned Berengarius without a hearing, nay, without a summons. This injustice was too glaring, however; and a new synod was convoked to Vercelli, Sept. 1, same year. But when Berengarius went to Paris to obtain the permission of the King, his abbot, to go abroad to the synod, the King, Henry I., thought it a good opportunity to get hold of his canon's property, and threw him in a dungeon. He was condemned by the synod of Vercelli, and rescued from the King's clutch only by the powerful aid of his friends,—Count Gaufried of Anjou, and Bishop Eusebius Bruno of Angers. Henry I., vexed at having missed an opportunity of rapine, now convoked a synod at Paris, which also condemned the wealthy heretic; but, under the protection of Gaufried and Eusebius Bruno, Berengarius sat quietly in Tours, though the fanaticism and hatred of his adversaries surged higher and higher around him every hour. Then, in 1053, Cardinal Hildebrand arrived in France as papal legate, and he tried to bring the matter to an issue; and Berengarius succeeded in satisfying the synod of Tours. But only for a moment was the uproar stillled. In 1059 he was again summoned before a synod in Rome; and here he was met with such an outburst of fury, that, stunned by fright, he fell upon his face, and retracted. Thereby he saved his life; but the weakness of that moment he never forgot, and hardly had he returned to Tours before he trampled upon his own retractation, and began to teach and preach his original ideas with increased vigor and bitterness. Synod after synod condemned him; but he continued disregarding the verdicts, until at last Gregory VII., who seems to have felt kindly towards him, but was vexed because this controversy threatened to interfere with his reform-plans, compelled him, at a synod in 1078, to retire from Paris, and to keep silent for the rest of his life. He retired to the Island of St. Cosme, where he lived in deep solitude.

LIT. — A complete list of all sources and documents concerning this point of medieval church-history may be found in H. SUPEN DORF:

berengarius Turonensis, Berlin, 1850; see, also, REETER: Geschichte d. relig. Aufklärung im Mit telalter, 1575, 1. p. 91; and gottmünd's works in Wednesday, Aug. 11th, 1781. His *De Sacre Consuetudine* was edited by Vischer, Berlin, 1834. JACOBI.

BERGIER, Nicolas Syste, b. at Darnay, in Lorraine, Dec. 31, 1718; d. in Paris, April 19, 1790; attracted attention, while still a teacher in the college at Besançon, by some essays on philosophy and religion. He had the sympathy of this line of study, and devoted himself to Christian apologetics, and polemics against the Encyclopedists. In 1763 he published *Le Dictionnaire réduit par lui-même*, and in 1768 the *Certeudise des preuves du christianisme*, which achieved a great success, and occasioned Voltaire, who wrote against it, to temper his tone, and to be a little more careful about his facts. In 1769 followed *Apologie de la Religion chrétienne* against Holbach, and in 1771 *Examen du matérialisme*. He also wrote a *Dictionnaire théologique*, which formed part of the *Encyclopédie méthodique*, but has several volumes been separately edited, latest, Paris, 1868, 6 vols. As a reward for his great services, he was made a canon of Notre Dame in Paris, and confessor to the courts of the king.

BERGIUS, Johannes, b. at Stettin, 1587; d. at Frankfort-on-the-Oder, 1658; studied theology at Heidelberg and Strassburg; visited England, France, and the Netherlands; and was in 1616 appointed professor of theology in the University of Frankfort, whose faculty professed the Reformed faith. He represented Brandenburg at the Leipzig conference (1631) and at the Thorn colloquium (1642), but declined to be present at the synod of Dort, as his stand-point was unionism rather than Calvinism. His ideas of the universality of the divine grace he developed in his *Der Wille Gottes von aller Menschens Seligkeit*, 1653. In his controversies with the Lutherans he was very moderate. On the members of the house of Brandenburg he exercised great influence.

BERKELEY, George, the author of the *Minute Philosophi*, b. at Kilcier, or Kilkenny, in the county of Kilkenny, Ireland, March 12, 1685; d. suddenly, at Oxford, Jan. 14, 1743. He was educated at Trinity College, Dublin, and obtained a fellowship in 1707. He lived there in an "atmosphere charged with the elements of re-action against traditional scholasticism;" and his *Com mon-Place Book* shows how his mind worked under its stimulus. Very early in life he was possessed by the idea, which he subsequently in various forms worked out, that no existence is conceivable and therefore possible, which is not either conscious spirit, or the ideas (i.e. objects) of such spirit is everything. "Existing things consist of ideas or objects perceived or willed; while perception and volition are inconceivable and impossible, save as the operations of mind or spirit. No object exists apart from the mind: mind is the prior, both in thought and existence, if for the moment we assume the popular distinction between the two." From this theory he never wavered: with it he already developed he appeared as an author. In 1707 he issued two short tracts upon mathematics; in 1709 the *New Theory of Vision*, — an examination of visual consciousness to prove
it really affords no ground for belief in the reality of the objects apparently seen. In 1710 appeared his Principles of Human Knowledge, in which his theory received complete exposition. Meanwhile Berkeley had taken orders, and 1711 he preached his Discourse on Passive Obedience, in which he worked a "theological utilitarianism." In 1713 he left the university, went up to London, formed many desire acquaintances, made a new enviable reputation for learning, humility, and piety, which was strengthened by the appearance of his Dialogues between Hylas and Philonous (1713), — a work of great literary beauty and skill. The next seven years were spent, for the most part, on the Continent. In 1722 he was appointed Dean of Dromore; in 1724, Dean of Derry, the "best prebend" in Ireland. In August, 1728, he married, and in September sailed for America, to carry out his darling project of establishing a college in the Bermudas, with the aim of extending Christianity and civilization in America. He was led to believe that government took great interest in his plans, for which he had voluntarily made great personal sacrifices and great exertions. He landed at Newport, R.I.; but three years of waiting for the promised aid convinced him of the vanity of his hopes. He returned to London, and published in 1732 Alciphron, or, the Minute Philosopher, the fruit of his studies in America. The book is a powerful refutation of the free thinking then so popular and fashionable: it is probably the most famous of his works. In 1734 he was raised to the Bishopric of Cloyne, Ireland. In 1744 he wrote the curious philosophico-medical work, Philosophical Reflections and Inquiries concerning the Virtues of Tar-water. In the second edition, printed the same year, the title Siris, and the words "a chain of," were prefixed to the original title. Professor Fraser calls it "the profoundest English philosophical work of the last century." In 1752 Berkeley went to Oxford to live, to end his days in wished-for retirement, and there he died. Bishop Berkeley was certainly one of the purest and sincerest Christians in history. While in the world, he was not of it. And he has peculiar claim upon the attention of Americans, because of his long residence on his farm near Newport. While there, he greatly endeared himself to all, and is yet remembered. Trinity Church in Newport, a fine old wooden structure in which he sometimes preached, still stands; as does the house, three miles from Newport, which he built and lived in, and named "Whitehall," in honor of an English palace. About a mile from the house is the rocky shore; and a horizontal cleft in the rocks is still pointed out as a retreat to which Berkeley went to meditate, and to which, also, he was wont to take his friends. In Alciphron, Berkeley has given permanent record of his life at Newport; and not a little of the charm of his long residence on his farm near Newport. For the most part was the work of otherwise popular and learned compilation, presenting a valuable epitome of what has been said about Berkeley.

The quotations made above are from Mr. Adamson's article in the Encycl. Brit., 9th ed.

LIT. — The classical edition, superseding all others, of Berkeley's Complete Works, is that by Professor A. C. Fraser, Oxford, 1871, 4 vols. (the fourth volume contains Life, Letters, and Dissertation on his Philosophy). Professor Fraser and Professor T. H. Green have each furnished a volume on Berkeley to the series of Philosophic Classics for English Readers and English Philosophers respectively.

Adverse Reviews of his Theory of Vision. — Balley: Review of Berkeley's Theory of Vision (1842); Abbott: Sight and Touch (1844); Monck: Space and Vision. Modern editions of separate works have appeared, e.g., The Principles of Human Knowledge, with Prolegomena and Annotations, by Professor Krauth (a meritorious and learned compilation, presenting a valuable epitome of what has been said about Berkeley).

BERLEBURG, The, was an annotated Bible with a new translation (German) as its basis, in which it was attempted to explain the Scriptures according to the teachings of the Mystics. The execution of the work is very unequal; and the spirit is sometimes rather sectarian than Christian, as when, with bitterness, opposing views are attacked. But, on the whole, it must be granted that the "Bible" contributed to quicken the spiritual life of its readers.

The work was comprised in eight folio volumes, issued 1728-32. The translation was made under the direction of M. Haug, and shows, particularly in the Old Testament, a shocking absence of grammatical knowledge, of literary taste, and of poetic sense. The commentary was in a sense an anthology, inasmuch as it presented choice extracts from mystical writers, all the way from Origen down to Madame Guyon and Mrs. Leade. But a great part was the work of otherwise totally obscure persons, who somewhat plaintively described themselves as "pastors persecuted for the sake of heterodoxy."

This pretentious work was written by the mystical school, who were the degenerate descendants of the Pietists, — the fruit of the re-action from the dry and formal orthodoxy of the seventeenth century. It was a sort of continuation of the Marburger Bible of 1712, edited by Horsch; but it was no improvement. Count Casimir of Saint-Witgenstein-Berleburg was its patron. It cannot be said to be happy in its idea or execution. Three senses of the Word were taught, — the literal, the moral, and the secret or prophetic. To interpret the latter, the compilers were boasted of the possession of the spirit who originally wrote the words. Their central doctrine was the regen-
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eration. They taught that men could perfectly keep the commandments of God, and receive into themselves in such a manner the righteousness of Christ, that the primitive human nature is thereby restored. Of course, their conception both of sin and of redemption was heterodox.

The work never reached a second edition, and copies are not known. Curiously enough, in addition to the canonical books, they gave a number of apocyphal writings, both on the Old and the New Testament, and also extracts from Josephus and the Fathers.

C. WEIZSÄCKER.

BERN, The Disputation of, occupies a prominent place among the many disputations, conferences, and colloquia which were held in Germany during the period of the Reformation, because it arrived at a practical result. For a long time the Reformation made only slow progress in Bern: both the character of the people and the manner of their life made them less susceptible to new ideas. But, as soon as an evangelical party was formed, the jealousy and arrogance of the Roman Church immediately began to cause trouble. According to the usages of those days, a reconciliation was attempted by means of a disputation; and May 21, 1526, such a disputation was opened in Basel before a large and brilliant assembly. Faber, Eck, Murner of Luzern, spoke on the Roman side; Ecolampadius, on the evangelical. But the defeat of the latter party was a foregone conclusion, and the evangelical cause might have been completely lost in Bern, had not the Roman Church, by the violent and domineering manner in which it used its victory, called forth a re-action, which, in less than two years, proved fatal to her cause. A new disputation was opened at Bern, Jan. 7, 1528, and lasted to Jan. 26. The Roman dignitaries and celebrities who had been invited declined to be present. On the side of the evangelical, spoke, besides Kolb and Haller, preachers of Bern, Capito, and Ecolampadius. The assembly was very numerous; and ten doctrinal points of purely evangelical bearing were agreed upon, and subscribed to by most of the clergy in present. Feb. 7, 1528, the Reformation Edict was issued. The mass was abolished, the images were removed from the churches, the episcopal power was annulled, etc., and the Reformation was established without the least violence or disturbance.

Lit. — The acts of the disputation were published at Zürich, 1528, and again in 1608 and 1701. FISCHER: Geschichte der Disputation und Reformations in Bern, Bern, 1828. See the “Ten Theses of Bern,” in SCHAEFF: Creeds, vol. III. pp. 208 sqq.

BERN, Synod of. By this title, the first reformed synod there held (in 1532), together with all the acts it passed, is meant. The synod numbered two hundred and twenty of the clergy of the country, and lasted from the 9th to the 13th of January inclusive, with Capito as its principal figure. They formed a Pastor’s Manual and a Church Directory, distinguished, even among the monuments of the Reformation, for its apostolic form, warm hearted sincerity, homely simplicity and practical wisdom. The Acts of the Synod were officially printed at Basel, 1532, under the title “Berner Synodus-Ornung wie sich pfar
down every trace of opposition; and in Italy too, whether he met schism or heresy (1137 and 1138), his manner was more effective than that of the armies of Lothair. Shortly after the ending of the schism, the controversy with Abelard began. Abelard was a rationalist; Bernard, a mystic: Abelard held that the doctrines of Christianity ought to pass through the sift of reason, in order to become a fit subject of faith; while Bernard demanded that they be embraced at once by faith, through an act of the will. With Abelard, faith meant reasoned conviction; with Bernard, intellect meant enthusiastic contemplation. Between those two men a conflict was unavoidable. But at the synod of Sens (1140), where Abelard expected to meet Bernard as his counterpart in a dispute, Bernard appeared as his accuser. Abelard refused to defend himself, and appealed to the Pope; but Bernard frustrated the appeal, and Abelard was in reality condemned unless by a general council, however, the great Abbot of Clugny, with whom Abelard spent the last years of his life, afterwards brought about a personal reconciliation between the two antagonists. Perhaps the greatest, or, at all events, the most striking exploit which Bernard performed, was the preaching of the second crusade, 1146. He roused the people of France and Germany to a pitch of enthusiasm hardly surpassed by that which produced the first crusade; but the result corresponded very poorly to the preparations, and he felt himself somewhat embarrassed at the complete failure. Very remarkable, also, was his activity in South-western France (1147–49), among the heretics of Albi and Toulouse, though he was not completely successful in this case, either. He met there with a state of mind which somewhat resembled his own, and the miraculous in personal influence became somewhat weakened by this circumstance.

The works of Bernard comprise a number of sermons, especially on the Canticles; a number of mystic theosophic treatises, De Diligendo Deo, De Gradibus Humilitatis et Superbiae, etc. : five books, De Consideratione ad Eugenium in his most characteristic writings; a poem in hexameter; and a series of hymns, still living both in the Roman Catholic and in the Reformed churches (the most famous is the familiar, "O sacred head now wounded," which was translated into German by Gerhardt); and four hundred and nineteen letters of the greatest historical and psychological interest. His style is generally strained, artificial, and cumbersome; but his thoughts have often the same power as hunger or thirst. They absorb the whole man whom they beset, and throw him with passionate decision in one direction. The best edition of his works is that by Mabillon, Paris, 1667, 2 vols. folio, afterwards often reprinted, as in Migne, 1854, 4 vols. 8vo. This edition contains his life written by his friend and disciple Godfrey.

B. de MONTENE, b. at Annecy, in Savoy, 923; d. at Novara, May 28, 1086; received an excellent education as the child of rich and noble parents, but determined very early to renounce the world, and retired to a monastery of Aosta, took holy orders, and was afterwards appointed archdeacon. In Aosta, as well as in his home, he often witnessed the unspeakable misery to which pilgrims were subjected when crossing the Alps. A hospice had been erected in one of the passes in the ninth century; but it had been destroyed, and the passes were now held by gangs of robbers. In 973 Abbot Majolus of Clugny, when returning home from Italy across Mons Jovis (Mont Joux), was captured by such a gang, and compelled to pay an enormous ransom (see Pertz: Mon. Germ. VI. 631, VII. 54). Bernard himself took part in the military expedition against the robbers; and on the highest and most dangerous spot of the pass, surrounded on all sides with perpetual snow and ice, he founded a great and magnificent hospice, and peopled it with Augustinian monks. Afterwards he added another but minor hospice in the pass of Colonna Jovis (Colona Jou); and both these hospices have been maintained to our day, having the name of their founder,—the Greater and Lesser St. Bernard. Bernard was canonized by Innocent XI. in 1681. His life is given in Act. Sanct., June 15, vol. III., p. 547-564. See also L. Burgen: Leben und Werken d. h. Bernhard, Luzern, 1856, and, with respect to the history of the hospice, Le Conserver Seuste, Tom. V., pp. 231-280.

BERNARD, Archbishop of Toledo, and Primate of Spain; the chief promoter of the Gregorian system of the Papacy in Spain; b. at Agen in France; d. in Spain, 1125; for a time was a soldier, then turned a Benedictine monk; promoted to Abbot of the Sahaguna Monastery in Castile, 1080, and rendered Gregory VII. such help as his reforms that he loaded him with favors. King Alfonso VI. nominated him Archbishop of Toledo as a reward of his services in taking that city from the Moors; and when he went to Rome (1087) to receive the pallium, Pope Urban II. named him Primate of the Spanish Church. He renewed with redoubled vigor his efforts to reform the Church according to the Gregorian plan, but by so doing raised a storm of opposition; nevertheless he persevered. Among his reforms was the introduction of the Roman Liturgy in place of the Mozarabic. As an indication of his warlike character may be mentioned his raising an army which he intended to command upon a crusade into Palestine; but Pope Paschal II. forbade him and all Spaniards, under penalty of the ban, from engaging in such an enterprise. Four of his sermons are given in Bernardi Claravall. opera V., Paris, 1719. Cf. Aschbach: Geschichte der Almoraviden, Hertzog.

BERNARD (Bernardus) DE BOTINO, b. in Parma, about the beginning of the thirteenth century; studied law at Bologna; became professor and canon there; went to Rome, and occupied for many years a prominent position at the papal court, but returned to lecture in Bologna; d. 1266. He is famous as the author of the so-called Glosa ordinaria, the Decretals of Gregory IX. issued probably 1240. Mejer.
BERNARD.

BERNARD, Claude, called the “Poor Priest;” one of the most godly men of the Roman-Catholic Church during the twelfth century, showing in his whole life what energy the romantic character can develop when deeply affected by religion; b. in Dijon, 1588; d. 1641. The son of a jurist, he studied law himself, and for a time led a licentious life, but was converted by a vision of his dead father. He became a priest, and made Paris his residence, where he exercised an extraordinary self-denial and philanthropy; gave away all he had to the poor, including an inheritance of four hundred thousand francs; spent his whole time in preaching, and visiting the poor and sick, not shrinking from the most disgusting diseases. He was a man greatly beloved and a saint, canonized, not by the Pope, but by the people. Of the sketches of his life, see especially that by L’empereur.

BERNARD OF CLUNY (not to be confounded with his namesake and contemporary of Clairvaux); b. about the middle of the twelfth century, of English parents, at Morlaix in Brittany; d. at Cluny. Nothing of his life is known, yet of De Contemptu Mundi, a Latin poem of nearly three thousand lines, dedicated to his abbot, Peter the Venerable, d. 1156, general of the Benedictine order. It is a bitter satire upon the corruptions of the age, but opens with a description of the peace and glory of heaven; and this part of the poem is so exquisite, that it excites universal admiration. The earliest publication of the poem is by Matthias Flacius, in a volume of other poems calling for a reformation of ecclesiastical abuses, Basel, 1557, and five or six times since. Dr. Trench has issued ninety-six lines of it in his Sacred Latin Poetry. The extracts have been freely reproduced by the Rev. John Mason Neale (The Rhythm of Bernard de Morlaix, Monk of Cluny, on the Celestial Country, London, 1858, 3d ed., 1861); and portions of this English reproduction have passed into general use in our hymn-books as the most popular of hymns about heaven. They are, Briefly is here our portion. (Hic hortis visi tur), For thee, O dear, dear Country! (O bona patria), and Jerusalem the Golden! (Urbs Syon aura). See them all in Schaff’s Christ in Song (New York, 1886, London, 1889). The metre of the original poem is very strange: the lines are dactylic hexameters, with the icoune (sometimes a trisyllable or dactyl) and tailed rhyme, each line being broken up in three equal parts,—a most difficult metre, which only a special grace and inspiration enabled the author, as he believed, to master. The following arrangement of the first two lines will make this intelligible:—

“Hiora novissima quot temporae passim sunt: vigiliumia! Excel minaeter et immutat arbiter ille supernus!”

Besides Neale’s free translation, there are the more literal versions of portions by Dr. Abraham Coles (N.Y., 1860), S. W. Dufield (N.Y., 1867), who has attempted to reproduce the original, and D. T. Morgan (Hymnus and other Poetry of the Latin Church, London, 1880), who presents a spirited version of Urbs Syon Inclyta (The Heavenly Zion).

It is worth noting that Bernard cites the case of the Biddenden Maids of Kent, l. 1013 sqq., as a proof that the last days had come. See Flacius’ ed., Basel, 1557, p. 295. The Maids were Mary and Elizabeth Chulkere, born at Biddenden in 1100. They were joined together by the shoulders and hips, and lived to the age of thirty-four. See Brekwer: The Reader’s Handbook of Allusions, etc., sub “Biddenden Maids.”

BERNARD OF SIENNA, St., b. at Massa, 1380; d. in Rome, 1450. He was a licentious life, but was converted by a vision of God. He entered the order of the Franciscans in 1402, and became the most famous preacher of his time, often addressing audiences of thirty thousand, and impressing people so powerfully, that the men burnt their cards and dice, the women their frivolous finery. He refused the bishoprics of Siens, Ferrara, and Urbino successively. His sermons were, like most sermons of the Franciscans, moral rather than religious. A number of them have been translated into Latin, and published in a collective edition, Paris, 1633, and Venice, 1745. He was canonized in 1450 by Nicholas V. See Barmuthamier: Hist. de Saint Bernardin, Paris, 1892.

BERNICE, often, but less accurately, Bjernice (victorious), was the eldest daughter of Herod Agrippa I.; betrothed at a tender age to Mark Antony, or chief officer of the Jews, in Alexandria; but, as he died ere the marriage was consummated, she became the wife of her uncle, Herod, King of Chalcis (Joseph. Antiq. XIX. 5, 1), by whom she had two sons, Bernictanus (or Bernicianus) and Hyrcanus (Antiq. XX. 5, 2; War. II. 11, 6). Her husband died when she was but twenty years old (A.D. 48), and she went to live with her brother, Agrippa II. Her brother was the most famous preacher of his time, often addressing audiences of thirty thousand, and impressing people so powerfully, that the men burnt their cards and dice, the women their frivolous finery. He refused the bishoprics of Siens, Ferrara, and Urbino successively. His sermons were, like most sermons of the Franciscans, moral rather than religious. A number of them have been translated into Latin, and published in a collective edition, Paris, 1633, and Venice, 1745. He was canonized in 1450 by Nicholas V. See Barmuthamier: Hist. de Saint Bernardin, Paris, 1892.

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Julia, daughter of King Agrippa" (Corp. Inscrip. graec. n. 361).

Bernice reminds us of Cleopatra. Both had extraordinary beauty, firm wills, and loose characters. Both were very ambitious, and fertile in resources; and both scurped not to use their charms to gain their ends.

BERNO, d. 1048; was monk in a Benedictine monastery at Pruns, near Treves, when Henry II. made him Abbot of Reichenau, at Lake Constance, 1081; accompanied Henry II. to Rome in 1014, and brought back a number of musical improvements, which he introduced in Germany; brought the school and library of Reichenau to a very flourishing condition, and built the Church of St. Mary; wrote, among other works, a Vita S. Ulrici, published, together with a German translation from the thirteenth century, at Munich in 1844; a Vita S. Meignardus, found in MAHISON: Ann. Ord. Berno, sec. IV.; and musical treatises published in BERGER: Script. Eccle. de Musica, II.

BERNO, Abbot. See CLIGNY.

BERQUIN, Louis de, b. at Passy, about 1490; d. in Paris, April 17, 1529; studied law, and bore the reputation of being a very strict and conscientious member of the Roman Church, when a controversy with Lu Chene, member of the Sorbonne, led him into the investigation of Luther's writings and the great reformatory questions of the day. But Luther's writings had been forbidden by the Parliament of Paris; and when some of them were found in Berquin's study he was imprisoned (Sept. 1, 1527), and released only by the mediation of Louise of Savoy. He now retired to his estates in Artois; but he did not desist from his investigations, nor conceal the result of them. He translated the Enchiridion of Erasmus, with notes, and wrote several polemical tracts. On the instance of the Bishop of Amiens, he was again imprisoned (Jan. 10, 1528), and a formal process of heresy was instituted against him. This time, too, he was saved, but only by the interference of the King himself. His friends advised him to leave the country, or at least to keep silent; but this he considered to be against his conscience. He directly attacked the Sorbonne, its members and its tenets; and now his doom was sealed. Imprisoned for the third time (in the beginning of March, 1529), he was sentenced (April 10) to have his tongue pierced by a hot iron, and to remain in prison for the rest of his life. He appealed to the King; but this irritated his judges to such a degree, that by a second sentence they condemned him to be burned alive; and the sentence was immediately executed in the Grève-place, April 22, 1529. He was the first Protestant martyr in France.

BERRUYER, Joseph Isaac, b. at Rouen, 1681; d. in Paris, 1758; was a Jesuit, and became famous by his Histoire du peuple de Dieu, a kind of transcription or paraphrase of the Bible, of which the first part, the Old Testament, appeared in seven volumes, 1726; the second, the Gospels, in four volumes, 1753; and the third, the Epistles, in 1758, after the death of the author. The first part is an obscure romance, full of indecent descriptions; the third is a scandalous absurdity, drawing the Christian doctrines—for instance, that of the Trinity—down into scandality; the second is a transition from the one to the other. When the first part appeared, the bishops of France protested; and a party within the order itself compelled the general to command a new and expurgated edition. When the second part appeared, the protest of the French Church was repeated with increased energy; and the Pope put the book on the Index, repeatedly condemning it as an abomination. Nevertheless, the Jesuits published the third part, had the book translated into foreign languages, and reprint it every now and then.

BÉRTHIER, Guillaume Francois, b. at Issoudun, in the Department of Indre, April 7, 1704; d. at Bourges, Dec. 15, 1782; was a Jesuit; continued the Histoire de l'Eglise Gallicane of Brumoy down to 1529; edited for some time the Journal de Trewouz; was appointed tutor to the children of the Dauphin after the suppression of his order, but banished from the country in 1764. His Œuvres Spirituelles were published in five volumes, in Paris, 1811.

BERTHOLD THE FRANCISCAN (Fronter Pehbolt), b. at Ratisbon about 1220; d. there Dec. 14, 1272; entered the order of the Franciscans; was ordained priest, and started in 1252 on a tour as itinerant preacher, through Bavaria, Alsace, Switzerland, Austria, Bohemia, Moravia, and Silesia, gathering immense crowds wherever he came, and addressing people, both in the churches and in the open field. A selection of his sermons was first published in Berlin, 1824, edited by C. F. KLING; a complete edition appeared in Vienna, 1802, by F. PFEIFFER; a translation into New High-German, by F. GÖRSEL, 1850. Berthold was strongly opposed to the frivolous preachers of indulgence, and to the false confidence in the power of the saints.

BERTHOLD OF CHIEMSEE, b. at Salzburg, 1455; d. at Saalfelden, July 19, 1543; was made Bishop of Chiemsee in 1508, but resigned in 1525. He was probably a brother of the Omne Ecclesiae, which appeared anonymously at Landshtut in 1524, and gives a trenchant description of the corruption of the Roman Church, both in head and in members. In his retirement he wrote the Teutsche Theologie, which appeared (1528) in Munich, and (1531), in Latin translation, at Augsburg. It is a scholastic development of the doctrinal system of the Roman Church, held polemically against the reformatory movement, but able and original. The book, in German, with dictionary, and a life of the author, was republished at Munich in 1852, edited by W. REITMEIER.

BERTHOLD, Leonhard, b. at Emskirchen, Bavaria, May 8, 1774; d. at Erlangen, March 22, 1822; studied theology and Oriental philology in the University of Erlangen, where he was appointed extraordinary professor of philosophy in 1805, and full professor of theology in 1806, in consequence of his important work upon Daniel, Erlangen, 1806–1808, 2 vols. His principal work is, Historisch-kritische Einleitung in das Evangelium, 4 vols., 1812–18, 2 vols. In seventeen volumes, 1805–1806, 2 vols. Of less interest is his Einleitung in d. theolog. Wissenschaft, 2 vols., 1821–22; and of still less, his Handbuch d. Dogmengeschichte, 2 vols., 1822–23. As a teacher, however, and as editor of the Kräusche
BÉRULLE, Pierre de, b. near Troyes, Feb. 4, 1575; d. in Paris suddenly, while celebrating mass, Oct. 2, 1629, was educated by the Jesuits, and an intimate friend of François de Sales; enjoyed the confidence of Louis XIII., and was well received in court circles, especially among ladies; introduced the Spanish order of St. Thérèse, and founded, in spite of the opposition of the Jesuits, the Congregation of the Oratory; was used in many important diplomatic negotiations, and made a cardinal in 1627. A common rumor said that he was poisoned by Richelieu.

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BERTHOLD, Archbishop of Mainz. See BÉRULLE.
Bethel (house of God), a place twelve miles north of Jerusalem, now called Beitin, but originally Luz, the residence of a Canaanitish king (Josh. iii. 9 sq., xii. 18; Judg. i. 23, 29), and associated with the patriarchs (Gen. xiii. 3, xxviii. 17-19, xxv. 3). Joshua assigned the town to Benjamin as its frontier town towards Ephraim (Josh. xvii. 13, 22). It formed part of the Northern Kingdom; and Jeroboam made it the chief seat of the calf-worship (1 Kings xii. 28-33). The reason of its selection was probably its sacred character from patriarchal times, and the presence there of the ark and the tabernacle for so long a time (see marg. Judg. xx. 18, 26, 31, xxii. 2; cf. 1 Sam. x. 3). In manifestation of Jehovah's anger at this desecration, the prophet Hosea calls it Beth-aven (house of nothingness, or idols); and Amos (v. 5) solemnly warns the people against entering the town. After the captivity it was again inhabited by the Benjaminites (Neh. xi. 31). In the time of the Maccabees it was fortified by Judas Maccabaeus, the general of Demetrius, the usurper of the kingdom of Syria (Joseph., Antiq. XIII. 1, 3). It is not named in the New Testament; but Josephus tells us it was taken by Vespasian (War. IV. 9, 9). It is now a miserable village of about four hundred inhabitants standing amid ruins which cover about four acres (Beiliker).

Bethesda (house of mercy, or of the flowing water), a pool in Jerusalem near the sheep-gate (Neh. iii. 1, 32, xii. 39; John v. 2). Tradition incorrectly identifies it with the modern Birket-Israel, which is an empty reservoir within the city, three hundred and sixty feet long, one hundred and twenty feet wide, and eighty feet deep, half filled with rubbish. But it is a problem where Bethesda really was. The guide in these identifications should be the statement of Nehemiah, that the sheep-gate was near, and on the north, or more properly north-east, side of the temple. Robinson identified it with the interminnt Pool of the Virgin, in the Kidron Valley, which answers one of the conditions of John's narrative; but it is much too small, and does not yield sufficient space for the five porches. Capt. Warren identifies it with the double pool under the Convent of the Sisters of Zion, near the north-west corner of the Haram enclosure. In corroboration is the mention by Eusebius of two pools lying in juxtaposition, of which one was the sheep-pool. But a better identification is with the half-filled water reservoir adjoining the Church of St. Anne, which the older writers call the "piscina interior." In the time of the Crusades it was distinguished from Birket Israel, called the Sheep-pool; and around it five porches were traced. This is in all probability the same as the "piscina naturalis" (swimming-basin) in Itiner. Antonini Placentini of the sixth century. This identification may be perhaps to-day considered certain. That it preserved its curative properties is proven by the votive tablet found in the Church of St. Anne, which dates from the time of the first Crusade, beginning of the second century. The giver was Pompeia Lucilia, possibly some great lady who repaired the porches ruined during the siege. Perhaps she was the daughter of Lucilius Bassus, Roman legate in Palestine after the capture of Jerusalem (Joseph., War. VII. 6, 1 and 4).

The name Bethesda in original form and meaning is uncertain. The common interpretation is given above, but on the ground of the usage of the second component, Delitzsch proposed "house of the portico," and Canon Westcott, "house of the olive" (Bible Commentary in loco).

See article in Richm. Handwörterbuch des bibl. Altertaums, and in Lichtenberger's Encyclopédie des Sciences Religieuses.

Beth-horon (house of the hollow), the name of two places, the "Upper" and the "Nether" Beth-horon (Josh. xvi. 5, 3), about three miles apart, on the opposite sides of a ravine or steep pass, now distinguished in like manner, and called Beit Ur el-Tahin and El Foka. The Upper is admirably situated upon the top of a mountain spur; but the Nether was more important. Both are now uninhabited. The towns lay upon the boundary line between Benjamin and Ephraim, and were counted with the latter (Josh. xi. 22). They were very ancient, being mentioned by Joshua (Josh. xvi. 5 sq.), Judges (xxii. 1), and in connection with the murder of Jotham (Judg. i. 31). They were small villages. From their time the places appear to have been unnoticed until 1801; then again, until Dr. Robinson visited them in 1838, and afterwards described them, they are not mentioned.

Bethlehem (house of bread), the modern Beitlahm, the name of two towns spoken of in the Bible. 1. A town in Zebulun (Josh. ix. 15), now a poor village, six miles west of Nazareth.

2. Bethlehem-Judah, as it is called in Judg. xvi. 7, 9, xix. 1, 2, 18, and Bethlehem-Ephrathah in Micah v. 2, to distinguish it from the preceding. Ephrath, or Ephrathah (the fruitful) (Gen. xxxv. 19, livii. 7; Ruth iv. 11; Ps. cxxxii. 6), was, perhaps, not originally the name of the city, but a description of the locality in which it lay, and one which answers now; for the modern like the ancient Bethlehem is built upon a hill, and all about it are ridges of terraced vineyards, and gardens with evergreen olives, and luxuriant fig-trees. The name of Bethlehem is considered better than that of Jerusalem. The women rival their Christian sisters of Nazareth. Here is an air of industry, thrift, and comfort, which are very rare in the East. The inhabitants (about five thousand) are almost all Christians, the Mohammedan quarter having been destroyed in 1834. It is worthy of notice, that, in 1 Chron. ii. 19, an Ephrath as appears the wife of Caleb, and mother of Hur, whose son Salma founded Bethel (vers. 51, 54). But Salmah (Ruth iv. 20, marg.) or Salmah (ver. 21), was the father of Boaz. Hur was also the grandfather of Bezaleel, who superintended the work of the tabernacle; and, since trades are singularly fixed in the East,
it may well be that the father of David, as the Targum of Jonathan relates, was a “weaver of the veil of the sanctuary;” and thus the town of Bethlehem was connected in memory with the heroic Caleb, with Bezaleel the builder of the tabernacle, and with David the poet-king.

But the "little 'city had no lack of memories. Here, long before Caleb's day, had Rachel brought forth Benoni, and yielded up her life for her child. On the spot where she died, Jacob erected a pillar; and a little while Mohammedian mosque, reminds every passer-by of the touching incident of patriarchal life (Gen. xxxv. 16-20, xviii. 7). Here, in the days of the Judges, was the scene of the charming idyl of Ruth. Here David was born. For a draught from the well at its gate he longed on one occasion, but would not take it when the three heroes broke through the ranks of the Philistines and brought it to him, because it was, in his estimation, "the blood of men” (1 Chron. xi. 15-19). Rehoboam fortified Bethlehem (2 Chron. xi. 6). Mention is made of the khan, or caravanserai of Chimham, close to Bethleham, as a resting-place or starting-point for travellers on the way to Egypt, which gives rise to the very probable supposition that Chimham, the son of Barzillai, received from David, as a recognition of his father's fidelity and self-sacrifice, a possession, perhaps a Davidic family property; upon which he built a khan. "Children of Bethlehem 'returned with Zerubbabel from Babylon (Ez. ii.21; Neh. vii.26).

But all these facts and incidents connected with Bethlehem are of little moment, compared with the one transcendent event which there took place. “Hic de virgine Maria Jesus Christus natus est” (Here Jesus Christ was born of the Virgin Mary.)

Tradition pointed out, even in Justin Martyr's day, in the middle of the second century, a cave in which the Lord of life saw light; and it is every way likely that for once tradition and fact coincide. Over the spot, Constantine, or rather Helena his mother, erected a basilica (A.D. 327), the oldest church in Christendom, which still stands as part of the present Church of the Nativity. Here Jerome lived for thirty years, and made his so-called Vulgate translation of the Bible, and died (419). The church escaped destruction by the Moslems, it is said by a miracle, 1010; and here Baldwin was crowned king, 1101; and in 1110 Bethleham was raised to the rank of an episcopal see. The church was thoroughly restored, and munificently decorated, by the Byzantine Emperor Manuel Comnenos (1143-80). The church was covered with lead. In 1482 the roof was repaired, Edward IV. of England giving the lead. But toward the end of the eighteenth century the Turks turned the lead roof to account by making bullets out of it. During the present century the roof has been again repaired.

The present church, like the Church of the Holy Sepulchre in Jerusalem, is singularly comprehensive in its plan. The façade is entered through the Latin Monastery, which looks like a mediaeval fortress. (The Greeks and Armenians have monasteries in contiguous buildings.) In the crypt beneath it is shown, in the "Chapel of the Nativity," the place where Christ was born. Opposite, and three steps down, is the Chapel of the Manger, in which there is a marble manger. The original (?) wooden one was taken by Pope Sixtus V. to Rome, and set up in the Church of Santa Maria Maggiore. In the same extensive crypt are other chapels, called after different events or persons, the most interesting of which is the Chapel of St. Jerome, the cell in which the great scholar lived and worked. See TOBLER: Bethlehem in Palestina, St. Gallen ü. Bern, 1819; [ROBINSON: Researches; SCHAFF: Through Bible Lands, 1870.] FR. W. SCHULTZ.

BETHLEHEMITES is the name of two orders of monks. I. The origin of the first is very obscure. It was established at Cambridge in 1257: its members wore a red star on the breast, symbolizing the star which led the wise men to Bethleham. II. The founder of the second order was a Franciscan monk, Pierre de Bethencourt; b. in 1619; d. in 1667. It was confirmed by Innocent XI. in 1667. Its principal seat is Guatemala, and it numbers in Central America about forty houses. Its members follow the rule of St. Augustine and wear around the neck a medallion with a representation of the birth of Christ in Bethlehem. To attend the sick is the main object of the order.

BETHPHAGÉ (house of figs), a place near Bethany upon the Mount of Olives. Tradition locates it half way between the summit of the Mount and Bethany; but more probably it was on the road from Bethany to Jerusalem, and at the spot where the holy city first becomes visible to one coming from the east.

BETHPHANY, a primitive name for the festival best known in the West as the Epiphany.

BETHSAIDA (house of fish), the appropriate name of two places upon the shore of Galilee's lake.

1. Bethsaida of Galilee, the birthplace of Andrew, Peter, and Philip (John i. 44 sq., xii. 21), the scene of many a miracle of Christ (Matt. xi. 21; Luke x. 13), was upon the west shore in or by the "land of Gennesaret," i.e., the plain of Ghesweir, not far from Capernaum (Mark vi. 45, cf. ver. 51; John vi. 17, 24). But the nearer identification of that of Capernaum (which sec), and that is a vexed question.

2. Bethsaida Julias, often mentioned by Josephus (Antiq. XVIII. 2, 1), known to Pliny, in Lower Gaulonitica, just where the Jordan empties itself into the lake. Originally a village, Philip the tetrarch enlarged it into a city, and named it Julias, in honor of Julia, the daughter of Augustus, and wife of Tiberius. In its neighborhood the feeding of the five thousand took place (Luke ix. 10).

Some scholars, e.g., Dr. W. M. Thomson, declare that the two Bethsidas were really only the east and west parts of one city, which was built upon the Jordan at the place it enters the lake now called Abu Zany.

BETH-SHE'AN (house of quiet), BETH'SHAN, or BETHSAN, (house of peace), was situated in the territory of Manasseh, between Bethel and Abel Beth Maacah, and commanded the entrance of the Valley of Jezreel where it opens into the Jordan Valley. It is on the road from Jerusalem to Damascus, and is about three miles from the Jordan. It remained in the hands of the Canaanites until the time of David; there the

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corps of Saul was exhibited (Judg. i. 27; 1 Sam. xxxi. 10). Under Solomon it formed part of one of the twelve commissariat districts (1 Kings iv. 12). The Greeks called it Nyssa, or Nysa, in honor of Dionysus (Bacchus), probably because of its wine; but it was more generally called Sceytopho- lis, the city of the Scythians (Jud. iii. 10; 2 Macc. xii. 29 sqq.), and in the second half of the seventh century B.C., the country was invaded by the Scythians on their way to Egypt, and a few of them settled in Bethshean. This circumstance explains how the city was considered non-Jewish and unholy (2 Macc. xii. 30; Joseph., Antiq. XVIII. 13, 2). Scythopolis became an episcopal see. It is now called Beit-sur, and contains many interesting ruins of temples, a large theatre, a Roman arch; and about it are many ancient tombs. It was invad

BETH-SHE'EMEH (house of the sun). 1. The same as Irshemesh, "city of the sun," and Mount Heres "mountain of the sun" (Josh. xix. 41; Judg. i. 53), a sacerdotal city near Kirjath-jearim, and about fourteen miles from Jerusalem. It is noted as the place where the ark rested, and at which Jehoshaph, King of Israel, defeated and took prisoner Amaziah, King of Judah (2 Kings xiv. 11). Under Ahaz the Philistines occupied it and other towns in the locality (2 Chron. xxviii. 18). Upon its site to-day is the ruined village of Ain Shems, "fountain of the sun," which is evidently constructed of ancient materials.

2. There were two other places of this name: one was in the tribe of Issachar (Josh. xix. 22); the other was Phoenician in origin (Josh. xvi. 38; Judg. i. 33), and belonged to Naphtali, but was not occupied by that tribe.

Beth-she'mesh is the name Jeremiah gives to Heliopolis, or On in Egypt (Jer. xliii. 13). The meaning is identical.

BETH'ULIA (virgin of Jehovah) was the centre of the events recorded in the apocryphal Book of Judith, but is not elsewhere mentioned. Its situation has been variously discussed. Some suppose it to be one of the mountains of Ephraim, south of the Valley of Jezreel, and near Dotham (Dothan), and on a mountain which overlooked the plain of Esdraelon, and commanded the passes from that plain to the hill-country of Manasseh. Strange as it may seem, it has not been identified, although many attempts have been made. If the place is not an imaginary one, as may well be, it is probably an altered name.

BETH-UNE, George Washington, b. in New York city, March 13, 1805; d. in Florence, Italy, April 27, 1862. He was graduated from Dickinson College, Carlisle, Penn., 1829; entered the Prince ton Theological Seminary; was married 1825; licensed by the Second Presbytery of New York, July 11, 1826; was missionary to the colored people and sailors at Savannah, Ga., for a year, — a post for which his perfect familiarity with nautical phrases, and his great love of human nature, eminently fitted him. He then began his regular ministry, and was, in succession, pastor of the following churches in the Reformed (Dutch) denomination: Rhinebeck, 1827–30; Utica, 1830–34; First Church, Philadelphia, 1834–37; Third Church, organized by him, 1837–49; Central Church, Brooklyn, 1840–50; Church on the Heights, organized for him, 1850–59; associate minister in Twenty-first Street Church, New York, 1859–62. He was in his day one of the most eloquent preachers and public speakers in the country; but he was, besides, a scholar, a theologian, and a popular essayist. His writings and publications were numerous. His most valued are: Early Lost, Early Saved, with original poem, Phil., 1816; The British Female Poets, with biographical and critical notices, Phil., 1848; Lays of Love and Faith, Phil., 1848; Memoirs of Mrs. Joanna Be thune, N.Y., 1857; Expository Lectures on the Heidel berg Catechism, N.Y., 1864. He also edited with rare skill and con amore, for he was an enthusiastic fisherman, Walton's Complete Angler, N.Y., 1847, new ed. 1880, 2 vols.


BETH-ZUR (house of the rock), in the mountains of Judah, now a ruined village, Beizier, four miles north of Hebron, was fortified by Reho boam, and once the "strongest place in all Judaea" (Joseph., Antiq. XIII. 5, 6). As such, it played an important part in the wars of the Maccabees (1 Macc. iii. 19 sqq.), and was returned to the Jews by the decree of the Decapolis, and it was here that Alexander Jan naeus made the alliance with Cleopatra (Joseph., Antiq. XVIII. 13, 2). Scythopolis became an episcopal see. It is now called Beisan, and contains many interesting ruins of temples, a large theatre, a Roman arch; and about it are many ancient tombs. It was invad

BETKIUSS, Joachim, b. Oct. 8, 1601, in Berlin; d. Dec. 12, 1653, at Linum, near Flensburg, where he was pastor for more than thirty years. He was a Pietist before Pietism yet existed. The cause of the religious misery of his age in Germany he ascribes to the ministers. Among his works are: Christianismus Ethicus, Berlin, 1633; Socceratrium, 1640; Antichristenthum, Amsterdam, 1650; Exzismum Germanicum, Amsterdam, 1666.

BEVERIDGE, William, b. at Barrow in 1638; d. at Westminster, March 5, 1708; was educated at Cambridge; became Archdeacon of Colchester in 1681, and Bishop of St. Asaph in 1704. In church-history he made himself a deserved reputation by his translation among the classics of the Cudworth Duo, London, 1689; and in canon law, by the edition and interpretation of its sources, Συνάσκεψη τον Πανδησάς κανόνας Αποστ. et Concill., Oxford, 1672. His collected works, including his Private Thoughts upon Religion, and Doctrine of the Church of England, were published in 9 vols., London, 1824, and, more complete, in 12 vols., Oxford, 1841–48. He has been styled "the great reviver and restorer of primitivo pitty." He was very learned, earnest, and devout, and justly esteemed.

BEZA, Theodore (originally de Besze), the friend and biographer of Calvin, a Suabian scholar of eminence, and a Protestant withal. With Wolmar he lived until 1534, when the latter returned to Germany. From May, 1535, to August, 1539, he was a student of law at the University of Orléans; but, when he had received
the degree of licentiate in law, he began his practice in Paris. Not being fond of the law, but devoted to poetry, rarely gifted, a poet and a scholar, of high social position, abundantly supplied with money,—for, although not in orders, he enjoyed the income of two benefices, with the prospect before him of being the heir of his other uncle, Claudius, the Abbot of Froimont,—it was natural that he should yield to the seductions of the gay capital, and live among his social equals, the wits, the scholars, and the beauties of Paris. Proof is lacking that Beza was ever grossly immoral. He was probably more frivolous than criminal. Even his impure relations with Claude Desnoz were not so reprehensible as they have been represented; for he was faithful to her, and at last fulfilled his promise to marry her.

In 1548 he published his Juvenilia, a collection of Latin poems, and thereby won the reputation of being the best Latin poet of his day. But in that year he had a severe sickness, which sobered him. The orders, he enjoyed the income of two benefices, Fº

Latin poet of his day. But in that year he had his other uncle, Claudius, the Abbot of Froimont, beauties of Paris. Proof is lacking that Beza socialequals, the wits, the scholars, and the— it was natural that he should yield to the

his sinfullife, give up his benefices, and go to Geneva. This he did. By advice of Calvin he publicly professed the Protestant faith, and married his mistress. In November, 1549, he was appointed professor of Greek in the Academy of Lausanne; but he did not confine his energies to that department. He revived the sacred dramas of the middle ages, and wrote (1550) a highly successful one, called Abraham's Sacrifice, in which he cleverly contrasted Roman-Catholicism with Protestantism. He aided Calvin in

his commentaries upon Paul's Epistles and the Epistle to the Hebrews; defended the burning of Servetus; attempted to unite Swiss and German Protestants in protesting against the French persecution of the Waldenses in Piedmont, but failed, giving up this untimely disputes about the Lord's Supper, and got more blame than praise for his attempt. In the fall of 1558 he removed to Geneva, to be professor in the academy there. He was also from this time the coadjutor of Calvin. His career was brilliant. In 1560 he issued his completed metrical translation of the Greek text, which, as it does not contain the Greek text, it certainly was not. The latter editions of Beza were long-continued and fruitful. In addition to those already mentioned, he wrote, omitting very many minor publications, 1. EpistolamagistriBenedictiPassa

rantii, Parisiis, 1551 (a satire, written in macaronic verse, directed against President Desnoz and Lizet, a violent persecutor). 2. De haereticis ac cielii magistraturi punitiis, Genevæ, 1554 (a defence of the burning of Servetus). 3. Annota
tiones in Novum Testamentum, Parisiiis, 1556, fol.

Novum Testamentum Domini nostri Jesu Christi latina jam olime veteriinterprete, nunc denuo a Th. Beza versum cum eiusdem annotationibus, in quibus ratio interpretationis redditur, Genevæ, 1556, fol. (a faithful and elegant translation). 5. Confessio christiana fidei et eiusdem collatio cum papistis heresibus, Genevæ, 1800. This masterly defence of the Reformed faith appeared originally in French. It was translated into English, London, 1803 and 1805. 6. Vies de I. Calvin, Genevæ, 1563 or 1564. But his most valuable work was, 7. Iesu Christi D. N. Novum testamentum sive novum fasciculus, cuius genera testi respondent interpretationes duas, una, vetera, altera, nova, Theodori Beze, diligenter ab eo recognitae. Exiudem Th. Beze annotationes, quas tiudem in hac secunda editione recognovit et accessione non parvae locupletavit. Indices etiam duo, theologiae (praesertim Hebraice, Graec et Latinae linguae studiose) multum profuti adiecti sunt. [Genève, 1565.] The fourth edition that Beza had received, from the library of the elder Robert Stephens, a copy of the New Testament, to which was added readings from several more manuscripts than the father had used in his third edition (1550). In Beza's second edition (1582), called, however, upon the titlepage, tercia editio, much help was derived from the uncial manuscripts, Codex D. Gosp. and Acts (Codex Beza, Graeco-Latinus, now in the library of the University of Cambridge, to which Beza presented it in 1891), and Codex Claromontanus, of the Pauline Epistles, now in Paris (see Bible-Text, New Testament), from the Peshito, and a Latin translation of the Arabic version. The third edition appeared in 1589, also under the date 1588; and the fourth (1598), which differs little from the third, is less accurate, and was reprinted in 1642. The counting of the above edition is confused by Beza's improper reckoning of his Latin edition of 1557 (the title-page gives 1556, the last page, 1557) as his first edition, which, as it does not contain the Greek text, it certainly was not. The latter editions of Beza
were the main basis of the authorized English version, not only because they were the latest and the best, but also because Beza, the surviving patriarch of the Reformers, exerted by his Latin version and exegetical notes a marked influence upon the King James' translators, as he previously upon the Genevan (1557 and 1560). The Historia ecclesiasticae des Eglises reformées, Antwerp, 1580, is falsely attributed to him.

For the biography of Beza, in addition to the original work of one of his favorite pupils, Antoine La Faye (Gen., 1606), see F. CR. SCHLOSSER: Leben des Theodor Beza u. des Peter Martyr Vermili, Heidelberg, 1809; J. W. BAUM: Theodor Beza, nach handschriftlichen Quellen dar gestellt, Leipzig (Berlin), 1843 et 1851 (unhappily, this great work only extends to 1563); HEINRICH HEPP: Theodor Beza. Leben u. ausgewählte Schriften, Elberfeld, 1861.

BIBLE. The older Protestant theologians, under the title Affectiores Scripturae Sacrae, put together the particular attributes of the Bible as the inspired rule of faith and practice. a. The primary attributes, such as come directly from the divine origin and canonicity of the Scriptures: 1. Divine authority, in opposition to the Socinians, who underrated the Old Testament, and to the Roman Church, which grounds the authority of the Scriptures upon the Church. This attribute itself is partly an authority to bind men to believe what it teaches, and partly the final appeal in germane questions. The Scriptures had divine authority as the highest law and the supreme court. 2. Sufficiency. The Bible contains all that is requisite for Christian faith and life, and for the attainment of heaven. 3. Perspicuity, in opposition to Roman-Catholic notions of vagueness and obscurity, and Arminian and Socinian denial of the necessity of the Spirit's aid to understand the Bible. Clearness was, indeed, only predicated of the Bible as a whole; portions were allowed to be obscure: e.g., the Revelation, and parts of Ezekiel and Daniel. It was necessary to believe only the "saving truths;" and to these the historical portions of the Bible and the dogmatics of the schools did not belong. Nor was it asserted that everything implied by the Bible could in substance be grasped. There were truths only the regenerate could understand, and they not without prayer and divine aid, a knowledge of the language, and a mature and unprejudiced mind. 4. To the Scriptures was attributed a power of Self-interpretation: Scripture interprets Scripture. See HERMENEUTICS. 5. Divine efficacy, as against the Quakers and others who saw in the Scripture only "dead letters." The Truth of Scripture is usually reckoned in the first class; but this attribute is so bound up with that of inspiration, that it cannot not require to be enumerated separately. b. The secondary attributes of Holy Scripture, or such as come indirectly from the same sources: 1. Necessity. A revelation, if made, must be contained in the writing. Neither an "inner light" nor simple tradition will afford sufficient surety. 2. Integrity. Nothing necessary to the canon has been lost: the lost books were either written simply for local use, or designed simply for local use. 3. Un corrupted text. The Hebrew of the Old Testament, and the Greek of the New Testament, have come down to us as written. 4. Accessibility. The Bible is adapted to the reading of all ages, classes, and sexes.

The modern Protestant theologians have modified the definition of these predicates; yet they express substantially the mind of evangelical Christendom. H. PARET (RUD. KÖGEL).

BIBLE CHRISTIANS, or BRYANITES, a sect closely resembling the Methodists, from whom they differ merely in having a more popular form of church-government, consisting of equal numbers of ministers and laymen, in rejecting the title "Reverend," on the ground that it introduces distinctions in the body of Christ, and in giving women the fullest liberty to preach. But in doctrine and practice they are like the Methodists. In the United States the unitarian congregation, which is in Philadelphia, and calls Rev. William Cowherd, who left the ministry of the Church of England in 1800, its founder. In England, in 1756, they numbered 308 chapels and 14,352 members, with 66 preachers and 957 local preachers; in Canada, 135 chapels, 46 preachers, and 4,986 members; in Australia, 100 chapels, 34 preachers, 147 local preachers, and 2,045 members. All these claim to be the spiritual children of Rev. William Bryan of Cornwall, who left the Wesleysans in 1815. Hence the name sometimes given to them.

BIBLES, Pictured, and BIBLICAL PICTURES. Pictured Bibles have existed from the dawn of printing. Indeed, long before, in the earliest Christian days, miniatures were painted with loving care by holy hands upon the Bible parchment-rolls; for just as the ancients had illustrated Homer and Virgil, so the Christians had illustrated Bibles. The great number of these little pictures thus made, and the great beauty of many of them, attest the skill, the industry, and the piety of the makers. An instance of great interest is Codex Σ (which see under BIBLE TEXT, NEW TESTAMENT). But the cost of these pictures excluded the people from possessing them, or even seeing them. When, however, woodcuts were invented, and the printing-press set up, the people could share in whatever profit these pictures afforded. Long before the Reformation, Martin Schöon in Kolmar issued a book of the life and sufferings of Jesus, with excellent cuts. The Bible printed in 1477 by Anton Sorg and Zainer, in Augsburg, had woodcuts. Towards the close of the century there were more popular editions, with pictures from the Passion of our Lord, the Apocalypse (already a favorite theme for the artist), and the Canticles, besides the so-called Bible of the Poor (Biblia Pauperum),—brief biblical selections, with simple, rude woodcuts. The sixteenth-century artists put their powers at the service of the Bible, and to the present time their work remains unequalled. Albrecht Dürer (1498, 1507–13), L. Cranach (1509), Hans Scheufelen (1508), and other masters, illustrated different portions of Scripture. The Reformers made use of the same help in their work. Cuts derived from the Coburger Bible (Nürnberg, 1483), adorned the Apocalypse in even the first edition of Luther's New Testament. The Romanists followed. The Episcopalian, in 1526–27 printed Luther's New Testament, with a few changes, but with the addition of sixty-five cuts, as did Emser in 1527, under the patronage of Duke George, much to Luther's anger, that such...
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unwashed hands should touch his work. In 1534 Luther's Old Testament, illustrated, and the New with additional illustrations, appeared in Wittenberg. Christophorus Walthier, the corrector for the press of Hans Lufft, declared that the pictures were worthy of Luther's designing; and Melancthon wrote to Stigel (Sept. 26, 1544), that he sometimes busied himself with designs for Bible pictures, which he gave over to the finishing touches of Lucas Cranach,—so high was the estimation of the Reformers for pictorial effects. The Roman-Catholic improved version of Dietenberger (1534) had many woodcuts. Indeed, it was not possible in those days to get the Bible without them. The high-water mark in this line was reached in the Bible printed by Hans Kraft in Wittenberg (1572, 1574, 1576, and 1584). Besides these illustrated Scriptures, there were collections of Bible-pictures. Thus Graff issued a Bible-history (1538–53). But the best work was produced by Hans Holbein, whose imitable Pictures from the Old Testament appeared with a Latin text in Lyons, 1550, 1553, 1554, 1547, with an English text, 1549, and with a French text, 1550. Many other similar Bible-histories followed in this century. Particularly worthy of mention is Feyerabend's (1751), a manual which sets forth the weightiest topics of biblical history and archeology by means of two hundred small woodcuts, with Latin verses attached. The letterpress was furnished by Pastor Heinrich Peter Rebenstock, and the illustrations by Jost Ammann of Zurich. Similar works were published in France and the Netherlands: Vita J. Christi, Antwerp, 1550; Figures du Vieur Testament par Tournes, Lyons, 1559; Quadris historiques de la Bibel par Claude Paradin, 1553, which appeared also with Spanish and Italian letterpress.

Wood-engraving, the glory of the sixteenth century, did not flourish in the next centuries: the copper-plate, more pretending, less "popular," took its place. In 1607 Bodalocchio and Lanfranco issued the Raffael Bible, so called because it contained the fifty-two famous pictures, mostly from the Old Testament, with which that greatest of painters had decorated the loggia of the Vatican. In a very much lowerscale of artistic merit, but more widely circulated, and really more useful, were the Icones Biblicae and Historiae Sacrae (Matthäus Merian, Frankfurt, 1625–27, and, later, in German and Dutch), veritable treasures in many evangelical households of those countries. Other nations were quite as prolific as the Germans. In the eighteenth century, books of the class were multiplied. Hubner's Biblische Historien, 1714, with unsurpassably bad pictures, was a prize for the youth of three generations. Another popular work was the Augsburg Historiae from the Bible, Illustrated, in five parts, by Johann Ulr. Kraus (1700) often reprinted. The Dutchen, Daucker (1700), Taferelen (1740), and Pet. Schots (1740); the Frenchmen, Basnage (1705) and Martin (1721); the Englishmen, Clarke (1738), and Fleetwood, whose Compendious History of the Old and New Testament (1750),—and many others in these lands, issued compilations and original works upon Bible themes, with illustrations of more or less merit. In the first year of the present century there was begun in London The Holy Bible, with engravings from pictures and designs by the most eminent artists. This great work was in seven elephant folios in classic "style," but full of the modern romantic mannerisms and affectations. Such faults are glaring in water and steel: in wood-engraving they are unbearable. Instead of the simple strength of the woodcut, these presented caricatures, unnatural, theatrical; and the matter was made worse when German book-sellers printed the engravings from casts, e.g., the horrible cheap casts which the Calver Union used for the Bible histories of Dr. Barth; although in their one hundredth edition more worthy engravings were substituted. The recent effort after so-called realism has led to productions such as Brown's Self-Interpreting Bible (London and New York), with views of Bible cities and landscapes, or the German Hildburghausen, Pracht Haushelf, published in 1830, of which a million copies have been sold. These books are in the main showy and inartistic; but of late years a few, e.g., the Word; and Olivier (1834), Oberbeck (1841), Cotta (1850), now Brockhaus, have issued illustrated Bibles which were praiseworthy. At last Julius Schnorr of Kronfeld, a masterhand, published his drawings under the title The Bible in (240) Pictures. The publisher subsequently issued an abridgment. But there is needed a Bible for the people which shall be, like the Reformation Bibles, a true house-book, a family inheritance, loved by old and young. [Bida's beautiful illustrations to the New Testament, and Dore's (1860) on the entire Bible, deserve emphasis as the cheapest, popular Com. on the N. T. is richly illustrated with Bible scenes from photographs.]

H. MERZ.

BIBLE-READING BY THE LAITY, AND BIBLE PROHIBITION. 1. In the Roman-Catholic Church. Upon this point, as upon so many others, the Roman-Catholic Church is agitated by conflicting opinions; but she does not allow these differences publicly to appear. Her conduct at different times has also varied. But it is a matter of complete demonstration, that the greatest of the Fathers upon whom she so fondly rests, such as Ambrose, not only allowed, but commended, the reading of the Bible; and further, that, from the beginning, the Scriptures have been circulated in the vernacular of many nations. (See Bible Versions.) In the middle ages, among the Romanic and Germanic peoples, there was for a long period no talk of prohibiting the reading of the Bible; although it is true the Church did not trouble herself to translate and circulate it, and looked upon the gradual spread of ignorance of Latin with great complacency, because it narrowed to extinction the circle of Bible-readers. But the growth of the Papacy was death to the study of the Bible. Gregory VII. (Hildebrand), in pious strain wrote to Duke Wratieszlaw of Bohemia, in 1080, that God was pleased to allow the Holy Word to remain in some localities unknown to the people (which he understood) in order to save the people from error.

Unhappily the appeal made to the Bible by the Cathari, Albigenses, and Waldenses,—sects of the twelfth and thirteenth centuries, which strove to reform abuses,—only served to deepen the
conviction of many, that the Bible was a dangerous book, because its unrestricted reading started heresies among the people. And therefore various councils, no doubt sincerely, as that of Tarracona (1594), endeavored to check its spread. As reading Greek was made to depend upon particular translations of it, many were scandalized; and the Council of Oxford (1408) ordered that no one should make such a translation without the consent of his bishop and of the provincial synod. In the same spirit, Berthold, the Archbishop of Mainz (Mayence), in 1468 issued an edict against the printing of any sort of religious book in German, giving, among other reasons, the singular one, that the German language was unadapted to convey correctly religious ideas, and therefore they would be profaned.

Notwithstanding prohibitions, the editions of German and other vernacular Bibles greatly increased. When Luther's translation came out, and was so eagerly caught up, the Roman Church was compelled to take some action concerning it. Erasmus and prominent ecclesiastics had warmly recommended the reading of the Bible. But the shrewd ones among the Roman clergy saw that this advice must be rebuked by the highest authority. One of the results, therefore, of the Council of Trent (1545–63), was a regulation in regard to reading the Bible. According to Rule III. of the Ten Rules concerning Prohibited Books, the reading of versions of the Old Testament made by heretics is allowed to pious and learned men, provided they have the permission of their bishop; but no one was allowed to read an heretical version of the New Testament. Rule IV. states, that, inasmuch as the reading of the Bible in the vernacular is in general more full of danger than of use, it can be allowed only to those who are too well grounded in the faith to be shaken, and who, for that reason, have the permission of their pastors or confessors. Such reading, moreover, is to be only of approved translations, and even then booksellers cannot sell, save upon permission of the bishop. What a sad contrast to Protestantism!

The rise of Jansenism (see title) in the seventeenth century, and especially the appearance, under its encouragements, of the French New Testament of Quesnel, (Paris, 1699), which had distinctive doctrines not based upon the Word, but contradict it. And so, while here and there are defenders of Bible-reading, the Church cannot consistently advocate the spread of the Bible. Singly enough, Semler and Lessing, and other Protestant rationalists, have taken similar ground against allowing the laity to read the Bible. See Arnauld: De la lecture de l'écriture; Hagemeyer: Geschichte des Bibelverbots, Ulm, 1783; A. J. Onyman: Entwurf zu einer Geschichte des Bibellesen, Würzburg, 1786; Van Ess: Uber das notwendigen Bibellesen, Leipzig, 1808.

2. In the Greek Church. In the Turkish Empire, as early as Cyril Lucar (d. 1638), the question of circulating the Scriptures was agitated; but the Confession of Dositheus (Q. 1) answers it in the negative as far as the common people are concerned. See Schaff's Creeds of Christendom, vol. II. p. 433. In consequence, the New Greek (Romanoic) translation, which was made about that time, had a very limited spread. Protestant versions have been more kindly received; and in 1824 the Patriarch of Constantinople allowed the printing and free circulation of such a New Testament, but stopped the Old Testament, because it was from the Hebrew, and not conformably to the Septuagint. The unwise attempt to brave this prohibition resulted, in 1836, in the condemnation of the entire Bible as uncanonical. In Greece opinion is divided. In Russia the Czar Alexander I., in 1813, as is well known, favored the establishment of a Bible Society in St. Petersburg (see Bible Societies); but his successor, Nicholas I., suppressed the society in 1826, and allowed only the old Slavonic version (see under Bible Versions) to be circulated. This was a practical prohibition of the Bible, because that version can be read by comparatively few. At no time has there been in the Greek Church the same opposition to Bible-reading as in the Roman Church; and this is particularly the case in Russia, where, at the present day, there are large sects which display considerable scriptural knowledge. Since 1869, the British and Foreign Bible Society have been able to do something. [It has, according to the seventy-sixth report (1889), agencies in St. Petersburg, Moscow, Odessa, Charkoff, and elsewhere. The one at Odessa was formed in 1868, and had, up to 1880, disseminated 842,560 copies: the one at St. Petersburg, formed in 1828, had disseminated 2,636,783. During the war with Turkey, in 1877, the New Testament was widely circulated in the Russian army. The holy synod allows the sale of the Scriptures only in the authorized Russian version.] Gass.

Bible Societies. I. British and Foreign Bible Society. — It was founded in London, March 7, 1804. Other societies had been organized previously, which partly or wholly made their object the distribution of the Bible. The principal of these were: 1. The Society for Promoting Christian Knowledge (c. 1698). Its objects were the erection of free schools, the spread of the Bible and the Prayer-Book, and religious tracts, also the support of foreign missions, especially in India. It published chiefly in English, Welsh, Manx, and Arabic. 2. The Society for the Propagation of the Gospel in Foreign Parts.
(1701), with similar objects in special reference to the American Colonies. 8. The Scottish Society for the Propagation of the Christian Knowledge (1709), whose field included the Highlands, the Scottish islands, and part of North America, supplying them with evangelists, Bibles, and edifying books in Gaelic. 4. The Society for Promoting Religious Knowledge among the Poor (1750) also distributed Bibles and books in Gaelic translation. 5. The London Missionary Society, later called The Naval and Military Bible Society (1780), which worked exclusively among the soldiers and sailors. 6. The Society for the Support and Encouragement of Sunday Schools (1785) distributed gratuitously Bible and other books in Sunday schools. Nor was Ireland behindhand. 7. The Association for Dissecting a Vice, and Promoting the Knowledge and Practice of the Christian Religion, established in Dublin in 1792, did a similar work among the poor Irish. 8. A French Bible Society was founded in London in the same year (1792), for publishing the Bible in French; but the French did not favor the enterprise, and so the money collected for this purpose was applied to other things. But the desire for such a society among the French Protestants was very great, more especially, because no Protestant Bible had been printed in France since 1778.

Although these facilities existed, yet the demand far exceeded the supply. Particularly was this the case in Wales, where the Rev. Thomas Charles of Bala in Marionethshire had been preaching for twenty years as an itinerant minister. This devoted man everywhere awakened a keen interest in the Bible; but many were compelled to walk long distances before they could get a copy; while in London, in December, 1802, the thought came to Charles, Why not found a Bible society for Wales? He imparted this idea to his friend Tarn, who introduced him to the executive committee of the London Tract Society, before whom Charles gave a moving account of the famine for the word of God among his own people. His speech made a deep impression, particularly upon a Baptist minister, Joseph Hughes, one of the secretaries of the Tract Society. "Certainly, with Welsh Bibles, not only the Tract Society might be formed; and, if for Wales, why not for the Kingdom and for the world?" Joseph Hughes had given utterance to the idea of a Bible society for the world. The next step was to awaken interest, and find out the extent of the destitution at home and abroad. In the last direction the Rev. C. F. A. Steinkopf, pastor of the German Lutheran Church in the Savoy (in the Strand, London), was particularly useful. A public meeting was held March 7, 1804, at the London Tavern (on the call of Mr. Hughes); three hundred persons attended it. Among the various denominations represented were Quakers, who were considered to be despisers of the Bible, and who kept themselves aloof from the other denominations, and did not join with them in any work, save that of the abolition of slavery. But it was quickly evident the Bible society presented common ground upon which all sects and parties could stand. Desiring by means of Bibles and tracts to supply the common work forgot, for a time, their different interpretation of the same book. But the latter were not at once ready to join the movement. The first of the Church clergy present to favor the enterprise was the Rev. John Owen, who was in a measure supplied, by a church was done as would otherwise have been. Europe had her own Bible societies: Germany in particular was well supplied. 1. The Canonmin Bible Institute was
founded in 1710 by the Freiherr von Canstein (see title), and has been very active in circulating Bibles in several languages. 2. The destitution in Austria excited the merchant Kiesling in Nürnberg, and led to the organization of the Nürnberg (Nuremberg) Bible Society on May 10, 1804. The British and Foreign Bible Society contributed stereotype plates of the German Bible. The Basel friends to the Bible cause joined in the movement, and after two years (1806) it was shifted to the latter city, and called the Basel Bible Society. [They report (1880) an issue of 684,313 copies.]
3. It might be supposed that the Bible would be rarely found in the Roman-Catholic portion of Germany; nor would any expression of regret over the fact be expected. All the more, therefore, was the astonishment when a Roman-Catholic priest in South Germany wrote a letter expressing great joy over the founding of the British and Foreign Bible Society, and assuring them that many priests of his acquaintance desired their people to read the Bible. As a proof of the sincerity of his desire Dr. Wittmann, founded in 1803 the Roman-Catholic Regensburg (Ratisbon) Bible Society. Dr. Wittmann himself translated the New Testament into German. The priest Gossner in Munich, and Leander van Es (see title), the celebrated Benedictine monk and professor-extraordinary at the University of Marburg, also furnished translations, which were printed by the society, and zealously spread. The Freiherr von Wessenberg and Bishop Sailer gave the work their cordial support. But Rome viewed the society with dislike; and a Papal bull, to circulate the Scriptures, was driven out of Munich. Van Es, however, kept on his Bible work, although he resigned his positions in 1822; and, under the patronage of the British and Foreign Bible Society, pushed on his translation of the Bible, and at last published a complete Bible in German in 1840. 4. The Berlin Bible Society was founded Feb. 11, 1806. It owes its origin to the Moravian preacher Junge, who had presented to the British and Foreign Bible Society the great scarcity of Bohemian Bibles. The latter society contributed a large quantity of Bibles and Testaments in Bohemian, Polish, and Lithuanian (since a branch had been established in 1810 in Königsberg). The Berlin Society in August, 1814, was converted into the Prussian Bible Society, and set before itself the circulation of the Scriptures throughout the Kingdom. It now has many branches, and is doing noble work. [Total issues (1880) 4,691,796 copies.]
5. The most of the societies were founded after 1812, and at the incitement of Messrs. Steinkopf and Pinkerton, who repeatedly visited the Continent. In this way was started, 5, the Württemberg Bible Society in February, 1813, which became one of the most flourishing in Germany. [Total issue (1880) 1,493,861.] Others, in Hannover, Saxony, and in the smaller German states, followed; and so in Hungary in 1811, but it was suppressed by a Papal bull.
6. Nor did Switzerland lag behind. After the transfer of the Nürnberg Society to Basel, a great activity was excited. Steinkopf's tour through Switzerland in 1812 awoke great enthusiasm; and Bible societies sprung up everywhere. 7. In 1816, at Latour a Bible Society for the Wal- densians was established. [Issue last reported 4,238.]
8. The United Netherlands Bible Society was founded in 1815 [issue reported (1878) 1,396, [1815]. A Bible society in Scotland was also started. [In France the movement was begun by the London French Bible Society formed in 1792; but the breaking-out of the Revolution effectually checked it. An edition of the New Testament was printed in Paris in 1802 by another English society; but the recommencement of hostilities in 1814 again prevented the Bible's circulation. The reaction in the year 1815 found the Protestants in France ready for bolder work on their own account, and so in 1818 the Protestant Bible Society of Paris was established [issue reported (1881) 624,488]. The subsidies generously granted by the British and Foreign Bible Society were thus brought to a close of the sixth year, because of difference of views in regard to the Apocrypha. In 1826 the British and Foreign voted to exclude from their liberality all those societies which persisted in printing those books. The French society thought to cut the knot by printing Bibles with and without them. The success of this society has also been conditioned by internal strifes; for there are two parties, one contending, that instead of the so-called revision of Ostervald, which is confessedly inaccurate, the text be that of Perret-Gentil for the Old Testament, and, for the New Testament, the Geneva version and that of Arnaud. The result of the internal strife was the formation, in 1834, of the Bible Society of France, which persists in printing the old version, and rejecting the Apocrypha [issues reported (1877), 287,047].
9. In 1831 the Evangelical Bible Society in Scotland went to Copenhagen, there to embark as missionaries to Tranquebar [a town in Hindostan, then a Danish possession]. The plan fell through; but they met Thorikelin, who turned their attention to the need of Bibles among the Icelanders. There were only fifty Bibles in a population of fifty thousand. The two Scotchmen laid the matter before the British and Foreign Bible Society, which promised to defray half the expenses of five thousand Testaments. The printing was begun in 1806 at Fühnen; but the war between Denmark and England abruptly ended it. But in 1812 Henderson received permission to remain in Copenhagen in order to complete the printing of the whole Icelandic Bible; and notwithstanding the war, to correspond with England,—an instance of very marked confidence. On Aug. 8, 1814, the Danish Bible Society was founded [issues reported (1876), 346,926]; in 1815 that of Iceland [issues reported, 10,443].
10. In the Northlands the work of the British and Foreign Bible Society was quite strangely opened up: Messrs. J. Paterson and Ebenezer Henderson (Scottishmen) went to Copenhagen, there to embark as missionaries to Tranquebar [a town in Hindostan, then a Danish possession]. The plan fell through; but they met Thorikelin, who turned their attention to the need of Bibles among the Icelanders. There were only fifty Bibles in a population of fifty thousand. The two Scotchmen laid the matter before the British and Foreign Bible Society, which promised to defray half the expenses of five thousand Testaments. The printing was begun in 1806 at Fühnen; but the}

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In 1811 the Evangelical Bible Society in Russia was established with the aim of circulating the Bible, without notes, among all Protestants dwelling within the limits of the Russian Empire. Its support comes in the main from...
Dr. Andrew Thomson of Edinburgh, and the Edinburgh Society, were leaders in opposition to the Apocrypha, in regard to which they used very hard language, it was resolved, May 3, 1827, that the fundamental law of the society be fully and distinctly recognised as excluding the circulation of the Apocrypha; and therefore no person or society spreading the Apocrypha could hereafter receive any pecuniary aid from the society. The consequence was, that the societies upon the Continent, where the Apocrypha was universally used, and of which the British Society had founded over fifty, separated themselves from the parent society. Strangely enough the Edinburgh and most of the Scotch societies, though it would seem they had won, themselves succeeded. The society then established agencies in various parts of the Continent. See Apocrypha. The refusal of the society in 1831 to alter its constitution so as to exclude non-Trinitarians, and to withdraw from circulation in France, Spain, and Portugal, Bibles translated from the Vulgate, led to the formation of the Trinitarian Bible Society of France, which, however, had limited operation. The Forty-ninth Annual Report (1880) shows that during the year it received £2,638, 9s., and circulated 37,949 Bibles, Testaments, and portions. Colporters work for it in France, Russia, and Italy.

The present work of the British and Foreign Bible Society is carried on through auxiliary and branch societies, gradually formed in every district of the United Kingdom and in the colonies; agents, who at home and abroad investigate local requirements, and supply information for the guidance of the committee; depôts for the sale of the Bible in almost every town in England and in many places abroad; colporters, to some extent in England, and very largely on the Continent and in India; and, lastly, by grants to societies, especially to those of a missionary or philanthropic nature, also in aid of Bible translations. The Seventy-seventh Annual Report was presented May 4, 1881. During the year the receipts were £299,510, and the issues £2,846,029; or, from the beginning, 91,014,448. Its president is the Earl of Shaftesbury. C. SCHOELL.

III. Bible Societies of the United States of America. (1) The American Bible Society was suggested by the success of the British and Foreign Bible Society, and was the union of many existing organizations. In 1777, during the Revolutionary War, Congress were memorialized to print thirty thousand copies of the Bible in order to supply the demand. But, owing to the want of type and paper, they could not be printed, and hence the Committee on Commerce was empowered to import twenty thousand copies from Holland, Scotland, or elsewhere, at the expense of Congress. In consequence of the embargo, this scheme could not be carried out; and in 1782, on another memorial, a committee reported, recommending a Bible printed by Robert Atiken in Philadelphia. But Bibles were not in those times printed in sufficient quantity, nor at low enough rates of sale. At first the society for the supply of the Bible was formed in Philadelphia. The idea was quickly taken up everywhere; so that in June, 1816, a hundred and twenty-eight Bible societies were
reported. The credit of the idea of uniting these societies into one seems due to the Rev. Samuel J. Mills, who reported the spiritual destitution of the West and South-west in 1813; but the first one to take active measures in such a direction was the Hon. James Boudinot, president of the New Jersey Bible Society, who in Jan. 1, 1816, made the first public communication in favor of a national Bible movement. The New York Bible Society was the first to follow it by formal action. Mr. Boudinot issued a circular dated Jan. 17, 1816, and appointed Wednesday, May 8, 1816, and New York, as the time and place for holding the convention. Accordingly sixty delegates, representing twenty-eight Bible societies of various sections of our country, and of various denominations (Congregational, Presbyterian, Protestant-Episcopal, Methodist-Episcopal, Reformed Dutch, Baptist, and the Society of Friends), met, and adopted a constitution, and elected the officers and board of managers. Mr. Boudinot was appropriately made the first president.

The list of presidents since then is as follows: Hon. Elias Boudinot, 1816-21; Hon. John Jay, 1821-28; Hon. Richard Varick, 1828-31; Hon. John Cotton Smith, 1831-46; Hon. Theodore Frelinghuyzen, 1846-62; Hon. Luther Bradish, 1862-66; James Cox, 1866-71; William H. Allen, 1872-73; S. Wells Williams, 1881. The Sixty-fifth Annual Report was presented May 12, 1881. The total receipts were $606,484. The number of volumes of the Scripture printed at the Bible House, New York, was 1,085,069; thus divided,—Bibles, 974,646; New Testaments, 648,980; portions, 111,770; volumes for the blind, 200; besides 273,983 printed abroad for the society, or during the sixty-five years of its existence, 58,882,811.

The society is conducted by a board of managers, composed of thirty-six laymen, of whom one-fourth go out of office every year, but are re-elected, and so, as a matter of fact, they remain. Every clergyman who is a life-member of the society, if lie be not entitled to receive any salary, emolument, or compensation for services from the society, is entitled to meet and vote with the board of managers, and be possessed of the same powers as a manager himself. The officers consist of a president, about thirty vice-presidents, three secretaries, a treasurer, an assistant treasurer, and a general agent. In connection with the main societies there are auxiliaries, which collect money, carry on local Bible distribution, and promote interest in the Bible cause. The number of such auxiliaries in 1880 was about two thousand.

The history of the American Bible Society is not a record of unbroken peaceable labor. Two serious storms have imperiled its existence. The first of these troubles arose in 1835, when it was learned that Dr. Judson and his coadjutors had published, at the expense of the society, in their Burmese translation of the New Testament, a translation instead of a transliteration of the Greek words baptismos, baptizo; rendering them by immersion and to immerse. After long consideration of the matter, the managers Resolved, "That in appropriating money for the translating, printing, or distributing of the Sacred Scriptures in foreign languages, the managers feel at liberty to encourage only such versions as conform in the principle of their translation to the common English version, at least so far as that all the religious denominations represented in this society can consistently use and circulate said versions in their several schools and communities." This resolution was communicated to the several missionary boards receiving appropriations from the society, with the request, that, in applying for aid, they would state that the versions they proposed to circulate were in accordance with the resolution. Many of the Baptists took offense at this resolution. A controversy ensued, and the practical effect was the formation of a rival Bible society. See below American and Foreign Bible Society.

The second trouble spoken of came from an entirely different source. In 1847 the attention of the board of managers was called to the discrepancies found in different editions of the English Bible in respect to the use of Italic words, capital letters, and the article a or an. The Committee on Versions were instructed to undertake a careful collation. Their final report was made May 1, 1851, and in it they stated, that, in collating five standard copies of English and American imprint with the original edition of 1611, nearly twenty-four thousand variations were recorded, solely in the text and punctuation, not one of which marred the integrity of the text, or affected any doctrine or precept of the Bible. The standard determined upon by the committee at first met with the unanimous approval of the board of managers and the public. All the new editions were conformed to it, and for several years these Bibles were circulated without the slightest objection. The fact was, the changes in the text introduced by the committee were very few and slight; their great object being to secure uniformity, and not to touch the original version, except in cases of evident inadvertence or inconsistency, open and manifest to all. A few proper names were conformed to the Old Testament spelling, as Judah for Juda, Sinai for Sina, Zion for Sion, Noah for Noe, seraphim for seraphims, etc. As Dr. Charles Hodge said, "Not one reader in a thousand would notice the alterations, unless they were pointed out." Other alterations consisted in changing the chapter-headings, so as to make them a little more descriptive, or, as in the Song of Solomon, less of a comment. For a time all went well; but in the fall of 1856 the Rev. A. C. Coxe, then of Baltimore, now Bishop of Western New York, questioned the right of the society to make these alterations, and in January, 1857, published a pamphlet, in which he charged the society with having made twenty-four thousand changes in the version of 1611. This to his excited mind proved that the demon of rationalism, "exorcised from its German haunts," had governed the society. The pamphlet did its work. It stirred up great excitement. The Old School Assembly of 1857 debated the matter, and instructed the members of the public to resist and instruct the society to withdraw the alterations from the Bible. Dr. Hodge wrote an article on the subject in The Princeton Review, July, 1857. So great was the opposition excited, that the board of managers were compelled to bow before the
storm. Among the soberest men the question was merely one of constitutional authority,—had the society the power to introduce changes from the Bible of 1611? It was finally decided it had not. Accordingly on Jan. 28, 1858, the board "Resolved, That this Society's present standard English Bible be referred to the standing committee on versions for examination; and in all cases where the same differs in the text or its accessories from the Bibles previously published by the society, the committee are directed to correct the same by conforming it to previous editions printed by this society, or by the authorized British presses, reference being also had to the original edition of the translators printed in 1611; and to report such corrections to this board, to the end that a new edition, thus perfected, may be adopted as the standard edition of the society." The committee reported in 1859 and 1860; and from this "standard edition" all English Bibles are now printed. The relation of the Bible Society to the Revised Version is at present (1851) much discussed. The constitution of the Society would have to be altered before it could adopt the Revised Version. The names of Johannes Morinus and Ludovicus Cappellus, who, in the interest of pure historicity, combine in a certain period by Jewish scholars. But, concerning the time and the principles of these changes, there was in the seventeenth century great difference of opinion among Christian (mainly Protestant) Hebrew scholars. On the one side stood the Buxtorfs (father and son) and their party, who held, in the interest of the then prevalent views of inspiration, to the absolute completeness and infallibility, and hence exclusive value, of the Massoretic text; and, further, attributed that text to Ezra and the Men of the Great Synagogue (Sopherim), who, under the inspiration of the Holy Spirit, cleansed the text of all accumulated error, added the vowel-points, the accents, and other punctuation-marks, thus settling the reading and pronunciation; also made the right division into verses, paragraphs, and books; and, finally, they held, that, by the care of God, the text thus made has been kept from all error, and presents to-day the veritable words of God. On the other side was the party of Johannes Morinus and Ludovicus Cappellus, who, in the interest of pure historicity, combated these opinions, maintained with equal learning the later age of the Massoretic text, and, sought to establish the supreme value of the old versions and other critical helps. They fell into many errors in respect to the details of the history of the text; but their general view was supported by irresistible arguments, and is now universally adopted. This view, instead of denying the existence and truth of any gathering of inspired men in Ezra's time, assigns it to a much later date and quite different men, and, instead of absolute, claims for it only a relative, completeness, and a higher value than other forms of the text. A glance at the history of the text will show why this agreement has been brought about.

BIBLE TEXT—Old Test.
Era, therefore, may have influenced the use of the Aramaic alphabet; but the square character was not formed in his day, nor for centuries afterwards; nor was the Aramaic alphabet then used outside of the narrow circle of doctors of the law. Math. x. 18 is commonly quoted in proof of the completion of the present Hebrew alphabet in the first century; but the recently-studied Palestinian inscriptions for the century before and after the destruction of Jerusalem give clearer evidence. The Talmud lays down minute rules on this subject, and therefore the writing of the manuscripts scarcely varies a particle through centuries.

(b) As soon as the Scriptures obtained canonical authority, and were used in divine service, the variations between the manuscripts would be observed, and the necessity of having one standard text would be apparent. The preparation of such a text began with the Law, and that among the Jews in Babylon; but the other two divisions of the canon (the Prophets and the Hagiographa) were probably not reached in this way; i.e., they were never held in as high esteem. In the oldest critical sources, in the Samaritan Pentateuch and in the Septuagint, we have evidence, from the end of the fifth century before, to the second after Christ, to show that the widest-spread and most approved manuscripts differed verbally a good deal. And these variations are not to be set down to the charge of carelessness or wilfulness on the part of the Hellenistic Jews and Samaritans, as was the old opinion, but are explained by the less weight then put upon exact uniformity of the text, and the existence of the mistakes in current copies. And when the Septuagint and the Samaritan Pentateuch agree in good readings, and still oftener in bad ones, against the Massoretic text, we are to conclude that these readings were spread by many copies current among the Palestine Jews, and are therefore not to look upon them as offensive or thoroughly unreliable. But after the destruction of Jerusalem, when Judaism was held under the authority of the rabbins, it became possible to prepare a uniform standard text, although this idea was not realized until many generations had worked upon it. But the progress toward it can be proved. The Greek versions of Aquila and Theodotion, made in the second century, have fewer variations from the Massoretic text than those which preceded them; and the Targums to the Law and the Prophets, made in Babylon in the third and fourth centuries, have still less. (The supposition is groundless that the later Jews corrected their text according to the Targums.) Still nearer the Massoretic text is Origen's. The Talmud itself bears witness, by its biblical quotations agreeing with the Massoretic text, that the consonantal text was practically finished before the Talmudic era closed.

We are not able to say upon what principles the work was done; but the way in which they have preserved the individuality of the several authors is remarkable, and shows that these critics would, on dogmatic grounds, intentionally alter a passage (cf. such verses as Ps. xxii. 18; Isa. xix. 18, liii. 9). We know nothing concerning the number or quality of the manus-
The development of the pronunciation, orthography, and verse and paragraph making, of the text, kept equal pace with its settlement. From its original composition down to the close of the Talmud, it was unvocalized and unpunctuated. The last verse of a particular section of the Greek and Josephus, depart so widely from the Massoretic text, that they settle this point. If only one differed, it were explicable; but they all differ in ways that could not happen if the present spelling were in use. Origen printed a text differing in pronunciation from the Massoretic. Jerome knew nothing about vowel-signs, not even the diacritical point over the skin. The Talmud, and so, at the present day, the public or holy manuscripts of the Jews, present an unpunctuated text. The pronunciation was not variable, however, but developing steadily towards the present system. Of course time was required to bring it into vogue; but before the end of the period it was so firmly established, that Jerome's pronunciation differed very little from the Massoretic, and he was so sure of its correctness, that he appeals to it at the text of the Version; and the Talmud gives it throughout correctly. Before the Massoretes, there was the pronunciation, not yet written, but handed down by word of mouth, although some scholars may have used sigmas in their books to help their memory.

Closely connected and mutually dependent were the pronunciation and the division of words. The latter was finished in this period. The Samaritan Pentateuch, in which each word is separated from its neighbor by a punctuation-mark; the Septuagint, which, indeed, does depart frequently in its division from the Massoretes text, but only in the case of words which might be written closer together without any loss of legibility; the Targums, which have the same word-divisions as the Massoretes; and, again, the "final letters" of the square character, are cumulative proof of the correctness of the above statement.

The third step — the division into verses — was also taken in this period. The study of the text, the custom of reading the Law and the Prophetic books in the synagogue, would make such division imperative. In the Talmud it appears to be already completed. Often the number of verses in particular books or paragraphs is given, and it nearly agrees with the Massoretes. The division of the verses in the poetical books was perhaps original, certainly very early; but, when the Massoretes introduced the accents, poetry was written close, like prose. This verse-division and counting was taught in the schools; but no rules are given for it, nor did any punctuation marks indicate it.

Earlier than the division into verses is that into sections of larger or smaller length, because these were more necessary for the understanding of the Scriptures, and their reading in divine worship. Perhaps some of them were in the original text. The sections of the Law were at least pre-Talmudic; for in the Mishna, and frequently in the Gemara, they are mentioned, and in the latter they are traced to Mosaic origin, and exist in synagogue-rolls. They were indicated by spacing — the larger sections, by leaving the remainder of the line at their close; the next section beginning with a new line, on which account they were called "open" sections: the smaller sections were separated from each other only by a small space, and were therefore called "closed."

For the divisions of the whole canon, and the arrangement of the books, see article Canon.

Extraordinary pains were taken before the Massoretes to perpetuate in its purity the text thus divided and vocalized. We find in the Talmud regulations for the mode of writing not only the ordinary, but the so-called "extraordinary," characters, which denoted the middle letter of a book, or served some purpose now unknown, or which were only by accident in the text.

3. The third period of the textual history of the Old Testament is the Massorete, usually reckoned as extending from the sixth until the eleventh century, when the Jewish scholars removed from the East to North Africa and Spain. This period embraces the age of the Massoretes proper, and has for the Bible-text the same importance as the Talmudic period had for the Law. The word Massoretes means "the Men of the Great Synagogue," and by them deduced from primitive scriptos of the Jews, present an unpointed text. But many of these K'ris were called "open," sections: the smaller sections were separated from each other only by a small space, and were therefore called "closed."

For the divisions of the whole canon, and the arrangement of the books, see article Canon.

Extraordinary pains were taken before the Massoretes to perpetuate in its purity the text thus divided and vocalized. We find in the Talmud regulations for the mode of writing not only the ordinary, but the so-called "extraordinary," characters, which denoted the middle letter of a book, or served some purpose now unknown, or which were only by accident in the text.
fixed and official form. There were two chief schools working, however, together,—the Babylonian and Palestinian (at Tiberias). We readily understand their origin. They met the growing demand after accuracy. (See MASSORA.) They depended upon the existing materials, and built upon them. But a great part of their product was new.

(a) They took the "textus receptus" just as it stood, but in places made a few changes, and at all events gave it its settled form by minute attention to the writing of the consonants. They also appended critical notes upon the text, in part derived from the Talmudic period, but in part new, especially the "grammatical conjectures," showing that where, according to the grammar and the genius of the language, one should expect another reading, nevertheless the text should stand. Finally the great majority of the K'raa date from the Masoretes.

(b) The Massoretes fixed the reading of the text by the introduction of the vowel-signs, the accents, and the signs which affect the reading of the consonants (dagesh forte, mappik, rapha, and the diacritical point). And the pronunciation they thus brought about was not an invention, but the purest tradition. A striking proof is the unanimity of the Babylonian and Palestinian schools working independently. The systems were different (that of the latter was more complicated, although destined to gain and keep the ascendency), yet the result was substantially the same. The former was fully developed about the middle of the eighth century; the latter, in the seventh century. From the eleventh century the Jews have pretended that their pronunciation was primitive.

(c) The divisions of the text into verses and paragraphs made in the former period were retained, and only slightly modified. At the beginning of this period the end of the verses was marked by the Soph Paasik (**), and, when the accents were introduced, by Sillak besides. The old sections (divisions for public reading) were also retained; but in addition there were introduced some fifty-three or fifty-four large sections of the Pentateuch (Parshiyoth) for sabbath public reading, and the Haphtaroth, sections from the prophets.

(d) But even these efforts could not entirely remove variations. Hence, before the end of this period, the doctors either attempted to find out by an elaborate comparison the correct punctuation, and fix it, or marked the important variations in the punctuation, or added a caution to each apparently wrong and yet correct punctuation. The mass of notes which the Massoretes added to the text relate to these matters. The notes in two main columns were gained which quickly were shared by all; and to-day, outside of the synagogue-rolls, all Hebrew is read by means of them. See MASSORA.

4. Since the Masoretes closed their labors, the history of the Hebrew text is the record of the efforts made to hold fast to and perpetuate the Massoretic text. The manuscripts may be divided into two classes,—the public or holy, and the private or common. The first are synagogue-rolls, and have been prepared so carefully, and watched so closely, that the possibility of variation and error is reduced to a minimum. But they contain only the Pentateuch, or also the five Megilloth (Canticles, Ruth, Lamentations, Ecclesiastes, Esther) and the Haphtaroth, contain the text of the Massoretes, without their additions, and are, for the most part, of recent origin, although antique in form, being written upon leather or parchment. The private manuscripts are written upon the same material, but also upon paper, in book-form, with the Massoretic additions, vowel-points, etc.,—complete, the so-called Greater Massora, or, abridged, the Less. As a general thing, the consensual text, the points, the K'riss, and other additions, frequently including translations and rabbinical commentary, are written by different hands. It is often difficult, and indeed impossible, to determine the date and nationality of a manuscript; but none of the manuscripts now known are really very old. The oldest authentic date is A.D. 916 for the Prophet Codex, and A.D. 1069 for an entire Hebrew Bible, both of which are preserved in the Imperial Library of St. Petersburg.

The oldest are generally the more accurate. The number of errors which crept in awakened solicitude, and led to well-directed efforts to get a pure text. In this line the labors of Meir ha Levi of Toledo (d. 1244) upon the Pentateuch text are renowned. But the art of printing opened a way of escape from copyists' errors, and very early it was taken. The first book to appear was a Psalter, in 1477, the first complete Bible at Soncino in 1488. Luther's Old Testament was translated from the edition of this Bible, which appeared at Brescia in 1494. The first edition of the Bomberg Rabbinical Bible and the Bomberg hand-editions contain substantially the same text. The second independent edition derived from manuscripts is that in the Complutensian Polyglot (1514–17). The text is vocalized, but not accented. The third important recension is the second edition of the Bomberg Rabbinical Bible, cura R. Jacob ben Chajjin, Venet., 1555-26, corrected according to the Massora, which, indeed, it contains. This contains the various readings collected by Aaron ben Asher. It was frequently republished in the sixteenth century. The edition of Jos. Athias, cum praef. Jo. Leusdenii, 1661, rested upon some very old manuscripts, and, with improvements, was re-issued in 1705 by Van der Hooght; and this edition has remained the standard. The most recent attempt at a revised text is that of A.H. Sayles and J. Delitzsch. The edition was separatedly the Books of Genesis, Job, the Psalms, Proverbs, Isaiah, the minor Prophets, 1861-80. [See STRACK: Prolegomena critica in V. T. Hebraicum, Leipzig, 1872.] A. DILLMANN.
II. The New Testament. 1. History of the Written Text. The autographs of the New Testament very early disappeared, owing to the action of constant use upon the perishable papyrus; for this appears to have been the material (2 John ver. 12). If they were really not in the handwriting of the apostles, but in that of their amanuenses, as we know Paul's Epistles generally were (Rom. xvi. 22; 2 Thess. iii. 17), then it is the easier to account for the phenomenon. The papyrus rolls preserved to the present day were never much used: indeed, the most of them have been found in sarcophagi, and so, of course, were never used at all. The ink was lampblack mixed with gum dissolved in water; copperas (sulphate of iron) being sometimes added. The pens were of reed (calamus). The writing was entirely in uncialis (capitals), with no separation of the words (except rarely to indicate the beginning of a new paragraph), no breathings, accents, or distinction of initial letters, and few, if any, marks of punctuation. The evangelists may have used some combinatorial exercises "Gospels," although Justin regularly speaks of the "Memoirs by the Apostles;" but all addition to the name is later, and presupposes a collection of the Gospels. In the case of the Epistles the brief address, e.g., To the Romans, was probably added by the original sender, and other marks of genuineness given (cf. 2 Thess. iii. 17). The Muratorian Fragment (second half of the second century) calls our Acts and Apocalypse by these names, and so proves the early use of these designations. The designation "Catholic (General) Epistle," is first met with at the close of the second century (Apollonius in *Euseb.*, *Hist.* v. 18, § 5, where the First Epistle of John is probably meant). The application and limiting of the term to the whole of our present collection is of later date; for even in the third and fourth century it was customary to give this term to ecclesiastical epistles, like that of Barnabas, or those of Dionysius of Corinth, which were not specially addressed.

The external history of the New Testament text for a thousand years prior to the invention of printing can be traced by means of manuscripts. Before the formal close of the canon (end of fourth century) there were probably few single manuscripts of the entire New Testament. Of the thousand known manuscripts of the New Testament, only about thirty include all the books. Some of those of the fourth and fifth century now preserved contain not only the Greek Old Testament (â€” A B C), but also writings which, though not canonical, were read in churches, and studied by catechumens. Thus attached to the Codex Sinaiticus (â€”) were the Epistle of Barnabas and the Shepherd of Hermas; to the Codex Alexandrinus (A), two "epistles" ascribed to Clement of Rome [the second spurious, and not an epistle, but a homily], and the so-called *Psalterium Salomonis*. The four Gospels were most frequently copied, the Pauline Epistles of Barnabas and the Shepherd of Hermas; to the Codex Alexandrinus (A), two "epistles" ascribed to Clement of Rome [the second spurious, and not an epistle, but a homily], and the so-called *Psalterium Salomonis*. The four Gospels were most frequently copied, the Pauline Epistles, the Acts, and the Catholic Epistles: the Apocalypse always last. The arrangement of the Epistles differed:

Indeed, there was no model. [On the various arrangements, see particularly Credner's *Ge- schichte des N. T. Kanon, herausg. von Volkmar* (1890), p. 399 ff. and Gregory's *Prolegomena zu Tischendorf's 8th ed. of the Gr. Test. pp. 191 sqq. De librorum ordine.*]

The use of parchment or vellum prevailed from the fourth to the eleventh century; then came in cotton, and afterwards linen paper (cf. Wattenbach, *Diss. Schriftenes im Mittelalter*, 2te Aufl. pp. 114 sq.). The growing scarcity of parchment led to the re-use of the old skins, the former writing being erased or washed off; and unfortunately it often happened that it was a biblical manuscript which was thus turned into a patristic one than the reverse. Such manuscripts are termed Codices palimpsesti or rescripti. In many cases, by the use of chemicals, the original text has been recovered in modern times. The most famous New Testament palimpsest is the Codex Ephraemi, of the fifth century, re-written upon in the twelfth. As papyrus disconnected the rolls, vellum generally substituted for the rolls, in manuscripts written on parchment or paper. The books were mostly made up of quaternious, i.e., quires of four sheets, doubled so as to make sixteen pages, less frequently of five, though later quires of six sheets were common. The division of the page into columns was at first retained, two being the usual number (e.g., Cod. Alex.); but in many manuscripts (e.g., Cod. Ephraemi) the lines run across the page. Exceptionally, it has four columns, B three. From the seventh and eighth centuries the present accents were more or less used, but very arbitrarily and irregularly. The uncials gradually changed their earlier simple round or square forms, and from the tenth century yielded to the cursives. The earliest punctuation was by means of a blank space and a simple point. Eusebius, a deacon in Alexandria, in the year 438 published an edition of the Epistles of Paul, and soon after of the Acts and Catholic Epistles, written stichometrically, i.e., in single lines containing only so many words as could be read, consistently with the sense, at a single glance, and therefore better adapted to the medieval form of education. The roll form was used long before in copying the poetical books of the Old Testament. It involved, however, a great waste of parchment, so that, in manuscripts of the New Testament, it was superseded after a few centuries by punctuation-marks.

[Divisions of the text were early made for various purposes. In the third century Ammonius of Alexandria prepared a Harmony of the Gospels, taking the text of Matthew as the basis, and placing by its side in parallel columns the similar passages in the other Gospels. This of course destroyed the continuity of their narrative. Eusebius of Caesarea, in the early part of the fourth century, availing himself of the work of Ammonius, devised a method of comparing the parallel passages not open to this objection. He divided the text of each Gospel into sections, the length of the Catholic Epistles varying greatly (in John xix. 6 there are three, and in twenty-four other instances two, in a single verse), was determined solely by their relation of parallelism or similarity to passages in one or more of the other Gospels, or by their having no parallel. These see...
In the Acts and Epistles the Vatican manuscript has a twofold division into chapters,—one very ancient, the other later, but both different from the Euthalian. In the older division, the Pauline Epistles are treated as one book. (For further details see Tischendorf, N. T. Var. 1867, p. xxx; Scrivener, Intr. 2d ed., 152.) Other ancient divisions of the New Testament into chapters were more or less widely current, especially in Latin and Syriac manuscripts.

The subscriptions at the end of the Pauline Epistles in many manuscripts are generally ascribed to Euthalius. At least six of these are untrustworthy (1 Cor., Gal., 1 and 2 Thess., 1 Tim., Tit.).

The division of the Bible into our present chapters has been generally attributed to Cardinal Hugo de Sancto Caro (Hugues de St. Cher), a Dominican monk (d. A.D. 1263) who used it for his great concordance of the Latin Vulgate. But there appear to be much better grounds for ascribing it to Stephen Langton, Archbishop of Canterbury (d. 1228). (See Dr. C. R. Gregory's Prolegomena to the eighth critical edition of Tischendorf's N. T. Gr.) It is found only in very late Greek manuscripts. The division of the New Testament into our present verses was made by Robert Stephens (Estienne, Stephanus) in his N. T. gr. et lat., printed at Geneva, in 1551. An earlier division of the New Testament into verses about three times as long, by Sanctes Pagninus, in his Latin translation of the Bible (Lyons, 1528), did not find favor. The whole Bible was first divided into our present verses in Robert Stephens's edition of the Latin Vulgate in 1555 (not 1548, or 1545, or 1538, as stated by many writers). The first English New Testament so divided was Whittingham's translation, Geneva, 1557; the first English Bible, the Genevan version of 1560.

Another ancient division of the New-Testament text remains to be noticed,—the lessons, or lections (ἀναγνώσεις, ἀναγνώσματα, τεκμονια), from the Greek Gospels on the one hand, and the Acts and Epistles on the other. The division of the lessons in their order; sometimes also a list prefixed to each Gospel, or often in both places. A certain portion at the beginning of each Gospel is not numbered; for example, the first chapter in Matthew corresponds with our chap. ii. 1-15, and is entitled πρὸς τοὺς μάγους ("Concerning the Magi"). There is a similar division in the Acts and Epistles, to which Euthalius (cir. A.D. 458), though not its inventor, gave wide currency by his stichometric edition of these books. The Apocalypse was divided by Andreas, Bishop of Cassarea in Cappadocia (cir. A.D. 500), into twenty-four ἁγία, or chapters, and each of these chapters into three κεφαλάς, or sections, the former number answering to the twenty-four elders spoken of in the book (Rev. iv. 4); the latter suggested by the threefold division of human nature into body, soul, and spirit (comp. 1 Thess. v. 23), as the author himself tells us.

In the Vatican manuscript (B), there is a division of the Gospels into much shorter chapters (Matt. 170, Mark 62, Luke 152, John 80), very judiciously made. This has been found in only one other manuscript, the Codex Zacynthius (E).
Turning to the internal history of the New Testament text, it is evident that its original perfect purity was early lost. The quotations of the latter half of the second century contain readings which agree with later texts, but are not apostolic. Ireneus alludes (Adv. haer. V. 30, § 1) to the difference between the copies; and Origen, early in the third century, expressly declares that matters were growing worse (in Matt. xii. 31), as is proved by the quotations of the Fathers of the third and fourth centuries. From this time onward we have the manuscript text of each century, the writings of the Fathers, the various Oriental and Occidental versions, all testifying to varieties of reading for almost every verse, which undoubtedly occasioned many more or less important departures from the sense of the original text. How came this? The early Church did not know any thing of that anxious clinging to the letter which characterizes the scientific rigor and the piety of modern times, and therefore was not so bent upon preserving it; but in the New Testament copies were made rather for private than for public use: copyists were careless, often wrote from dictation, and were liable to misunderstand. Attempted improvements of the text in grammar and style; proposed corrections in history and geography; efforts to harmonize the quotations in the New Testament with the Greek of the Septuagint, but especially to harmonize the Gospels; the writing-out of abbreviations; incorporation of marginal notes in the text; the embellishing of the Gospel narratives with stories drawn from non-apostolic though trustworthy sources, e.g., John vii. 53 to viii. 11, and Mark xvi. 9 to end,—it is to these causes that we must attribute the very numerous "readings," or textual variations. It is true that the copyists were sometimes learned men; but perhaps their zeal in making corrections may have obscured the true text as much as the ignorance of the unlearned. The copies, indeed, came under the eye of an official reviser; but he may have sometimes exceeded his functions, and done more harm than good by his changes.

Attempts were made by learned Fathers to get the pure text; and three men of the third century—Origen, the Egyptian Bishop Ileschius, and the Presbyter Lucian of Antioch—deserve mention for their devotion to this object. The two last undertook a sort of recension of the New Testament (see Jerome, Epist. ad Donum); but we do not know exactly what they did, and their influence was small. In regard to Origen, while he did not make a formal recension of the New Testament text, his critical work was of the highest importance. Notwithstanding these diversities, there were, as early as the fourth and fifth centuries, affinities between manuscripts, prepared in the same district, which seem to betray certain tendencies, as is proved by the Fathers, the versions, and the Greek manuscripts themselves. This somewhat justifies us in speaking of an Oriental and Occidental, or, more correctly, an Alexandrian or Egyptian, and a Latin, as well as a Hebrew or Greek, and a Byzantine or Constantinopolitan text. According to this theory, the Alexandrian was used by those Jewish Christians of the East who already used the Septuagint: particularly was this text preserved and spread by the learned Alexandrian school. The Latin text characterizes not only the manuscripts of Western Europe, and prepared and circulated as they used. The Asiatic manuscripts were used chiefly by native Greeks in Greece, or in the Asiatic provinces having intercourse with Greece. The Byzantine manuscripts belonged to the Church of that empire. The latter alone had a certain uniformity, which in the fifth and sixth centuries, almost the only manuscripts circulated in the empire. This class of manuscripts is also the only one perfectly represented in existing documents, and is the result of the gradual mixture of older recensions under the predominating influence of an Oriental or Greek. Each of these recensions is more or less altered and corrupted; so that it is often more difficult to assign a particular reading to its proper class than to find out the original. Finally, the differences and relationships are by far most strongly marked in the Gospels, least so in the Apocalypse, and again smaller in the Epistles and the Gospels; and the Acts than in the Catholic Epistles. (See Tischendorf, Not. Test. Graec. Editio Aed. Dom. XIX., Lips., 1857, p. xxiv. seqq.)
Tregelles designates the manuscript by the letter Q. The Latin tert. represents the oldest version,— that of the second century. It stichometrically. It was retouched at different times, and edited by Sabalon (1784), and have been edited in facsimile by Sabalon (SPECIM. PALOMAR. MOSCOW, 1865). They are included in a MS in Tischendorf's GREEK TESTAMENT, seventh edition (1875).


(1) Codex Apollinaris of the Pauline Epistles (ninth century), now in Paris. Contains parts of Heb., 1, 2, 3, 4, 5, 6, and part of 1 Thess. 2, 3,4. Contains part of Heb. 2, 3, 4, 5, 6, and part of 1 Thess. 2, 3, 4. Written in red. Edited by Tischendorf in ANTIQ. BACH. ET PRP., 1855, and with a few corrections, 1861.

(2) Codex Buxtorfianus of the Pauline Epistles (ninth century), now in Moscow (S. Syn. 1, 2). Contains parts of Heb., 1, 2, 3, 4, 5, 6, and part of 1 Thess. 2, 3, 4. Contains part of Heb. 2, 3, 4, 5, 6, and part of 1 Thess. 2, 3, 4. Written in red. Edited by Tischendorf in ANTIQ. BACH. ET PRP., 1855, and with a few corrections, 1861.

The Vatican, exists only in manuscript in the Vatican Library. The manuscript was published by Ford in his APPEND. CODEX. In 1845, it was collated by Tischendorf (1843) and Tregelles (1846). The codex was now at the close of the second century. Notice the traces of the old writing under the later characters. (2) Codex Buxtorfianus, now in the British Museum, containing part of the text, is the oldest version,— that of the second century. It stichometrically. It was retouched at different times, and edited by Sabalon (1784), and have been edited in facsimile by Sabalon (SPECIM. PALOMAR. MOSCOW, 1865). They are included in a MS in Tischendorf's GREEK TESTAMENT, seventh edition (1875).

Tischendorf used in his eighth edition of the New Testament and in his ninth century, now in Paris. Brought from the East to St. Petersburg by Tischendorf and Tregelles, and printed in 1847. (2) Codex Buxtorfianus (eighth century), now in Moscow (S. Syn. 1, 2). Contains parts of Heb., 1, 2, 3, 4, 5, 6, and part of 1 Thess. 2, 3, 4. Contains part of Heb. 2, 3, 4, 5, 6, and part of 1 Thess. 2, 3, 4. Written in red. Edited by Tischendorf in ANTIQ. BACH. ET PRP., 1855, and with a few corrections, 1861.
BIBLE TEXT — New Test.

BACH, ET PROP. 1855. 06 at Oxford. 06 at Verona, the Greek text in Roman letters (ed. Bianchini, 1740), 06 at Zurich, on purple vellum in silver letters (ed. Tischendorf, Mon. Sac. Ined. N. C., vol. ii., col. 367). 06 at St. Gall and St. Petersburg (collated by Tischendorf). 06 of the Pauline Epistles, a leaf (sixth century), which incomparably excels Epiph. 16-134. Collected by Tischendorf and Tregelles (Mon. SACR. IN ED. N. C., vol. ii., 1857).


P(2): Codex Forschius of the Acts, Epistles, and Apocalypse (ninth century), a palimpsest with fine hiatus; the text particularly good in the last two sections of the Apocalypse, containing fragments of all the Gospels except Galatians. Edited by Tischendorf and Tregelles (Mon. SACR. IN ED. N. C., vol. ii., col. 367).


Q(2): A fragment of Matthew (20th-22nd), resembling the English text; now in the Library of Trinity College, Cambridge. The readings are remarkable. The fragments of the Acts were discovered in 1865, and published in his Mon. SACR. IN ED. N. C., vol. ii., 1857.

R: A fragment (ninth century) of John (vi.13-24), resembling the above.


W: Two fragments of Luke vii., viii., ix., John xi., xii., and John xvi., vii., viii., viii., viii., i.e., the Gospels complete, with occasional scholia in uncials on the margins. The Script. and Text. of the Apocalypse are particularly good.

X: A fragment of Matthew (20th-22nd), resembling the above.

Y: Codex Barcinensis of the Gospel of John, fragmentary (ninth century), a palimpsest containing fragments of John, with a Jativa interlinear translation of the Apocalypse; now in the British Museum. Edited by Tischendorf in Mon. SACR. ET PROF., 1855. Contains the Pauline Epistles, with occasional scholia in uncials on the margins.

Z: A fragment of Matthew (20th-22nd), resembling the above.

A: Codex Tischendorfianus IV. (ninth century), a palimpsest containing fragments (98 verses) of Luke and John; now in the Library of Trinity College, Cambridge. The readings are remarkable.

B: Codex Tischendorfianus II. (ninth century), a palimpsest containing fragments (127 verses) of Luke and John; now in the Library of Trinity College, Cambridge. The readings are remarkable.
In reference to the character of their text, Tischendorf classifies the uncials as follows: in the Gospels the oldest form of the text, predominantly Alexandrine in its coloring, is found, though with many differences, in Ν A B C D T L P Q R T x z δ e ο η. Next to these stand F S N Ο [2] W a b e Y γ a ο s e t. A later form of the text, in which the Asiatic coloring prevails, is presented by E F G H K M P T η θ ι, among which E K M Φ Α Π Γ ι incline most toward the first class. For the Acts and Catholic Epistles, Ν A B C give the oldest text, to which, in the Acts, D I approach, and, less closely, E; also, in the Catholic Epistles (except 1 Pet.), P; while in the Acts, H Λ P [Ο], and, in the Catholic Epistles, K L, come nearest to the later form of the text. In the Pauline Epistles the oldest text is represented by Ν A B C H Π Ο Q [R], with the Greek-Latin manuscripts, D F G; M Π approach this; while K L N stand nearest to the more recent text. The text of the Apocalypse appears in its oldest form in Ν A C, to which P comes nearer than B.

Tregelles exhibits the "genealogy of the text" and affinities of the manuscripts in the Gospels in the following form:

WESTERN.

ALEXANDRINE.

BYZANTINE.

B N Z.

D C L R 1 3 3, P Q T R I N X A 0 9, K M H, E F G S U, etc.

Westcott and Hort attach a superlative value to B. — The same manuscript may differ in character in different parts of the New Testament; thus, A is not so excellent in the Gospels as elsewhere; D is specially good in the Gospel of Mark; Ν and D agree most closely in the Gospel of John; the cursive 1 is remarkably valuable in the Gospels, but not so in the rest of the New Testament. — E. A.

[2. History of the Printed Text. — For more than half a century after the invention of printing, the title-page of the New Testament remained unprinted. The credit for the first printed title-page of a complete text belongs to Cardinal XIMENES DE CISNEROS, Archbishop of Toledo, who made it tom. V. of his great Polyglot Bible, printed at Alcalá, in Spain (Latins Complutum, hence the name Complutensian Polyglot), in vols. folio (1514–17). The manuscripts depended upon were comparatively modern and of inferior value. Though the volume is dated June 10, 1514, the New Testament was not published before 1521 or 1522, and thus was preceded by the Greek-Latin New Testament of 1516, published by Froben of Basel, and edited by Erasmus. He used as the basis of his text in the Gospels an inferior Basel manuscript of the fifteenth century (cod. 2), and one of the thirteenth or fourteenth century in the Acts and Epistles (cod. 2). With these he collated more or less carefully one other manuscript of the Gospels (cod. 1), two in the Acts, and four in the Catholic Epistles (codd. 1 and 4), and three in the Pauline Epistles (codd. 1, 4, 7). The oldest of these (cod. 1, tenth century) has a good text in the Gospels; but Erasmus made very little use of it: the others are comparatively modern, and poor. For the Revelation he had only a single
manuscript of the twelfth century, wanting the last six verses, which he translated into Greek from the Latin Vulgate. In various other places in the Revelation he followed the readings of the Vulgate in opposition to the Greek, as he did in a few cases elsewhere. The result of the whole is, that in more than twenty places the Greek of the textus receptus, which is derived ultimately in the main from the fourth edition of Erasmus, is supported by the authority of no known Greek manuscript whatever. The first edition of Erasmus was sped through the press with headlong haste ("præcipitatum fuit verius quam editum," as Erasmus himself says) in order that the publisher, Froben, might get the start of the Complutensian. It consequently swarms with errors. A more correct edition was issued in 1519: Mill observed about four hundred changes in the text. For this and later editions, one additional manuscript (cod. 3) was used in the Gospels, Acts, and Epistles. In the third edition (1522) the changes were much fewer; but it is noted for the introductions which call for notice are those of the great printer and scholar, Rob. E. Stephens (Estienne, Stephens). His Greek Testament of 1550, notwithstanding its array of various readings in the margin from fifteen manuscripts and the Complutensian Polyglot, has noted a hundred and nineteen places in which he differs from all of his manuscripts. The first edition of the seven Elzevir editions (1633), in which we find the words, "Textum ergo habes, nunc ab omnibus receptum," has, in the main, been based on Erasmus's reading as Erasmus himself says (in the preface to the second Elzevir edition, 1633, he declared that he had followed Erasmus' readings as being for the most part, Stephens's editions of 1550 or 1551, with changes here and there, many of which are not improvements. Stephens's edition of 1550 is commonly spoken of in England as the textus receptus; but on the Continent the first Elzevir edition, printed at Leyden in 1624, has generally received that designation. The expression is borrowed from the prefacing verse of the textus receptus; but on the Continent the first Elzevir edition, printed at Leyden in 1624, has generally received that designation. The expression is borrowed from the prefacing verse of the textus receptus, as if it were given in the margin.— The edition of Erasmus was sped through the press with headlong haste ("præcipitatum fuit verius quam editum," as Erasmus himself says) in order that the publisher, Froben, might get the start of the Complutensian Polyglot. That of the Complutensian Polyglot (London, 1657), Stephens's Greek text of 1550 was accompanied by the Vulgate, Peshito Syriac, Ethiopic, Arabic, and in parts of the New Testament, other ancient versions, with a critical apparatus including the readings of Codex A, D (1), D (2), Stephens's margin, and eleven curious manuscripts collated by or for Archbishop Ussher. In Bishop Fell's edition (Oxford, 1675), who reprinted substantially the Elzevir text, other authorities, including readings of the Coptic and Gothic versions, are given in the notes, though the titlepage, "ex plus 100 MSS. codicibus," is very much exaggerated. The edition of John Mill (1615-1760), Oxford, 1707, fol., the work of thirty years, marks an epoch in the history of textual criticism by its vast additions to the store of critical materials through the collection of readings from the ancient versions, and especially from the quotations found in the writings of the Christian Fathers, and by its very learned and valuable Prolegomena. Mill gave his judgment on many readings in his notes and Prolegomena, but did not venture to form a text of his own, reprinting Stephens's text of 1550 without intentional variation. — The projected edition of the Greek Testament and Latin Vulgate in parallel columns, by the illustrous critic, Richard Bentley, deserves a brief notice. Proposals for printing were issued in 1720, and a large amount of materials collected at great expense, including a collation of Codex B (published by Ford in 1799); but the work was never completed. It was to have been founded on the oldest Greek and Latin manuscripts, compared with the principal ancient versions and the quotations in the Fathers. See John Albert Bengel's (1687-1752) edition, Tubingen, 1734, 4to, while it had the advantage of some new manuscripts, was specially valuable for its discussions and illustrations of the principles of criticism, and its classification of manuscripts; but, except in the Apocalypse, he did not dare to introduce into his text any reading, even though he believed it unquestionably genuine, which had not previously appeared in some printed edition. His judgment of the value of different readings was, however, given in the margin. — The magnificent edition of Albert Brentz (1690-1734), 2 vols. fol., Amsterdam, 1751-52, the work of forty years, greatly enlarged the store of critical materials by extensive collation of manuscripts and researches into the quotations of the Fathers, and by his description of this material in very valuable and copious Prolegomena, reprinted, with additions by Senler, Halé, 1784. He gives also the readings of the chief printed editions which preceded him, and describes them fully. He in...
Presented the present method of denoting the
uncial manuscripts by Roman capitals, and the
cursive and lectionaries by Arabic figures. Be-
sides the critical matter, his edition is a thesaurus
of quotations from ancient Greek and Latin and
rabbinical authors, illustrating the phraseology of
the New Testament, or containing passages more
or less parallel in sentiment. Bishop Marsh calls it "the invaluable
book." His publisher insisted on the Elzevirs); but he gives his critical
judgment. Following in the track of Bengel and
his reprinting the textus receptus (substantially
editions to be briefly mentioned are those of F. C. Alter,
Vienna, 1786–87, giving the readings of
twenty-four Vienna manuscripts and of four
manuscripts of the Slavonic version; of Andrew
Birch, Quatuor Evangelia Graece, Copenhagen,
1788, 4to, and Variae Lectiones, 1798, 1800, 1801,
exhibiting the readings of many manuscripts
collated in the libraries of Italy, Spain, and Ger-
many, by himself and others; and of C. F. Mat-
thel, Nov. Test. Gr. et Latine (Vulg.), Riga,
1792–88, in 12 vols. 8vo, also Nov. Test. Graece,
Wittenberg, etc., 1803–07, in 3 vols. 8vo, for
which over a hundred manuscripts were used,
mostly from the Library of the Holy Synod at
Moscow. Matthaei was a careful collator, but a
very poor critic; and his manuscripts generally
were of inferior quality.

The first edition of John James Griesbach
(1745–1812) had been published in 1774–75 (the
first three Gospels in synopsis); but we need con-
sider only the second, Halle, 1786–1806, 2 vols.
8vo, in which, though not wholly freed from the
fetters of the textus receptus, he first made really
good use of the materials gathered by his prede-
cessors, and augmented by his own collections. A
manual edition was issued at Leipsic in 1805–06,
the text of which, differing somewhat from that
of the larger edition, expresses his later critical
judgment. Following in the track of Bengel and
Semler, Griesbach sought to simplify the process
of criticism by classifying his manuscripts and
other authorities. He made three classes or re-
censions,—the Alexandrian, the Western, and the
Constantinopolitan or Byzantine,—to the latter of
which the mass of later and inferior manuscripts
belong. Though his system is not now accepted
purely documentary evidence the text current
in the Eastern churches in the fourth century, as
a basis for criticism. He paid no attention to the
textus receptus, and used no cursive manuscripts,
but founded his text wholly on ancient authorities,
viz., Cod. Fuldensis, Amiatinus, and other manuscripts
(Berlin, 1842–50, 2 vols. 8vo). Lachmann's aim
in these editions was not to reproduce the original
text according to his best judgment (for this he
did conjectural criticism to be necessary in
some cases), but to present as far as possible on
purely documentary evidence the text current
in the Eastern churches in the fourth century, as
a basis for criticism. He paid no attention to the
textus receptus, and used no cursive manuscripts,
but founded his text wholly on ancient authorities,
viz., Cod. A B C D E (2) Q T and Z of the
Gospels, A B C D E (2) (in the Acts and Catho-
lic Epistles, A B C D (2) G H in the Pauline
Epistles, and A B C in the Apocalypse, with the
Latin Vulgate, and Codd. a (Vercellensis, fourth
century), b (Veronensis, fifth century), and c
(Colbertinus, eleventh century) of the Old Latin,
for the Gospels, besides the Latin versions of the
Greek-Latin manuscripts in the above list,
viz., D, D (2), E (2), G (2), also of E (3); of the
Fathers he used Irenæus, Origen, Cyprian,
Hilary of Poitiers, Lucifer of Cagliari, and in the
Apocalypse, Primæus. His attempted task was not
fully accomplished, partly because the text of
some of the most important manuscripts which he
used (B C P Q, and the Latin Codex Amiatinus)
had been but very imperfectly collated or edited,
partly because the range of his authorities was
too narrow, and partly because he was sometimes,
apparently at least, inconsistent in the application
of his principles. But he was the first to found a
text wholly on ancient evidence (Griesbach dis-
regarded what he deemed unimportant variations
from the received text); and his editions, to which


harrdt), with the variations of the chief modern
editors, parallel passages, etc.; also S. T. Bloom-
field's Gr. Test. with English Notes (London,
1832, 9th ed., 1835, 2 vols. 8vo), mark no pro-
gress in criticism beyond Griesbach, but rather a
retrograde movement. — The same is true of the
large edition of the Catholic scholar, J. M. A.
Scholz (Leipzig, 1830–36, 2 vols. 4to), whose
extensive travels and researches in libraries en-
abled him to use no less than nearly two thou-
sand manuscripts (according to Scrivener, 516) to
the list of those previously known. But of these,
only thirteen were collated entirely; a few others in
the greater part; many in only a few chapters;
many more simply inspected, or only enrolled in
the list. He was a poor critic, and as an editor
and collator incredibly careless. He divided his
manuscripts into two classes or recensions,—the
Alexandrian and the Constantinopolitan, giving the
preference to the latter. But in applying his
system he was happily inconsistent, particularly
in his second volume, and at a later period of
his life (1845) abandoned it. His edition met with
no favor from intelligent scholars; but in Eng-
land, where biblical criticism was at its lowest
ebb, it was welcomed and praised by many, and
its text reprinted.

A new period in the history of textual criticism
was inaugurated by the appearance (Berlin, 1831)
of a small edition of the Greek Testament by the
distinguished classical scholar Charles Lach-
mann (1798–1851), followed by a larger edition
in which the authorities for the Greek text were
supplied by Philip Buttmann, with the Latin Vul-
gate in the lower margin critically edited from
Codd. Fuldensis, Amiatinus, and other manuscripts
(Berlin, 1842–50, 2 vols. 8vo). Lachmann's aim
in these editions was not to reproduce the original
text according to his best judgment (for this he
did conjectural criticism to be necessary in
some cases), but to present as far as possible on
purely documentary evidence the text current
in the Eastern churches in the fourth century, as
a basis for criticism. He paid no attention to the
textus receptus, and used no cursive manuscripts,
but founded his text wholly on ancient authorities,
viz., Cod. A B C D E (2) Q T and Z of the
Gospels, A B C D E (2) (in the Acts and Catho-
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apparently at least, inconsistent in the application
of his principles. But he was the first to found a
text wholly on ancient evidence (Griesbach dis-
regarded what he deemed unimportant variations
from the received text); and his editions, to which
his eminent reputation as a critic gave wide currency, especially in Germany, did much toward breaking down the superstitious reverence for the textus receptus which had long prevailed. — We come now to the editions of Tischendorf and Tregelles, of which bibliographical notices will be found under their names. Through their combined labors we have a solid basis for a completely critical edition of the Greek Testament in the accurate knowledge, not possessed before, of all our manuscripts of the oldest class (not including lectionaries), comprising many newly discovered, among them the Sinaitic of the fourth century. Tischendorf (1815–74) spent about eight years of his life in travels in search of manuscripts, for which he visited the East three times (in 1844, 1853, and 1859), or in collating with extreme care, or transcribing and preparing for publication, the most important of those in the various libraries of Europe which were before known, but had not been published or thoroughly examined. The following uncial Greek manuscripts (see the list above) were discovered by Tischendorf: Η Σ Π (1852) Tregelles; K (1857) Ta. He ed. 8 vo, p. 31. This was the first edition (1852) of some of the manuscripts which had been discovered by him (see the above list), and the discovery of the great Sinai manuscript, together with the acquisition of much new critical material.

After the publication of the Codex Sinaïticus in 1862, in a magnificent edition in four volumes folio, in facsimile type, with twenty-one plates of actual facsimiles, at the expense of the Russian Government, the edition being limited to three hundred copies, he issued in 1863, in 4to, his Novum Testamentum Sinaicum, in ordinary type, but representing the manuscript line for line, with full Prolegomena, and his N. T. Gr. ex Sinaïtico Codices, Vaticanae et Elzeviriana lec- tiones notata, in 1865, 8vo, with a supplement of additions and corrections in 1870. After some other publications, particularly the second edition of his Synopsis evangelica in 1864, in which the Sinai manuscript was first used, he undertook his last great critical edition of the Greek New Testament, which was issued in eleven parts from October 1864 to 1872, forming two large volumes, 8vo, Nov. Text. Graec, edition octava critica maior, Lipsiae, 1869–72, but without the Prolegomena. This edition far surpassed all that had preceded it in the richness of its critical apparatus, and, as compared with that of 1859, rests much more on the authority of the oldest manuscripts, particularly the Sinaitic. The preparation of the Prolegomena was prevented by a stroke of apoplexy (May 5, 1873), followed by paralysis, which ultimately caused his death (Dec. 7, 1874). After long delays, it was intrusted to an American scholar residing in Leipzig, Dr. C. R. Gregory; and the volume is now (July, 1881) passing through the press. Besides those mentioned above, the most important publications of Tischendorf pertaining to the textual criticism of the New Testament are: Codex Ephraemi Syri rectorum, 1843, 4to (Old Testament part, 1845; Monumenta sacra inedita, 1848, 4to; Evangelium Palaistinum ineditum, 1847, 4to; Codex Athanasiun (Vulg.), 1850, new ed. 1854; Codex Claromontanus, 1832, 4to; Monumenta sacra inedita, Nova Collectio, Vols. 1–VI., IX., 1855–70 (Vols. VII. and VIII. will probably be published hereafter by Gebhardt and Gregory), 4to; Novum Testamentum Palaistinum, 1867, 4to, containing B (2, 1869, 4to; compare Responsa ad columnas Romanas, 1870, 8vo, also Appenzell codici clem. Sinaïticus Sin., Val., Alez., 1867, 4to; Die Sinaiabibel, ihre Entdeckung, Herausgabe und Erwerbung, 1871, large 8vo. His Novum Testamentum triplum (1855), 4to, and the addition of 1854, 2d ed., 1865, is a convenient book, the three parts of which were also issued separately, and in various combinations. The Greek is his own text, with the variations of the textus receptus; the Latin, the Vulgate, critically revised from the oldest manuscripts, with the variations of the Clementine edition; the German the genuine text of Luther, though in modern orthography. Tischendorf also issued many manual editions of the Greek Testament, the three latest in his lifetime being published in 1873 by Tauchnitz, Brockhaus (to match his edition of the Septuagint), and Mendelssohn (Editio academica selecta) respectively. His large editions of 1859 and 1869–72 were issued with the critical apparatus greatly abridged, but giving the chief authorities for all the important various readings, with the titles Editio septi- mum criticum maior (1859), and Editio septi- mum criticum minor (1872–77). The latter still waits (1881) for the Prolegomena. For the more important of his numerous other works, see the article Tischendorf.
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dorff. — Samuel Prideaux Tregelles (pron. Tre-gehl'lez), b. Jan. 30, 1813; d. April 24, 1875; ranks next to Tischendorf among scholars of the present century in the importance of his critical labors, and in single-hearted devotion to his chosen task. His first essay in the department of textual criticism was The Book of Revelation in Greek, edited from Ancient Authorities, with a New English Version and Various Readings, London, 1844. In 1818 he issued his Prospectus for a critical edition of the Greek Testament, the text of which was to be founded solely on the authority of the oldest Greek manuscripts, the ancient versions down to the seventh century, and the citations of early ecclesiastical writers, including Eusebius. No account was made of the "received text," or of the great mass of cursive manuscripts. Completeness and accuracy in the exhibition of the evidence of the witnesses used were especially aimed at. Like Tischendorf, Tregelles visited (in 1843–46, 1849–50, and 1862) the principal libraries in Europe for the purpose of collating manuscripts the text of which had not been published. He collated twelve uncials, E G H I' K M R U X Z TA, and the manuscripts, 1, 33, 69; for the Acts H (2) L (2) and 13, 31, 61; for the Pauline Epistles D (2) F (2) L (2) M (2), 17, 37, 47; and the cursives 1 and 14 for the Apocalypse. In many cases Tregelles compared his collations with those of Tischendorf, and settled the differences by a re-examination of the manuscript. In 1861 he edited the Codex Zacynthius (2), republishing in an Appendix the fragments of O. His edition of The Greek New Testament, edited from Ancient Authorities, with their Various Readings in full, and the Latin Version of Jerome, was issued in London in seven successive Parts: I. Matthew, Mark, 1857; II. Luke, John, 1861; III. Acts and Catholic Epistles, 1865; IV. Romans to 2 Thessalonians [III. 3], 1869; V. Hebrews [with 2 Thess. III. 9–18] to Philemon, 1870; VI. Revelation, 1872. Part V. I. Prolegomena and Addenda and Corrigenda, appeared in 1870, four years after his death, edited by Dr. Hort and A. W. Streane. A stroke of paralysis soon after Part II. was completed long delayed the publication of the Third Part. A severer stroke, when he was revising the concluding chapters of the Book of Revelation, disabled him from further labor, so that it was necessary for friends to aid him in the issue of this portion of the work. His text of Jerome was founded on the Codex Amiatinus, which he had personally collated, the variations of the Clementine edition being given in the margin. Though Tregelles added far less than Tischendorf to our store of critical material, he did more to establish correct principles of criticism, and his various writings had a wide and most beneficial influence in England. Besides many articles in Kitch's Journal of Sacred Literature, he published in 1854 An Account of the Printed Text of the Greek New Testament, with Remarks on its Revision upon Critical Principles, and in 1856 Introduction to the Textual Criticism of the New Testament, forming part of Vol. IV. of the tenth and later editions of Tischendorf's works. A second edition of this volume was also issued separately, and, in the eleventh edition of Horne's Introduction (1861), appeared with "Additions" and a "Postscript." Both of these works are of great value. — Henry Alford (1810–71), Dean of Canterbury, in his Greek Testament (vol. I., London, 1849, 6th ed., 1868; vol. iv., 1861, 4th ed., 1871), gave a critically revised text, with a digest of various readings. The work was really improved as regards the text (especially of vol. I.) in the later editions, in which he adopted substantially the principles of Tischendorf and Tregelles, giving more weight, however, to internal considerations. — The first volume of the long-awaited edition of the Greek Testament by Dr. B. F. Westcott and Dr. F. J. A. Hort was published in England, May, 1881, in the same month with the revised New Testament, and reprinted from duplicate plates in New York with an Introduction by Dr. Schaff. The second volume, containing the authors' Introduction and Appendix, followed soon after. This edition is not accompanied with any critical apparatus: it has rather been the object of the authors, by a careful study of the materials furnished by their predecessors, augmented somewhat, however, by their own researches, to trace the history of the text as a whole, to distinguish its different types, and determine their relations and their comparative value, to investigate the special characteristics of the most important documents and groups of documents, and, finally, to apply the principles of criticism which result from these studies to the determination of the original text. They have been more or less steadily engaged in this task for about twenty-eight years; and though their view of the genealogical relations of the chief ancient texts has not failed to excite strong opposition in certain quarters, it can hardly be doubted that their work is the most important contribution to the scientific criticism of the New-Testament text which has yet been made. They distinguish four principal types of text: the Western, characterized by a tendency to paraphrase or to modify the form of expression, and also to interpolate from parallel passages or from extraneous sources, represented especially by D and the Old Latin versions, also in part by the Curetonian Syriac; the neutral, represented by B and largely by S, preserving best the original form; the Alexandrian, much purer than the Western, but betraying a tendency to polish the language; and the Syriac, in the form, a mixed text, borrowing from all, and aiming to be easy, smooth, and complete. They regard B as pre-eminent above all other manuscripts for the purity of its text; the readings of S and B combined as generally deserving acceptance as being their․
of the Greek Testament indicating in different ways the text followed in the revised version of the New Testament.


[3. Principles of Textual Criticism.—It is impossible, within the limits here allowed, to state and illustrate the principles of criticism applicable to the text of the Greek Testament. A few hints may, however, be given. The object, of course, is to ascertain which, among two or more variations of the text presented by our manuscripts or other authorities, is the original. No kind of evidence, external or internal, is to be neglected. The problem is to be solved by a process of reasoning upon probabilities; and we have to consider, in every case, what hypothesis will best explain all the phenomena. This fact is sometimes partially stated under the form of the rule that that reading is to be accepted as genuine which will best explain the origin of the other variations. This is an important rule; but we have to consider, not merely the nature of the variations, but the number, independence, and character of the witnesses that support them. The process of criticism is not a mechanical one. Our authorities must be weighed, not counted. One good, very early manuscript may be worth more than a thousand copies derived from a late and corrupt archetype. Again: though the presumption is in favor of the oldest manuscripts, mere antiquity cannot prove the excellence of a copy.

One of the essential prerequisites to intelligent criticism is a thorough study of the occasions of error in manuscripts. This involves a knowledge of paleography and of the history of pronunciation. The similarity of certain letters or abbreviations in their older forms gave occasion intentionally to substitute a harsh, ungrammatical, and diphthongs originally distinct in sound (ε, α; i, a, γ, τ, υ) were pronounced alike (iatism). It involves also a study of the tendencies and habits of transcribers. Many manuscripts, in the alterations they have received from later hands, illustrate the manner in which the text was corrupted. Among the maxims resulting from such a study, in connection with the consideration of external testimony, are these: (1) The more difficult reading is to be preferred; Bengel's great rule. This applies to these variations which are to be ascribed to design. Transcribers would not intentionally substitute a harsh, ungrammatical, unusual, Hebraistic expression, one that caused a difficulty of any kind, for an easier one. (2) The shorter reading is to be preferred; Porson's "surest canon of criticism." The tendency of scribes was almost always to add, rather than to omit. They did not like to have their copies regarded as incomplete. It was common to insert in the margin of manuscripts, or between the lines, glosses, or explanations of unusual or difficult expressions. Many scribes have been corrected thus, to supplement the language of one Gospel from the parallel or similar passages in another, or to complete abridged quotations of the Old Testament from the fuller text of the Septuagint. Words accidentally omitted were also placed in the margin, or interlined. A transcriber might thus easily mistake these glosses, or supplements, of his predecessor for accidental omissions, and transfer them to his text. This rule does not apply to cases where an omission can be satisfactorily explained by homoteleuton (ἀνωτελεύτων); that is, cases where two successive sentences or parts of sentences have a like ending. The scribe copies the first of these, then his eye glances to the like ending of the second, and he thinks that that is what he has just copied, and omits unconsciously the intervening words. — Another prerequisite to successful criticism is a careful study of the principal documents, and groups or classes of documents, in connection with the history of the text, so far as it can be traced, in order to determine by a process of "comparative criticism" their peculiar characteristics, their weak points and their strong points, and the relative antiquity and value of their texts. This process includes the ancient versions, and the quotations in the writings of the principal Christian Fathers. It cannot be here detailed. Griesbach did good work in this direction, and it has been the special study of Westcott and Hort. We are thus enabled to weigh the external evidence in particular cases with some approach to accuracy. — E. A.

[4. Results of the Textual Criticism of the New Testament.—The host of "various readings" which an examination of ancient manuscripts, versions, and quotations, has brought to light, perhaps a hundred and fifty thousand in number, alarms some simple-minded people. Analysts at once dispel the alarm. It is seen that a very large proportion of these readings, say nineteen-twentieths, are of no authority, no one can suppose them to be genuine; and nineteen-twentieths of the remainder are of no importance as affecting the sense. Of how much, or rather, of how little, importance, for the most part, the remaining are, can only be thus explained; and in the corruption of the Greek language, vowels and diphthongs originally distinct in sound (ε, α; u, a, γ, τ, υ) were pronounced alike (iatism). It involves also a study of the tendencies and habits of transcribers. Many manuscripts, in the alterations they have received from later hands, illustrate the manner in which the text was corrupted. Among the maxims resulting from such a study, in connection with the consideration of external testimony, are these: (1) The more difficult reading is to be preferred; Bengel's great rule. This applies to these variations which are to be ascribed to design. Transcribers would not intentionally substitute a harsh, ungrammatical, unusual, Hebraistic expression, one that caused a difficulty of any kind, for an easier one. (2) The shorter reading is to be preferred; Porson's "surest canon of criticism." The tendency of scribes was almost always to add, rather than to omit. They did not like to have their copies regarded as incomplete. It was common to insert in the margin of manuscripts, or between the lines, glosses, or explanations of unusual or difficult expressions. Many scribes have been corrected thus, to supplement the language of one Gospel from the parallel or similar passages in another, or to complete abridged quotations of the Old Testament from the fuller text of the Septuagint. Words accidentally omitted were also placed in the margin, or interlined. A transcriber might thus easily mistake these glosses, or supplements, of his predecessor for accidental omissions, and transfer them to his text. This rule does not apply to cases where an omission can be satisfactorily explained by homoteleuton (ἀνωτελεύτων); that is, cases where two successive sentences or parts of sentences have a like ending. The scribe copies the first of these, then his eye glances to the like ending of the second, and he thinks that that is what he has just copied, and omits unconsciously the intervening words. — Another prerequisite to successful criticism is a careful study of the principal documents, and groups or classes of documents, in connection with the history of the text, so far as it can be traced, in order to determine by a process of "comparative criticism" their peculiar characteristics, their weak points and their strong points, and the relative antiquity and value of their texts. This process includes the ancient versions, and the quotations in the writings of the principal Christian Fathers. It cannot be here detailed. Griesbach did good work in this direction, and it has been the special study of Westcott and Hort. We are thus enabled to weigh the external evidence in particular cases with some approach to accuracy. — E. A.

[LIT.—Besides what have already been mentioned, the most important contributions to our knowledge of manuscripts of the New Testament in the present century have been made by F. H. A. SCHIFFNER, in his The Accurate Collation of about Twenty MSS. of the Gospels, Cambridge, 1853, and Full Collation of about Fifty MSS. of the Greek Testament, with a Crit. Introduction, appended to his edition of the Codex Augensis, 1859. Works of smaller importance in this department of the editor's labors have been published by E. A. (Eugenio) de BURJACO, 1830), Reiche, Von Mural, Dobbin (Cod. Monfortianus, 1854), Delitzsch, Handschriftliche Funde (1861-62), on Cod. 1 of the Apoca-
lyse, the long-lost manuscript of Erasmus; also by the Catholic Cozza, and Ferrar and Abbott.

On the textual criticism of the New Testament generally, besides the Introductions to the New Testament by Michaelis, translated with valuable notes by Marsh (3d ed. 1816), Hug. De Wette, Blosk and Reuss (Geschichte der heiligen Schrift en N. T., 5th ed., 1814), may be mentioned the special treatises by J. Scott Porter (1848), S. Davidson (1832), Tregelles (1836), and Scrivener, Plain Intro. to the Criticism of the N. T., Cambridge and London, 1861, 2d ed., 1874. Scrivener represents a more conservative school of criticism than Tischendorf, Tregelles, and Westcott and Hort, though in his different writings he has steadily approached them. Smaller works are: William Milligan and Alexander Roberts, The Words of the N. T., as altered by Transmission and ascertained by Criticism, Edinb., 1873; Scrivener's Six Lectures on the Text of the N. T., 1873; C. E. Hammond, Outlines of Textual Criticism applied to the N. T., 3d ed., 1880; and E. C. Mitchell, The Critical Handbook, Andover, also London, 1885. — Among elaborate critical monographs on important passages, the following may be mentioned: J. W. Burgon, The last Twelve Verses of the Gospel according to S. Mark vindicated... and established, Oxford, 1851 (comp. an art. by Dr. J. A. Broadus in the Baptist Quarterly for July, 1869); Ezra Abbott on John i. 18, in the Bibliotheca Sacra for October, 1861, and the Unitarian Review for June, 1875; Professor James Drummond on the same passage, in the Theol. Rev. for October, 1871 (comp. April, 1876); F. J. A. Hort, Two Dissertations, I. On 

zung des B. Joshua u. ihr textkritischer Werth, Mörs, 1876; Fritzsche’s editions of Judges [Richter, Zürich, 1867, and Ruth (Zürich, 1864)]; Wellhausen: Der Text d. B. Sam. untersucht, Göttingen, 1871; Thümen, in the “Kurzgefr. Exeget. Handb. zum A. T.” über der Bücher der Könige, and Fr. C. Movers: Kritische Untersuchungen über die bibl. Chronik, Bonn, 1834. The translation of the Psalms and Prophets is least successful, for which fact their difficulty is sufficient explanation. On Isaiah, see Gesenius’ commentary, and [Dr. Anton Scholz: Die alexandrinische Uebersetzung des Buches Jesaja, Würzburg, 1880 (47 pp.)]. On Jeremiah, for proof that the translator must have used a text differing very much from our present text, see Movers: De utriusque recens. vatic. Jer. indeo, etc., Hamburg, 1834. The Church, from ancient times, used, in place of the Septuagint of Daniel, the more exact version of Theodotion. The long-lost Septuagint version was discovered in the Chisian Library at Rome by Simon de Magistris (1772). [See the edition of J. Cozza, Rom., 1877. On the Minor Prophets, cf. Völlers: Das Dodekagrapheon der Alexandriners, Berlin, 1830 sqq.; on Amos. J. S. Vater, Halle, 1810; on Nahum, Studer, and L. Reinken: Zur Kritik der älteren Versionen des Pr. Nahum, Münster, 1867; on Jonah, Eichhorn: Alig. Bibl. d. bibl. Liter.; on Hosea, the same. The translators of Proverbs and Job show themselves very well acquainted with Greek, but handle the original in a very free and arbitrary manner. Proverbs was evidently translated from a text which varied from our present Hebrew text: cf. P. de Lagarde: Anmerkungen zur griesch. Uebersetzung, der Proverbien, Leipzig, 1863. On Job, G. G. H. Bickell: De indole ac ratione vers. Al. in interpretando I. Johi, Marb, 1862. On Esther, cf. Fritzsche’s edition, and his excellent Libri apocrphvi V. T., Lips., 1871. But in the Septuagint were not alone canonical books; for, as the work of translating continued, additions were made from other sources, Greek and Hebrew, either lengthy passages or whole books. Such additions are called Apocrypha, and were acknowledged by their inserters not to be original, but only additions. According to the Hebrew notation and arrangement, twenty-two books. See Canon, Apocrypha. These interpolations were allowable, from their standpoint, because the Septuagint was regarded as a private undertaking. We do not know their date, only that in Theodotion’s time (second century A.D.) they were all added, and the version passed into universal use in the Christian Church, with no distinction between its contents; apocryphal and canonical books being held in equal esteem.

The discovery was quickly made that the Septuagint was not always accurate; and this fact was particularly unpleasant when the Jews quoted it. It was the first attempt at a translation upon so large a scale. This explains and excuses its errors. Greek and Hebrew are very dissimilar; and, as the translators knew more of one than the other, they failed to present the deeper and truer sense of the Scriptures, and therefore misled the Christian Church, which used their labors. But the Septuagint is of the highest importance for the criticism and history of Hebrew text. It tells us the her-
menetical standpoint of the Hellenists. Their translation is not a rendering of the present Massoretic text in many places; probably because their Hebrew text was differently punctuated, or varied, or seemed to vary, in its consonants, and also because their hermeneutical principles were very free. Then the Septuagint is not a literal translation. Finally, the influence of the Septuagint upon the language of the Jews was very great. As it was the first attempt of the Hellenists to transfer their hereditary possessions (religion and history) into a new language and mode of thought, so it furnished at the same time a model. The idiom of the Septuagint became the idiom of the New Testament in more fully developed form, and thus that of early Christia-
nity, whose writers cannot be thoroughly un-
derstood without a familiar knowledge of the Septuagint, which they so largely quote. Most of the direct quotations of the Old Testament are apparently from it, and thus its study is indispensable to an exegete.

2. Other Greek Versions.— (1) Aquila, a Jewish proselyte of Pontus, a contemporary of Hadrian (about A.D. 130), prepared a literal translation for the benefit of Jews contending with Chris-
tians, which was so successful, that it was used by Jews and Christians. It was slavishly literal; and, in his endeavor to present a word-for-word rendering of the Hebrew into the Greek, he goes to the extent of the boldest word-coining and grammatical absurdities. The Ebionites proba-
bly used it; although Ireneus, adv. her., ed. Migne, III. 21, ed. Grabe, III. 24, does not necessarily prove this. Jerome speaks of a second more lit-
eral version. Only fragments of it now remain in Origen’s Hexapla. Cf. Hody: de Bibliorum
not translate. Origen used him in his Herapla; so occasionally transliterated the Hebrew he could
prove this. Jerome speaks of a second more lit-
eral version. Only fragments of it now remain in Origen’s Hexapla. Cf. Hody: de Bibliorum
(2) Theodotion, a Jewish proselyte of Ephesus (Ireneus, adv. her. ed. Migne, III. 21), revised, before A.D. 160, rather than translated, the Se-
ptuagint, deriving his alterations in part from Aquila, and from the idiom of original text; which, however, he did not thoroughly understand, and so occasionally transliterated the Hebrew he could not translate. Origen used him in his Hexapla; and the Church substituted his version of the Book of Daniel for the Seventy’s. Cf. Hody, as above, pp. 579–585.

(3) Symmachus, a Samaritan Ebionite (fl. A.D. 193–211), made a version distinguished for clear-
ness and elegance, but paraphrastic and occa-
sionally arbitrary. Cf. Hody, as above, pp. 585–589. (4–6) Besides these named, three others are cited by Origen in his Hexapla, which are called the Quinta, Sexta, and Septima, the authors and ages being unknown. Probably the two first extended only to detached books of the Old Testament, and the last only to the Psalms. They are rather paraphrases than translations.

(7) The Versio Veneta, a very late Greek transla-
tion of several Old-Testament books, now in the Library of St. Mark’s in Venice. The manuscript is not earlier than the fourteenth or fifteenth century. It is of little value, except as a literary curiosity. It follows the Massoretic recension. See O. Gentili: Grammatica
II. CHALDEE.— These versions are called “Targums” (translation, or interpretation), and
were rendered necessary by the loss of Hebrew while in Babylonia (cf. Neh. viii. 8). They were at first, and for many years, oral. As might be expected, they are usually paraphrases, in which the ideas of the translator are more followed than those of the original writer. No one of those now existing extends over the whole Old Testament, although together they do with the exception of Ezra and Nehemiah. The two oldest are that of (1) Onkelos, on the Law, and that of (2) Jonathan ben Uziel, on the Earlier and Later Prophets. (1) Onkelos probably lived about A.D. 70, as he was the friend of Gamaliel. His interpretation is generally correct: it follows the text closely, and is free from the fabulous additions which mar other Targums. His Tar-
gum was first published in Bologna (1482, fol.), with Hebrew text and Rashi’s commentary; also in Buxtorf’s Rabbinical Bible (1619). A recent and much enlarged edition dates Wilna, 1852. The Targum of (2) Jonathan ben Uziel, who, according to tradition, was the disciple of Illil; but the Targum is younger than Onkelos’, and more paraphrastic and less simple. The first edition dates Leiria, 1404; but it is found also in the great Rabbinical Bibles, and in the Antwerp, Paris, and London Polyglots. [The Targums of Onkelos and Pseudo-Jonathan on the Pen-
tateuch have been translated into English by J. W. Etheridge, Lond., 1802–85, 2 vols.]

Besides these two, which date from before the thirds

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century, there were other Targums of im-
portance, particularly two on the Pentateuch, —

one complete, attributed, but falsely, to the same

(3) Jonathan mentioned above; the other only in fragments, called the (4) Jerusalem. The first is based upon Onkelos, but departs far more from the Hebrew into the region of pious fiction. It is a modern work, not earlier than the middle of the seventh century. The Jerusalem is earlier, dependent upon Onkelos’, which it corrects in places, but was never designed to be complete. Both are reprinted in Walton’s (the London) Poly-
glot. [S. Gronemann: Die Jonathan’sche Pen-
tateuch-Uebersetzung in ihrem Verhältnisse zur Hal-
acha, Leipzig, 1879.]

(5) Targums of “Joseph the Blind” on the Hagigapha.

Tradition, wrongly as usual, assigns these Targums to a person so named, who lived in the fourth century; but critical study has put their date in the eleventh century. The work separates into three parts: Targums 1. On the Psalms, Job, Proverbs; 2. On Song of Solomon, Ruth, Lamentation, Esther, and Eccle-
siastes; 3. Chronicles and Daniel. The (1) are nearly contemporaneous, and from the same land, probably Syria. The work on Proverbs is the best, following the Hebrew as closely as possible. The similarity of this Targum to the Syriac version is extraordinary. Some suppose it was in truth copied from it, while others, with perhaps greater probability, content themselves with the independence. [Degutsch, in Smith’s Dictionary of the Bible, vol. IV. p. 3421, maintains, with Frankel, that the true explanation is, that “the Seventy is the common source of both versions, but in such a manner that the Aramaic (Chaldee) has also made use of the Hebrew.” It is true, however, through the Syriac medium.”] The Targums on Psalms and Job are mere frag-
ments, more or less close to the Hebrew. 2. The
Targums on this class are not mentioned before
the twelfth century. The freedom of a version
can go no farther than it does in them. They
are, in fact, mere commentaries. 3. No Targum
on Daniel was for a long time believed to exist;
but Munk found one in the Imperial (National)
Library at Paris. It was written after the first
crusade, or the twelfth century. See Notice sur
Saintin, Paris, 1838. The Targum on Chronicles
was also long unknown. The first edition ap-
ppeared under the title Paraphrasis Chaldaica ilor.
Chronicarum, cura M. F. Beck, 2 tom. Ang-
Vind. (Augsburg), 1680–83, 4to.

There is also extant a Targum on the apocry-
phal pieces of Esther. See J. B. DE ROSSI:
Specimen variarum lectionum sacri textus et Chaldaica
Estheris additamenta, Rom., 1780; ed. 2, cura J.
F. Schnurrer, Tubingen, 1783.

III. SYRIAC. — 1. The oldest and most impor-
tant version is the Peshito (the correct or simple),
because confined to the text, in contrast to the
allegorical and mystical paraphrases. The first
reliable historical reference to the version is its
use by Ephraem the Syrian (d. 373) in the fourth
century; but even then it was old, for Ephraem
defines in his commentaries many of its words
which were no longer understood by his country-
men. Hence it is no improbable conjecture
which assigns the version to the second century.
It is made from the Hebrew, probably by Jew-
ish Christians, and includes the Old-Testament
canon, without the apocryphal additions, which
were translated later; is accurate and close.
The version of the New Testament seems to have
been made afterwards. The Old Testament was
published first in the Paris Polyglot (1645), and
then in Walton’s (1657), and, in critical and im-
proved edition, by the British and Foreign Bible
Society (in 1823), under care of Samuel Lee, Pro-
fessor of Arabic at Cambridge. There is wanting
a truly critical complete edition.

ARNOLD.

In the sixth century the Peshito was uni-
versally received by Syrian Christians, even while
the controversy raged between the Monophysites
and Nestorians, and so is at the present day. 2.
The version of Bishop Paul of Tella (a city of Meso-
potamia), made in 616 sq., at the suggestion of
the Monophysite patriarch Athanasius, was based
upon the Hexaplar Greek text. It is closely liter-
ary, and thus is important in the critical study of
Ori-
gen’s work.

DR. ANTONIO MARIA GHERANI

of the Ambrosian Library at Milan has published Co-
dex syro-hebraicus Ambrosianus, 1874 sqq. The
so-called Verbo Karkophones, or Montano,
is neither an independent version nor a recension
of the Peshito, but a Massoretic work upon the
Old and New Testaments, and upon the chiefest
Orthodox Greek Fathers whose works had been
translated into Syriac. Cf. PAULIN MARTIN:
Tradition Karkophoon, ou la Massore chez les
Syriens, Paris, 1870. The so-called Figureta owes
its origin to a writing or printing error, and the
ensuing false interpretation. Abulfaraj (Bar He-
braus) in the thirteenth century says (Abul-Phara-
100), according to Focox’s translation, “The Sy-
rians have two versions, the Peshito and the
Figureta, which — translated from the Hebrew into Syriac in the time of Addai the Apostle, or, as some say, in the time
of Solomon, the son of David, and Hiram, and the
Figureta, according to the Septuagint text, translated
from Greek into Syriac.” The words underscored
should read, and of Hiram, King of Tyre, and the
Septuagint. By “the Septuagint” is meant
the version of Paul of Tellem. Several others are re-
ported. Jacob, Bishop of Edessa (d. 712), made a
recension of the Peshito, according to the Syro-
Hexaplar text. Fragments have been published;
e.g., in Ceriani’s Monumenta sacra et prof. V. 1,
1808. The Nestorian patriarch Mar Abbas (d.
532) is said to have made a translation from the
Greek. Simeon, Abbot of the Convent of St.
Licinius, and Polycarp, the author of the Philo-
neian New Testament, are each to have made a
version of the Psalms from the Greek.

IV. SAMARITAN. — Besides a recension,
the Samaritans had a translation of the Penta-
tateuch in their peculiar dialect. AD. BRÜEL:
Das Samaritana. Targum zum Pentateuch, Frank-
fort-a-M., 1875, issued the first complete edition
of it. It is not earlier than the second century
B.C., although the date and author are uncer-
tain. It follows closely the Samaritan text, but
occasionally contains apparent interpolations from
the Targum of Onkelos. Cf. SAMUEL KOHN:
Zur Sprache, Literatur und Dogmatik der Samar-
itaner, Leipzig, 1876.

V. EGYPTIAN versions sprang into being
in the third century, or at the beginning of the
fourth, in answer to the demand of the growing
African Church. They were of all the various
dialects, founded upon the Septuagint (except
Daniel, which was from Theodotion’s), and are
of indeterminate age and seniority. Portions of
these versions have been published, especially
by the Pentateuch and the Psalms. O. F. FRITZSCH.

VI. LATIN. Cf. PETRUS SABATTIER: Biblio-
rum sacrorum latinæ versiones antiquæ, seu vetus
ital., etc., Rheims, 1743–49. Also the Speculum
Augustini in the Speculum Romanum, tom.
IX. 1. Vetus Latina, or Old Latin, was made
from the Septuagint, or from the Old African
version in the second century; for it is quoted by
the earliest of the Latin Fathers, and was widely
circulated. It is throughout a verbal version,
made simultaneously by several men, in the de-
terminated Latin of the period, with its mixture
of colloquial and provincial words and phrases,
i.e., in the speech of the common people. When
introduced into Italy, where Greek was under-
stood, and a higher culture common, its provincial
rudeness gave offence, and so a revision was
demanded. Thus arose the Itala, or the Italian
version of the Old Testament. We have August-
ine’s testimony that a translation of the New
Testament was undertaken by any one who
knew sufficient Greek. There existed then
more than one Latin version of the Bible; and
perhaps Britain, Gaul, and Spain had each a
national version. But in Africa the Old Latin
was the only one current. It was there jealously
guarded and kept in use after Jerome’s version
was elsewhere received. See ZIEGLER: Die lat.
Bibelübersetzungen vor Hieronymus und die Itala des
Augustinus, München, 1879; U. ROBERT: Penta-
tateuchi e codice Angloveneo versione e assisiina
(s. anteriore in s. Jero me ’e) (Paris, 1881).

2. The Vulgate. — Cf. LEANDER VAN ERS:
Pragmatisch-kritisiche Geschichte der Vulgata,

The term "Vulgate," that is "Vulgata editio," the current text of the Bible, was originally applied in the Church to the Septuagint. In this sense the word is used by Jerome, who, however, also applied it to the Old Latin version, which was made from the Septuagint. But there does not appear to be any instance in the age of Jerome of the application of the term to the Latin version of the Old Testament without regard to its derivation from the Septuagint, or to that of the New Testament. "Vulgata editio," meaning a corrupt text, also stands in contrast to the true Hexaplur text of the Septuagint. The Latin Fathers habitually refer to Jerome's version as our version. But the Council of Trent (1546) called it a "corruptus vulgus," and hence the term "Vulgate" is used to-day exclusively of it.

The Latin texts in current use had been corrupted by frequent copying. There was urgent need of a thorough revision. At this crisis God raised up a man to do the work. SOPHORS, EUSEBIUS HIERONYMUS, commonly called JEROME (331–420), the most learned scholar, not only of his day, but of many centuries, amply prepared, linguistically through his acquaintance with Latin, Greek, and Hebrew, and morally and spiritually by his earnestness and piety, was requested in 383 by Damascus, Bishop of Rome (369 to 384), to do this almost imperative work. Nothing more at first was contemplated than a revision of the current Latin New Testament by means of the Greek original. The Gospels were taken up, all interpolations removed, and gross errors corrected. We do not know whether he went through the New Testament in this way; but it is probable. Bishop Damascus asked him to revise the Psalms. He made two revisions: the first (389) by the use of the common text of the Septuagint, the Roman Psalter, because introduced by Damascus into ecclesiastical use in Rome: the second (387) by the use of the Hexaplur text (this is the Gallican Psalter, because introduced primarily by Gaul by Gregory of Tours, then into Germany, England, and Spain, and eventually made by Pius V., in 1566, the successor of the Roman). He then designed and carried out a revision of the entire Old Testament according to the Hexaplur text, of which, however, there has come down to us only the Book of Job. But then the comparison he made the Greek text with the original Hebrew, for Jewish friends secretly supplied him with manuscripts from a synogogue (he had meanwhile taken up his abode in Bethlehem), the more desirable did a new version from the Hebrew appear. He knew full well how prejudice and fanaticism would put obstacles in the way; but solicited by friends, although without any ecclesiastical sanction, he made a beginning with Samuel and Kings in 392 (prefixed by the famous Prologus gallicus, giving an account of the Hebrew Canon), and completed his translation in 404. Poor things, also "Apolls, Ezekeil, Aber, Judith, and Tobit," were done in great haste, and there are errors, which, with more care, he would not have made; but, as a monument of ancient linguistic power, this translation of the Old Testament stands unrivalled and unique.

Although Jerome's version was used by some as soon as finished, it spread very gradually, and was, indeed, "received with a loud outcry of reproach;" and it took centuries for it to become the ecclesiastical translation of the Occident. No ecclesiastic as such, no church court, befriended it: it won its way upon its merits, and in the ninth century its victory was complete. As time went on, its text deteriorated. Owing to his eyes and general health, Jerome had originally employed scribes to write it: therefore the first copy was probably not free from errors; and each successive copy increased the evil. The old and the new version being in use side by side led to a mixture of both texts. CASSIODORUS, in the sixth century, was the first to attempt a revision; but his work could not stem the tide of corruption. So evidently bad was the case, that Charlemagne ordered ALCUIN (755–804), the most learned man of his day, and his trusted friend, in the year 802, to revise the Latin text. This Alcuin did, not by reference to the Hebrew and Greek, but to older and more correct Latin manuscripts, and presented a very good text, which, under Charlemagne's patronage, obtained wide currency, and long resisted decay. But in the lapse of years, other revisions were required, and were made by LANFRANC of Canterbury (1089). STEPHANUS II., Abbé of Citeaux (about 1109), and Cardinal NICOLAS (about 1150). In the thirteenth century so-called "Correctoribiblica" were drawn up, in which varieties of reading were discussed. But, although in the monasteries the older and more reliable texts were preserved, they were not used in the preparation of a pure text. [See De un codice critico della Bibbia Vulgata, transcritto nel secolo XII., Palermo, 1860.]

But a better day awaited the Vulgate. Printing was invented, and the first book sent out by the press in the Bible was the Vulgate. This book was more frequently printed. The text was the ordinary. CARDINAL XIMENES (1437–1517), in his Compendium Polyglot (1502–17), made the first serious attempt to revise the text. ROBERT STEPHERS (1503–58) in 1525 and 1540 made important corrections by collation of manuscripts. But there was felt a necessity for an authorized edition. This the Council of Trent demanded (1546), and it was undertaken by Pope SIXTUS V. (1552–90), and issued 1590. The text was declared by the Papal Constitution Aeternus aetate, to be "true, lawful, authentic, and unquestioned in all public and private discussion, reading, preaching, and explanation." The printing of any other text was forbidden, under penalty of excommunication. But many changes had been made; and many typographical errors, though none serious, had passed unsuspected. But the new version being in use by all, the new text took hold, and its translation being used in the usual way, the vulgus or public did not have time to recover from the shock of the new translation. For the case of the translation Sternal, and the famous Jesuit. Sixtus V. had put his Controver- sia upon the index, and therefore his hatred was excited. STEPHANUS II., Abbé of Citeaux, restored his name with the great Catholic work, the Authentic Vulgata. Swayed by hate and ambition,
BIBLE VERSIONS.


3. Modern Latin Versions. — For convenience we here group a few modern translations of the Old Testament into Latin from the Hebrew. The Reformers worked in this line, particularly Zwingli and Ecolampadius, who together translated the books of the Old Testament into Latin, and were followed by a Roman Catholic scholar, the learned Dominican Sanctus Pagninus (1470-1541), who was the first to publish (in 1528) a complete Latin Bible, which won him great applause. A corrected edition of the Old Testament of this translation, along with Beza's Latin New Testament, was issued by Robert Stephens in 1557. In 1572 appeared, as an appendix to the Antiapocryphal Polyglot, a Latin interlinear to the Bible, which, in the Old Testament, was substantially the Pagninus version, corrected by Arias Montanus, and, in the New Testament, the Vulgate. Under the direction of Cardinal Thomas de Vio Cajetan (1469-1544), another interlinear of the greater part of the Old Testament, and all the New Testament save the Apocalypse, was prepared by Jewish and Christian scholars; but the Old-Testament parts were not issued in collected edition until 1639. The New Testament appeared 1530. The version was verbal, and in rather barbarous Latin. Sebastian Müsster (1490-1552) issued (in 1534-35, 2d ed. 1540) a literal, faithful version of the Old Testament, with explanatory remarks. Leo Juda (1482-1542) had almost finished a Latin version of the Old Testament, upon which he had been engaged many years, at the time of his death. At his request some friends continued it; and it was eventually completed in Zurich, 1548, folio. Sebastian Castello (1515-63), in 1551, 1555, and 1556, sent forth an elegant and accurate Latin version of the Old Testament. The version made by Immanuel Tremellius (1510-80), a born Jew, assisted by his son-in-law Francis junius (1543-1602), which appeared in 2 tom., 1579, received great praise. The New Testament appeared in reprint in England by Middleton, 1580. The translation of the Old Testament published by J. Piscator (1546-1585) was in the main only a revision of Tremellius'. Sebastian Schmid (1617-96), a very useful exegete, spent forty years upon a Latin translation of the entire Bible, and did not live to see it out of the press (1096, 2d ed. 1708). Johannes Cocceius (1603-69), the Dutch theologian, issued an almost entire translation in connection with his commentaries; and Jean le Clerc (1567-1736), the versatile Genevan, an independent able one, in parts, with a commentary (1693-1731). From the learned and acute priest of the oratory, Charles François Houliant (1580-1759), appeared, Paris, 1753, the Biblia Hebraica cum nota crit. et vers. Lat. ad notas crit. facia, 4 tom., the Hebrew text unpointed (since he held the points to be, not only useless, but dangerous), and the translation very careful. J. A. dathe (1731-91) made a conservative translation of the Old Testament, which appeared at intervals, 1773-89. Besides, there have been versions of separate books, of greater or less excellence.

Turning to the separate Latin versions of the New Testament, the earliest, most successful, and influential, is that by Erasmus (1467-1536), made in five months, but though hastily made, as was his custom, so excellent, that it has been reprinted more than two hundred times. Five editions appeared in his lifetime (1516, 1519, 1522, 1527, 1535). Theodore Beza (1519-1605) followed. His first edition appeared 1556 (1557); the other personally conducted editions were 1555, 1556, 1557, 1560, 1561, 1562, 1563, 1564, 1565, 1570, 1571, 1572, 1573, 1574. The best edition is Cantabrig., 1642. Three new translations are yet to be mentioned, — those of H. A. Schott, very handy, much used, Lips.,
VI. ETHIOPIC.—In the ancient language of the Axumite kingdom, commonly called since the sixteenth century, the Ethiopic, but by the natives the Geez, there exists a version of the Bible, which has always been the only authorized one among all the tribes of Abyssinian Christians, as well as among the Jewish Falashas, and which yet maintains its ancient authority, and is read in the service, although the Ethiopic long ago ceased to be spoken. We have, however, no reliable information in regard to the exact time or manner of its origin; but it is certain that it was made from the Alexandrian recension of the Greek Bible, or from the fourth to the sixth century, and it is not only the oldest monument, but also the foundation, of the whole Ethiopic literature.

It is very faithful; being, for the most part, a verbal rendering of the Greek, and yet readable and fluent, and in the service, although the Ethiopic long ago ceased to be spoken. But this varies, of course; and the variations are intentional, the result of an effort to remove archaisms, and render the diction more idiomatic. Thus, in many manuscripts, the four Gospels, the portion most read, have undergone such a change, that they read like a paraphrase rather than a translation, or like a new translation instead of the old. Those portions less read are in purer condition. The tradition which ascribes the version to Frumentius is of little value.

The uncertainty of the text led to early attempts at revision; the easier to effect because the Abyssinian pilgrims brought home with them Bibles in other languages, so there could be comparison of texts. In the books of the Ethiopic version already published [see Literature at end of this section] three texts can be distinguished: (1) The original translation, more or less corrupted, very fine in the manuscripts; (2) A text enlarged and altered from the Greek, the commonest in the manuscripts; (3) A text corrected by the Hebrew original, found in later manuscripts. Critical care and caution are therefore requisite to restore the original Ethiopic text. Since this Bible is one of the oldest daughter of the LXX., it has great critical importance, and has preserved peculiarities and originalities. Thus it had at first a different, peculiar, and partly original division of the separate books. The Occidental "chapters" were introduced at a later day into Abyssinia, under European influences. It included the Apocrypha, except the Maccabees, which were either not translated, or very quickly lost, and several pseudographs (see title), and put them upon perfect equality with the canonical writings; and in this way the number of books is given as eighty-one,—forty-six for the Old Testament, thirty-five for the New; but in particular the counting varies very much.

LIT. — LUDOLF: Hist. ath., III. 4, and Comm., pp. 293-298; the Prolegomena to WALTON'S Polyglot, No. 15; LE LONG: Biblioth. sacræ, ed. A. G. Masch, 1778, tom. II. pp. 140-157. Of Ethiopic texts, LAURENCE issued in 1819 the Ascensio Jesae, and the Apocalypse of Ezra in 1820, at Oxford. DILLMANN has edited the Octateuch, 1853; the four books of the Kings, 1801-71; HEWORTH, 1831; Liber Jubilæorum, 1859. The first portions of the Ethiopic Scriptures that appeared in print were the Psalms and the Song of Solomon, edited by John Potken, Rome, 1513. The New Testament was first printed at Rome by J. H. CHAPUA, 1548-49, reprinted in WALTON'S Polyglot, 1657, and a Latin translation of the version made by Professor Bode, published at Brunswick, 1752-55, 2 vols. 4to. MR. THOMAS PELL PLATT edited for the British and Foreign Bible Society an Ethiopic edition of the New Testament, London, 1830. This edition, if it is true, is better printed than the Roman, but is equally marred by many errors, and the absence of an old manuscript text, so that it is critically worthless.

A. DILLMANN.

VIII. GOTHIC.—This version was the work of UPLPHILAS or VULFILA (311–381), Bishop of the West Goths, a "holy and spotless priest of the Lord," written in an alphabet he constructed for this purpose out of Greek, Latin, and Runic characters, and embraced the entire Bible, with the exception of the four books of the Kings, omitted because of their warlike, and, as he thought, dangerous spirit against idols. Much of the New Testament, but very little of the Old Testament, has come down to us. Ulpilhas was an Arian; but there is no trace of his heresy in the version, which is faithful, and so skilful, that even the finer shades of the original are happily brought out. The version is from the Greek text, and has, therefore, critical weight. As it now exists, there are traces of Latin-text influences; but these were probably of later origin, when the manuscripts were copied in Italy during the reign of the Goths. The recently debated question, whether Ulpilhas was the author of the entire translation, must be answered affirmatively in regard to the New Testament, but left unanswered in the Old; for we know too little about it. Cf. E. BERNHARDT: Krit. Unters. über die got. Bibelübersetzung, Elberfeld, 1864-69, 2 vols.; O. WALTER: Die Bruchstücke vom A.T. der got. Bibelübers. kritisch untersucht, Halle 1876. And on Ulpilhas cf. G. WATTZ: Uebcr das Leben und die Lehre des Ulf., Hannover, 1840; W. BESSEL: Ueber das Leben des Ulfilas und die Bekärung der Gothen zum Christenthum, Göttingen, 1850. Cf. also H. L. DOHERS Kirchengeschichte der germ. Völker, Berlin, 1854.

In the fifth century the East Goths governed Italy, and the West, Spain, where they ruled until the eighth century. In this way the version was very widely spread. Tregegels, indeed, says it must have been a vernacular translation of a large portion of Europe. But eventually it was entirely lost sight of for centuries, until in the
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latter part of the sixteenth century, Ant. Morillo reported having seen at Werden in Westphalia a Gothic codex, from which he copied the Lord's Prayer. This was probably the Codex Argenteus, taken by the Swedes at the siege of Prague (1648), and which now is the most precious treasure of the University of Upsala. It is a superb manuscript, containing fragments of the Gospels, and dates from the fifth century, first edited by Fr. Junius, Doctr., 1655, 2 vols. The best editions of all the fragments (for the exact list, see Davidson's Art. Gothic Version, in Kitto's Cyc. of Bib. Lit., 3d ed., ii. 573 sq.) are by I. C. v. der Gabelentz and J. Loeloe, Lips., 1836 (43)-46; by Fr. Ludw. Stamm, 7th ed., revised by Moritz Heyne, Paderborn, 1878; and by E. Bernhardt, Halle, 1875. The Gospel of Mark has recently been edited with a grammatical apparatus by R. Müller and H. Hoepppe: Ufblis Evangeliu Marci, Berlin, 1881. O. F. Fritzsche.

IX. ARMENIAN. — It was made from manuscripts brought from the Council of Ephesus (431) by Mesrob (d. 411: his name is spelled in six different ways), the inventor of the national alphabet, with the assistance of several of his pupils. See Mesrön. The Old Testament was from the Septuagint (Daniel, as usual, from the Heraplar Syriac text). Cf. W. G. F. Comes de Badissin: Translationis antiquae ar. lib. Job qua supersunt ex apographo cod. Mus. Brit. aliae pr. ed. atque ill., Lips., 1870; and the Lexicon, Numbers, and Deuteronomy published by Lagarde in his Materialien i. (3) Those from the Septuagint. (a) The versions in the Polyglots of the books not specified above. (b) Several Psalters described by Döderlein (Repositor. ii. 176-178, IV. 57-96). (c) Specimens of a Pentateuch from the Alexandrian recension of the Septuagint. (4) Those from the Coptic are very numerous, generally are side by side with the Coptic text; of no importance except for the Coptic. (5) Those made or interpolated from the Vulgate are also of no account.

XII. ARABIC. — There are many manuscripts containing translations of portions of the Old Testament now stored away in libraries. We consider only those which are printed or are reliably described. They may be classified into the immediate, direct from the original text, and the mediate, from other versions. 1. Immediate. (a) The version, often a paraphrase, of Rabbi Saadia ha-Gaon (d. 942), more renowned as a Talmudic grammarian. The Pentateuch was published at Constantinople, 1548. Lately P. de Lagarde, in his edited edition of the Korb Codex, published Genesis and Exodus from a Leyden manuscript. Saadia's Isaiah, Hosea, Job, and Psalms have also appeared. (b) Joshua and a fragment of Kings are in the Paris and Walton's Polyglot, made by a Jew of the tenth or eleventh century. (c) Aratus Erpenius, a manuscript of the Pentateuch (in Hebrew letters), literally translated, made by an African Jew in the thirteenth century. (d) Genesis, the Psalms, and Daniel, by Saadia, in a manuscript, a Jew of Morocco, from the Massoretic text: manuscript now in British Museum. (e) A translation of Hosea and Joel. (f) The Pentateuch of Abu Sa'id, a Samaritan of the eleventh or twelfth century, from the Samaritan text of the Pentateuch, influenced by the Hebrew and the Saadia and the Samaritan version. Samuel Kohn (Zur Sprache, Literatur, u. Dogmatik der Samaritaner, Leipzig, 1876, pp. 134 sq.) maintains just the opposite, that the version of Abu Sa'id gave Aramaic to the Samaritan. 2. Mediate. (1) Those which are made from the Peshito. (a) A version of Judges, Ruth, Samuel, Kings, and Nehemiah, found in the London and Paris Polyglots. The version of Job was published by P. de Lagarde, in 1786, in his Psalterium Job Praeclarus Arabocele. (b) Translations of the Psalms. (c) Fragments of the Pentateuch. (2) Those from the Hexaplar Syriac text. Cf. W. G. F. Comes de Badissin: Translationis antiquae ar. lib. Job qua supersunt ex apographo cod. Mus. Brit. aliae pr. ed. atque ill., Lips., 1870; and the Lexicon, Numbers, and Deuteronomy published by Lagarde in his Materialien i. (3) Those from the Septuagint. (a) The versions in the Polyglots of the books not specified above. (b) Several Psalters described by Döderlein (Repositor. ii. 176-178, IV. 57-96). (c) Specimens of a Pentateuch from the Alexandrian recension of the Septuagint. (4) Those from the Coptic are very numerous, generally are side by side with the Coptic text; of no importance except for the Coptic. (5) Those made or interpolated from the Vulgate are also of no account.

B. VERSIONS OF THE NEW TESTAMENT. This section is supplementary, and refers only to the New Testament, or the Old Testament and the entire Bible, see A. As already given in the note at the beginning of this article, two works deserve mention, — Reuss: Geschichte der heil. Schriften N. T., 5th ed., Brunswick, 1874; and Schiavone: A Plain Introduction to the Criticism of the N. T., 2d ed., Cambridge, 1874.
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Ridley: De Syr., N. T. versionem indole atque um, 1761; G. C. Storr: Observer super N. T. versiones Syr. Tur. 1792; E. Henemann: De versionum N. T. Syr. critico um, Berlin, 1850 (Schul-Programm der Friedrich Wilh. Gymnasium). 1. The Peshito. See A III. [The New Testament omits the Apocalypse and four Catholic Epistles (2d Peter, 2d and 3d John, and Jude). See J. W. Etheridge: The Apocryphal Acts and Epistles from the Ancient Syriac, London, 1810; J. Murdoch: Syriac New Testament, N.Y., 1831.] 2. The Philoxenian or Harclean was made by Polycarp, Rural Bishop for Mar Philoxenus, Monophysite Bishop of Mabug (Hierapolis), directly from the Greek: the Gospels were finished A.D. 508. In 610 Thomas of Harkel (Heraclea) corrected the translation by the help of three approved and accurate Greek manuscripts in the Monastery of the Antonians at Alexandria, and added a critical apparatus, and, after the manner of Origen, also asterisks and obeli. This revision is the one now generally found in manuscripts. It is so close to the Greek that it is probably the most servile version of Scripture ever made; indeed, so close as to be in places quite unintelligible without the Greek. It includes the portions of the New Testament omitted from the Peshito; although it is a question whether the Apocalypse, edited by L. de Dieu, Leyden, 1827, and often considered a part of the Philoxenian, although usually used to complete the Peshito, really belongs to it. But at all events the Catholic Epistles and Apocalypse are not the work of Thomas of Harkel; cf. Bickell: Conspexit rei Syrorum literariae, Monast. 1871. The whole Harclean version was edited by J. White, Gospels, 2 vols., 1778, Acts and Epistles, 2 vols., 1796, 1800; and later by Buxtorf: Des heil. Evang. des Johannes Syr. in harc lens. Úbers., Leipzig, 1853, and the same; De Charklines N. T. translationis syriaca, Vratisl., 1837, 2d ed., 1854. 3. The Curetonian Syriac. William Cureton, D.D., Canon of Westminster discovered in 1847, printed in 1848, and published by David Wilkins, in Oxford, 1716, the New Testament in Memphitic, under the editorship of Henry Tattam; but, as the edition contains no various readings, it is quite useless to any other than Egyptian scholars. The Society for Propounding Christian Knowledge published (1857-52) a magnificent edition of the whole New Testament in Memphitic, under the editorship of Henry Tattam; but, as the edition contains no various readings, it is quite useless for critical purposes. The Memphitic New Testament did not contain the Apocalypse: this gives a hint as to its date. The earlier Alexandrian writers, Clement and Origen, in the first part of the third century, and the later Alexandrian Church from the close of the third century onward, quote the Apocalypse without hesitation as the work of John; but about the middle of the fourth century doubts were widely expressed, as by Dionysius of Alexandria (d. 252), and the difficulty may have been powerful enough to cause its exclusion from the Egyptian canon. The order of the books of the New Testament is (1) Gospels, (2) Pauline Epistles, (3) Catholic Epistles, (4) Acts. The version is for scholars particularly useful, and Egyptian is so largely Greek in vocabulary that it is fairly adequate for the purpose. The version may, therefore, generally be consulted, even for minute variations in the text: in this respect it is perhaps the most important of all the versions for the textual critic. Fathers, free from the corruptions which pro-
vailed so widely in the copies of the second century.

The Sahidic or Thebaic version has not attract-
ted attention until comparatively recent times. The pioneer scholar was C. G. Woide, who in 1778 announced his intention to publish from Oxford manuscripts the fragments of the Thebaic New Testament, but he did not live to finish his work (May, 1790), and H. Ford, professor of Arabic at Oxford, completed and issued it: "Appendix ad Editionem N. T. Graecie Codice MS. Alexandrinuo a C. G. Woide descripti, in qua conti-
nentur Fragmenta N. T. juxtainterpretationem Dia-
lecti Superioris Egypti qua Thebaica vel Sahidica appelatur, etc., Oxoniae, 1799. This work lays
biblical scholars under heavy obligations; but, although some additions have been published
since, there is greatly needed a complete collec-
tion of all the fragments of the Thebaic New Testament; the version is rougher and less faith-
ful than the Memphitic, like it in the arrange-
ment of the books and in the omission of the
Apocalypse, but entirely independent of it in text
and interpretation, and stands second in textual
value.

The Bashmuric or Elearchian version, without
independent value, a mere adaptation of the The-
baic, and only useful where the Thebaic is want-
ing, was made not later than the end of the third
or beginning of the fourth century. The word
"Bashmur" means the "girdled (by the Nile)
country," and was applied to Elearchia, the coun-
try of the Bucoli, of the ancient Egyptian race of
horsemen who lived in the Delta. They were
almost exterminated in 839, the remnant of the
race being transported to Baghdad. They must
have had a complete version of the Bible; but only
the merest fragments have come down to us.
They are published by Engelbrecht: "Frag-
menta Bashmurico-CopticaVeteris et Novi Testamenti,
Havnie (Copenhagen), 1811."

III. PERSIAN.—The Christians of Western Persia belonging to the Syrian Church used the
Peshito in early times; yet there are at least two translations of the four Gospels into Persia,
one from the Peshito, in Walton's Polyglot, with a
Latin translation by Samuel Clarke, afterwards
reprinted with corrections and a learned preface
by Bode, Helmstadt, 1750–51: the other is made
from the Greek, published, London, 1657; edited
by Abraham Wheelocke. There are older Per-
sian versions (parts of both Testaments) still
unpublished.

IV. ARABIC.—There is no version earlier
than 719, nor is any of critical value. 1. Im-
diate. (a) The Gospels most commonly printed,
first in Rome, 1500, found in the London and
Paris Polyglots; latest edition by P. de La-
garde, Leipzig, 1864. (b) By another translator
the remainder of the New Testament in the Paris
and London Polyglots. (c) The New Testament
ed. by Lapierre, Leyden, 1616; reprinted Lon-
don, 1829. 2. Mediate. From the Peshito, in "Cod.
Tischendorf;" of the Acts, the Pauline
and Catholic Epistles, except the four Antile-
gomena of the latter. 3. The Arabic translation
of the New Testament in the Roman Bible of
the Propaganda, Rome, 1671, altered from the
Vulgate, and added by the Socinians for Ira}

the Greek, were both designed for circulation in
the East, and are of no critical value. See P. de La-
garde: "Anglo-Saxon."

(V. ANGLO-SAXON.—There was apparently
no version of the Scriptures in this language
before 706, when Adhelm, the first Bishop of She-
rborn, translated the Psalms, followed by Egbert
and Eadflod, Bishop of Lindisfarne, with parts
of the Gospels, and Bonus (d. 739), with the
Gospel of John. Other Saxon translations are:
in ninth century by King Alfred (d. 900), the
Psalms; in tenth century by Ælfric, the Penta-
tuch, Joshua, Job, Judith, part of Kings, Esther,
and Maccabees. The version was made from the
Vulgate. The entire Anglo-Saxon version has
never been published; but Spelman edited the
Psalms, London, 1840; and Benjamin Thorpe in
1838 issued "Libri Psalmorum Version antiqua Latina
cum Paraphrases Anglico-Saxonica, probably Ad-
helm's," and in 1842 "The Anglo-Saxon Version of
Saxon Gospels in Parallel Columns with the Ver-
sions of Wycliffe and Tyndale," arranged with pref-
ace and notes, London, 1865. The fact that such
a small part of the Bible has been published is
the stranger because manuscripts are so numer-
ous. Before the prose translation of any part,
Caedmon, a monk in the Abbey of Streoneshalh
in Northumbria, composed a poetical version of
parts of the Bible, 664. See Thorpe: "Caedmon's
Metrical Paraphrase of Parts of the Holy Scripture,
Anglo-Saxon Version," 1865, with introduction,
notes, and a verbal index, London, 1832."

[Modem Versions.—For account of the im-
portant German and English versions see special
articles: our space admits of only the briefest
mention of the principal others.]

1. FRENCH.—Le Père d'Étaples made the
first Protestant version published, Antwerp, 1530;
but that of Pierre-Robert Olivetan, founded
upon his, published 1535 at Serrières, near Neuf-
chatel, at the expense of the Waldenses, as
corrected by Calvin his cousin, was the nearest
approach to a national version. Calvin recog-
nized Olivetan's imperfections, and, in the pref-
ace to the edition of 1561, expressed the wish
that some competent scholar would devote half
a dozen years to the translation of the Bible. It
is greatly to be regretted that Calvin did not do
this work himself. His wish, however, was essen-
tially met when "La Compagnie des Pasteurs de
Genève" deputed the task to certain of their mem-
bers, among whom was Beza, and in 1568 issued
the auxiliarily awaited version. Put forth under
such authority, and a manifest improvement
upon its predecessor, it has kept the field until
this day, although it is only a revision of Olive-
tan's. The Bibles of Martin (Amsterdam, 1707)
and Ostervald (Amsterdam, 1724) are substan-
tially the 1568 version, and only valuable for
their notes. The attempts of Atho to make it
supercede the sadly defective Olivetan have been
unsuccessful; but in 1847 Rev. Dr. Louis Segond
published at Geneva (2d ed., 1877, at Nancy; 3d
ed., 1879, at Geneva) a new translation of the Old
Testament from the Hebrew text, and in 1879 a
new translation of the New Testament from the
Greek. This work has been accepted by the Uni-
versity press, Oxford, England, and, as a note on
the fly-leaf states, been printed in a first edition of fifty thousand copies. This version is regarded as a decided improvement upon all others, and as worthy of national official use. The Oxford edition is beautifully printed,—the prose portions in paragraphs, with marginal numbers to indicate the verses; the poetical in verse form. There are also occasional brief notes, mostly geographical and philological, interesting prefaces, remarques, and a brief history of the Jews to connect the Testaments, and maps, indexes of quotations in the New Testament and to the notes. The book is a pleasure to eye and mind. Never has the complete edition of the Scriptures been issued at Antwerp in 1526, by Jacob van Liesveldt, in two folio volumes. The subsequent edition having cost the printer his head, the work was the more notable. In Holland it is called the States' Bible, to distinguish it from the Synod's Bible. This latter version, which, up to the present time, has only appeared in the New Testament, is the result of the criticism of the century, and the immense growth of knowledge. In 1854 the General Synod appointed a committee of fourteen to revise the old translation, and at length, in 1867, the revision appeared. Its reception has been far from enthusiastic. This has led to an indefinite postponement of the Old Testament part.

2. DUTCH. — Portions of the Bible appeared in the opening years of the century; but the first complete edition of the Scriptures was issued at Amsterdam in 1526, by Jacob van Liesveldt, in two folio volumes. The subsequent edition having cost the printer his head, the work was the more notable. In Holland it is called the States' Bible, to distinguish it from the Synod's Bible. This latter version, which, up to the present time, has only appeared in the New Testament, is the result of the criticism of the century, and the immense growth of knowledge. In 1854 the General Synod appointed a committee of fourteen to revise the old translation, and at length, in 1867, the revision appeared. Its reception has been far from enthusiastic. This has led to an indefinite postponement of the Old Testament part.

3. ITALIAN. — There were Bible translations into Italian before the invention of printing; but the earliest printed Italian Bible is that of Nicolò da Malcheri (or Malermi), published in Venice, 1471. In the same year another Bible appeared; but it is known only by title. Nicolò was a Venetian abbot of the order of Camaldoli. He speaks in his preface about former Italian translations, criticises their freedom, and declares his fidelity to the Vulgate. Nicolò's Italian is not the choice speech which had then been developed. The next version was that of the Florentine Antonio Bruccoli, made from the original texts: New Testament, 1530; Psalms, 1531; Bible, 1532, Venice. In the preface the translator waxes indignant at all prohibitions of the Bible, and every hindrance to its widest spread among the people. His work, however, seems to have been scarcely circulated in Italy outside of Venice, and was indeed put in the first class of prohibited books; still, many editions appeared. With Bruccoli the Roman-Catholic activity in the field of Bible versions practically ceased; although translations of the New Testament were issued by the Dominican Zaccaria in 1532, and by Giglio in 1531, both at Venice. These books are extremely rare.

With the expulsion of Bruccoli's version a new era of Bible study began. The liberty to read the Scriptures, denied by Romanist Italian, was enjoyed in Geneva; and there this version of the Old Testament, slightly revised, was reprinted in connection with the New Testament of the Florentine Massimo Teofilo (first printed Lyons, 1551), revised by Gallars and Beza; and so the first complete Italian Protestant Bible appeared in Geneva, 1563, for the benefit of the Dissenting congregations. The version was put into speedy disuse by the appearance of the Bible of Giovanni Diodati, Geneva, 1607, made directly from the original texts, in the Lucchese dialect, and therefore adapted for circulation among the peasants. This is the version commonly taken up by Bible societies, and used before this petition could be presented, and 1626 before the company got fairly at work. They met in Leyden. It was at the outset believed that four years would suffice; but, owing to real difficulties and unexpected hindrances, the translation took eleven years. At last, in 1637, the Bible appeared in two editions, one with, one without, references and marginal readings. So hearty was its reception, that in fifteen years it had won universal and unhesitating acceptance. It is, indeed, one of the best of existing versions; perhaps, in points, it excels them all. It is immediate, although quite evidently our authorized version influenced the translators more or less. In many cases its felicity is remarkable. In Holland it is called the States' Bible, to distinguish it from the Synod's Bible. This latter version, which, up to the present time, has only appeared in the New Testament, is the result of the criticism of the century, and the immense growth of knowledge. In 1854 the General Synod appointed a committee of fourteen to revise the old translation, and at length, in 1867, the revision appeared. Its reception has been far from enthusiastic. This has led to an indefinite postponement of the Old Testament part.

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in Italy to-day. In 1776 the Archbishop of Florence, Anton Martini, issued in Turin a translation of the whole Bible from the Vulgate, which the British and Foreign Bible Society adopted, published the New Testament, 1813, Bible, 1821, and now circulate in Italy. For the famous story of the persecution of the Mudalai in Florence, because they used the Bible, see title. Southern and Eastern Italy, up to this time, as before, had no Bible influences.

4. SPANISH. — The first printed New Testament is by Francisco de Eznizas (Dryander, see title); appeared in Antwerp, 1543; now circulated by the British and Foreign Bible Society. Another New Testament was that of Juan Perez, Venice, 1556. The first Bible was from Casiodoro Reyina, Basel, 1569; revised by Cypr. de Valera, Amsterdam, 1602; New Testament, separately, 1625. The Old Testament was repeatedly rendered into Spanish during the sixteenth and seventeenth centuries, by Jews in the Netherlands and in Ferrara. But of all these translations the fact is that they did not circulate in Spain. In 1794 Phil. Scio de S. Miguel, a Spanish ecclesiastic, issued at Madrid a translation with a commentary. The British and Foreign Bible Society have, since 1828, circulated the Spanish text. It is made, of course, from the Vulgate. See Borrow's "The Bible in Spain."

5. PORTUGUESE. — The version of J. Ferreira d'Almeida, a convert from Rome (New Testament, Amsterdam, 1712; Pentateuch and historical books, 1719), is that now printed by the British and Foreign Bible Society; although there was printed at Lisbon, 1784, a version made by Anton Pereira de Figueiredo, the first upon native soil.

6. SCANDINAVIAN. — Some parts of the Old Testament were translated into Danish in the fourteenth century, and published by Molbech, Copenhagen (1828); but the Danish translation of the Bible is the work of the Reformation. Prepared by several scholars, it bore the name of Christiern Pedersen, and was published in 1550. It was afterwards often revised. The edition now used is the work of a committee of revision, appointed in 1815: it appeared in 1824. There are two independent translations: one by I. C. Lindberg, much used in the Grundtvigian circles; and one by Chr. Kalkar, of missionary reputation. The Danish Bible was used in Norway up to the separation of the two kingdoms in 1814. After that time, minor improvements, mostly of purely linguistic import, have been made in the Norwegian Bible, and in 1871 a committee was appointed to make a thorough revision.

A Swedish translation from the fourteenth century is spoken of as having been undertaken at the instance of St. Birgitta, but has not come down to us. In Sweden, as in Denmark, it was the Reformation which translated the Bible. The complete Swedish version appeared in 1541, the New Testament by Laurentius Andres (1526), the Old Testament by Laurentius and Olaus Petri (1534). Often revised, the edition now in general use dates back to the beginning of the eighteenth century.

The Icelandic translation was begun by Oddur Gotthalskon: the New Testament appeared at Copenhagen in 1540, the whole Bible at Holm in 1584. The edition now in use is a revision by Thorlak Skuleson (1844) of Clement Petersen.

Missionary Translations. — The Bible has been translated by Protestant missionaries into all the literary languages of the world, and into many which had never previously been written; but these translations are evidently of no critical value, although useful in many cases, from the original tongues. Probably the most faithful and finished of all these versions is that into Arabic. It was begun by Eli Smith, D.D., in 1847, aided by Cornelius V. A. Van Dyck, M.D. D.D., who continued the work after Dr. Smith's death, and brought the labors of sixteen years to a happy conclusion.

The printing and electrotyping of this Bible is regarded as the greatest typographical performance of the American Bible Society, and the book itself opens the truth to the Muslim world. The first plate was electrotyped March 15, 1866. The types perfectly transcribe the best Arabic calligraphy, according to a mode designed by Dr. Eli Smith, and executed by Mr. Hollock of the Syrian Mission.

BIBLICAL ARCHAEOLOGY. See ArCHEOLOGY, BIBLICAL.

BIBLICAL CANON. See CANON OLD AND NEW Testament.

BIBLICAL HISTORIES. See ISRAEL.

BIBLIANDER (Buchmann), Theodore, b. at Bischofzell, Thurgau, about 1507; d. at Zürich, Nov. 26, 1564; was a teacher in the school of Myconius, and professor of theology and Oriental philology in the University of Zürich after the death of Zwingli, but was dismissed in 1560 on account of his open opposition to the Calvinistic doctrine of predestination, propagated with great success in the city since 1556 by Peter Martyr Vermilius. He gave a Latin translation of the Koran, and many valuable contributions to the history of Mohammedanism. Most of his writings, however, have never been printed.

BIBLIA PAUPERUM (the Bible of the Poor) is the name given to one of the earliest "block books" printed before the use of movable type. It consists of a series of forty leaves, printed on one side, so as to make twenty when pasted together, on which forty scenes from the history of our Lord are depicted: underneath are inscriptions in the abbreviated Latin of the period. The title given above is probably misleading. It was not intended for the poor people so much as for the poor friars who went about preaching. And would, no doubt, derive help in the composition of their sermons from the pictures. Besides, they could be shown with advantage to their audiences.

BIBLICAL PHILOLOGY concerns itself with the original text of the Old and New Testaments, and the versions, the study of Hebrew and the cognate languages and dialects, of the Greek of the Septuagint, the Apocrypha, and New Testament. See HEBREW LANGUAGE; HELLENIC DIALECT.

BIBLICAL THEOLOGY, in the sense of a study of the word of God, in contrast to dogmatics, or
the deductions and speculations of men, and therefore without reference to ecclesiastical formation and creed, man is the philosophical and recent development; for, so long as the Church and the Bible were believed to be in unison, there was no demand for it. The Fathers were presumed for many centuries to have conserved and developed the apostolic teaching. The medieval theologians went upon the assumption that the Fathers were infallible, and studied them, and therefore accepted the traditional patristic scriptural proofs upon all points, instead of working up the subjects for themselves. It was not, therefore, until the Reformation called attention to the discrepancy between the Bible in tradition and the Bible itself, that biblical theology began.

Unfortunately in the seventeenth century a new scholasticism replaced the old, and individual Bible-writers, and even some who were not, were minutely studied. Thus the theology of Job (1687), of Jeremiah (1696), even that of Paul (1706), was treated with minute care. The beginnings of the science were naturally unsystematic and wavering. Seb. Schmidt, in his Collegium biblic. in quo dieta V. et N. T. iuxta seriem locorum comm. Theol. explicantur, Strassburg, 1697, led the way, and he had many followers. But these works were little more than collections of proof-texts conveniently arranged for the theological lecturer. The first one to bring the term “Biblical theology” into use was Haymann, who introduced it in its present sense in his work, Versuch einer bibl. Theol. in Tabellen (1708), which ran through four editions, the last being printed 1758. Pietism loosened the connection between the Bible and dogmatics, because it emphasized the importance of the former as a means of grace, and in this context of knowledge. The result is seen in Büsching's Diss. exhibens epitomen Theol. s. solis lit. sacr. concinnae (1766) and Gedanken von der Beschaffenheit und dem Vorzuge der bibl. dogm. Theologie vor der scholastischen, Berlin, 1758.

Then came Bengel, the acute verbal critic, and his school, who wished upon the principle that the Bible does not contradict the Church, but accompanies it, and has superior authority. Semler, in 1764, in his Hist. u. krit. Sammlungen über die sog. Beseitstellungen in der Dogm., Halle, 1764-66, 2 parts, and more particularly his followers, showed the great difference between the cut-and-dried theology of the schools and the teaching of the New Testament. This led the defenders of the former to show their substantial agreement by an unprejudiced study of the Bible. So did Zacharia, Biblische Theologie, oder Untersuchung d. bibl. Grundes d. vorchristen. theol. Lehren, Göttingen, 1772, and Storr, Doctr. christ. pars theor. e sacr. libria repetita, Stuttgart, 1793. The Neologians, on the other hand, prejudiced against every doctrine not part of natural religion, began to press for a purely historical treatment of the Bible (so Gabler, De iustodiscrimine Theologiae bibl. et dogm. regundisque recte utriusque finibus, Altorf, 1787), and thus prepared the way for a rationalistic history of religion, written by such men as Ammon, Entwickel. einer reinen bibl. Theol., Erlangen, 1792. The increased attention given to comparative religion, yielded fruit in the subsequent works upon biblical theology, as Kaiser's, which attempted to educate a purely "rational" religion out of the Bible. With Schleiermacher a new direction was taken in the study of the Bible, and respects an unfortunate one. The Old Testament was sundered from the New, and attention directed to the latter. Then came up the study of individual authors, particularly of Paul and John. Neander led the way in a new departure, the unity of the Gospels in spite of their differences. Cf. C. F. Schmid, 1st ed. Stuttgart, 1853, excelled by Weiss, Lehrb., 1868, 3d ed. Berlin, 1880. Then came Ferdinand Christian Baur, the head of the Tübingen school (see title), and his followers, who have attempted in their works to split the Primitive Church into parties, e.g., Paulus, Stuttgart, 1846, Das Christenthum u. d. Kirche d. erst. Jahrhunderts, Tübingen, 1853; Schwengler, Nachapost. Zeitalter, Tübingen, 1846; Pfeiderer, Paulinum, Leipzig, 1873; and Kostlin, Lehrbegriff d. Ev. u. d. Briefes Johannes, Berlin, 1843; and thus the way was prepared for the history of primitive Christian literature and theology as the first step in the study of church history.

But the claims of the Old Testament have not been completely ignored. Indeed, the apophthegm is gaining ground, that, in order to understand the New, it is necessary to study the Old Testament as such (Hausrath), and of the immediate surroundings of our Lord's life (Schürer), and thus the way was prepared for the history of primitive Christian literature and theology as the first step in the study of church history. And it is manifestly the correct view. In this way a lack in Protestant theology is filled; for the Bible studied in this thorough-going fashion becomes in the most comprehensive sense the source and test of theology. But let it not be supposed that it is easy thus to handle the Scriptures, although it appear to be. Many preliminary questions have to be answered. Is Judaism a preparation for, or a mere predecessor of, Christianity? What is the primitive religion? Is the Bible literature, or revelation? What is the connection between the Bible and the aftertime? How much is comprehended by the word "Bible"? Does it include, for instance, Bible history?
begun in earnest, other questions arise. The order, subjects, and methods of work, must be determining for the study of the books, and in this way important contributions will be made to the discussion of canonicity.

The relation of biblical to dogmatic theology, and to the other branches of Christian learning, is an interesting point. It would seem to be unnecessary to restrict biblical theology to the subject immediately in hand. Hence, while a study of the people among whom the doctrines arose is necessary in order to determine the need and condition of revelation, it can have nothing to do with the long struggles in the Christian Church over doctrinal points. The Bible must be made the source. All that throws light upon it should be used. The more the theologian knows about outside matters, of course the better for him; but it should be his endeavor to master the text, and whatever explains the text of the sacred volume, whose contents he desires to formulate, and whose truths he desires to defend. Compare the books quoted in this article, and also Kwald: 


**BIBLICISTS, BIBLICAL DOCTORS,** those were called, who, during the thirteenth and fourteenth centuries, demonstrated religious truths by the Scriptures and by the authority of the Fathers, in contrast to the theologians, who abandoned Scripture and tradition in order to give full rein to their fancy and philosophy, and in this way the famous, interminable hair-splitting subtleties arose. The most of these latter sort of doctors were Dominican and Franciscan monks, who in as much as their orders held no property, were, moreover, required to produce valuable works; but the majority of them by their method tended to bring the Scriptures into disrepute. The works arranged according to subjects are, M. LIPENIUS: *Bibliotheca realis Theologica.* Francof., 1853, 2 vols. (voluminous, but inexact); *D. D. W.*: *Universal-Wörterbuch der theologischen, kirchen u. religionsgeschichtlichen Literatur.* Leipzig, 1837–43, supplement, 1843 (it unfortunately lacks a table of authors).

1. **BIBLIOGRAPHY IN THE ORDER OF AUTHORS.** — The Fathers and ecclesiastical authors of the past have been catalogued in the elaborate works of Possevin, Cave, Du Pin and his continuator Goujet, Cellier, Oudin, and in the less voluminous works of Trithème, Mireau, Bellarmin (continued by Labbe and Du Saussay), and Olearius. These volumes contain a great deal of information on a literary character. The bibliographies of modern writers are those of ESSLIN: *Bibliotheca theologica.* 2d ed., Stuttgart, 1833, carrying the index to down to 1831; continued down to 1862 by ZEICHOLZ: *Bibliotheca theologica.* Göttingen, 1864, 2 vols.; for Roman-Catholic literature, M. Schmalhofer, publisher: *Bücherkunde der kath. theol. Literatur bis.* Augsburg, 1837, supplement entitled *Handbuch der nächsten Literatur des Katholizismus.* Schaffhausen, 1840–44. The *Theaurus librorum rei catholicarum*, Würzburg, 1818–50, 2 vols. with supplement, embraces all the Roman-Catholic authors arranged topically and alphabetically. *D. D.*: *Cyclopedia bibl. litteraria.* London, 1854, 2 vols., is for the most part a catalogue of a simple library — that collected by Mr. Darling, consisting of thirty thousand volumes. (The catalogue is extremely valuable for English theological authors, but much less so for those of other countries, except the old and standard writers. One feature of it is its detailed index of the contents of all the great collections, like Migne, of collected writers, e.g., Orme's edition of Baxter, and of lecture courses.)

3. **CATALOGUES OF PARTICULAR LIBRARIES.** — Jo. FABRICUS: *Historia Bibliothecae Fabriiciana.* Wolffenbütel, 1717–24, 6 vols. (Fabricius having died ere it was finished, it
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lacks a general table of contents); J. F. Reimann: Catalogus bibliothecae theologicae systematico-criticus, Hilsede, 1731, supplement, 1747; Mich. Lilienthal: Biblisch-Evangelische Bibliothek, Kö nigberg, 1740; Evangeliarische Bibliothek, 1741; Fortgesetzte Theologische Bibliothek, 1744 (in all 3 vols.); S. J. Baumgarten: Nachrichten von einer halischen Bibliothek, Halle, 1748–51, 8 vols.; Nachrichten von merkwürdigen Büchern, 1732–58, 12 vols. (these two works of Baumgarten, remarkable especially for the precious collection of Bibles which is described, and for the exactitude of the bibliographical information they contain, are grouped together by a very convenient table, which refers to all the twenty volumes); J. M. Franke: Catalogus Bibliothecae Donumionum, Lips., 1750–57, 7 vols. (unhappily unfinished, valuable for its detailed information and systematic classification of the valuable library, now at Dresden, which is particularly rich in ecclesiastical history and biography); C. G. Thiele: Theseaurus literarum theologicae auctorum, Lips., 1840 (unfinished); O. Fliebig: Corpus dissertationum theologicae, Lips., 1847 (catalogues of large and excellent collections of theological theses and dissertations).

II. Exegetical Theology. 1. EXEGESIS IN GENERAL. — J. Leong: Bibliotheca sacra, new ed., Paris, 1723, 2 vols. (a vast repository of biblical works: the first volume contains a catalogue of editions of the Bible in different languages; the second an alphabetic list of authors who have written upon the Bible, with their works, followed by a systematic table of the last, in spite of errors and omissions, the book is still useful); E. F. K. Rosenmüller: Handbuch für die Literatur der biblischen Kritik, u. Exegete, Göttingen, 1797–1800, 4 vols. (this excellent work, unhappily unfinished, embraces only the introduction and criticism, the indispensable editions of the original text, hermeneutics, the ancient versions, and, among the modern, those in the Romance languages); G. W. Meyer: Geschichte der Schriftenklärung seit der Wiederherstellung der Wissenschaften, Göttingen, 1802–1806, 5 vols. (a useful work from the number of its bibliographical references). Besides these one may profitably consult Calmet: La Bibliothèque sacrée, prefixed to his “Dictionnaire de la Bible,” Paris, 1722 (often reprinted and translated, e.g., as revised by Rev. Dr. Edward Robinson, Boston, 1802); and W. Orme: Bibliotheca Biblica a select list of books on sacred literature, with notices, etc.), Edinburgh, 1824; T. H. Horne: Manual of Biblical Bibliography, London, 1839; also in the second and fourth volumes of his Introduction as edited by Ayre and Tregelles, 14th ed., London, 1877, 4 vols.; Diezel: Geschichte d. Alt. Test. in der christlichen Kirche., Jena, 1860. Ewald, in his Jahrbücher der bibl. Wissenschaften, Göttingen, 1848–65, 12 vols., took notice of almost all the works relating even remotely to biblical exegesis which were published within this time.


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Archivarius des A. T. Königsburg, 1746, N. T., 1745 (indicates under each chapter and verse the authors who have exegetically or homiletically explained it); J. F. Wielenshausen: Bibliothecæ disputationum in V. et N. T., Hamburg, 1710, and C. H. Schetelig under similar title, Hamburg, 1727 and 1730; have followed the ante print in respect of the isolated exegetical dissertations; J. Darling: Cyclopedia Bibliographica, Subjects; Holy Scriptures, London, 1859 (indicates the dissertations and sermons founded upon the different verses of the Bible, especially of English divines); finally BurckSch: Commenting and commentaries, London and New York, 1876 (a catalogue of commentaries in the English language, with spicy remarks; an excellent and useful compilation). Touching the department of exegetical, W. F. Hezel: Tuttach eine Geschichte der bibl. kritik des Anc. Test., Halle, 1789; J. C. Wolf: Historia Lexicorum hebraicorum, Wittenberg, 1705; W. Geskni: Geschichte der hebräischen Sprache und Schrift, Leipzig, 1815; M. Steinschneider: Bibliographische Handbuch der hebräischen Literatur für hebräische Sprachkunde, Leipzig, 1859; T. Tobler: Bibliographia geographica Palestinae, Leipzig, 1867; H. E. Binsfeld: Concordantiarum Horum, speciererum, cum Prolegomenis in quibus praestat concordance biblicae revocatur, Halle, 1867, complemented by his article in the „Theologische Studien und Kritiken.“ 1870, pp. 673-720 (a condensed translation in art is given under Concordance.


IV. For literature of patriots, especially Hebrew history, literature, J. T. Zemken: Bibliotheca orientalis, Leipzig, 1846-61, 2 vols.; C. H. Herrmann: Bibliotheca orientalis et linguistica, Halle, 1870 (contains German works published between
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Concerning the Jews there is an inexhaustible mine of bibliographical information of all sorts, J. C. WOLF: Bibliotheca hebraea, Hamb., 1713–83, 4 vols. 4to; the supplement, by H. F. KÜCHER, Nova bibliotheca hebraica (Jena, 1783–84, 2 vols.), is far from having the same value.


BIBLIOLOGY, or sortes bibliice, is the term used to describe a superstitious use of the Bible, which consists in opening it haphazard, and considering the first verse the eye rests upon, or entering a church, and marking the first word of the first sentence read, as a divine indication of duty, or presaging of future good or ill. Many are the stories told of wonderful answers to prayers, and warnings and encouragements thus given.

Some eminent Christians, such as John Bunyan and John Wesley, have fallen victims to this delusion. It cannot be denied that it may please God to make use of his own Word to comfort saints or startle sinners, by such chance readings; but it can be denied most emphatically that he intended such a use of the Bible probably has encouraged bibilomancy, far as it was from the practice or commendation of these persons. The inveracity of the folly is shown by its continuance in the Church, both East and West, notwithstanding the decrees of councils. It came directly from Paganism; and in like manner had the Pagan used Homer and Virgil. In the middle ages a new use was found for it in the detection of heretics: the opened Bible would, they thought, give an answer either for or against the accused. A similar mode was at one time employed in Great Britain to root out witchcraft. The suspected old woman was taken to the village church, and weighed against the big church Bible. If she weighed more than it, she was declared innocent; but alas for her whom the Bible outweighed!

BICKELL, Johann Wilhelm, b. at Marburg, Nov. 2, 1799; d. at Cassel, Jan. 23, 1818; studied law at Marburg and Gottingen; was appointed professor of jurisprudence at Marburg in 1824; and became president of the supreme court of Hesse-Cassel in 1841, and minister of state in 1846. He wrote: Uber die Entstehung des Corpus Juris Canonic, 1825; Uber die Reform der Protestant Kirchenverfassung, 1831; and Uber die Verfassung der evangel. Geistlichen auf d. symbolischen Schriften, Cassel, 1831, 2d ed. 1840; Geschichte des Kirchenrechts, Giessen, 1843, 1848.

BICKERSTETH, Edward, b. at Kirkby Lonsdale, Westmoreland, Eng., March 19, 1788; d. at Watton, Hertfordshire, Feb. 28, 1850; studied law, and began to practise at Norwich, but felt himself strongly drawn to theology; received full orders in 1815, and was in the same year appointed secretary to the missionary society, and in 1830 rector of Watton. A collected edition of his works, of which the most prominent are, A Help to the Study of the Scriptures, Guide to the Prophecies, etc., appeared in 1853, in London, in 10 vols. He edited the Christian Family Library, 50 vols. He was a leader of the evangelicals, and one of the founders of the Evangelical Alliance. See Memoir by Rev. T. H. BIRKS, London, 1851, in 2 vols.

BIDDING-PRAYERS (corruption of "Bidding of Prayers") are formal "biddings," or exhortations, to pray,—a very early custom. A form yet in use in the Church of England before sermons which are not preceded by divine service, such as university sermons, and also before the morning sermon in cathedral churches, dates substantially from mediæval times. Before the Reformation, the prayer before sermon was called the bidding of the beads; beads meaning both "things counted" and "prayers." The preacher successively named the subjects of their devotion. After the Reformation the practice continued, but the subjects were changed. The text of the bidding-prayer is thought to be given in full in Procter: A History of the Book of Common Prayer. 11th ed., London, 1874, p. 172.

BIDDLE, John, b. in 1615 at Wotton-under-Edge, Gloucestershire; d. in a London jail, Sept. 22, 1662; was educated at Oxford, and appointed master of the day school at the Roman Catholic college at Douai. Suspected of heresy, he was called before the Parliament, and committed to custody, December,
1615, in which he remained for five years, while the assembly of divines at Westminster discussed his views. The adversaries called Biblechers, or Socinians, or Unitarians, began to form a con
geration. But his translation of the Life of Socinus, and various Socinian books, again exasperated his adversaries. He was put on trial a second time (1615), and only rescued from death by Cromwell's sending him away in banishment to the Scilly Islands. After the lapse of three years he was quietly released; but after the Restoration he was again imprisoned, and fined, and died in the jail. He was one of the founders of Unitarianism, and a man of learning, blameless life, and great piety. See Tou Lmin: Life and Character of Biddle, London, 1789.

Biel, Gabriel, was educated at Cambridge; embraced the Reformation; but, while the congregation gradually became thoroughly Protestant, it seems as if he absolutely refused to recant a second time, he was condemned for heresy, and burnt at Norwich, Aug. 19, 1531.

Bilson, Thomas, b. at Winchester, 1538; d. there June 18, 1610; was educated at Oxford; and became Bishop of Worcester in 1596, and of Winchester in 1597. He was in the Hampton Court Conference (1604), at which the new translation of the Bible was proposed. He wrote True Difference between Christian Subject and anachristian Rebellion, 1585; Perpetual Government of Christ his Church, 1589, new ed., Oxford, 1586; Survey of the Sufferings of Christ for the Redemption of Man, 1604.

Bingham, Joseph, b. in 1568 at Wakefield, Yorkshire; d. Aug. 17, 1723, at Havant, near Portsmouth; studied at Oxford, and became a fellow of University College. He left on account of a disagreeable sensation he made by a sermon on the Trinity, and was appointed rector, first of Headbourn-Worthy, near Winchester, and then, in 1712, at Havant. His great archaeological work, Origines Ecclesiastica, or the Antiquities of the Christian Church, which has not yet been superseded by any of its successors, first appeared in English, London, 1708–22, in 8 vols., and was afterwards often reprinted: best edition is that by Pitman, revised by Rev. Richard Bingham, great-great-grandson of the author, Oxford, 1835, 10 vols., giving the quotations in full, a life of the author, and other of his works. A cheap edition for the use of students was published in London in 2 vols., 1832. By J. H. Grischow (Grischovius) the work was translated into Latin, and published in Halle, 1724–38, in 10 vols. A German translation, made in the interest of the Roman Church, was published at Augsburg, 1788–96, in 4 vols.

Binney, Thomas, one of the leading nonconformist ministers of England; b. at Newcastle-on-Tyne, April, 1628; d. at Clapton, Feb. 24, 1684. He spent seven years in a bookseller's em
dent in his native town, where he first attracted attention by a poem published in one of the local papers. He first received private and academic training in the north of England, and then entered the theological college at Wymondley, Herts. After a brief ministry at Bedford, he was settled, in 1624, over the Congregational Church called St. James's Chapel, Newport, in the Isle of Wight. Here he wrote his well-known hymn, "Eternal Light! Eternal Light!" and published The Life of Stephen Morell, and a volume entitled The Practical Power of Faith, London (n.d.), being an exposition of a portion of the 15th chapter of the Epistle to the Hebrews. In 1629 he was called to the King's Weigh-House Chapel in Eastcheap, an independent church, which dated back to 1602, the period of the ejection of the nonconformists. In 1633 the foundation of the new chapel on Fish-street hill was laid by Mr. Binney: and the address delivered by him upon that occasion led to a bitter and prolonged controversy with State churchmen, in the course of which he published the once famous pamphlet; 

"What and Who Says it?" "Strike, but Hear," 

"Two Letters by Fiat Justitiae." For a long
while Mr. Binney was erroneously thought by members of the Establishment to be a dissenter of peculiarly narrow and bigoted views; but before his death he not only gained the foremost position among the nonconformists, but obtained for his broad and catholic spirit an affectionate and appreciative regard from many of the most distinguished dignitaries of the Church of England. His preaching rapidly secured a wide popularity, which continued during his long ministry. He chiefly attracted young men and the business men of the city of London. He was also closely connected with the most important philanthropic and religious movements of his time, especially in connection with missionary labors in the colonies, of the society for nonconformist churches; Dissent not Schism: The service of Song in the House of the Lord, which exercised a great influence in the development of a richer and more musical service in nonconformist churches; Dissent not Schism; The Christian Ministry not a Priesthood; The Life of Sir Thomas Forwell Button; Lights and Shadows of Church Life in Australia; From Seventeen to Thirty, a book for young men; St. Paul, His Life and Ministry; Money, A Popular Exposition (n.d.); Micah, the Bread Maker (1807); First Series of Sermons (1869); his most widely sold work is, Is it possible to make the best of both worlds? He retired from the pastorate in 1869, and occupied the chair of homiletic and pastoral theology at New College, London, until his death. Mr. Binney's magnificent presence, vigorous intellect, ardent affections, direct style, and highly effective manner, combined with large-hearted sympathies, sufficiently explain the wide and long-continued influence which he exerted upon his generation. 


BIRCH, Thomas, b. in London, Nov. 23, 1705; d. there Jan. 9, 1760; was ordained priest in 1731, though he had enjoyed no university education; and became Vicar of Ulting, Essex, in 1734, rector of Dearden, Essex, 1761. He developed a very great literary activity, especially historical and biographical; edited the General Dictionary, Historical and Critical, 10 vols. fol., 1734–41; Thurloe's State Papers, 7 vols., 1742, etc.; wrote biographies of Tillotson, Boyle, etc.; and was one of the secretaries of the Royal Society since 1732. 

BIRGITTINES, or BRIGITTINES, The Order of the, was founded on the rules of St. Birgitta in 1370, and comprised both monks and nuns, living together in the same monastery, though in absolute separation. The monastery of Wadstena, on the border of Lake Wettern, Sweden, the first establishment of the order, was designed to hold sixty nuns and seventeen monks, besides a number of lay sisters and brethren. According to the rules, the hours of the day were divided between manual labor, studies, especially translation of good books into Swedish, and devotional exercises. The rules of silence were very severe, but the rules of fasting were mild. From Wadstena the order spread to all European countries: at one time it numbered seventy-four establishments. But in the fifteenth century it fell into decay, and with the Reformation it almost disappeared. 

BISHOP. 1. IN THE BIBLE AND THE FATHERS. As usually employed, bishop is the designation of the spiritual head of a diocese (episcopus, superintendens); but the term episcopus, of which "bishop" is the translation, is used of public officers civil and religious (cf. Num. iv. 16, xxxi. 14), and in the latter sense in the Greek New Testament and later ecclesiastical writers.
(cf. Acts i. 20; Ps. cix. 8). In the same way the Bishops are persons "presbyters" (Num. xi. 16; Jer. xix. 1; Matt. xxviii. 11, 12; Mark viii. 31, etc.). No distinction is made between the words, for they both have the same meaning (cf. Acts xx. 17, 25; Tit. i. 5 sq.); a "presbuteros" occupied precisely the same position as an "episcopus" (Phil. i. 1; 1 Tim. iii. 1-8); hence the apostles John and Peter call themselves "presbuteri," and "sumpresbuteri" (2 John 1; 3 John 1; 1 Pet. v. 1). The identity of the two offices comes out in the First Epistle of Clement to the Corinthians, in which he uses the two words indiscriminately. In chapter forty-two he exhorts the Corinthians to submit themselves to the presbuters (παρατίθητε τοις πρεσβυτηροις), for the apostles had made their earliest converts bishops and deacons (τις εκπαιδευτος και διακονος κωστανος); in one section he calls the same persons "presbuters" and "bishops." In chapter forty-four he says it could be plainer. Other titles for the hold- ing of the dignity of presbytership. No demonstra- tion could be plainer. Other titles for the hold- ers of the office of oversight in the church were, in apostolic days, ἀρχιερεῖς ἡγοῦμαι (leaders, Eph. iv. 11; Acts xx. 28; 1 Pet. v. 1, etc.). It is indubitable that very early a distinction was made between presbyter and bishop, but it is by no means clear when or how this change came in. [The Epistles of Ignatius are full of expressions of the same kind (cf. Phil. i. 1; 1 Tim. iii. 1–8); hence the words, for they both have the same meaning (cf. Heb. xiii. 7, 17, 24; Clemens, First Epistle to the Philippians, indicating the same. [The "Pastor of Hermas" (Wis. iii. 5, circa 140), and the Epistle of Polycarp (d. circa 161) to the Philippians, indicate the same. [The "Pastor" is not decisive. The passage quoted reads, "Hear now about the stones which are in the building . . . they are the apostles (ἀπόστολοι) and bishops (ἐπίσκοποι) and doctors (διδάσκαλοι, teaching elders) and ministers (διάκονοι, deacons): these walked in the grace of God, and oversaw, and taught and ministered holily and humbly to the Church." Hefele, Patrum Apostolicorum Opera, p. 334, appends the note: "These are distinct hierarchical orders," and that seems to be the only inference. Nor can Polycarp in his Epistle, c. v., be emphatically quoted; for although it is true that he exhorts the young men to be "subject to the presbuters and deacons as unto God and Christ," and omits mention of bishops, yet from his silence little can be made.] The first distinct separation we find in Ignatius of Antioch (d. 107 or 116), whose episcopoi and the presbyteri, however, are, just in these ecclesiastical matters, strongly interpolated. [The shorter Greek recension is considered genuine by the best critics.] On the other hand, Ireneus (d. 202), Adv. Her. III. 2. 3, unmistakably recog- nizes the original identity of the two offices. Particularly noticeable are the expressions of Ambrosiaster (Hilary the deacon, about 380), in commenting on 1 Tim. iii. 10, Eph. iv. 11, and Jerome (d. 420), Epist. c. i., ad Evangelum; of Gratian's decree, c. 24, dec. XCIII., comm. ad Tit. i. 7, and Decree c. 5, dec. XCV. ("The bishop clearly teaches the presbyters are the same persons as bishops: moreover, as to the fact that one was afterwards elected to be placed over the rest, this was done as a remedy for schism, lest any one, by attracting to himself adherents, should break the unity of the Church of Christ." "A presbyters is the same person as a bishop. And before party-passions arose in religion, from the instigation of the devil, the churches were governed by a board of presbyters. But when some began to think that those whom they had baptized belonged to them, and not to Christ, it was decreed in the whole world that one of the presbyters elected to the office should be placed over the rest. . . . Therefore as the presbyters know that they are subject to him who may have been placed over them from ecclesiastical usage, so let the bishops know that they are higher in rank than the presbyters, not from usage than from a principle of the Lord's appointment, and that they ought to rule the Church in common.") The defenders of de jure divino episcopacy claim for this early period the later distinction of ordo and jurisdic- tio. So Denninger, Kritik d. Vorl. d. Prof. in d. Kirchenpflege. Kehl, 1847; and Hergenröther, De Catholica Ecclesiae primordiis recentiorum Protes-
The non-episcopal writers of the Evangelical Church (e.g., Ziegler, Geschichteder kirchlichen Verfassungsformen, Leipzig, 1798, p. 7 sq.; Neander, Church History, vol. i. pp. 100–200) assume that the college of presbyters must necessarily have had a director, a primus inter pares, who alone bore the previously common name of "bishops" wherever the office was made permanent. At first the position would be given to the oldest, then to the ablest, who was specially ordained thereto. Substantially the same explanation is given by those writers who emphasize the divided condition of the Christian communities, particularly in large cities where the Christians formed several congregations (ταξιδεῖας ιερῶν άλοιχών), and maintain that union would be naturally promoted by electing one of the presbyters to the headship.

Rothe started the unprovable theory, that the episcopacy was of apostolic origin, the result of the deliberations of the survivors some time after A.D. 70, and therefore part of the original constitution of the Church, but a merely human and temporary design. Bunsen gave to episcopacy a Johannine origin,—a date after the death of Paul (about 70), and a gradual spread. See his Hippolytus and his Age, London, 1832; Christianity and Mankind, London, 1852. [So Rothe (Anfänge der christl. Kirche) and Thiersch (Gesch. des apost. Zeitalter).]

The Church of England tolerates several opposing views of the origin of the episcopate, which will be found stated under Episcopacy. The High-Anglican or Anglo-Catholic view is correctly given by the late Rev. Arthur West Had- dan, in Smith and Cheetham's Dictionary of Christian Antiquities, vol. 1, art. "Bishop;" "Bishop, first an appellate, and then an interchangeable, title of the presbyteri (presbyters), who ministered to the several churches under the apostles; but from the earliest years of the second century, and from St. Ignatius onwards, the distinctive name, adopted as such in every language used by Christians, Eastern as well as Western, of the single president of a diocese, who came in the room of the apostles, in having presbyters, deacons, and laity under him, and possessing exclusive power of ordination, and primarily of confirmation, with primary authority in the administration of the sacraments and of discipline." Mr. Hadden enumerates fully the titles by which the "bishops" have been called, grants that some of them were applied also to presbyters, but finds the actual institution implied and recorded in the New Testament: 1. In the position of James in Jerusalem (Acts xii. 7, xv. 13, xxii. 18; Gal. ii. 9), "affirmed also by the deliberations of the apostles, to be the continuance of the episcopal order, which the church of Jerusalem," 2. In Paul's appointment of Timothy at Ephesus, and Titus in Crete, to be "bishops," i.e., to ordain (1 Tim. iii. 13; Tit. i. 5) and rule both in church worship (1 Tim. i. 1–12) and over all church-members, including presbyters (1 Tim. v. 17). He probably to confirm (1 Tim. v. 22) in the apostle's stead (1 Tim. i. 3; Tit. i. 5); 3. In the angels of the churches, who were real individual persons (see Angel of the Church sub voce Angel). He further finds confirmation to the hypothesis in Clemens Romanus, ad. Cor. i. 14 (already quoted on the other side), in St. Jerome's Catal. Script. Eccl. ix. ("Last of all John, at the request of the fathers of the church, left the episcopal office to his father"); in the fact that "bishops in the later sense are actually found in every church whatsoever from the moment that any evidence exists at all, and that such evidence exists, either simply to an actual bishop at the time, or more commonly to such a bishop as in succession a line of predecessors traced up to apostles, and with no intimation of such episcopate being any thing else but the original, appointed, and unbroken order."] The establishment of the episcopate cannot be attributed to a general movement: some churches early, others later, put their government in a board of elders (presbyters); it depended upon how soon they fell into the line of development from separate congregations to the one Church. That out of the elders one would be chosen to preside, was natural, and is proven by the Fathers to have been the case from the middle of the second century. Hence in the largest communities, as in Jerusalem, Antioch, Rome, the institution would first be established. In Asia Minor and Syria the general name "episcopus" was applied in these early times to this representative. Very early, to some of these episcopi were assigned the appointment and ordinance of the new elders: but there seems to have been no rule about it; e.g., in Egypt, up to the first quarter of the third century, the presbyters ordained without episcopal supervision. But with the development of the Church in doctrine and constitution, the separation of presbyter and bishop was established. The process was hastened by the opposition of Gnosticism and other heresies: the bishops became the centres of authority, the representatives of apostolic teaching. By the fourth century the present order was firmly settled. The bishops themselves were originally elected by the neighboring bishops, and the clergy and laity of the diocese, but later on by the chapter of the cathedral, with the assent of the sovereign. [See the arts. "Bishop" and "Priest," London, in Smith and Cheetham: Dict. Christ. Antiq., and the books therein mentioned. Also the important works, G. A. JACOB: The Ecclesiastical Polity of the New Testament, London and N.Y., 1872, 6th Amer. ed., 1879; E. HATCH: The Organization of the Early Christian Churches, London, 1881.]

The bishop must be of legitimate birth, thirty years old, recognized for learning and morality. The choice is nominally made by the Pope, through the curia, although practically through the chapter (electio canonica); or, when the person is to be transferred from one bishopric to another, through their postulation, or by the nomination of the temporal ruler. Then follow the papal examination through the papal legate; if favorable, a second (final) examination by the college of cardinals upon the receipt of the fundi report; the bishop is consecrated, within three months, by a bishop commissioned by the Pope, and two other bishops or prelates, in the cathedral of the new bishop. The candidate takes the old oath of allegiance to the Pope (essentially that prescribed by Hildesbrand), subscribes the professio fidei, is anointed,
BISHOP.

solemly enthroned, and dismisses the congregation with his blessing. Consecration precedes the oath of civil allegiance. The episcopal rights and powers are derived partly from his consecration, partly from his jurisdiction, partly from his dignity. 1. Jura ordinis. He shares all the rights of the presbyters, but, besides, has as jura reverenda, propria, pontificalia (1) ordination, (2) confirmation, (3) chism, (4) consecration of res sacra, (5) beneficid of abbots and abbesses, (6) anointing of kings. 2. Jura jurisdictionis. In the broad sense these embrace the entire ecclesiastical authority of the bishop: in the narrow, the lex jurisdictionis (as the oversight, rule, and executive power) is distinguished from the lex dioecesana, the right to the various church taxes. As the bishop exercises all these rights, he is called "juxta ordinaries," but many others has he in consequence of papal taxes. As the bishop exercises all the rights and executive power is distinguished from the jura reser dignitatis. The bishop takes precedence of all the clergy, directly after the cardinals of the Roman Curia, and is addressed, as they are, "Reverendissimus," "Sanctissimus," "Beatissimus," "right reverend," "your episcopal Grace." His temporal rank is settled by special enactment, with his particular insignia and robes. To these rights correspond duties; in chief, the cure of souls, and oversight of the diocese. Each bishop, by his consecration oath, is bound at regular intervals to give a personal report in Rome of his diocese, which report must be repeated in writing.—Assistants of the bishops. Such are the archdeacons, archpriests, chapter's, constories, vicars, etc. (See separate titles.) Cf. Thomasius, Vetus ac nova ecclesia disciplina, P. I. lib. I. c. 1. 2. 50–60; Barbossa: De officio et potestate episcopi, Lugdun. 1698; Joh. Helfert: Von den Rechten u. Pflichten der Bischöfe u. Pfarrer, dann deren beiderseitigen Gehilfen u. Stellvertreter, Prag., 1832. For later literature, Hinschius: Kirchenrecht. 3. In the Churches of the Reformation. The churches of the Reformation have no bishops in the Roman sense, although the question at that time was rather the reform of the office than its abolition. The Lutheran Church in Germany is not governed by bishops, although the general superintendents are called bishops by consistory. In some parts of Germany the title "bishop" is given to a civil officer. [In Sweden and Denmark the episcopal office was retained, but without the jure divino theory. The Church of England admits different theories of the origin and authority of the episcopate and episcopal succession. The Methodist and Moravian episcopate is merely a matter of convenience, and has a missionary character.] 4. Archbishop (Archiepiscopus, Metropolitanus) is the spiritual chief of a church province (archbishopric, metropolitan diocese). The office followed naturally from the episcopate; and the dependence of the city bishops, who exercised authority over the adjacent country congregations, upon the metropolitans (see titles), was recognized by the Council of Nicaea, 325. Among the metropolitans of the church at Rome the metropolitan dignity is retained with similar powers in the Episcopal Church of Great Britain, but not in the United States. Meyer; Jacobson. BISHOPRIC, the jurisdiction of a bishop. It was formed out of the congregations which clustered around the parent church in those early days of a growing yet persecuted Christianity. Each congregation was a parish: the associated parishes formed the bishopric. These terms are still in use in the Oriental Church. In the Occidental Church, in the ninth century, the term dioecesis was applied to bishopric, and parochia to the individual churches. In Frankish Gaul the diocese often corresponded with the pagus major, and the phrases terminus, territorium civitatis, pagus, were used of the bishop's jurisdiction. The bishopric in the larger cities, as was ordered. In Germany the dioceses, comprising several provinces, were larger than those in Gaul, which took in only one. The setting up and alteration of bishopries have been, since the fourth century, the affair of the metropolitans and the provincial synods. Every year the Annuario Pontifico contains an official review of the bishoprics of the Romish Church. BISHOPS' BOOK, THE, or The Institution of a Christian Man, contains an exposition of the Apostles' Creed, the Seven Sacraments, the Ten Commandments, the Lord's Prayer, and the Doctrines of Justification, and was compiled in 1537 by a commission of ministers and bishops of the Church of England. BISHOP, Nathan, an eminent Christian philanthropist, b. Aug. 12, 1808, at Vernon, Oneida County, N. Y.; d. at Saratoga, Aug. 7, 1880. His parents were New-England people, who moved from Connecticut to Central New York when that was called the "Far West." His father, Elmanah Bishop, was a farmer, a justice of the peace, and at one time represented his neighborhood in the New-York Legislature. His mother was a woman of rare excellence, of a strong mind, and great executive ability. The family was large. His home was the abode of piety, intelligence, and industry. He was an ambitious boy, caring little for amusements, and choosing to give all his spare time to study. At eighteen years of age he entered the academy at Hamilton, Madison County, N. Y. During his course there, and subsequently in Brown University, Providence, R.I., he supported himself. He was graduated at twenty-nine years of age (in 1837), so mature a scholar that he was immediately elected a tutor in the university. At the close of his first year in this position he was chosen superintendent of public schools in Providence. "Previous to this," says Dr. H. L. Wayland, "the common schools were of very low order, and were very largely to the labors of Mr. Bishop that the method of teaching, once so much at variance with the first of the country." In this position he spent thirteen years. Mr. Bishop was elected a trustee of Brown University in 1842, and in
1854 a member of the Board of Fellows. His marked success in the Providence schools led to his being called to the position of superintendent of public schools in Boston in 1851. In this office he spent six years with signal success: during these years he aided largely in planning several of those model schoolhouses for which Boston is celebrated.

While in Boston he received from Harvard the degree of LL.D. When nearly fifty years of age, Mr. Bishop removed to the New-York Orphan Asylum, the Ladies' Committee, and an active manager of the American Bible Society. He identified himself with the work of the church and sabbath school, teaching a large Bible-class of young men. He took great interest in the work of city missions. When the war of the Rebellion burst upon the country, there came a cry from the army for help, religious consolation, nursing and comforts for the sick; and the Christian Commission was formed. Mr. Bishop gladly gave to the work of the New-York Branch his whole time and energy till the close of the war. He was appointed by President Grant one of the ten Indian commissioners; and it was in pursuance of the work of visiting the wild tribes in 1869 that he contracted the malaria which eleven years afterwards caused his death. He was for several years a member of the State Board of Charities, a member and a delegate of the Evangelical Alliance to the Czar of Russia in behalf of religious liberty in the Baltic Provinces, a member of the advisory boards of the New-York Orphan Asylum, the Ladies' Christian Union, and the Baptist Home for the Aged. He was one of the original board of trustees of Vassar College, and for the first seven years chairman of the executive committee. He was an earnest worker for foreign and home missions, and served the American Baptist Home-Mission Society as its secretary for two years gratuitously during a time of financial depression.

He delighted to give and work for the education and elevation of the ignorant and degraded. The eight schools established in the Southern States by the American Baptist Home-Mission Society, for the education of preachers and teachers among the freedmen, elicited his warmest sympathy. To them he gave the benefit of his long experience in the management of schools, and building of schoolhouses. He was chairman of the finance committee of the American Bible Revision Committee till his death, and contributed largely to its expenses. He was a man of catholic spirit, of large benevolence, calm judgment, a wise adviser, a consistent Christian, in active sympathy with every good cause. P. SCHAFF.

BITHYNIA, a north-west province of Asia Minor, conquered by the Romans B.C. 75. After different administrative changes, Augustus raised it into a proconsularibship B.C. 27. Trajan combined it with Pontus under the younger Pliny A.D. 103-105. Under the Byzantine emperors it was again divided. Nicomedia and Nicea were its chief cities. It is mountainous, thinly wooded, and fertile. Paul was not suffered to enter it (Acts xvi. 7); but 1 Pet. i. 1 testifies to the presence of Christians there in Paul's day, and Pliny was embarrassed by their number.

BLACKFRIARS, a name given to the monks of the Dominican orders on account of the color of their garment. 

BLAIR, Hugh, b. at Edinburgh, April 7, 1718; d. there Dec. 27, 1751. He was educated at the Univ. of Edinburgh, and of St. Andrews; and was called to the ministry of a Church in Aberdeen in 1741, and of St. George's, Edinburgh, in 1745. He published a Sermon for the Reformation in 1743, and was one of the most zealous ministers in the Low-Country Scotch Church for the establishment of the Reformed religion. He was one of the original board of trustees of the New York Theological Seminary, in 1784. He published a Sermon on the Death of Dr. Chalmers, in 1803. He died after 1853, killed, it is said, by his own

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BLASPHEMY. BLEMMYDES.

BLASPHEMY, technically the speaking evil of God; but etymologically it may mean any species of calumny and detraction. The Mosaic law punished with death by stoning any one, Israelite or stranger, who took the sacred name in vain (Lev. xxiv. 16); but those who spoke against foreign divinities were not punished (verse 15; Exod. xxii. 28). The Jews fell into two peculiar and absurd errors of interpretation of the law upon this subject. From Exod. xxii. 15, "Make no mention of the name of other gods, neither let it be heard out of thy mouth," they supposed they were bound to nickname the heathen gods: hence their use of "Bosheth" for Baal, "Beth-aven" for Bethel, "Beelzebul" for Beelzebub. From Lev. xxiv. 16 they deduced the notion that the mere utterance of the word "Jehovah" was prohibited: so the true pronunciation has been lost. The Jews of the New Testament regarded as blasphemy the attribution of man to any divine quality (Matt. ix. 3, xxvi. 65; John xii. 46). The Christian writers considered the Christian refusal to honor Christ (Matt. xii. 39; Mark xv. 29; Acts xviii. 6, xxvi. 11) or God (Rom. ii. 24).

The blasphemy against the Holy Ghost (Matt. xii. 31; Mark iii. 29; Luke xii. 19) is the unpardonable sin. It implies a state of final and hopeless impenitence, and is committed by those who have again and again wilfully resisted the influences and warnings of the Holy Ghost, and have made themselves incapable of repentance, and consequently of pardon.

The Ancient Church called those blasphematici who fell away during persecution, those who taught heresies, those who, in the heat of passion, spoke irreverently of God and Christ: indeed, at last the term was applied to those who spoke against the Virgin Mary. In the Middle Ages the punishment was severe. The guilty one must stand for seven consecutive Sundays at the porch of the church, without cloak or shoes, fasting, and might besides be fined and imprisoned. Sometimes the tongues of blasphemers were cut out, or pierced by hot irons. Sometimes the punishment was death. In modern times the penalty has been made lighter. In the interests of morality and religion, it were surely desirable if all those who take God's name impiously upon their lips were made to feel the heavy hand of the State. (FROMMÜLLER C. BECK.)

BLASTARES, Matthias, a monk of the order of St. Basil, wrote in 335 a compilation of civil and ecclesiastical laws: Syntagma Alphabeticum Eorum Omnium quae in Sacris Canonibus Comprehenduntur, based on Justinian and Photius, and in the form of a juridical dictionary. The work, which was much used by the clergy of the Eastern Church, is found in BEVEREGIUS: Synodicon, T. II. P. II.

BLAURER (or Blarer, Blaarer), Ambrosius, b. at Constance, April 12, 1492; d. at Winterthur, Dec. 6, 1544; studied theology in Tübingen together with Melanchthon; entered in 1518 the Benedictine Monastery of Alpirsbach, and was afterwards chosen its abbot; but, having embraced the Reformation, he left the monastery in 1521, began to preach the new doctrines in Constance in 1525, and married in 1533. From 1534 to 1538 he was active in introducing the Reformation in Württemberg, after which he again retired to Constance; but when, in 1548, the Interim was introduced in that city, he left for Winterthur. His stand-point was one between Luther and Zwingli. His character was mild and conciliatory. The works he left are mostly pamphlets and letters, both in Latin and German. His life has been written by Theodor Keim, Stuttgart, 1860, and by Theodor Preissel, Stuttgart, 1861.

BLAYNEY, Benjamin, d. at Polshot, Wiltshire, Eng., Sept. 20, 1891; studied at Oxford; became professor of Hebrew in 1787, afterwards canon of Christ Church, and rector of Polshot, and published A Dissertation on Daniel's Seventy Weeks; The Sign given to Ahaz, new translations of Jeremiah and Lamentations, and Zecharias. He edited the Oxford Bible, 1769; greatly improved the text by applying with more consistency the principle of denoting additions to the original text by Italics, and by substituting for obsolete words those in common use; he added seventy-six marginal references, and sixty-six annotations; but unhappily the misprints of his edition were many.

BLEEK, Friedrich, b. at Ahrenbök, Holstein, July 4, 1793; d. at Bonn, Feb. 27, 1859; studied theology at Kiel and Berlin; began to lecture on biblical exegesis in the latter place in 1818, and was appointed professor there in 1823, and at Bonn in 1829. His principal works are his Brief an die Hebräer, published in three parts (1828, 1836, and 1840), and his Beiträge zur Evangelien-Kritik, Berlin, 1846, containing the ablest and most decisive defence of the genuineness of the Gospel of John. After his death his lectures were published, among which are, Introduction to the Old Testament, edited by I. Bleek and Ad. Kamphausen, Berlin, 1860, and translated into English by Venables; and Introduction to the New Testament, edited by I. Bleek, Berlin, 1862, and translated into English by Urwick. [The fourth German edition of the former appeared in Berlin, 1878, edited by J. Wellhausen, and the third of the latter in 1875, edited by W. Mangold. In each case the editors have taken unwarrantable liberties with the text, making Bleek the advocate of the editors' "advanced" views.] His stand-point as a biblical critic is, at least with respect to the New Testament, very conservative; but his method is severe, and his impartiality impregnable. With an immense erudition he connected great talent for arrangement, and perfect clearness of expression. His Lectures upon the Apocalypse (1862, Eng. trans., 1874), the Colossians, Ephesians, and Philemon (1865), and Hebrews (1868), published in Berlin, carefully edited, and his Synoptische Erklärung der drei ersten Evangelien, edited by Holtzmann in Leipzig, 1860-2 vols. are as yet untranslated. — AD. KAMPHAUSEN.

BLEMMYDES, or BLEMMIDA, a Greek monk from a Macedonian monastery, who, with great learning and ability, defended the Roman doctrine on the procession of the Holy Spirit from the Father and Son in a dispute at Nicaea by the Emperor Ducas Vatazes (1222-55). On the same subject he afterwards composed two essays, which are found in Leo Allatius' Graecia Orthodoxa Scriptores, pp. 1-60. Theodore
Lasarius made him patriarch of Constantinople (asaretzhe, as the Latin Empire was established in Constantinople, and the Greek emperor resided at Nicea); but he refused the honor, and remained in his monastery.

BLOMFIELD, Charles James, b. at Bury St. Edmunds, Suffolk, Eng., May 29, 1786; d. in Fulham Palace, Aug. 5, 1857; was educated at Cambridge, and became Bishop of Chester in 1824, and of London in 1828, from which office he retired in 1856, after a vigorous and effective administration. He was an excellent Greek scholar; wrote a Greek grammar (1828); edited Aeschylus, Callimachus, etc.; and contributed numerous critical papers on classical subjects to the periodicals. His theological writings comprise Five Lectures on John's Gospel (1823), Twelve Lectures on the Acts (1829), several collections of sermons, and a Manuel of Private and Family Prayers. See BIBER: Bishop Blomfield and his Times, 1857; and the excellent Memoir by his son, 1863.

BLONDEL, David, b. at Chalons-sur-Marne, 1591; d. at Amsterdam, April 6, 1655; was early appointed minister of the Reformed congregation of Hendan, near Paris, but received in 1646 a pension from the synod of Charenton, which enabled him to devote himself exclusively to literature, and moved in 1650 to Amsterdam as Vossius' successor in the chair of history. Most of his writings, of which a complete account is given by Nideron (vol. viii. p. 48), are theological-political, directed against Romanism, and are distinguished by immense learning, great acuteness, and a decided talent for combination. The most remarkable are: Pseudo-Isidorus et Torrianus Vapulantae, Geneva, 1628; De la primauté de l'Eglise, Geneva, 1641; Apologiapro Sententia Hieronymi de EpiscopisetPresbyteris, Amsterdam, 1646; Fa milier Éclaircisement (concerning Papess Johanna), Geneva, 1628; De laprimautéde l'Eglise, Amsterdam, 1664; Fam ilier Éclaircisement (concerning Papess Johanna), Amsterdam, 1647; De juré plebis in regimine ecclesiasticum, 1648.

BLOOD, Revenger of. There is a sense in which there is a right in nature (Rousseau). Each man has a right as such to avenge the death of his nearest and dearest relations. It was a right which the ancient law of the Medes and Persians (Eccles. ix. 17) recognized. The blood vengeance in those countries was reprobated, and the law provided for compensation to the injured parties, but not for the punishment of the offenders. The object of the ancient law was to prevent the perpetration of murder, not to punish those who committed it. The law of Moses, however, was more severe. The blood vengeance was sanctioned by the Mosaic law in the case of murder (Exod. xxii. 18, 19). The law of Moses provided that the blood of the murderer should be shed upon the murderer itself (Deut. xiv. 1). The law of Moses did not call for a general massacre, but only vengeance upon the murderer himself. It was only a right of blood revenge, not a right of blood feuds. The law of Moses was not an encouragement to murder, but a deterrence to it. The law of Moses was not a law of retaliation, but a law of retribution. The law of Moses was not a law of self-defense, but a law of self-control. The law of Moses was not a law of vengeance, but a law of justice.

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BLOOMFIELD.

BLOUNT, Charles, b. at Upper Holloway, Middlesex, Eng., April 27, 1654; committed suicide, August, 1688; produced in 1679 a scandalous pamphlet whose vulgar obscenity gave general offence. In 1680 his translation of Philostrata's Life of Apollonius of Tyana, with its indirect attacks on Christianity, was suppressed. The most characteristic representation of his deistical stand-point is found in his Oracles of Reason, which, however, was not published until after his death. A collected edi-
BODY, Natural, Spiritual, and Mystical.

The Greek word ἄμα (body) is used in these three relations. The difference between the first two is well brought out by Rev. Dr. Kling: "The expression 'natural [or rather, physical] body' (ἄμα σαφονέ) denotes, in general, an organization that corresponds to the soul (ψυχή); and the 'spiritual body' (ἄμα θανατατική), one that corresponds to the spirit (πνεῦμα). The soul is that by means of which our spiritual part is linked to a physical life,—a life of impulse and sensation, dependent for its nourishment upon a world of sense. The corporeity corresponding to this, and determined by it, is, precisely on this account, made dependent upon this outward world, and is affected by it, and by reason of it, is exposed to all that is expressed by the words 'corruption,' 'dishonor,' and 'weakness,' of which death is the catastrophe. The nature of the spirit is, on the contrary, a free, supermundane life of light and love in God; and the spiritual body is an organization suited to its character, being lifted above
BOEHME. 305

all dependence on the outward world, and the consequences following from it, and displays itself in incorruption, glory, and power” (Lange's Comm. i Cor. xvi. 44, Amer. ed. p. 388).

The Mystical Body is a phrase indicative of the Christian Church; for the union which subsists between Christ and his Church is as intimate as that between the members of our bodies, and at the same time is mystical,—to be believed rather than understood. We owe to Paul the origin of this significant designation. Cf. 1 Cor. xi. 27; Eph. i. 23, ii. 10, iv. 4, 12, 16, v. 23, 30; Col. i. 18, 24, ii. 19, iii. 15. He draws certain practical conclusions from the existence of this relationship, as that different members have different functions, and that there should be no schism in the body. The important questions, however, relate to the way in which admittance is obtained, and the means of growth with the body. It is evident that the terms of admittance into the external Church are easy; but to be really joined and the means of growth with the body. It is evident that the terms of admittance into the external Church are easy; but to be really joined

BOEHME (often written in English Behmen), Jacob, b. at Alt-Seidenberg, in Upper-Lusatia, 1575; d. at Görlitz, in Silesia, Nov. 17, 1624; descended from a well-to-do peasant family; was educated from without; and in time this development ripened into a mystico-theosophical view of his nature. Boehme developed rapidly, without any influence while the religious and philosophical instincts of his nature were easy; but to be really joined and the means of growth with the body. It is evident that the terms of admittance into the external Church are easy; but to be really joined

In 1599, as master of his profession, in Görlitz, and unsystematically; and the unfinished manuscript, Die Morgenröthe im Aufgang, began to circulate among his friends. It happened to fall under the notice of the official ecclesiastical authority of the place, Gregorius Richter, and greatly scandalized him. He was a full-blooded German. In England they attracted much attention. Three English translations have appeared, by I. Sparrow, Edward Taylor, and William Law, of which the last is the best, London, 1764, 2 vols. The first complete edition was given by L. G. Gichtel in 1832, the last, by Schiebler, Leipzig, 1834-46, 6 vols. Indeed, Boehme's fame may be said to have grown with every new generation; and through Franz von Baader, Oetinger, Claudius, Schelling, etc., he has exercised considerable influence on the theology of our own time.


BOETHIUS, Anicius Manlius Severinus, b. in Rome, 480; beheaded at Pavia, 525; descended from a wealthy merchant of Amsterdam. By Abraham van Beyerland they were translated into Low German. In England they attracted much attention. Three English translations have appeared, by I. Sparrow, Edward Taylor, and William Law, of which the last is the best, London, 1764, 2 vols. The first complete edition was given by L. G. Gichtel in 1832, the last, by Schiebler, Leipzig, 1834-46, 6 vols. Indeed, Boehme's fame may be said to have grown with every new generation; and through Franz von Baader, Oetinger, Claudius, Schelling, etc., he has exercised considerable influence on the theology of our own time.

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1633. The *Consolation Philosophica* was translated into English by Preston, 1805.


**BOGATZKY, Karl Heinrich von**, b. at Jankow, in Lower Silesia, Sept. 7, 1690; d. at Halle, June 15, 1774; was educated as page at the ducal court of Weissenfels, but left it dissatisfied, and began in his twentieth year to study, first at Jena, then, since 1715, theology at Halle. Among the Pietists he found what he sought; and, after finishing his theological studies, he lived for several years among the nobility of Silesia, afterward, from 1740 to 1746, at the ducal court of Saalfeld, and finally at Halle, engaged in literary work of a devotional character. His *Golden Treasury of the Children of God*, translated into English, York, 1821, was first published at Breslau, 1718; the fifty-fifth edition was published in 1873. Also his *Tagesbuch der Kinder Gottes*, 2 vols., 1748, ran through many editions. Of his four hundred and eleven hymns, several obtained a place in the *Buch der Kinder Gottes*, 2 vols., 1748, translated into English by Preston, 1695.

**BOCHERMANN, Jan**, b. at Oplewert, Friesland, 1576; d. Sept. 7, 1637, at Franeker, where he was made professor of divinity (1633); took a very active part in the Arminian controversy; wrote *Annotationes contra H. Grotium*, and *Adversus Hereticus*, Van *het Ketter Straffen*, 1601.

**BOCOMILES, a branch of the Cathari which developed in Thrace**. Their name was formerly derived from Bog Milni, “God have mercy;” or Bog Milni, “Beloved by God;” but Shafforik, the great authority on Slavonic antiquities, has found in some old Slavonic record a Bulgarian bishop of the name Bogomil, who, in the middle of the tenth century, was the representative of the peculiar heresies of the sect, and this seems to give a better clue to the name. The mythology which the sect developed was very fantastic, — a mixture of Manicheism, Docetism, and wild fancy. But their views of morality and polity were exactly those of the other Cathari. They were decidedly anti-clerical. The Church, with its hierarchy, its worship of relics, images, and saints, etc., they considered the work of Satan. In the twelfth century they were very numerous in Philippopolis and Constantinople. One of their leaders, Basil, was burnt in the latter city in 1118. They were repeatedly condemned, and at times severely persecuted, but the German influence, which in this case was identical with the Roman influence, lost its firm hold on the country. In 1348 the University of Prague was founded, and in very short time it became one of the most brilliant centres of learning in Europe. But its most celebrated teachers, Conrad von Waldhausen, John Milic, Matthias von Janow, were the teachers of Hus. As the University consisted of four nations, — the Bohemian, Polish, Bavarian, and Saxon, — and each nation had a vote, the foreigners exercised a considerable influence on the direction of its affairs. But in 1408 the original statutes were altered, and the Bohemian nation obtained three votes. Irritated by this slight, the Bavarian and Saxon nations left, and founded the University of Leipzig; but thereby the national movement in Bohemia became stronger. Nevertheless, lived on through the whole period of the middle ages. Their system of doctrines is completely expounded in *Euthymius Zigabenus: Panoplia*, edited by Gieseler, Göttingen, 1852. See *Razki: Bogomil*, i *Catareni*, Agram, 1899.

**BOHEMIA**. Christianity was introduced in Bohemia from Moravia in the latter part of the ninth century. A generation previously (845) some Czech noblemen were baptized at the court of Lewis the German, and Bohemia was put down as a Christian country belonging to the diocese of Ratisbon; but it was not until the baptism of the Bohemian duke, Borziway, and his wife Ludmilla, at the court of Swatopulik of Moravia, and the arrival of Methodius in Bohemia, that Christianity became firmly established in the country. A strong re-action took place under Borziway’s son, Wratilaw, whose heathen spouse, Drahomira, had Ludmilla and other Christian members of the reigning family murdered. But when, under Boleslas II., the German influence became prevailing in the country, Christianity was again in the ascendency, and a bishopric was founded in Prague (973). A century later on, all traces of Paganism disappeared. In 1092 the last sacred forests were felled, and the last heathen priests exiled.

Methodius, who was born and bred in the Greek Church, was the first bishop of Bohemia, on an exclusively national basis. The native language was used in divine service; the Bible was read in the Slavonic translation; the Lord’s Supper was administered in both kinds; the Roman demand of the eulogies of the clergy was disregarded, etc. This original independence of Rome determined the whole character of the history of the Bohemian Church, which, indeed, is one continuous contest between a spontaneous development, national and independent, on the one side, and plots for centralization and absorption on the other. In Adalbert the Roman designs were completely foiled: in other cases they succeeded. The tragic fate which pursued Adalbert throughout his life was his connection with Rome. Under Gregory VII., however (1073–85), the Roman liturgy and the Roman language became prevalent in the Bohemian Church.

During the fourteenth century the contest grew hotter and hotter, and in the beginning of the fifteenth the battle began. In 1346 the archbishop of Prague was founded, and the metropolitan connection between Bohemia and the see of Rome was restored. In 1349 the Bohemian Church, which, indeed, in 1348 the University of Prague was founded, and in very short time it became one of the most brilliant centres of learning in Europe. But its most celebrated teachers, Conrad von Waldhausen, John Milic, Matthias von Janow, were the teachers of Hus. As the University consisted of four nations, — the Bohemian, Polish, Bavarian, and Saxon, — and each nation had a vote, the foreigners exercised a considerable influence on the direction of its affairs. But in 1408 the original statutes were altered, and the Bohemian nation obtained three votes. Irritated by this slight, the Bavarian and Saxon nations left, and founded the University of Leipzig; but thereby the national movement in Bohemia became stronger. Nevertheless, lived on through the whole period of the middle ages. Their system of doctrines is completely expounded in *Euthymius Zigabenus: Panoplia*, edited by Gieseler, Göttingen, 1852. See *Razki: Bogomil*, i *Catareni*, Agram, 1899.
understand that by force nothing could be done. Intrigue was then adopted, and it succeeded better. The Hussites themselves were divided into two parties,—the radicals and the moderates, the Taborites and the Calixtines. By granting the tesaur of the crown, the Lant's Supper was banished, and the reading of the Bible in the Slavic translation, etc., the Council of Basel succeeded (1437) in effecting a reconciliation with the Calixtines, and thus the split between the Roman and the Bohemian Church was healed externally.

Externally, however, below the surface, the movement which had produced Hus continued its course. The Taborites disappeared; the Calixtines lost their individual stamp; but from the national depths arose the Bohemian Brethren,—a sect which Luther always treated with regard, and spoke of with respect, though at one time he called them a new order of monks only. At the time of the Reformation this sect formed the most prominent feature in the religious life of Bohemia; and through the Bohemian Brethren a lively intercourse was maintained between the Czechs and the Protestant leaders, both Luther and Calvin. But in 1526, by the extinction of the house of Jagellons, Bohemia fell to the house of Austria, and the effects of this change were not slow in making themselves felt. Immediately after the battle of Mühlberg (April 24, 1547) Ferdinand I. sent the Jesuits into Bohemia to re-romanize the country. All evangelical parties—Lutherans, Calvinists, and Bohemian Brethren—were persecuted; and numbers of families were driven out of the country. Under Maximilian II. (1564–76) circumstances bettered; he was tolerant. But under Rudolph II. (1576–1612) the Jesuits again began the game. This time they lost, however. The Bohemian Brethren compelled Rudolph II. to sign a compact (July 8, 1609) by which their social position became legalized, and complete liberty of worship was granted to them. Under Matthias (1612–19) this compact was broken by the government, not openly and by force, but, as it behooved a tool of the Jesuits, on the sly, and by chicanery. The Brethren complained; the government prevaricated; and finally the government threw representatives of the government, Martinitz and Slawata, out of the window in Hradchín, May 23, 1618, and on the next day the Thirty-Years' War began.

The battle of the White Mountains (Nov. 8, 1620) made Ferdinand II. master of the country; and with a high hand he now carried through what his ancestor, Ferdinand I., had only attempted,—the re-romanization of Bohemia. By a series of decrees, beginning from June 20, 1621, were expelled, first the Calvinist ministers, then the preachers of the Bohemian Brethren, and finally the Lutheran ministers, Czech and German; and, the evangelical party having thus been deprived of their teachers and leaders, the conversion commenced. Of the Protestant nobility, those who had taken active part in the rebellion lost the crop. See The Reform of Christianity in Bohemia; their marriages were considered and treated by the law as concubinage; their children were taken from them, and educated by the Roman priests; their poor and sick were expelled from the hospitals and asylums. Thirty thousand burgher families left the country; with respect to the peasantry, the case was rather delicate. What good would the country be to the Emperor or the Pope, if there were no peasants to till the soil? They could not be banished. But in this emergency Lichtenstein's dragoons proved of good use. The peasants were driven together in large crowds, and kept starving till they submitted. Sometimes mothers were tied to the door-post, and compelled to see their babies starving before their eyes. Sometimes all the inmates of a household were put out together. King Ruprecht's cattle left starving, until the frantic howling of the animals drove the men crazy. Thus Protestant Bohemia was converted to the Roman Church. The treaty of Westphalia (1618) does not even mention the Protestants in Bohemia, for officially there were none. They had almost all gone (more than one-third of the whole population), and in their stead had come 1,130 Jesuits, who enjoyed a yearly revenue of thirty millions.

Protestantism was, nevertheless, not completely eradicated in Bohemia, as may be seen from the very severe measures of repression which from time to time were employed. As late as 1760, some men were condemned to death for having peddled Protestant tracts and pamphlets among the peasants; and, when Joseph II. issued his edict of toleration (Oct. 13, 1781), Protestant congregations were immediately forestalled in various places of the country. Generally speaking, however, Bohemia is still a Roman-Catholic country. While in the seventeenth century four-fifths of its population were evangelical, and one-fifth Roman-Catholic, only two per cent of its present population are members of the Bohemian Brethren or the Taborites, and one-fifth are Roman Catholic. The Roman Church comprises the archbishopric of Prague and the bishoprics of Leitmeritz, Königgrätz, and Budweis, with 5,226 churches and chapels, and 3,538 priests. The evangelical churches were organized by the law of Jan. 23, 1806. They are divided between the adherents of the Lutheran or Augsburg Confession, and those of the Reformed or Helvetic Confession. Both, however, are ruled by the Church Council in Vienna. At the Basel Conference of the Evangelical Alliance (Sept. 6, 1879), the case of some Bohemian Baptists, a sect not recognized by Austria, who had been disturbed particularly in their family worship, was presented, whereupon it was resolved that a committee be appointed to present the case to the emperor. This was done upon Nov. 6, 1879, and the persecution was stopped. See also Verhandlungen der evangelischen Allianz in Basel, 1879, Basel, 1879, pp. 902–904.

Lit. — Fr. Palacky : Geschichte Böhmens,
BOHEMIAN BRETHREN, a sect which arose in Bohemia in the latter part of the fifteenth century, spread rapidly, and comprised one-fourth of the population in the latter part of the sixteenth century, but was suppressed or banished by the atrocious measures of Ferdinand II., and lived latent and in exile, until, in the eighteenth century, it was revived in Moravia by Count Zinzendorf, and became known once more under the name of the Moravian Brethren. The general outline of the history of the sect is perfectly clear,—its period of rise and organization under Gregor (1457–94), its period of expansion and consolidation under Lukas of Prague (1494–1528), the persecutions were raised against them, he procured a place of refuge (1457) at Kunwald, near Prague, and some other Brethren went on a journey to Italy and France was the cause and the occasion of that intimate literary intercourse which existed between the Bohemian Brethren and the Waldenses, and which has given rise to much misunderstanding. It is now proved beyond doubt that the famous Waldensian work Apoc es la causa is a translation of a Bohemian work on the Reasons for Secession from the Roman Church and again that the equally famous Waldensian work Anti-christ is founded on Apoc es la causa.

The first seed of discord was sown in this field of general harmony by Procopius of Neuhaus; a scholar, who had a conflict with the Morarian Brethren. The negotiations with Wittenberg were stopped just as the last trace of Crypto-Calvinism was wiped out there; and in aftertime, when the Bohemian Brethren were gradually absorbed by other Reformed denominations, it was with the Calvinists they easiest amalgamated.
These frequent intercommunications with other parties and foreign nations led to a very lively literary activity in the *Unitas Fratrum*. Young men were sent to foreign universities, especially to Tubingen, to study; collections of literary materials were made; libraries were founded, etc.; and soon the results of these exertions were felt, not only in the devotional and controversial writings of the day, but also in the fields of history, grammar, etc. The great monument of this activity is the Bohemian translation of the Bible,—the "Bible of Kralicz," thus called after its place of printing. There were earlier Bohemian translations, but they were made from the Vulgate. The Bible of Kralicz is the first made from the original, and it is a masterpiece. The New Testament, translated by Blahoslaw, appeared in 1564; the Old, translated by a number of scholars, from 1579 to 1593. It cannot be denied, however, that this extraordinary literary activity was accompanied by a relaxation of discipline and by a gradual transformation of the very spirit. The old *Unitas Fratrum* kept aloof from all secular affairs which had no direct religious bearing. The Bohemian Brethren of the seventeenth century became a political party; and it was not the religious conflict alone which brought Ferdinand II. down upon the country, and opened the 'Thirty Years' War.

Lit.—*Gindely: Geschichte d. böhmisch. Brüder, Prague, 1889*; *Goll: Quellen und Studien zur Geschichte der Brüder, Prague, 1889*. (See also *Bohemia*.)

**BOLIVIA.** A republic of South America, comprising an area of about 330,000 square miles, with 1,657,352 inhabitants (1858), of whom 245,000 are independent Indians, the rest a mixed race of Indians and whites. The Roman-Catholic Church is the Established Church of the country, with an exclusive privilege of public worship. There are no evangelical congregations in Bolivia. The Church comprises an archbishopric, La Plata, with residence at Chuquisaca, and three bishoprics, La Paz, Sucre, and Cochabamba: the number of priests amounted in 1846 to 1,517. There are four seminaries at the episcopal residences. In 1826 the State confiscated and sold the estates of the Church, and assumed the obligation to maintain the church officers; but the State is bankrupt.

**BOLLANDEISTS** is the name given to those Jesuits who carried on the *Acta Sanctorum*; —a vast collection of hagiography and martyrology but lately finished, intended to embrace the life of every saint in the Calendar. Héribert Roseweld, professor in the Jesuit College of Douay (b. at Utrecht, Jan. 22, 1689; d. at Antwerp, Oct. 15, 1699), conceived in 1659 the plan of uniting all the legends of saints and martyrs in one work of eighteen folio volumes; but he lived to print only the beginning of his series, *Vita Patrum* (1615). By command of the order the continuation of the work was intrusted to Johann Bolland (b. at Tillemont in Brabant, Aug. 13, 1596; d. at Antwerp, Sept. 12, 1665). Antwerp was made the headquarters of the enterprise, and, assisted by his eminent pupil Georg Henschen (1600–81), a vast correspondence was carried on with libraries and monasteries all over Europe. Libraries and monasteries were ransacked for information about saints, and the result was an unparalleled collection of such material. The editors worked with fiery zeal. In 1634 printing was begun, and in 1643 two thick folios appeared, which contained the Calendar for January; in 1658 two others, with that for February. In 1699 the Jesuit Daniel Paperboeck (1625–1714) was added to the editorial staff. He conscientiously executed his part of the work, and lived to see twenty-six volumes appear. On the suggestion of Pope Alexander VII., Henchen and Paperboeck made a journey through Germany, Italy, and France in search of materials. So well drilled was the staff, that the great undertaking went on, whoever died. The Bollandists, as this staff was called, suffered with the rest of their brethren in the dispersion of the order (1773). One of them was imprisoned for two years. However, they persevered in spite of many difficulties and removals. The fifty-third folio volume appeared in 1794, containing Oct. 12 to 15 inclusive. The collection they made with such care was happily, to a great extent, preserved,—the printed works at the Hague, and the manuscript at Brussels. From 1837 the Belgian Government contributed six thousand francs annuallly, and so the work is at last finished in sixty-one volumes folio, with a supplement, Paris, 1875. *Le Blant: Acta Martyrum et leur sources, Paris, 1880*.

**BOLSEC, Jerome Hermes,** author of two notorious biographies; a Parisian Carmelite monk of the sixteenth century, who, compelled to flee the city because of a sermon he preached, left his order, betook himself to Ferrara, studied medicine, and married. Converted to Protestantism, he went to Geneva, but soon after was imprisoned for publicly opposing Calvin's cardinal doctrine of predestination. He was released only to be banished, Dec. 23, 1551. Incautiously he continued his attacks in Bern, and therefore found a change of residence desirable. Went to Paris; but his opinions were condemned by a synod at Orléans (1550), and a recantation required. He refused; went to Lausanne as a physician; but, as the condition of residence there was his signing the Confession of Bern, he chose rather to leave, and return to France. Probably to no one's surprise, he went back south thereafter to the fold of the Roman-Catholic Church. He died at Lyons, 1556. He gave expression to his bitterness in his splendid *Histoire de la vie, morts, actes, doctrine, constance et mort de Jean Calvin, Paris, 1577; and Histoire de la vie, morts et départemens de Th. Beze, Paris, 1578*. The first work appeared in Cologne, in Latin, 1580, in German, 1581; last ed. in French, Lyons, 1875; the second, in Latin, Paris, 1853. The two works were reprinted, with a life of their author, at Geneva, in 1853.

**BOLZANO, Bernhard,** a Roman-Catholic theologian and philosopher, b. at Prague, Oct. 5, 1781; d. there Dec. 18, 1848. He showed marked ability in mathematics and philosophy, and was appointed professor of the philosophy of religion in the university of his native city when twenty-four years old. He at that time was already in holy orders; consequently he was subjected to ecclesiastical censure when his views developed themselves in a course contrary to the ideas of the Church. The Prince Archbishop Salm-Salm, however, protected him, and for some
time he escaped expulsion, and enjoyed great popularity. But in 1820 he was charged with complicity with the students in their revolutionary schemes, and compelled to resign his chair. He was also suspended from his priestly functions in consequence of any alleged errors in his works. He lived by his pen from that time forth. His works are very numerous. Of most interest to us is the *Lehrbuch der Religionswissenschaft*, Sulzbach, 1837, 4 vols., which contains a philosophical representation of all the dogmas of the Roman-Catholic theology.

See *Lebensbeschreibung des Dr. Bolzano*, 1836; WEISSHAUPT: *Skizzen aus dem Leben Dr. Bolzano*, 1850.

**BONA.**

**BONAVENTURA, or Giovanni di Fidenza (Doctor Seraphicus),** b. at Bagnarea in Tuscany, 1221; d. at Lyons, July 15, 1274; entered the order of the Franciscans in 1243; studied theology and philosophy in Paris, under Alexander of Hales and John of Rotha; succeeded the latter in the Franciscan chair of theology in the University, 1253, and was chosen general of his order in 1256, and made cardinal-bishop of Alba in 1273. His last public act was a brilliant and most impressive speech, delivered to the Council of Lyons in May, 1274, for the union between the Eastern and Western Churches. He was canonized by Sixtus V., in 1609.

Already, before he became its general, Bonaventura had had an opportunity to work for his order. In the great contest between the Sorbonne and the Mendicant orders (1254-60), occasioned by the attacks of Guillaume de St. Amour on his Doctor Seraphicus, he designated Vigilus as such; but, as this privilege involved an infringement of the royal prerogatives, King Athalarich compelled Boniface to cancel the designation, to burn the document on which it was based, and to declare himself guilty of treason. See *Vita Bon. I.*, in Muratori’s *Rer. Ital. Script.* III., p. 116; and *Constant*: *Epist. Rom. Pontif.*, Paris, 1721, p. 1007 sq., where his letters are found.— Boniface II. (Sept. 22, 530–October, 532), a Goth, obtained the election by bribery, which occasioned the Roman Senate to issue a decree that no election to the chair of St. Peter should be valid, if the person elected could be proved guilty of influencing the voters by promises. Boniface compelled the Roman clergy to give him the right of choosing his successor, and he designated Vigilus as such; but, as this privilege involved an infringement of the royal prerogatives, King Athalarich compelled Boniface to cancel the designation, to burn the document on which it was based, and to declare himself guilty of treason. See *Vita Bon. I.*, in Muratori’s *Rer. Ital. Script.* III., p. 127.

**Boniface III.** (Feb. 19, 607–Nov. 12, 607) was by Gregory the Great (who styled himself servus servorum dei) sent as a prokrisiarius to the court of Constantinople in July, 607, in order to compel the Constantinopolitan patriarch to renounce
the title of episcope universalis: and so intimate became his friendship with, and so strong his influence over, the mean and vicious Phokas, that the latter, in 607, was actually induced to transfer the title from the patriarch to the pope. See Vita Bonif. III., in Muratori: Rer. Ital. Script. III. p. 135; BALE: Die grossen Lom- gobi, IV. 37; I. M. LORENZ: Examen Decreti Phocae, 1790. — Boniface IV. (Sept. 15, 608–May 25, 615) continued the alliance which his predecessor had concluded with Phokas, and received permission from him to transform the Pantheon, which Agrippa had built in Rome, and dedicated to Cybele and all the Olympian gods, into a Christian church, Sancta Maria Rotunda. After the overthrow of Phokas by Heraclius, he entertained friendly relations also with the latter, without taking umbrage of his monophysite tendencies. See the letter of Columban in EBRAH: Die iro-scolastische Missionskirche, Gutersloh, 1873, p. 95. For his relations with the Anglo-Saxon Church, see BEDA: Hist. Eccl. II. 4. His life is given in Muratori: Rer. Ital. Script. III. p. 135. — Boniface V. (Dec. 24, 618–Oct. 25, 625) made a journey to Constantinople to solicit the see of England. See Vita Bonif. V., in Muratori: Rer. Ital. Script. III. p. 135; BEDA: Hist. Eccl. II. 7, § 10, 11. — Boniface VI. (898) was raised to the papal throne by a mob, after the death of Formosus (though John VIII. had deprived him of his ecclesiastical offices, on account of his vicious life), but died fifteen days later. — Boniface VII. (974–985) began his reign by having Benedict VI. strangled in the Castle of S. Angelo, but fled himself shortly after with the papal treasure to Constantinople, where he lived nine years. After the death of Otho II., he returned to Rome, and had John XIV. poisoned in the same castle, but was himself murdered in the streets of Rome eleven months afterwards. FERRUCCHI, in his Investigazioni su la Persona et il Pontificato di Bonif. VII., 1856, tries to whitewash this monstrum horrendum. — Boniface VIII. (Dec. 12th, 1294–Oct. 11, 1303) entertained the most extravagant ideas of the papal office, as instituted by God to give judgment over kings and empires, to examine the persons elected kings, and reject them if found incapable, etc.; and these ideas he actually endeavored to realize, thereby involving himself in strife with all the princes of Christendom. In Germany he succeeded. Adolf of Nassau and Albrecht of Habsburg he treated as simple vassals; but Erik VIII. of Denmark took no notice of his demands; Wenzel II. of Bohemia openly defied them; and Edward I. of England laid them before Parliament, which met them with a spiteful protest. It was in the contest, however, with Philip IV. the Fair of France, that this question of the secular supremacy of the Pope was decided generally and for ever. The relations between Boniface VIII. and Philip IV. were originally very friendly. The first case of discord, however, occurred already in 1295, when the French clergy complains of the taxes which Philip IV. levied on them, and the Pope addressed the King with the bull Clericis laicos, Feb. 25, 1296. The Pope was answered by forbidding all exportation of gold and silver, coined or uncoined, from France; and as soon as the Pope felt the famine in his treasury, he submitted, and attempted to explain away the most offensive expressions in his bull. Again the relations became very friendly. But, during the great centennial festival of 1200, the Pope showed himself to the multitude one day in the pontifical robe, with the tiara, and another day in the imperial mantle, with the crown; and in the same year Pierre Duclus, royal advocate of France, published his Summaria brevis, developing how and by what means Constantinople, Spain, Italy, etc., could be brought under the French sceptre. There were aspirations of a universal empire on both sides, and a collision was unavoidable. The appearance of Bernard of Soissons, Bishop of Pammers, at the French court, 1301, as papal legate, and urging the King to undertake a crusade, gave the occasion. The King had the bishop imprisoned. The Pope ordered the bishop released immediately, and summoned the bishops, abbots, and doctors of France to Rome to hold a council. The King released the bishop, but forbade the French clergy to go to Rome. Several went, nevertheless; and the result of this synod (opened Oct. 30, 1302) was the bull Unam sanctam, which, in a style never used by the papal curia, either before or after, sets forth the doctrine of the two swords, both intrusted to the Pope. The strife now assumed dimensions which made it of world-wide importance. The Pope, who resided at that time in Agram, prepared himself to speak the anathema against Philip IV. in the church of the city on Sept. 8, 1303; when, on Sept. 7, Guillaume Nogaret of Toulouse, vice-chancellor to Philip IV., in connection with some members of the family of the Colonna, which had been expelled by Boniface VIII., and some members of the nobility of the Romagna, which had been bought by Philip IV., penetrated into the sleeping-room of the Pope, and made him a prisoner. He was soon after liberated by the citizens; but he returned to Rome a broken-hearted man, and died shortly after. On his order was issued the Edict Teutus (see article CAESARIA, LAW). See I. RUBENS: Bonif. VIII., Rome, 1651; L. Tosti: Storia di Bonifazio VIII., Monte Casino, 1846; W. DRUMANN: Geschichte Bonifacius VIII., Königsberg, 1852; CHANTEL: Bonif. VII., Paris, 1862. — Boniface IX. (Nov. 2, 1389–Oct. 1, 1404), a mean and greedy character, spent his reign in useless intrigues against the Popes of Avignon. See Vita Bonif. IX., in Muratori: Rer. Ital. Script. III. p. 830; DU PYS: Histoire du Schisme, 1378–1438, Paris, 1854; MAIMBOURG: Histoire du Grand Schisme d'Occident, Paris, 1678. — BONIFACE. (Winfrid, the "Apostle of Germany"), b. at Kirtton near Exeter, between 680 and 683; d. near Dokkum in Friesland, June 5, 754 or 755; a Saxony by birth; was educated in the monasteries of Abercorn and Nuthurst; and had already acquired a name for learning and piety, when, in 716, he left his native country, and joined the missionary Willibrord in Friesland. Political circumstances, however, made missionary labor an impossibility in that field at that moment; and he therefore turned to the monasteries. In 718 he again started for the Continent. This time he went to France, and thence to Rome; and with papal authorization he repaired in 719 to Germany. His first attempts as a missionary in
Bavaria and in the Frankish dominions failed, and he once more joined Willibrord in Friesland. After the death of the latter, Boniface returned to Germany (722) and in the region between the Lahn and the Saale he finally succeeded in taking root and forming for himself a basis of operation. From this moment to his death he labored with great success in Hesse, Bavaria, and, after the death of Charles Martel, also in the Frankish Empire. In 729 he was made a bishop; in 732, an archbishop. His last effort was a tour into Friesland, where a Pagan reaction had taken place after the death of Willibrord; and here he was killed while administering confirmation to those who had remained faithful. His work consisted, however, not so much in the preaching of Christianity as in the propagation of Romanism, which to him was identical with Christianity organized, and which, perhaps, was the best for that age. He labored mostly in countries which had already been Christianized by the Irish and Scottish missionaries; and the result of his labor was simply the establishment of the Roman hierarchy. He formed bishoprics, and secured bishops who were willing to administer their dioceses in submission to the Pope. To convert Pagans to Christianity was not his only or his chief office, but to drive away by force or intrigue the independent Christian missionaries, and replace them with Roman priests; and at the time of his death that part of Germany which had received Christianity was firmly connected with the Roman see.

Lit. — The works of Boniface, sermons, letters, etc., have been edited by I. A. Giles, London, 1844, 2 vols. His life was written by Willibald (Pertz: Monum. II., 50); J. P. Müller, Amsterdam, 1867; August Werner, Leipzig, 1873. [G. Pfarler: St. Bonifatius, Regensburg, 1880; O. Fischer: Bonifatius, Leipzig, 1881.] Werner.

BONNIVARD, Franz, the "Prisoner of Chillon," b. 1493 at Seyssel on the Rhone; d. 1570 at Geneva. He was the younger son of a Savoy family which had an almost hereditary claim upon several benefices: so when he entered the Church he thought to hold them; but, through the intrigues of the Duke Charles of Savoy, he was deprived of all save the priory of St. Victor, whose dependences comprised a country as large as that of the Genevan territory. This unexpected turn of fortune affected his life, and is the key to his career; for his hatred of the duke led him to fraternize with the young Genevan patriots who were resisting the duke's attempts to obtain control of that city. Bonnivard quickly became the leader of the movement, and was largely instrumental in bringing Geneva and Freiburg into alliance (1518). His devotion cost him for a time his priory. In 1519 the duke entered Geneva. Bonnivard fled, was betrayed by his travelling companions, and imprisoned for twenty months. Nine years later he obtained from the duke a "safe-conduct," and set out on a visit to his aged parents at Seyssel. But the duke broke his word, arrested him at Lausanne (May 26, 1530), and imprisoned him in the Castle of Chillon, where for six years he pined. It is this imprisonment which Byron has immortalized in verse, more musical than truthful. The first two years were tolerable; but after a visit from the duke he was put in the dungeon now shown to visitors. It is only a local tradition that he was fastened to a pillar. In the spring of 1536 the Bernese took the castle, and freed him. During his incarceration the priory and Church of St. Victor had been razed, and the income of the estates applied to the city hospital. By the intervention of the Bernese, the original sum of twenty thalers, granted him by the city for the payment of his debts, was increased to eight hundred, which he received in addition to a pension of two hundred thalers. Bonnivard then married, in all four times, but not happily, nor had he children. His last wife was accused of adultery. Confessed to the charge on the rack, was put in a sack, and drowned in the Rhone; while his paramour, a former monk, was beheaded. Bonnivard made the city of Geneva his heri on condition that it paid his debts; but his estate consisted only of his books, which formed the foundation of the city library.

Bonnivard's literary activity was the chief reason for the influence his contemporaries showed him; for his career was somewhat dishonorable, wavering, and time-serving. In 1517 he was entitled "poet-laureate;" and after his liberation he was commissioned by the magistracy to write a history of the republic of Geneva. This work, called Chroniques de Genève, ends with 1551, is interesting, full of anecdotes, but so marred by contradictions and exaggerations as to be unreliable, and probably did not suit his patrons. Strangely enough, his more important works were not printed until this century, although the autographs have always been in the city library. Those now printed are: Les Chroniques de Genève, Geneva, 1831, 4 vols.; Adix et des devises de l'Angleterre (1609), Genève et Paris, 1849; Adix et des devises de la suisse (1609), Genève, 1850 (with an historical introduction). Galiffe.

BONNER, Edmund, b. at Hanley, Worcestershire, Eng., about 1495; d. as a prisoner in London, Sept. 3, 1569; was educated at Oxford, and received his first preferment from Cardinal Wolsey. After the death of Wolsey, however, he seemed to veer around towards the Reformation; was appointed chaplain to Henry VIII.: employed in various embassies to France, Germany, and the Pope; and made Bishop of London in 1540; but as soon as the King died, therefore, the episcopal seal of the bishoprick was cancelled; he refused to take the oath of supremacy, and was committed to the Fleet. After his release he was twice reprimanded by the privy council for neglect in the cause of the Reformation, and finally committed to the Marshalsea, and deprived of his see, 1549. Restored by Queen Mary, he took his revenge. In the course of three years he condemned more than two hundred Protestants to the stake; and in many cases Cardinal Pole and other champions of the Roman Church had to interfere with his persecuting fury. Immediately after the accession of Elizabeth, however, he was again committed to the Marshalsea, and died in confinement. See Life and Defence of Bishop Bonner, London, 1849. Mitford: Essays on Subjects connected with the Reformation, London, 1849.

BONOSUS, Bishop of Sardica in the latter part of the fourth century; held that Mary, in her marriage with Joseph, had borne several children beside Jesus; for this opinion he was condemned.
by a synod of Ilybian bishops, and the condemnation was confirmed by the Bishop of Rome. He found adherents, however, who afterwards affiliated with the Photinians in the East and the Adoptans in the West. See C. W. F. Walch: De Barbarus Heretici, Gottingen, 1794.

Boos, Martin, b. at Huttenried, Bavaria, Dec. 25, 1702; d. at Sayn, near Coblenz, Aug. 29, 1825; studied theology at the University of Dilingen, where an evangelical movement had been started by Sailer, Zimmer, and Weber. Without leaving the Roman Church, he began to preach justification by faith; and everywhere, in Bavaria, Austria, and Prussia, his preaching caused a religious revival, which the Roman clergy feared and hated. He was driven from place to place, hunted out of Bavaria by the Inquisition, banished from Austria by the emperor, and hardly left in peace in Dusseldorf and Sayn under the protection of a Protestant government. See I. Gossner: S. M. Boos, 1831, translated into English, London, 1836; Bodemann: M. Boos, Bielefeld, 1834.

Borger, Guigues, b. in Guineen in the beginning of the sixteenth century; studied in the University of Bourges; entered under the order of the Carmelites, and was elected abbot; but, having become acquainted with the ideas of the Reformation, he abandoned the cowl, and left France; in 1541 visited Wittenberg; occupied for some time Calvin's chair in Strassburg; returned to Bourges, and lectured on Hebrew and exegesis in the university under the protection of the Queen of Navarre. Persecutions, however, compelled him to leave his native country a second time. In 1557 he was made professor in the University of Heidelberg, and in 1574 he moved to Lausanne, where he died in 1582. A list of his works, mostly consisting of polemics against the Romanists and the Lutherans, is found in Haag: La France Protestante. See also Melchior Adam: Vita Theologorum Externorum.

Bora, Catharina von, b. at Bitterfeld in the countship of Meissen, Jan. 29, 1499; d. at Torgau, Dec. 20, 1552. She was a nun in the monastery of Nimtzsch, near Grimma; but, with the cognizance of Luther, she fled from the monastery together with eight other nuns (April 4, 1523), and repaired to Wittenberg. June 13, 1525, she married Luther, to whom she bore six children. Luther first offered her to his friend Amsdorf; but she declined, her aspirations rising higher. He married, he said, for three reasons,—to please his father, to please the Pope, and to vex the Devil. He lived in happy wedlock, and wrote many lives of Luther. Among the many libels concerning Luther's marriage the principal one is Eusebius Engelhard: Lucifer Wittenbergensis oder der Morgenstern von Wittenberg, Landsberg, 1747-49, 2 vols.

Borborians, from ἄρογος, ἁρογός ("dirt-eaters"), is the name of one of the most extraneous Gnostic sects, mentioned by Epiphanius, Hares. 26, and by Augustine, De Haeres.
BORROW.

relinquish the Church, and marry; but he refused. His whole ambition had become concentrated on the one idea of restoring the Church to its former dignity and power; and to the realization of this idea he devoted his whole life: he is the hero of the ecclesiastical re-action of the sixteenth century. When the Council of Trent decreed that the bishops should reside in their dioceses, he immediately repaired to Milan, preceded by the Jesuits and the Inquisition. Milan was not only the largest, but also the most difficult diocese of Italy, comprising fifteen suffragan bishoprics, twelve hundred and twenty churches, and a hundred and seventy monasteries, pervaded by all the most hideous corruptions of the Roman Church, and stirred up by the ideas of the Reformation penetrating into the country from Switzerland. But the young archbishop was equal to the task. In spite of the violent opposition which went so far as to attempt his life, he restored discipline in the Church, the monasteries, and the Catholic Church. Among his Reformers he pursued to the top of the Alps, never sparing even their lives. No wonder that the grateful Church has adopted him among its saints, especially as his personal life was stainlessly pure, and as rich in self-sacrifice as full of energy and activity. He was canonized in 1610 by Paul V.

LIT.—Ils Opera Omnia were published in Milan, 1747. His life was written in Latin by Bascapi, Ingolstadt, 1592, and De Vir, Amsterdam, 1833; in German by Sailer, Augsburg, 1823, and Dieringer, Cologne, 1846; in French by Touron, Paris, 1751; and in Italian by Gussano, Rome, 1610, and Aristide Sala, Milan, 1857-61, 3 vols. The last-mentioned work is the principal one.

BENEDICT.

BORROW, George, author of the Bible in Spain, b. at East Dereham, Norfolk, Eng., February, 1803; d. July 30, 1881. After receiving a good-school education, he was in 1818 articled to a solicitor in Norwich; but, following his natural bent, he abandoned the law for literature and philology, acquired several modern languages, including that of the English gypsies, did hack-work for London publishers, travelled, and so spent many years. From 1833 to 1839 he was in the service of the British and Foreign Bible Society, and labored as a colportor in Russia and Spain. In the latter country he was twice imprisoned. At St. Petersburg he edited the New Testament in the Manchur or Chinese-Tartar language, at Madrid, the New Testament in Spanish, and translated the Gospel of Luke into the Spanish-Gypsy language. Having returned to England, he issued Zanzeb, or An Account of the Gypsies in Spain, London, 1841, and in 1843, The Bible in Spain, or the Journeys, Adventures, and Imprisonments of an Englishman in an Attempt to circulate the Scriptures on the Peninsula. By the latter work he achieved a great reputation. The remainder of his life was devoted to literature, and to researches into the manners and speech of the gypsies in Europe. He was a popular and prolific writer.

BOSSUET, Jacques Bénigne, b. at Dijon, Sept. 27, 1627; d. in Paris, April 12, 1704; was educated in the Jesuit school of his native town, and made his theological studies in the Collège de Navarre in Paris; lived there for some time in retirement at St. Lazare before he removed to Metz, where he held a rich benefice, and developed a great activity in controversies with the Reformed church. As Bishop of Condé in 1668, he resigned this office, when, in 1670, he was appointed tutor to the Dauphin, with whom he said till 1681, when he was made Bishop of Meaux. Bossuet first attracted attention as an orator by his sermons; and, so far as eloquence is an art, his Discours Funèbres must be ranked among the highest specimens of Christian eloquence, though they reflect the splendor and greatness of Louis Quatorze more vividly than the power and humility of the Gospel. As tutor to the Dauphin he wrote Traité de la connaissance de Dieu et de soi-même and Discours sur l'Histoire universelle, the latter of which is a strikingly original attempt to construct a Christian philosophy of history on the principle that the destinies of nations are controlled by Providence in the interest of the Church. Among his controversial writings against the Protestants, the two most remarkable are Exposition de la doctrine de l'Eglise catholique sur les matières de controverse (1671), and Histoire des Variations des Eglises protestantes (1688). The latter was very sharply criticised by Juriè and Basnage, and involved its author in a long and vehement controversy. His fanaticism against the Reformation made him so blind that he characterized the revocation of the Edict of Nantes (1685) as “le plus bel usage de l'autorité.” He was no ultramontanist, however. On the contrary, he presided in 1682 over the assembly of the French clergy which the King had convened in order to defend the royal prerogatives and the liberties of the Gallican Church against the claims of the Pope. Nor was he in the least tainted by mysticism. His attacks on Fénelon and the Quietists approached very near to persecution. His passion was cold; and his peculiar ideas of church-polity corresponded to, if they were not dictated by, Louis Quatorze’s “L’état, c’est moi.” He was no ultramontanist, however. The latest and best edition of his works appeared at Versailles, 1819 sqq., in 46 vols., edited by Cardinal Beausset, who also wrote his life. See also TaBaraud: Supplément aux Histoires de Bossuet et de Fénelon, Paris, 1822; [H. L. Sidney Lear: Bossuet and his Contemporaries, London, 1874. A translation of select sermons was published, 2d ed., London, 1801].

BOST, Paul Ami Isaac David, one of the leaders of the Réveil in Switzerland and France, b. June 10, 1790, in Geneva; d. Dec. 14, 1874, in La Force. His father was a Moravian, pious and hard-working, served as chorister, and taught music; and piety and musical tastes were shown by the son. He studied theology in Geneva; but at that time the Bible was scarcely opened, so when he was ordained (1814) he had little heart for his profession. Shortly after, however, he was converted. For the greater part of his active life he was a missionary of the London Continen
tal Society. He was of an active, restless disposition, but possessed the wider his flaming love for Christ. Many owed to him under God their conversion. He was no theologian; but as composer and poet he did superior service, and he has written some valuable works. Among them, Histoire des frères de Bohême et de Moravie, Genève, 1831, 3 vols., particularly his Mé
moires peuvent servir à l'histoire du réveil religieux, (Collected works: Premier réveil à Genève, 1871.)

BOSTON, Thomas, b. at Dunse, Berwickshire, Scotland, March 7, 1676; d. at Ettrick, May 20, 1732; was educated at the University of Edinburgh, and became minister of Simprin in 1699, and of Ettrick in 1707. He was a very voluminous writer, and has exercised great influence in the Presbyterian churches in Scotland and England. The two works by which he is now best known are, The Crook in the Lot, a book for mourners, being the substance of several sermons; and Human Nature in its Fourfold State of Primitive Integrity, Entire Depravation, Begun Recovery, and Conclusive Happiness or Misery. The last was first published in 1720. He left an autobiography, or Memoirs, which appeared in 1776. A collected edition of his works was published in 12 vols., London, 1852.

BOUDINOT, Elias, b. in Philadelphia May 2, 1740; d. at Burlington, N.J., Oct. 24, 1821; received a classical education, and studied law; was the president of Congress in 1782, and signed as such the preliminaries of peace with Great Britain; became a member of the Board of Commissioners for Foreign Missions in 1812, and in 1816 the first president of the American Bible Society, and devoted himself with great zeal and self-sacrifice to benevolent and philanthropical undertakings. He published: The Age of Reason, 1790; Second Advent of the Messiah, 1815; and Star in the West, or an Attempt to discover the Long-lost Tribes of Israel, 1816.

BOURDALOUÉ, Louis, b. at Bourges, Aug. 20, 1632; d. in Paris, May 13, 1704; entered the Society of the Jesuits in 1616; was for some time a preacher in the provinces, afterwards in Paris, and finally, after the revocation of the Edict of Nantes, in Languedoc, among the Protestants. As a preacher he has neither the magnificent oratory of Bossuet, nor the sympathetic strain of Massillon: his strength is in the truthfulness of his argument, the readiness and its cogency. Many of his sermons have been translated into English, London, 1776, 4 vols. One of the best recent editions is that of Paris, 1804, 4 vols. The best old edition is Héroumeau's, Paris, 1706–18, 16 vols. 8vo. His life was written by Madame de Prigny, Paris, 1705. M. Lauras: Bourdaloue, sa vie et ses œuvres, Paris, 1881 (1,292 pages).

BOURJON, Antoine, b. at Lille, Jan. 13, 1616; d. at Franeker, Oct. 30, 1680; grew up neglected and solitary because of her temper and her physical deformities, spending her time in reading mystical and fantastical books; fled just as she was about to be married, and found refuge in a monastery near Cambroy, but was expelled on account of insubordination, and wandered about for the rest of her life in Flanders, Holland, and Northern Germany, gathering a number of restless enthusiasts around her, and busily engaged in the propagation of her views, that the Church needed a thorough reformation, that there existed no more true Christians, that all religious rites were superfluous, and true workmen of the kingdom of heaven, especially women, should engage in it. In Scotland her ideas found some adherents. Her works were edited (1679–86, 19 vols.), and her life written, by Poiret, Amsterdam, 1679, 2 vols. See also: Ant. Bourignon, by M. E. S., Paris, 1876.

BOWER, Archibald, b. at Dundee, Jan. 17, 1686; d. in London, Sept. 3, 1766; was educated at Donay; went afterwards to Italy; became a Jesuit, and member of the Inquisition of Macerata. In 1720 he suddenly returned to England; became a member of the Established Church; was made librarian to the Queen in 1747, and occupied himself with literature. His principal work is his History of the Popes, 7 vols. 4to. London, 3d ed., 1750–66; which contains the most copious account of the Popes in the English language, but was very severely criticised on account of want of originality, and of the author's repeated changes of religion. Bishop Douglas of Salisbury wrote against him, Bower and Tillemont compared, London, 1751.

BOWRING, Sir John, b. at Exeter, Oct. 17, 1792; d. Nov. 22, 1872. He distinguished himself as statesman, translator, and original author in prose and poetry: he is here mentioned for his hymns. He issued "Matins and Vespers, with Hymns and Devotional Pieces," 1823 (4th ed. 1831); "Hymns, as a Sequel to the Matins," 1825. His best known hymns probably are, "In the Cross of Christ I glory," and "We cannot always trace the way" (the latter has been erroneously credited to another).

BOY-BISHOP, a boy who figured in one of the mummeries so common in the middle ages. He was a cathedral-choir boy elected by his fellows on St. Nicholas' Day, Dec. 6; arrayed in episcopal robes, with mitre and crosier, and followed by his companions as priests, he made his entry into the cathedral; and, except the offering of mass, he discharged episcopal functions. He held this mock office until Innocents' Day, Dec. 28. If he died before the close of his term, he was buried in his robes. This absurd travesty was enacted in many parts of Europe. The returning sense of the Church was, however, shown by the sixteenth canon of the Council of Trent, and the decrees of the Council of Paris, 1212 (see Hejele Concilienegeschichte, 5th ed. p. 776), peremptorily forbidding them; but this was of merely national and temporary effect, for the practice continued. In 1742 Henry VIII. of England abolished the festival; but it was revived under Queen Mary, and so late as 1556 English boy-bishops are mentioned.

BOYLE and the BOYLE LECTURES. Robert Boyle, son of Richard Boyle, Earl of Cork, was born at Lismore Castle, in Ireland, Jan. 25, 1627, and educated at Eton. From 1658 to 1644 he lived at Geneva, studying natural science; and after his return he first settled on his estate, Stalbridge, then, since 1654, at Oxford, and finally, since 1688, in London, where he died Dec. 30, 1691. He was never married, and never held an office. His great and to labor for the kingdom of heaven. As a scientist he holds a very high rank; and he was one of the founders of the Royal Society (1662), which, indeed, grew out of that association of scholars to which he gave the name Royal. As a theologian, he wrote a number of theological essays, defrayed the expenses of...
the Irish translation of the New Testament, of the Malay translation of the Gospels and the Acts, of Pococke's Arabic translation of Grotius's De Veritate, etc., and instituted the Boyle Lectures, eight sermons to be preached annually, by some one elected for the purpose, against Paganism, Judaism, Mohammedanism, Deism, and Atheism.

Some of England's most prominent theologians late successively assumed the task, and thus a valuable body of apologetic literature has been produced. A selection of such sermons was given in 4 vols., by Gilbert Burnett, in 1737. A collected edition of Boyle's own works, with a life of him by Birch, was published in 6 vols. in London, 1772. See LECTURES.

BOYSE, or BOIS, John, b. at Nettlestead, Suffolk, Eng., Jan. 3, 1560; d. at Boxworth, Jan. 14, 1643; was so precocious that he could read the Bible in Hebrew when he was five years old; was fellow at Cambridge, where he specially cultivated Greek; became rector of Boxworth in 1583, and prebendary of Ely, 1615. He was appointed one of the translators of the authorized version, and was one of the company upon the Apocrypha. When it was finished, he joined, at their own urgent request, the company at work upon the version from Chronicles to Canticles, and was one of the delegates engaged in the final revision. He was one of the greatest scholars of his day in the Oriental languages. He assisted Sir Henry Savile in his edition of Chrysostom, Eton, 1618, 8 vols. folio, the first good edition. He left many manuscripts, but only one work has been published: Veteris Interpretis Cum Beza, alliisque recentioribus collatio in IV. Evangelium et Apostolorum Actis, London, 1655.

BRADFORD, John, b. at Manchester in the first decade of the sixteenth century; began to study law in the Temple, 1547, but went next year to Cambridge; studied theology, and was appointed chaplain to Edward VI. in 1552. On the accession of Mary, he was discharged, and committed to the Tower. In 1554 he was arraigned before Gardiner, Bonner, and others, and convicted of heresy, and June 4, 1555, he was burnt at Smithfield. His writings have been published: Veteris Interpretis Cum Beza, alliisque recentioribus collatio in IV. Evangelium et Apostolorum Actis, London, 1655.

BRADSHAW, William, a Puritan divine, b. at Market-Bosworth, Leicestershire, 1571; d. at Newhall, 1618. He was educated at Emmanuel College, Cambridge; obtained a fellowship at Sidney Sussex College, Cambridge; took orders, and in 1601 settled at Chatham in Kent; but, refusing to sign the Thirty-nine Articles, he was soon suspended, and obliged to remove. He lectured of Christ Church, Newgate Street, London, but again got himself into trouble by his opposition to "ceremonies," and retired to his native county. He wrote: A Treatise on Divine Worship. Tending to prove that the Ceremonies imposed upon the Ministers of the Gospel in England, in present controversies, are in their use unlawful (1604); A Treatise on the Nature and Use of Things Indifferent [i.e., ceremonies] (1605); English Purity. Containing: The maine Opinions of the rigidest sort of those that are called Puritains in the Realme of England (1605). This important work is given in outline in Neil, Harper's ed., vol. i. pp. 248 sq. It was translated into Latin by William Ames, and republished in Frankfurt, 1610. See BRADFORD, Thomas (doctrin profundus), b. 1290, probably at Horfield, Cheshire; d. in London, Aug. 26, 1349; studied theology, philosophy, mathematics, and astronomy in Merton College, Oxford; became one of the proctors of the university in 1325; followed Edward III. as his confessor, since 1338, in his campaigns in France, and was chosen Archbishop of Canterbury, and consecrated at Avignon a few weeks before his death. His great work, De Causa Dei, more philosophical and metaphysical than theological in its character, was edited by Sir Henry Savile, London, 1818. Several of his mathematical works were published at Venice 1495, and again 1530. See G. Lechler: Wicif, I. pp. 234 sqq. [English translation by Peter Lorimer, D.D., London, 1878, 2 vols., vol. i. pp. 88-96.] G. Lechler.

BRADY, Nicholas, b. at Bandon, Ireland, Oct. 29, 1639; d. at Richmond May 20, 1726; was educated at Christ Church, Oxford, and Trinity College, Dublin; settled, after the Revolution, in London; became minister of St. Catharine Cree Church, and lecturer of St. Michael's in Wood Street, afterwards rector of Clapham, and finally of Richmond, and the chaplain of King William. He published (1726) a translation of the Æneid in four volumes, a tragedy, "The Innovative Imposer," three volumes of sermons (1693–1724), and, in conjunction with Tate, a metrical translation of the Psalms, London, 1695, now ordinarily printed in the English Book of Common Prayer. See Tate, Nahum.

BRAHMA. See BRAHMANISM.

BRAHMANISM is the term for the religion and practices originated and elaborated by the Brahmins, who are the highest of the four great classes, or castes, into which the Hindu people are divided,—the Brahmanas ("priests"), Kshatra ("soldiers"), Vaishyas ("agriculturists"), and Sudras ("servants"). Like other religions, Brahmaism has its sacred books and the official interpreters. The oldest portions of this collection are the Vedas ("knowledge"), or Sûtras ("that which is directly heard or revealed"). The Vedas are divided again into Mantra ("the instrument of conveying thought"), prayer and praise, embodied in texts and metrical hymns; Brahman, or ritualistic precept and illustration written in prose; and Upanishad, mystical or secret doctrine appended to the aforesaid Brahman, written in prose and occasional verse, and "the only part of the Veda much studied and appealed to by educated Hindus in the present day." There are four Samhitas, or collections of Mantra; viz., the Rigveda (upon which the others are based), the Samaaveda, the Yajurveda, and the Atharvaveda. The word Veda is applied to that unwritten knowledge which came like breath from Brahman: hence the Veda is often called Brahman, a word variously interpreted,—"the universally diffused essence," or "the spirit of devotion," or "divine spiritual knowledge." The

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1 In this article especial use has been made of Dr. Monier Williams's Hinduism, and Professor Ewing's art. "Brahmanism," in the sixth edition of the Encyclopaedia Britannica.
hymns of the Vedas embrace the earliest known lyrics of the Aryan settlers of India. Dr. Monier Williams explains the word by a succession of poets, at different dates between 1500 and 1000 B.C. The oldest are found in the Rigveda: they number one thousand and seventeen, and express a nature-worship the purest known. The latest are those of the Atharvaveda, principally used by the priests for calling down or driving away curses. The Vedas, as a collection, are not easy or pleasant reading; but they throw light upon the quality of mind and the environment of our Aryan ancestors. They prove that the Aryan was a worshipper of nature, but had not learned to distinguish between the different objects of his worship: hence he gave to them the generic name deva ("the shining ones"). "In the primitive worship of the manifold phenomena of nature it is not so much their physical aspect that impresses the human heart, as the moral, the reasoning forces which are supposed to move and animate them." The primitive conception best seen in the Rigveda was gradually tarnished, taking on in the later hymns a more sensuous and anthropomorphic character. Epithets applied to the same divinity become at last separate divinities; until at a later period, after centuries of speculation, a pantheistic conception was arrived at, and this divine essence bore various names, such as Purusha ("soul"), Kama ("desire"), Brahma ("creation, prayer"). Metaphysical and theological speculation was exalted by the authors of the Brahmanas and the Upanishads; and the compromise between polytheism and monotheism resulted in the composite pantheistic system which makes Prayaëati ("lord of creatures") the personal creator of the world, the manifestation of the impersonal Brahma, the universal, self-existent soul; and this is the characteristic dogma of the Brahmanical period.

The Brahmanas, the second division of each Veda, were composed as a guide to the Brahman in sacrificing. They developed the ritual. The oldest dates perhaps from the seventh century B.C. They contain some very remarkable ideas: thus, that "the gods were merely mortals till they extorted immortality from the Supreme Being by sacrifices and austerities;" that "the lord of creatures offered himself a sacrifice for the gods;" that human sacrifices, although known, were so strongly repugnant to the Brahmanas, that they legislated against them in favor of animal sacrifices. Thousands of animals were killed every day, until in disgust the people turned from this endless succession of bloody rites.

The Upanishads, the third division of each Veda, which present the underlying doctrine, are pantheistic. "There is one real Being in the universe, which Being also constitutes the universe." They are not earlier than 800 B.C., and show the working of the Aryan mind upon religious and philosophical problems. They are more mature and systematic than the earlier writings, and contain many original ideas and striking thoughts.

Worship, as enjoined by the Vedas, rests upon the two ideas of the efficacy of prayer and of sacrifice. The very word for the officiating priest was brahman ("one who prays"). The Pantheon of the early Hindus was thus developed. In the beginning was Brahma, who was supposed to create various creatures out of his own substance. Accordingly, by meditation, he produced the waters; into them he put a seed, which developed a golden egg; and from that egg he was born. But, as the people did not abandon their worship of the old gods to take up with any such abstraction, the priests, with singular tact, incorporated the most popular of these divinities with Brahma, and so the triad was formed,—Brahma ("the creator of all things"), Vishnu ("the preserver," who underwent ten avatars, or incarnations, to deliver the people from the tyranny of as many wicked princes), and Siva ("the destroyer"). Here was no trinity, for there was no unity, but a triad,—three co-ordinate male deities. To them three female deities were respectively consorts,—Vash or Sarasvati ("the goddess of speech or learning"), Lakshmi ("beauty, fortune"), and Uma or Parvati ("the daughter of Hermanuvat," the god of the Himalaya mountains). The problem, what to do with the discarded gods of the Hindu pantheon, was solved by relegating them to the domain of Indra ("sky"), an intermediate sphere, into which men also can enter at death, if they have been obedient. The retinue of Indra consists of the Gandharvas ("genii") and their wives, the Apsaras, lovely nymphs whom the gods often select to tempt the pious devotees. The messenger between the gods and men is Varada, who sprang from the forehead of Brahma. The god of love is Kamadeva, or "the bodiless," so called because he was reduced to ashes by an angry glance from Siva, whom he had endeavored to make fall in love with Parvati, while at his (Siva's) devotions. The god of knowledge is Brahma, who in his wisdom and power transcends the gods. Siva, whom he had endeavored to make fall in love with Parvati, while at his (Siva's) devotions. The god of love is Kamadeva, or "the bodiless," so called because he was reduced to ashes by an angry glance from Siva, whom he had endeavored to make fall in love with Parvati, while at his (Siva's) devotions. The gods in this heaven of Indra resemble men in their liability to be reborn in a lower state, and also, therefore, in longing for emancipation from such a dread.

The peculiar institution which has given Indian life its distinctive flavor is caste. Professor Egge-ling states that "there can be no doubt that the Hindus do not feel, and perhaps never have felt, their class restrictions as being in any way burdensome, or still less a disgrace to them, and that even the lowest man looks upon his caste as a privilege as high as that of the Brahman." It is the opinion of the Brahmins that there is only one original caste now extant, viz., their own; all the others having resulted from successive intermixtures. The Brahman occupies his position for three reasons,—his assumed sanctity, his intellectual superiority, and his learning; for in the popular estimation he is not only a clergyman in divinity, but acquainted with the sacred books, the Vedas, and also the Shastras and the Puranas, which are modern works, composed for the express purpose of promoting the worship of some particular deity. Mr. Sherring, in his "Hindu Tribes and Castes," thus describes the Brahman's appearance: "Light of complexion, his forehead ample, his countenance of striking significance, his lips thin, and mouth expressive, his eyes quick and sharp, his fingers long, his carriage noble and almost sublime, the true Brahman, uncontaminated by foreign intruders, with his intense self-consciousness, with the
Brahmanism.

proud conviction of superiority depicted in every muscle of his face, and manifest in every movement of his body, is a wonderful specimen of humanity, walking on God's earth.

Caste is later than the oldest Veda, for in the Rigveda it is unknown. The word means "color," and points to the contrast in color between the aboriginal Sudras and the conquerors, the Aryas. As among the latter only the priestly class held themselves aloof from marriage with the Sudras, therefore only this class kept the strain pure. In course of time the other castes were formed, distinguished, not now by color, but by occupation. The Kshatriyas are the governing and military class; the Vaisyas are the farmer and merchant class; the Sudras are the servants, particularly of the Brahmans, who take particular pains to keep them ignorant of both the theory and practice of religion. Between the Brahmans and the Kshatriyas there was a sharp and long contest; but, when the former were victorious, they riveted their chains upon the obedience of all lower castes by making themselves indispensable to the performance of any rite. They also framed laws which made any injury done to them a serious affair; while they might almost with impunity maltreat those of the lower castes. The three upper castes are styled the "Twice-born," because their sons are initiated into the study of the Veda, the management of the sacred fire and of the purifying rites, by a singular ceremony, that of conducting a boy to a spiritual teacher, connected with which is the investiture with the sacred cord, ordinarily worn over the left shoulder and under the right arm, and varying in material according to the class of the wearer. In the case of girls there is no such rite, nor is there any such instruction. Marriage is, however, for them accepted as an equivalent. It is just in this matter of marriage that the caste system does most mischief; for it is forbidden by Hindu laws for a man to marry into a caste above his own, while it is allowable for him to marry in any or all those below. If, however, he marries a Sudra, and has children by her, they are not admitted into the privileges of the "Twice-born."

But great social and religious changes are taking place in India. "It is satisfactory to know," says Dr. Williams, "that although it is too true that caste is still the very life and soul of Hinduism, and although this very caste is not without certain good points and advantages, yet some of its most vexatious rules are gradually giving way under the pressure of steam, electricity, and European influence. Many years ago, a Brahman who accidentally touched leather would have had to choose between public expiation, or degradation, and expulsion from caste; whereas in 1870 a Uriya Brahman held the post of sub-inspector of police in Puri itself, under the very shadow of Jagannath, although a leather belt formed part of his uniform." Again: no caste but the Brahman's pretends to fulfil the round of duties which lead to the supreme bliss, which is absorption into the one eternal soul, complete deliverance from the circle of births, by which other souls are punished and purified. This round is divided into four stages: (1) Religious student, when the youth is studying the Vedas, and supports himself by begging from door to door; (2) Householder, for marriage is obligatory, else there would be no son to perform funeral rites; (3) Anchorite, reached when the man is a grandfather, then he goes forth alone, or with his wife, to spend his time in the study of the sacred portions of the Vedas, living in the open air upon fruit, and trying to kill every worldly desire; (4) Religious mendicant, now he begs his food in the evening, lives in solitude, and meditates upon the divinity. In these days few Brahmans even are found earnest enough to go this round.

A decided change for the better is in the treatment of widows. Hindu law does not allow the remarriage of widows, and yet their treatment is outrageous. They are kept in complete seclusion, the object of scorn, abuse, and barbarous neglect; stripped of their jewels, clad in the coarsest garb, compelled to perform the most menial duties, and to eat the poorest food, avoided and despised as though they were criminals. So miserable is their condition, that it is not wonderful they should have preferred death to life, and therefore should have performed sutee, or voluntary immolation (which really is a comparatively modern institution; for the passage in the Rigveda quoted in its defence is really an exhortation to the widow to return home, and resume her usual life), burying themselves upon the pyre of their husbands. But tyrannical custom is no longer so formidable. The British Government thirty years ago succeeded in prohibiting sutee, and now, in most parts of India where the idea of widow-marriage was but lately repugnant, and considered a stumbling-block to apostasy from the ancestral religion, and the first step towards denationalization, they are becoming common. This is especially true of Bombay, Bengal, and in the Panjáb.

It remains to speak of certain peculiar objects of Hindu worship, and of two great religious movements which have greatly affected Brahmanism. Three animals are most sacred,—the cow, the serpent, and the horse. The first "typifies the all-yielding earth." There is a so-called "cow of plenty," of which images are sold in the bazaars, and everywhere revered. The serpent is the emblem of immortality, and especially associated with Siva. There is supposed to be a race of half-divine, serpents existing in the nether regions. Monkeys "are inviolable, and never under any circumstances to be molested. Swarms of them are encouraged to infest the vicinity of temples and consecrated buildings, where they subsist upon the food offered them by pious worshippers." Plants are also sacred, and are worshipped. Thus the Tulsi plant is sacred to Vishnu, the Vilva to Siva, the Pipal to Brahma; it is invested with the sacred thread. Certain stones have religious value. Indeed, the pantheism of the Hindu philosophy puts God into everything which he is not prepared to worship. We are not surprised, therefore, to find sacred places. They are of all sizes, from Benares, the Hindu's Jerusalem or Mecca, down to mere hamlets. Rivers, too, come in for their share of adoration. Stately rivers like the Ganges, and others, hold the first place. Bathing in them cleanses from the foulest sins. It is extremely meritorious to trace their course on foot,—a work of no small amount of...
labor. It takes six years to make such a pilgrimage of the Ganges.

Brahmanism has encountered one formidable check,—Buddhism. This new religion sprang up in India itself. It seemed likely to gain the mastery; but after a time it became so corrupt, that it no longer attracted the people; and when the support of the powerful king who had protected it, it was withdrawn, it fell. According to the uncertain traditions which have come down to us, its suppression was accompanied with bloodshed. By the eleventh century it had died out in India. Yet it was purer in its morality, and freer in its politics, than Brahmanism. It accepted the caste system, yet proclaimed the equality of all men in point of religious privilege. Nor have all traces of its existence vanished. "The humanizing spirit of its doctrines left a deep impress on the Hindu mind," and it also led to the doubtful institution of monasticism. The convents, called matha, and their superiors mahanta. They are quite numerous in all parts of India. A qualified Buddhism exists at the present day in the important sect of the Jains. They reject the Vedas, yet retain belief in the Hindu gods. They pay great respect unto holy men who have, by conquering all worldly desire, raised themselves to divine perfection.


BRAHMO SOMAJ (worshipping-assembly) OF INDIA is the Theistic Church of India, which owes its present position and power to the Babu Keshub Chunder Sen. The movement originated in the Rajah Ram Mohun Roy (b. Bombay, 1772; d. Bristol, Eng., 1833), who, on Jan. 23, 1830, founded in Calcutta the Brahmo Somaj (Society of God). He edited a series of books and periodicals, particularly the Upanishads (the philosophical treatises), of the Vedas, were correctly interpreted, they would be found to teach monothelism; and, basing himself upon the primitive faith, he boldly dissuaded his landsmen from idolatry. But the sect made little progress until, in 1842, it was joined by Debendra Nath Tagore, who re-formed it, and led it unto success. He adopted European plans of propagandism, started a journal, published sectarian treatises, appointed teachers, and traveled, awakening a wide-spread interest, leading to the formation of branch Somajes in different parts of Bengal. The idea of an authoritative revelation in the Vedas, which Roy had defended, was formally given up. In 1838 Keshub Chunder Sen joined the sect, and quickly showed himself to be a reformer. Roy was better versed in Christian than in Hindu theology. Tagore was conservative, and clung to the ancestral faith, although he was a radical in some lines. Sen developed an eclectic theology, very largely biblical, at least in the two principal doctrines of the Fatherhood of God and the brotherhood of man. After a time, it became evident that the two parties in the Somaj must separate; and in February, 1865, a large number of the younger Brahmos left the Calcutta Somaj, and in November, 1866, they organized themselves into the "Brahmo Somaj of India"; while the conservative portion is called the "Adi (original) Brahmo Somaj." The three propositions announced by Sen, and which precipitated the disruption, were,—

"1. That the external signs of caste distinctions, such as the Brahminical thread, should not be used. [See Brahminism.]

"2. That none but Brahmos of sufficient ability and good moral character, who lived consistently with their profession, should be allowed to conduct the services of the Somaj.

"3. That nothing should be said in the Somaj expressing hatred or contempt for other religions."

Under Sen, the Somaj was a grand spiritual force; for he is a man of extraordinary fervor and piety. He laid down the following Precepts of Practical Devotion (condensed):—

1. Pray unto God every day, and worship the Only Perfect, Infinite, Omnipresent, Omnipotent, Omniscient, All-mere, All-love and All-holy Brahmo rites, resurrection and the Church of England.

(6) Carefully cut off all connection with every manner of idolatrous ceremony and festival.

2. Knowing God to be the common Father, thou shalt love every man as thy brother, and every woman as thy sister.

(6) Be forgiving. (7) Govern all thy passions, and keep them under restraint. (8) Faithfully perform the domestic duties.

The movement is towards the Christian conception of doctrine and life. But, although reverencing Christ, they are essentially Unitarians. They have been well called the "Protestants" of India; for they protest against Brahmanism, polytheism, idolatry, caste, and the speculations which infidel English science spreads. Many of their adherents come from the government schools. They have churches in various parts of India.

In 1872 the "Native Marriage Act" was passed, which legalized marriages by Brahmic rites, required that the bridegroom should be at least twenty, and the bride fourteen years old, and made bigamy a penal offence for any one marrying—

...
ing under the Act. This Act marked a wonderful progress in enlightened views. Greatly to the consternation of the Brahmo Somaj, Keshub Chunder Sen, who had been the prime mover in agitating for the Act, and who was so generally revered, was the first to counteract a wilful departure from his own principles; for in 1878 he married his eldest daughter, aged thirteen, to the minor rajah of Kuch Behar, aged sixteen, and, furthermore, with Hindu marriage-rites. The marriage evoked great opposition on account of its un-Brahmic character; and a split, in consequence, took place in the Brahmo Somaj, and at the present day (1881) the adherents of Keshub Chunder Sen are a decided minority. It was a grievous disappointment to his followers to find the leader of the Brahmo Somaj ready to sacrifice principle to personal interest. Since 1878 Sen has certainly acted very strangely, issuing blaspheous proclamations, and showing a desire to approach the Hindu idolatry, which he once so emphatically and manfully renounced. Nevertheless the movement which he so powerfully sided with has made splendid progress, which shows that it has life independent of the great leader. The sect has a hundred and thirty small churches scattered over the country, and celebrated in 1880 its semi-centennial with pride and gratitude. The normal type of a Brahmo church embraces these features:—

Religious.

(1) Congregational worship at least once a week.
(2) Religious festivals on special occasions.
(3) Strictly Brahmic ceremonies at births, marriages, and deaths.
(4) A religious conversation-class for zealous members.
(5) A theistic library.
(6) Diffusion of principles by mission-tours, tracts, and a periodical.

Philanthropic.

(1) Charitable donations to the poor and disabled.
(2) Dispensaries for the sick.
(3) Societies for the discouragement of intemperance, premature marriages, and other evils.

Educational.

(1) Instruction of women by various methods.
(2) Schools for boys and girls.
(3) Night-schools for working-men.

The movement seems adapted to promote education and virtue, the vanguard of the Christian Host.


**BRAINERD.**

David, a celebrated missionary to the Indians; b. at Haddam, Conn., April 20, 1718; d. at Northampton, Oct. 9, 1747. His father, Hezekiah Brainerd, was a member of the King's Council for that colony: his mother, Dorothy, was the daughter of Rev. Jeremiah Higley, and representative man, formed by a previous marriage, the mother of Jeremiah Mason, grandfather of the great lawyer of that name. At the age of fourteen he was left an orphan. He was a thoughtful boy, inclined to melancholy, and full of religious feeling. His account of the spiritual struggles that preceded his conversion is very striking. In 1739 he entered Yale College, where he stood first in his class. In February, 1742, he was expelled, very unjustly, as he and his friends always felt. It was the time of "The Great Awakening." He was in sympathy with the "New Lights," as those who followed Whitefield and Tennent were called; and an indirect remark, to the effect that one of the tutors "had no more grace than that chair," having been overheard, and reported to the rector, occasioned his expulsion. Later he made a very manly acknowledgment of his error, and asked to be allowed to take his degree; but, in spite of the intercession of Jonathan Edwards and others, his request was refused. This caused so much indignation among his friends as to have led, it is said, to the founding of Princeton College. In July, 1742, he was licensed to preach, and in April, 1743, began to labor as a missionary at Kaunamek, an Indian village between Stockbridge and Albany. He lived in a little cabin built by himself, and lodged upon a bundle of straw. His food was chiefly boiled corn, hasty-pudding, and samp. Here he continued for a year. Declining repeated calls to churches at home, in June, 1744, he was ordained at Newark, N. J., as a missionary of the Scottish "Society for Propagating Christian Knowledge," to the Indians at the forks of the Delaware, near the present town of Easton, Penn. In June, 1745, he started a mission at Crossweekeusung, near Freehold, N. J. Here his success was wonderful; and here, with the exception of a journey through the forest to the Indians on the Susquehanna, he toiled until the spring of 1747, when, in consequence of the hardships he had endured, his health broke down, and he was advised to seek relief by travel in New England. In July he returned from Boston to Northampton, where, in the home of Jonathan Edwards, and nursed by Jerusha, the young daughter of the great theologian, to whom he was engaged,—herself a youthful saint,—this eminent servant of God passed his last days. He entered into rest Oct. 9, 1747, in the thirtieth year of his age. Brainerd's career was very brief, and in visible results it was far surpassed by that of David Zeisberger, not to mention other Moravian missionaries among the Indians. His great work was the priceless example of his piety, zeal, and self-devotion. Herein, since the days of the apostles, none have surpassed him. And his uncommon intellectual gifts, his fine personal qualities, his melancholy and his early death, as well as his remarkable holiness and evangelical labors, have conspired to invest his memory with a peculiar halo. The story of his life has been a potent force in the modern missionary era. It is related of Henry Martyn, that, "persuing the life of David Brainerd, his soul was filled with a holy emulation of that extraordinary man; and, after deep consideration and fervent prayer, he was at length fixed in a resolution to imitate his example." Brainerd's career was short, but he was both by nature and grace to leave a lasting impression upon the piety of the Church. He is the missionary saint of New England. President Edwards: *Memoirs of the Rev. David Brai-
eral Assembly at St. Louis, in 1866, as chairman of its committee of conference on reunion, shows his patriotic ardor and services. Life of Rev. G. L. P. Braainerd, by Rev. T. Braainerd, Phila., 1865.

BRAAINERD, Thomas, D.D., a Presbyterian divine, b. at Leyden, N.Y., June 17, 1804; d. at Scranton, Penn., Aug. 22, 1866. His father, Jesse Braainerd, was a great-grandson of James Brainerd, brother of Hezekiah, the father of David, and the author of a valuable Life of John Brainerd, by Rev. T. Braainerd, Phila., 1865.

BRAHAM, John, b. at Pontefract, Yorkshire, Eng., in 1593; d. in Dublin, June, 1663; was educated at Cambridge; became chaplain to the Archbishop of York in 1623; went to Ireland in 1633, and was made Bishop of Londonderry in 1634; lived in exile during the Revolution, but returned to Ireland after the Restoration; and was made Archbishop of Armagh in 1661. Of his writings, among which his controversies with the Remonstrants is the most remarkable, a collected edition in one volume folio was published in Dublin, 1677, and republished in 3 vols., Oxford, 1842–45, accompanied with a sketch of his life.

BRANDENBURG. See PRUSSIA.

BRANDT, Gerard, b. in Amsterdam, July 25, 1629; d. there Dec. 11, 1685; was first pastor of the Remonstrant Church in Nieukoop, then, since 1660, at Hoorn, and finally, since 1667, in Amsterdam. He wrote a History of the Reformation in the Low Countries (4 vols., 1671–1704), translated into English by Chamberlayne, London, 1720–28, 4 vols. fol., and lives of Barneveldt, Ruyter, etc. 3 21

BRANT, Sebastian, b. at Strassbourg, 1457; d. there 1521; studied law and literature at Basel; and was made syndicus of his native city in 1501. He was a very prolific writer, both on law and belles-lettres, and is the author of the famous satirical poem Das Narrenschiff, 1494, translated into Latin, French, and English, often imitated, and used as text for comments and moral reflections. Barclay's Ship of Fools, 1509, is a free imitation. Watson gave an abridged prose translation in 1617. Best edition of original text by Zarncke, Leipzig, 1872: Simrock has translated it into modern German, Berlin, 1872. See CHARLES SCHMIDT: S. Brant, 1874.

BRAY, Thomas, D.D., b. at Marton, in Shropshire, 1586; d. in London, Feb. 15, 1750. He took his degree of M.A. at Oxford, 1613; founded the "Society for the Propagation of the Gospel in Foreign Parts," 1698; and was from March 1700 to 1701 in Maryland, U.S.A., as commissary for organizing Episcopal churches, being sent out by Bishop Compton. In 1706 he became rector of St. Botolph, Aldgate, London. He was a faithful pastor, particularly interested in the improvement of the people by parochial libraries. His principal publications were Catechetical Lectures, which induced Bishop Compton to appoint him his commissary; Bibliotheca parochialis, vol. I. (all written), 1697; 2d ed., 1707, a manual for the clergy; Papal Usurpation and Tyranny, ancient and modern, 1712 (published anonymously). A Memoir of him was published in London, 1848, by the "Bray Associates."

BRAZIL. The Roman-Catholic Church, introduced by the Portuguese when they took possession of the country in 1500, and propagated among the natives, first by Franciscans, and, since 1549, by Jesuits, is the Church of the State, and comprises, besides the Archbishopric of Bahia, 11 bishoprics and 1,593 parishes. But the Church is completely dependent upon the State: it has no property of its own. Its officials are paid, and very poorly paid, by the State. The bishops and even the priests are appointed by the emperor. The monasteries, of which there are ninety-one, are rapidly closing; as, by a law of 1860, they are forbidden to receive novices. Other confessions are tolerated, and are now allowed to have public worship, but not to build churches with spires and bells. Of late many favors have been granted to the Protestants. The German immigration, which began in 1824, has become quite important, and most of the immigrants are Protestants. For many years these Protestants lived without any proper ministerial care, choosing some laymen to act as ministers (Schnarpsparrer), and consecrate their marriages. But since the arrival of Dr. Borchard in 1864, and by the active support of the Comité für die protestantischen Deutschen in Südbrasilien, formed at Barmen, and the mission-house of Basel, the religious life of the Protestant congregations has much improved. The Presbyterian Church (North) has recently established a mission in Brazil. See the reports of the Committee of Barmen, especially No. V.

Brazil was a colony of Portugal up to 1822, when its independence was declared. The constitution of 1824, still in force, states that "the Roman-Catholic religion will continue to be the religion of the State, but all religions are tolerated, provided that they should hold worship in special buildings put up for the purpose, without
the external form of churches." The constitution also determines that no bulls or apostolic constitutions shall be published and promulgated in the empire by the Roman-Catholic authorities without the placet of the sovereign. The appointment of the bishops by the Pope is also subject to the approval of the government. The liberty of the press is carefully guarded, except as to denying the existence of God and the immortality of the soul. Brazil is a Roman-Catholic province, with one archbishop (in Bahia), who is the primate, and ten bishops. The clergy are mostly Portuguese and Italian, and they exert but little influence on the government and people.

There are a good number of Protestant churches in Brazil, principally in Rio de Janeiro, São Paulo, and Rio Grande do Sul. Several foreign missionary societies have missions in the empire, and there are half a dozen native Protestant ministers.

In 1873 there was a serious conflict between the State and the Established Church. The young and intelligent Bishop of Pernambuco tried to enforce some of the injunctions of the Papal Syllabus of 1864, among them those against the Freemasons, some of whom he expelled from a certain brotherhood. The question was submitted to the government; but the bishop disobeyed orders, and was then tried by the Supreme Court, and condemned to prison. His colleague of Tará was also tried for a similar offence, and equally condemned. Later on, however, both were released; and the question of how far the Roman-Catholic Church is free in Brazil is precisely where it was before 1873. The fact is, that the constitution fails to satisfy either the Protestants or the Roman-Catholics. See Fletcher and Kidder: Brazil, 9th ed., Boston, 1878.

BREAD. See Baking.

BRECKENRIDGE, John, b. at Cabell's Dale, Ky., July 4, 1797; d. near Lexington, Ky., Aug. 4, 1841; studied in the Theological Seminary of Princeton, and was chaplain to the House of Representatives, 1822-23; pastor of a Presbyterian Church, Lexington, Ky., 1823-26; secretary of the Board of Education of the Presbyterian Church in Philadelphia, 1831-36; professor of theology at Princeton, 1836-38; secretary of the Presbyterian Board of Foreign Missions, 1839-40. At the time of his death he was president-elect of Oglethorpe University, Georgia. He published his famous discussion with Bishop Hughes of New York under the title, Roman-Catholic Controversy, Philadelphia, 1836, and some minor controversial essays.

BRECKENRIDGE, Robert Jefferson, D.D., LL.D., an eminent Presbyterian minister; b. at Cabell's Dale, Ky., March 8, 1800; d. at Danville, Ky., Dec. 27, 1871; a graduate of Union College, New York, in 1821. He practised law in Kentucky for eight years (1823-31), and meanwhile was several times in the State Legislature; but, convinced of his duty, he turned from law to theology, and in 1832 he became pastor of the First Presbyterian Church of Baltimore, and rapidly made his mark as a preacher. In 1845 he accepted the pastorate of Jefferson College, but in 1847 returned to the pastorate, and from that date unto 1853 discharged the double duty of minister to the First Presbyterian Church in Lexington, and superintendent of public instruction for the State. In 1853 he entered the chair of theology in Danville Seminary, Kentucky, and held it until death. Like his brother John, he interested himself in the Roman-Catholic controversy, and attacked the Roman Church without mercy as "the great apostasy," and enemy of progress and religious liberty. The public-school system of Kentucky is largely his creation, and during the civil war he defended the Union cause. During his residence in Baltimore he edited the Literary and Religious Magazine and the Spirit of the Nineteenth Century; but his principal work is Upon The Knowledge of God, Objectively and Subjectively considered, 2 vols., N.Y., 1857, 1858. Dr. Breckenridge was the author of the Act and Testimony (1834), complaining of the prevalence of doctrinal errors, the relaxation of discipline, and the violation of church order, which played such an important part in the disruption of the Presbyterian Church. He was a stanch Old-School Presbyterian theologian, and opposed the re-union of the two branches of the Presbyterian Church, which took place in 1869.

BRECKLING, Friedrich, b. at Handewitt in Schleswig, 1829; d. in the Hague, 1711; studied theology at various German universities, and read with great avidity the works of Tauler and other mystics; was appointed a chaplain in the Danish army in 1657, and pastor of Handewitt in 1659, but was deposed in 1690 on account of his violent attacks on the officials of the Danish Church; fled to Holland, and was made pastor of Zwoll, but was deposed also here, and from a similar reason (1665), after which he lived in retirement in Amsterdam and the Hague. He stood in connection with all the revivalists and religious enthusiasts of his time, also with the Pietists, and was himself very busily engaged as a writer, though without making any impression. A list of his works and a life have been given by Jott. Möller, in his Cinemiria Literata, III. p. 72. Also Adelung has written a life of him in his Geschicte u. Geschichte der Christlichen Kirchen, 4, p. 16.

BREITHAUPT, Joachim Justus, b. at Nordheim, February, 1658; d. at Kloster Bergen, March 16, 1732; studied theology at Helmsted and Kiel; and lived for some time in France, together with Spener, whose plans of regenerating the Protestant Church he fully adopted; was in 1685 appointed court-preacher to the Duke of Meiningen; 1687, professor of theology at Erfurt; and 1691, professor of theology at Halle, where, together with Francke and Antin, he gave the whole theological study its peculiar character and tendency. In 1703 he was made superintendent-general of Magdeburg, and in 1709 Abbot of Kloster Bergen, in which positions he had an opportunity to carry out his principles in practice. Besides a number of minor writings, he published Institutiones Theologae, Halle, 1687, 2 vols., much extended, 1732, 3 vols., more extended, extended, 1732, 3 vols., and Theses Credendorum et Agendorum Fundamentales, Halle, 1700. See G. A. Francke: Das gesegnete Gedächtniss des seligen Breithaupt, Halle, 1736, fol.

DREYANDEL.

BREITINGER, Johann Jacob, b. at Zürich, April 14, 1645; studied theology at Franeker, Heidelberg, and Basel; was appointed minister of St. Peter's Church in Zürich in 1613; represented the church of Zürich at the synod of Dort; and exercised on all the
preached the new ideas, but re-organized the church of Hall on the basis of them. He was at the free city of Hall in Suabia, 1522.

June 24, 1499; d. at Stuttgart, Sept. 11, 1570; to read mass; and in the next year he not only pressed on him, and gradually he espoused all the peasants with the same firmness as the innovators, 67,533, are Lutherans; 21,127 are Reformed; 8,932, Evangelicals (united); 4,164, Roman-Catholics; 215, other confessions; and 498, Jews.

BREMEN. Charlemagne founded here a bishopric in 787, under the metropolitan authority of the Archbishop of Cologne. But when, in 850, Hamburg was burnt down by the heathen Danes, the archiepiscopal see of that city, with its metropolitan authority over all the Scandinavian countries, was removed to Bremen, which occasioned protracted and vehement controversies with the archbishops of Cologne. Though in 1141 the Scandinavian countries were formed into an independent metropolitan province, under the Archbishops of Lund, and though the city of Bremen threw off its feudal allegiance to the archbishop in 1284, and became a free city, and member of the Hanseatic League, the Archbishop of Bremen still continued to be one of the most powerful prelates of Germany. In the city of Bremen the Reformation was introduced (1522–27) without causing any great trouble; and during the Smalcaldian War the city sustained a long siege with great heroism. But in the latter part of the sixteenth century heavy disturbances arose from the conflict between Lutheranism and Calvinism. In 1562 all Lutherans were expelled from the city. Hamburg, Lubeck, and the other members of the Hanse, interfered, and declared that they would have no dealings with the heretical city. In 1568 the Lutherans were allowed to return, though under certain restrictions. At present the majority of the inhabitants, 67,533, are Lutherans; 21,127 are Reformed; 8,932, Evangelicals (united); 4,164, Roman-Catholics; 215, other confessions; and 498, Jews.

BRENZ, Johann, b. at Weil, Württemberg, June 24, 1499; d. at Stuttgart, Sept. 11, 1570; studied at Heidelberg; and was ordained priest in 1520 by the Bishop of Spires, and appointed priest at the free city of Hall in Suabia, 1522. The appearance of Luther had made a deep impression on him, and gradually he espoused all the ideas of the Reformation. In 1523 he ceased to read mass; and in the next year he not only preached the new ideas, but re-organized the church of Hall on the basis of them. He was eminently successful, resisting the insurrection of the peasants with the same firmness as the intrigues of the Roman priests. But with the Smalcaldian War his days of trouble began. In 1548 Hall was taken by the imperial troops, and Brenz had to flee. He found refuge with Duke Ulrich of Württemberg; and, having been appointed minister of the Collegiate Church of Stuttgart in 1553, he established the Reformation in that country, distinguishing himself equally as author, organizer, and administrator. In the literary controversies of the time he took an active part, especially in that concerning the Lord's Supper, in which he placed himself on the side of Luther, and wrote the famous Syntagma Sueciaeum, 1525. The only collected edition of his works is unfinished, Tubingen, 1575, 5 vols. His life was written by J. C. Mörike, Zürich, 1874.

BRETHREN. Among the brotherhoods which arose in the Middle Ages, perhaps none was so influential as the Brethren of the Common Life. They were not members of any religious order, nor did they live in religious houses. The association which flourished in the transition period between the Middle Ages and the Reformation had its foundation in a meeting at Deventer in 1332, called by Thomas à Kempis. A visit to the priory of Johann Ruysbroek opened another avenue to him. Having returned to his native city, Deventer, he gathered a number of young men, who, under his leadership, engaged to aid each other in leading a Christian life, to occupy themselves by studying the Bible, and copying useful books, to help other people directly and indirectly in their struggle for Christian perfection, etc. The common labor led to a common purse, the common purse to full community of life, and thus the first brother-house was formed at Deventer. After the death of Groot, Floræntius (1350–1400), whose life has also been written by Thomas à Kempis, became the leader of the association. He founded a monastery for regular canons at Vindesen, another at St. Agnetenberg, near Zwolle; and the association began to spread very rapidly. During the course of the fifteenth century, nearly every larger town between the ocean and Merseburg, and between the Baltic and the frontiers of Suabia, contained one or more such brother or sister houses. The community of property, occupation, station, etc., which ruled in these houses, did not depend upon a vow such as in the monasteries. It was entirely voluntary, the free expression of love. Generally twenty brethren or sisters lived together, and formed a family. Peculiar offices were those of the Scriptarius, Librarius, Magister Novitiorum, Infermarius, and Hospitarius. At the head of the house stood the rector, chosen by the members; and all houses found their common centre in the great father-house of Deventer. With respect to the external world, the principal office of the association was education, both directly by schools and teaching of children, and indirectly by preaching, lecturing, and the diffusion of good books. School education had hitherto been confined to the mendicant orders, but very poorly performed by them. In this field the Brethren of the Common Life actually worked a revolution. During the course of the sixteenth century the association lost its significance and its importance in this respect as in many others. After the Reformation, schools were founded by the State, and put much more powerfully in opera-
tion. The printing-press made the copying of books completely superfluous, a waste of time. The sermon had become a prominent part of divine service; and preaching in the vernacular tongue was now part of the office of every clergyman, etc. Thus the very purposes for which the association had been formed were now fulfilled; and after producing many great men, such as Thomas à Kempis, Busch, Lange, Hegius, etc., and leaving behind itself a venerable memory, it gradually disappeared.


ULLMANN (from Herzog, ed. 1).

BRETHREN OF THE FREE SPIRIT, a sect which flourished in the thirteenth and fourteenth centuries, and forms one of the most remarkable instances of heresy during the middle ages, on account of the Pantheism they taught, and the practical inferences they drew from their theory. Their doctrines may be learned from the letters of the Archbishop of Cologne (1306) and the Bishop of Strassburg (1317), and from the edicts of Clement V. (1311) and John XXII. (1330); which documents are found in Mosheim, De Be-

gardia, Leipzig, 1790. The principal points of their theory were: all that is is God; man is God, and there is no difference between God and man. A separation, however, between God and man is caused by sin; but the union may be re-established through the consciousness of its possi-
bility and necessity. In this state man cannot sin any more. All he does is good, as he is above all differences. Of the Church and the moral law he has no more need. Virtue is something subordinate, something relative, etc. The origin of the sect is obscure, though generally ascribed to the influence of Anamilitz of Bona, or in common use when Micrologus, i.e., Ivo, Bishop of Chartres (1125), wrote his De ecclesiasticis observationibus. The breviary was a growth. It consists of the Psalms, arranged for a weekly reading or singing. These form the foundation, and come first in order of time; next antiphons before and after the Psalms; readings from the Scriptures, the Fathers, the lives of saints and martyrs; and, finally, hymns. Most probably it means the abbreviation of the "missale plenarium," and was originally compiled for the direction of the choir. The word itself is certainly very old, for it was in common use when Micrologus, i.e., Ivo, Bishop of Chartres (1125), wrote his De ecclesiasticis observationibus. The breviary was a growth. It consists of the Psalms, arranged for a weekly reading or singing. These form the foundation, and come first in order of time; next antiphons before and after the Psalms; readings from the Scriptures, the Fathers, the lives of saints and martyrs; and, finally, hymns, which were introduced in the face of great opposition, especially in Rome. Gregory VII. (1073-85) reduced this growth to reasonable limits; and the Breviary now in common use, dating from Pius V. (1566-72), is the repeated revision of his work. In former times, besides the Roman Breviary and the monastic, which followed that made by Benedict in the sixth century, and which differ very much from the secular kind, the Ambrosian, now confined to Milan, and the Mozarabic, now used only in Toledo, were widely used. From an unaccepted revision made in 1536 by Cardinal Quignon for Clement VII., the Morning and Even-
ing Prayers of the English Prayer-Book were condensed.

The use of the Breviary at the eight canonical hours being impracticable to any other than a "religious" (monk or nun), the secular clergy are allowed to group hours, and say them at the most convenient time. But monks and nuns are en-
joined by the Council of Trent to repeat the Bre-
viary as it stands. Most of the readings about the saints are absurd. Hence there arose in France a strong revisionary spirit, really coming from Port Royal, which carried a great reform. The original intention to read the entire Psalter once a week was again carried out; for the multi-
plication of saints upon the calendar had pushed the Psalter aside, and the whole service was much simplified. But, under the leadership of the Count de Montalembert, a movement was suc-

BRETHREN, Plymouth. See Plymou-
hth BRETHREN.

BRETHREN, United. See United BRETHREN.

BRETHREN, United, in Christ. See United BRETHREN IN CHRIST.

BRETSCHNEIDER, Karl Gottlieb, b. at Gers-
dorf, Saxony, Feb. 11, 1776; d. at Gotha, Jan. 22, 1848; studied theology at Leipsic, and was ap-
pointed minister at Schneeberg in 1807, superin-
tendent at Annaberg in 1808, and superintendent-general at Gotha in 1816. He was a very prolific writer, contributed frequently to various periods-
cals, took active part in controversies, and wrote independent works, both on exegics and dogmatics. His principal works are: Lexicon manu-
alis Graecolatinum in libros N. T., Leipsic, 1829; Systematische Entwickelung aller in der Dogmatik vorkommenden Begriffe, 1850; and Handbuch der Dogmatik, 1814, which ran through many editions. They repre-
sent the stand-point of the so-called rational supranaturalism,—a rather untenable ground, interme-
diate between rationalism and supranaturalism. But, though destitute of genuine religious life and speculative talent, they are distinguished by clearness of arrangement, and acuteness in the definitions. His autobiography was published by his son, Gotha, 1851, and attracted much atten-
tion. [Parts of it have been translated into En-
lish for the Bibliotheca Sacra.]

HAGENBACH.

BREVIARY (Breviarium) denotes an office-
book of the Roman-Catholic Church which contains the office for the canonical hours (see title), in distinc-
tion to the missal, which contains those of the mass. The name has been variously explained. Most probably it means the abbreviation of the "missale plenarium," and was originally compiled for the direction of the choir. The word itself is certainly very old, for it was in common use when Micrologus, i.e., Ivo, Bishop of Chartres (1125), wrote his De ecclesiasticis observationibus. The breviary was a growth. It consists of the Psalms, arranged for a weekly reading or singing. These form the foundation, and come first in order of time; next antiphons before and after the Psalms; readings from the Scriptures, the Fathers, the lives of saints and martyrs; and, finally, hymns, which were introduced in the face of great opposition, especially in Rome. Gregory VII. (1073-85) reduced this growth to reasonable limits; and the Breviary now in common use, dating from Pius V. (1566-72), is the repeated revision of his work. In former times, besides the Roman Bre-
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plication of saints upon the calendar had pushed the Psalter aside, and the whole service was much simplified. But, under the leadership of the Count de Montalembert, a movement was suc-

1805; and Handbuch der Dogmatik, 1814,
BREWSTER, William, the "Elder of Plymoumouth;" b. at Scrooby, Eng., in 1560; d. at Plymouth, April 16, 1644; the son of a gentleman of property and position. Educated at Cambridge University, he entered the public service at twenty-one, and went with William Davison, "that excellent and unlucky secretary" of Queen Elizabeth, on a mission to the Netherlands as confidential secretary. On the disgrace of his chief, he returned to Scrooby. Here was the starting-point of the Pilgrim Fathers. In the manor house, his father's residence, the "Protestant Nonconformists" gathered. Of this church Brewster was ruling elder, and John Robinson teacher. In 1607 the little band, after repeated malignant persecution, was compelled to emigrate, and went first to Amsterdam, where they staid a year, and next to Leyden. "Mr. Brewster, who had been reduced almost to poverty by his charities and munificent aid to his struggling brethren, earned his living by giving lessons in English, having composed a grammar, according to the Latin model, for the use of his pupils. He also set up a printing establishment, and published many controversial works." (Medley: John of Barnereld, II, p. 288.) But in 1620 a portion of the congregation sailed for New England, and landed Nov. 21. Elder Brewster was their spiritual head; but, not having been ordained, he never administered the sacraments, although he preached regularly on the Lord's Day.

BRIGNONNET, Guillaume, b. in Paris, 1470; d. at Almans, near Montereau-sur-Yonne, Jan. 25, 1534; was a son of Cardinal Briçonnet, Archbishop of Narbonne; and was made Bishop of Lodève in 1504, and of Méaux in 1516. He was possessed of a good classical education, and was twice sent as ambassador to the papal court; but a mystic by natural disposition, a pupil of Lefèvre d'Étaples, and a friend of Marguerite d'Angoulême, he soon came in a difficult position with respect to the Roman Church. He was a friend of reforms, and compelled the clergy of his diocese to reside in the places where they were appointed. He chose Lefèvre for his vicar-general, and invited Farrel, and others who had been engaged in disseminating the ideas of the Reformation, to come to Méaux, and preach. The result was the formation of a Protestant colony at Méaux. But Briçonnet's ideas of reform fell very far short of a breach with the Roman Church; and, when the opposition to the Reformation became serious, he was compelled to allow, and even to employ, very harsh measures against his own work. Of his correspondence with Marguerite d'Angoulême parts have been published by Guini, in Letters of Marguerite d'Angoulême, Paris, 1841, and Nouvelles Lettres de la Reine de Navarre, Paris, 1845.

BRIDAIN, Jacques, b. at Chuselan, March 21, 1701; d. at Roquemaure, Sept. 22, 1767; was educated in the Jesuit College in Avignon, and in the seminary of La Congrégation des Missions royales de Saint-Charles de la Croix; visited as a missionary preacher almost every city and town of Southern and Central France; came to Paris in 1744, and produced everywhere a deep impression by his sermons, which are sonorous and vehement, but full of genius and sincerity. They appeared at Avignon in 1823, in five volumes. His life was written by Carbou, Le Modèle des Prêtres, Paris, 1804.

BRIDGE, William, Puritan divine, b. 1600; d. at Great Yarmouth, March 12, 1670; he was a fellow of Emmanuel College, Cambridge; preached at Norwich; was silenced by Bishop Wren for nonconformity (1647), and afterwards excommunicated; but when the writ de excommunicato capiendo came out against him, he withdrew to Holland, and became pastor to the English Church at Rotterdam, where Jeremiah Burroughs was preacher. In 1642 he returned to England; was a member of the Westminster Assembly; after a time was chosen minister of Great Yarmouth, but ejected 1692. He was a Congregationalist (Independent), a Calvinist, a learned man, and had a library rich in the fathers and the schoolmen, of which he made diligent use. Neal says also, that "he was a good preacher, a candid and charitable man, and did much good by his ministry." Bridge published Babylon's Downfall, a sermon, London, 1641; also a collected edition of his works, 4 vols. 4to, 1649; and, as conclusive proof of the esteem in which he is still held, there appeared a new, and, for the first time, complete edition of his Works, London, 1815, 5 vols. 8vo: the Works are mostly sermons. See Neal's History of the Puritans, vol. ii. p. 270 (Harper's ed.).

BRIDGET, St. (Brigida), the "Mary of the Irish;" d. in 525, was the daughter of a certain Duptach, and born at Poacht Mairthenne, Len-
was buried at Kildare, where a perpetual fire was lit in her honor, and kept up until 1220, when the bishop of the place forbade the superstition. This fire of St. Brigida, as well as many other traditions of her life, such as the legend of her alliance with St. Ultan, Aileran, Ceridwen, and Keruca, are not usually signed by the Pope, but by the writer of the bull; or, if it is a consistorial bull (i.e., issued with the consultio of cardinals), it is signed by all the cardinals consulted. The bulls are named from the words with which they begin, as the Jews call the books of the Bible. Thus “In coena Domini” (at the Lord's Supper), the bull of excommunication of all heretics, which is the product of centuries, although now disused; “Unigenitus” (only-born), issued by Clement XI. in 1713, against the Moral Reflections upon the New Testament, by Quesnel; “Ineffabilis Deus” (infallible God), issuing from Pius IX. (1854), declaring the dogma of the immaculate conception of Mary; “Eternalis Patris” (of the Eternal Father), the bull issued in 1868, which convened the Vatican Council of 1869 and 1870. Bulla blanca is a bull issued by a pope before he is enthroned, the seal of which is blank. Briefs are open or closed letters, of equal authority, but are not in so solemn a form. They are written on paper, in a running hand, and by the papal secretary, sealed with red wax, and impressed with the seal of the fisherman, or Peter in a boat, and the name and number of the Pope. The distinction between briefs and bulls is not much older than the fifteenth century. As both these documents are liable to be forged, various official precautions are taken. Bullarium is a collection of bulls and briefs. The oldest of such collections is the Bulla diversorum Pontificum a Joanne XXII ad Julium III. ex bibliotheca Ludovici Gomes, Rome, 1550; but it contains only fifteen documents. The first comprehensive collection is the Magnum Bullarium Romanum, made by Cherubini on the order of Sixtus V., and containing all briefs and bulls from Leo I. up to 1585. Among the later continuations of this work the most prominent are, Bullarium Magnum Romanum a Leone M. usque ad Beneditum XIV., Luxembourg, 1727–58, 19 vols. fol., and the contemporary collections by Cocquelines, Rome, 1733–48, 14 vols. fol. The latest continuation is that of Tomasetti, Turin, 1857–72, 24 vols. There are also bullariums for single countries, separate orders, etc.


BRIEFS, BULLS, and BULLARIUM, Papal. The word “bull” is from the Latin bulla, which literally means “any object made round by swelling up;” hence a drop, and so used of the “drop” of water, left eight thousand pounds to the Royal Society, to be paid to one or several authors, selected by the president, for writing a treatise “On the Power, Wisdom, and Goodness of God, as manifested in the Creation.” The following eight authors were selected, and their treatises published (1833–40): (1) Thomas Chalmers: The Adaptation of External Nature to the Physical Constitution of Man, (2) John Kidd: The Adaptation of External Nature to the Physical Condition of Man, (3) William Whewell: Astronomy and General Physics considered with reference to Natural Theology, (4) Charles Bell: The Hand, its Mechanism and Vital Endowments as evincing Design, (5) Peter Mark Roget: Animal and Vegetable Physiology considered with reference to Natural Theology, (6) William Buckland: Geological and Mineralogical Considerations with reference to Natural Theology, (7) William Kirby: The Habits and Instincts of Animals with reference to Natural Theology, (8) William Frout: Chemistry, Meteorology, and the Function of Digestion considered with reference to Natural Theology.

BRIGHTMAN, Thomas, b. in 1556 at Notting-
ham; d. Aug. 24, 1607. He was educated at Queen's College, Cambridge, and became rector of the church at Hawne, in Bedfordshire, in or about 1582. He was one of the fathers of Presbyterianism in England; as Thomas Cartwright
saying, "The bright star in the Church of God." He subscribed the Presbyterian Books of Discipline. His principal work was *Apocrypha Apocrypha*, Frankfurt, 1609, and Heidelberg, 1612; also, a volume entitled *Christian of the Revelation*, Amsterdam, 1615, and Leyden, 1616, with frequent subsequent editions. Few books have been published at so many different places, and in so many different editions, and so widely read. He opened up a new path in the exposition of the Apocalypse by making two distinct milleniums: the first, from Constantine until 1300, in this correspondence with the common Orthodox view; the second, from 1300 to 2300, which was a new departure, by which he was enabled to find a place for the future conversion of the Jews, and a more glorious condition of the Church on earth, which he gains by a symbolical interpretation of Rev. xxii. and xxi. Brightman was one of the most influential of the Puritans; and his views greatly modified their interpretation of the Apocalypse, and found supporters throughout the seventeenth century. He also published commentaries on the Song of Songs and Daniel, and discussed various questions in dispute between the Puritans and the bishops. His works were collected and published, London, 1644, 4to.

BRILL, Jacob, b. Jan. 21, 1639, at Leyden; d. there Jan. 28, 1700; was a pupil of Pontiaan van Hattem, and as such deposed from his office as preacher of Phillipsburg, 1683. Between 1685 and 1699 he published about forty works of a mystical-devotional character, which were much read; but many thought such a degree that the historical Christ almost disappeared, and the sacrifice on the cross became a mere symbol of the sacrifice which shall take place in us, he says, "The bright star in the Church of God." He opened up a new path in the exposition of the Apocalypse by making two distinct milleniums: the first, from Constantine until 1300, in this correspondence with the common Orthodox view; the second, from 1300 to 2300, which was a new departure, by which he was enabled to find a place for the future conversion of the Jews, and a more glorious condition of the Church on earth, which he gains by a symbolical interpretation of Rev. xxii. and xxi. Brightman was one of the most influential of the Puritans; and his views greatly modified their interpretation of the Apocalypse, and found supporters throughout the seventeenth century. He also published commentaries on the Song of Songs and Daniel, and discussed various questions in dispute between the Puritans and the bishops. His works were collected and published, London, 1644, 4to.

BRILL. BROUGHTON, Hugh, a distinguished Hebrew scholar, b. at Oldbury, Salop, 1549; d. in London, Aug. 4, 1612. His earliest patron was Bernard Gilpin (see title), who met him accidentally, edu-
cated him at his parish school, and sent him to Cambridge, where he became fellow of Christ College; but afterwards he went to London, and enjoyed considerable reputation as a preacher. His Hebrew and Greek learning was remarkable in an age characterized by its attainments in these tongues. He translated the prophetic books into Greek, and the Apocalypse into Hebrew, and desired to translate the whole New Testament into Hebrew, believing that it would have forwarded the conversion of the Jews. While his learning and ability were unquestioned, his unhappy temper prevented his advancement. Dr. John Lightfoot edited his literary remains under the title, The works of the great Albionean divine, renowned in many nations for rare skill in Salmen's and Athen's tongues, and familiar acquaintance with all Rabbinical learning. Mr. Hugh Broughton. Collected in one volume, and digested into four tomes. Folio, London, 1692.

Brousson, Claude, b. at Nîmes, 1647; executed at Montpellier, Nov. 4, 1698; practised as a lawyer at Castres, Castelmamut, and Toulouse, and employed his talent with great courage and self-sacrifice to defend his co-religionists of the Reformed Church against the steadily-increasing injustice with which they were treated. At last he was compelled to fly; and June 26, 1694, he was condemned to death, which sentence was executed July 3 in effigie. Meanwhile he visited Berlin and Holland, to bring about a coalition between the Protestant princes against Louis XIV.; but, not satisfied with what could be done in this way, he returned in 1695 to France, and wandered about in the Cevennes, “proclaiming in the desert,” admonishing and exhorting his brethren, though a price was put on his head, and he was hunted by the government officials like a beast of prey. In 1695 he went to Holland, and staid fourteen months in the Hague as preacher to the congregation of French exiles; but in 1695 he again entered France through Sedan, and visited most of the Reformed congregations north of Loire, finally escaping through Franche-comté into Switzerland. Once more, in 1697, he visited France, but was caught at Oliérón, and sentenced to be broken on the wheel. Among his works, of which a list is given in La France Protestante, III., p. 46, the most prominent are: État des Réformés de France, La Haye, 1853; La Maune Mystique du Desert, Amsterdam, 1693; Lettres Pastorales, 1697. His life was written by Borel, Nîmes, 1852, in French, and in English by HAYNES: The Evangelist of the Desert, London, 1853. Theodore Schott.

Brown, John, grandson of the preceding, b. at Whitburn, Linlithgowshire, Scotland, July 12, 1784; d. in Edinburgh, Oct. 13, 1858; studied at Glasgow University and at the divinity school of the Burgher branch of the Secession Church, and was ordained minister of the Burgher congregation of Biggar. In 1822 he moved to Edinburgh, where he took charge, first of the Rose-street Church and afterwards of the Broughton-place Church. In 1835 he was also appointed professor of theology to the United Associate Synod. He was a great pulpit-orator, and a voluminous writer. The most prominent of his works are: Expository Discourses on First Peter, 1848; Exposition of the Discourses and Sayings of our Lord, 1850; The Resurrection of Life, 1851; Exposition of the Epistle to the Galatians, 1853, etc. See John Cairns: Memoirs of John Brown, D.D., London, 1860.

Brown, John Newton, D.D., a Baptist minister and editor, b. New London, Conn., June 29, 1803; d. at Germantown, Penn., May 15, 1888. After graduating head of his class at Madison College, New York, in 1823, he entered the Baptist ministry, and preached at several places in New England. In 1833, while at Exeter, N.H., he issued his Encyclopedia of Religious Knowledge (I. vol. small 8vo), a good specimen of a pious, meritorious, useful compilation from various approved works, such as Calmet's Dictionary of the Bible, Buck's Theological Dictionary, and Evans's Sketch of the Christian Religion. His encyclopedia, it is true, is far behind the times; even the revised edition, by Rev. G. P. Tyler (1858), reprinted Philadelphia, 1886, cannot now be used. In matter and illustration it belongs to a former generation, yet Dr. Brown deserves great credit for having so ably carried through in that early day a work of such magnitude and instructive-ness. From 1838 to 1845 he was professor of theology and church-history in the New Hampton Theological Institution, New Hampshire: from 1845 to 1849 a pastor in Virginia; then editorial secretary of the Baptist Theological Society, and of their journals, The Christian Chronicle and The National Baptist. The New Hampshire (Baptist) Confession was prepared and revised (1852) by him. Brown, Robert, the founder of the Browns, and thus the spiritual father of Congregationalism. His life and principles have been for the first time intelligently and authoritatively stated by Henry Martyn Dexter, in his Congregationalism as seen in its Literature, New York, 1850; and we present his account in a very condensed form. Robert Browne was born at Tolethorp, Hampshire (Baptist) Confession was prepared and revised (1852) by him. He was educated, and in all probability took the regular degrees, at Corpus Christi College, Cambridge; and in 1571 became domestic chaplain to the Duke of Norfolk, who quickly was called upon to take his part in refusing to obey a citation to answer before the ecclesiastical commissioners, and in charge of disseminating seditious doctrines. At some time after this, Browne taught school, probably at Southwark, for three years; but after 1578 he re-entered the university to study theology. He had no license to preach, yet he preached...
frequently and powerfully. When his brother obtained for him the necessary license, he not only refused to receive it, but publicly harangued "against the calling and authorizing of preachers by bishops." Discouraged by the failure to excite offensive teaching in Cambridge, inhibited from preaching, and recovered from a severe illness, he went to Norwich, where he kept on preaching his "seditious" doctrines, and in 1581 was complained against by the Bishop of Norwich, but protected by his kinsman Lord Burghley. He, with his disciples, now found it so uncomfortable that they fled to Middelburg in Zeland, to seek there amid strangers peace and liberty of worship. There is no direct evidence that Browne went to Norwich, where he kept on preaching his "seditious" doctrines, but to live as a member of the Church of England, so far as his conduct was concerned. His good behavior so mollified the popular feeling against him, that in September, 1591, he was installed rector of Achurch-cum-Thorpe, a very small living (for in the next century the parish contained only eighteen families) given him by Lord Burghley. Here the fiery, eloquent, determined Robert Browne lived for forty years. But in what condition? Dr. Dexter explains the cessation of Browne's activity, and his long residence in the little parish, on the suspension of his mental incapacity, which may at times have amounted to real insanity. It was for a mad blow at a constant he died in prison. (It is easy to understand how Fuller (Church History, V. 69) could say that Browne did not preach in his (Browne's) church: he could not. Many other slanders are likewise refuted by supposing him to be weak-minded. This account of Browne differs radically from the ordinary story, and from the well-known and celebrated History of the Puritans, in Fuller's Church History of Britain, and in books based upon them.)

The followers of Browne are known as Brownists, a term of reproach. Our knowledge of the early history of the sect is derived from Robert Browne himself, who published in 1584 A True and Short Declaration, Both of the Gathering and Joyning together of certaine Persons: and also of the Lamentable Breach and Disuision which fell amongst them (4to, pp. 24),—a treatise which answers its name, is true on the face of it, and certainly short. But Browne's change, and the bad stories about his later life, made those who shared his earlier views disclaim all connection with him: and so, although to him is due, in Dr. Dexter's opinion, the founding of Congregationalism, the denomination in England and America slights his claim. But the man merits better treatment. He was not "an ambitious bigot in his earlier, and a contemptible sneak in later, years." His voluntary association for a long period with that estimable minister and eminent Christian, the Rev. Richard Greenham of Dry Drayton, the modesty and charity with which the True and Short Declaration is written, the words already cited, and a few others, may be put in evidence to prove his character, the sincerity of his purpose, and its nobility. The movement he started was not solely to effect a change of form, but also to partake of the Lord's Supper. It was because the bishops tolerated this state of things, that he declared they were not Christ's ministers; and because the Presbyterian Puritans refused to cut themselves loose from connection with such a system, and looked forward to a State Church on Genevan principles, he would not remain with them. His independency was therefore not from policy, but from piety. In a church so corrupt as that of England, he maintained, the true Christian could not stay. Nor was there any hope of reform for the Church from the civil power, neither any obligation to wait for prince...
or magistrate. He denied the ecclesiastical authority of the magistrate, and so was the first to set forth the correct doctrine of the relation of the civil and religious powers. He further declared, that any company of believers thus separated from the corrupt State Church formed of themselves a true Church, amenable only to Christ's control, and quite competent to govern themselves according to their own decisions, under the promised guidance of his Spirit. The officers of such a church were, as deduced from the New Testament, a Pastor, a Teacher of Doctrine, one or more Elders, or more Relievers (deacons) and one or more Widows. The Lord's Supper is to be the sweet and sacred bond of union in the Church, and care must be taken to keep out all unworthy members. [The practical result of this "care" was an inquisition which broke up his church at Middelberg.] He further completed his system by deciding that the relations between the various independent churches should be sisterly, admitting of no control, but inviting unto mutual love and kindness in speech and deed. But the times were not ripe for such splendid theorizing, although it was not God's design to let the world forget it. Robert Browne died, his name smothered by his proper friends, and jeeringly repeated by his enemies; but he lies the real founder of Congregationalism, and his works are the acknowledged quiver whence the defenders of his polity have drawn their sharpest arrows. The miserable, crazy dotard who died in Northampton jail had been the enthusiastic, impetuous preacher, and the man of genius, who conceived and advocated the freest type of church government. We bring out to the light once more, that we may honor, the man whose later years God shrouded in gloom, but whose years of service of Christ and his Church.

**BROWNE.** Sir Thomas, b. in London, 1605; d. at Norwich, 1682; studied medicine; travelled on the Continent, and settled as a practitioner at Norwich in 1636. His Religio Medici was first published in 1642, and attracted immediately a great attention, though its peculiar blending of deep religious feeling and sceptical views is not easy to follow. "It is the confession of faith of a mind keen and sceptical in some aspects, but on the whole deeply imbued with the sense of the mysteriousness of true religion, and willing to yield itself up without reserve to the requirements of faith." In 1646 appeared the Treatise on Vulgar Errors, in 1647 the Hydriotaphia, or Urnburial, and in 1658 the Garden of Cyrus. His Christian Morals was not published until 1716. The best edition of his work is that by Simon Wilkin, in 4 vols., 1836, containing his letters and Johnson's biography, reprinted by Bohn, London, 1851, 3 vols.

**BROWNSON, Orestes Augustus, LL.D., b. at Stockbridge, Vt., Sept. 10, 1800; d. April 16, 1876; was for many years an able opponent of Protestantism, and an unqualified but conscientious defender of Romanism. His education was defective. His religious career was sinuous. He was originally a Baptist, joined the Presbyterian Church at Ballston, N.Y., in 1823; but in 1825 he became a Universalist preacher, and in 1826 a Unitarian preacher. He plunged into French and German literature, philosophy, and theology, and came out a Socialist, after the type of Robert Owen. While in this way, he organized in Boston, in 1836, the "Society of Christian Union and Progress," and ministered to it, until, in 1848, he avowed infidel doctrines in his book, New Fleece of Folly, Society, and the Church. In 1844 he made his final change. He had gone from Biddle Christianity to infidelity: he went to the opposite extreme, and joined the Roman-Catholic Church. Having exhausted all possibilities, he never left it, and established, in 1846, Brownson's Quarterly Review, which he edited until his death, and in which he taught the strongest Ultramontanism with energy and enthusiasm. He had a rare faculty for defending the most extreme views, and making them plausible. He wrote nearly the entire contents of his Review.

**BRUEGGLERS.** a sect founded in 1746 in the village of Bruegglen, in the canton of Bern, Switzerland, by two brothers, Christian and Hieronymus Kohler. During a religious excitement which at that time prevailed in the neighborhood, the two brothers, who had hitherto led a very dissolute life, and were sorely in want of means to gratify their vanity and sensuality, suddenly appeared as divine prophets, began to preach and exhort, and soon gathered a number of followers. They professed to stand in direct communication with God the Father, and to know every thing he knew. By virtue of this foreknowledge they announced that the world should perish, and the day of judgment come, on next Christmas Eve; and this event, which frightened people out of their senses, was only averted by the intercession of the two brothers. The basis of their moral system was the doctrine that the whole external part of man, the flesh of human nature, is under the dominion of Satan; and consequently Satan, and not man, is responsible for what is done in the flesh. The effects of such doctrines soon became apparent in the wildest excesses; and the two brothers were banished from the country (1750). The disorders, however, as the brothers every now and then returned secretly to Bruegglen. In 1752 they were caught; and the process instituted against them now revealed the whole abomination of their conduct. Hi-
BRUNO, b. 925; d. Oct. 11, 965; a son of Henry the Fowler, and brother to Otho I.; was from infancy destined for the Church, and educated in the cathedral school of Utrecht, and was made Archbishop of Cologne in 933. He took a very active part in the political affairs of his brother, always working for peace; while in the history of the Church he stands as a representative of that school-education which was started by Charlemagne, and in the tenth century developed in a peculiar way by the Iro-Scottish monks. His life was written by Ruotger in 966, and in the thirteenth century by the monks of St. Pancræton in Cologne, where he lies buried. See Pertz: Monum. Germ. Hist. Script. IV. pp. 252, 275; also in Act. Sanct. Oct. V., and the recent biographies by Pieler, Arnsberg, 1851; E. Meyer, Berlin, 1870; Pfeiffer, Köln, 1870; Dümler in Piber's Zeugen der Wahrheit, Leipzig, 1874.

ALBRECHT VOGEL.

BRUNO, Giordano, b. at Nola in Campania about 1550; d. in Rome, Feb. 9, 1600; entered the Dominican order; but the study of natural philosophy, and of the works of Nicolaus Cusanus and Raimundus Lullus, gradually placed him in such an opposition to the Roman Church that he was compelled to flee from his monastery, and leave Italy. In 1580 he settled at Geneva. He was not a Protestant, however. He was a Pantheist; and many of the moral principles he adopted and defended are of a very doubtful character. But the painstaking care with which the author of the Roman Church and the futility of the scholastic system was deep and striking; and the effect of his lectures, delivered at Geneva, Paris, Oxford, Wittenberg, Prague, and Frankfort, and of his numerous writings, was very keenly felt, and deeply resented. In 1592 he had the audacity to return to Italy, and began to lecture at Padua, and afterwards at Venice. But he was seized by the Inquisition, and placed before its tribunal in Rome. Every means was employed to compel him to recant; and, when he absolutely refused, he was condemned for heresy, and handed over to the secular authorities to be punished cibra sanguinis effusionem. He was burnt. His Italian works were published at Leipzig, 1830; the Latin, at Stuttgart, 1834. See Ch. Bartholomew: J. Bruno, Paris, 1844; F. J. Muns: Bruno und Nicol. von Cusa, Leipzig, 1847.

BRUNSWICK. Of the population of the grand duchy of Brunswick, 300,196 are Lutheran, 7,030 Roman Catholic, 2,793 Reformed, and 1,174 Jews. The Reformed have a church and a pastor in the city of Brunswick, and form, together with the
congregations of Celle, Hanover, Bückeburg, Göttingen, and Münden, the Reformed Synod of Lower Saxony. The Roman Catholics have three churches, respectively in Helmstedt, Brunswick, and Wolfenbüttel, and belong to the diocese of Hildesheim in Hanover. The Lutheran Church, established in the city of Brunswick in 1528, and in the country in 1568, is the Church of the State, comprising two hundred and sixty congregations, and administered by a consistory, seven superintendent-generals, and thirty-three superintendents. The confession on which all ecclesiastics of the Established Church must take oath, the Corpus Doctrinae Juliani, does not contain the Formula Concordiae. The census quoted above is that of December, 1871.

BRUYS, Peter. See Peter of Bruys and Petrobrussians.

BRYAN, Rev. W. See Bible Christians.

BRYANT, Jacob, a learned though whimsical writer, b. at Plymouth, 1715; d. near Windsor, Nov. 14, 1804. He was educated at Eton and Cambridge, where he took B.A., 1740, M.A., fellow of King's College, 1744; became tutor, and then, later, secretary, to the Duke of Marlborough, 1756. From the duke he received a lucrative appointment in the ordnance, which, as he never married, amply supported him, and was assigned two rooms at Blenheim, with permission to enter at any time the magnificent library there. The passion of his life was the cause of his death; for when eighty-nine years of age, in attempting to get a book down from a shelf by means of a chair, his foot slipped, his leg was grazed, mortification set in, and he died. He published: Observations and Inquiries, Cambridge, 1767 (in this volume he defends the reading Euryclisism instead of Euro Aquilo, proposed by Bochart, Bentley, and others; and also Melite as a different island from Malta. On both points modern scholarship pronounces him wrong; although in regard to the former point the decisive verdict was given only recently by the Codex Sinaiticus); A New System, or Analysis of Ancient Mythology, London, 1774–76, 3 vols. 4to ed., 1st vol. 1776; Account of the Author, Index, 41 plates, London, 1807, 6 vols. 8vo,—a work of great learning upon the plan of substantiating the Bible by a study of the traditional remains of all nations, but now utterly worthless; Vindicia Fiuinae, London, 1777 (a vindication of the testimony given by Josephus concerning our Saviour Jesus Christ); Treatise on the Authenticity of the Scriptures, London, 1792, prepared at request of the Dowager Lady Pembroke, 3d ed., 1810; Dissertations upon some Passages in Scripture, London, 1815. Besides these volumes, he issued several of a more purely archaeological interest. His great fondness for paradox, and his other eccentricities, rob his writings of a great part of their value.

BUCER. See Butzer.

BUCHANAN, Claudius, b. at Cambuslang, near Glasgow, March 12, 1726; d. at Broxbourne, Herts, Feb. 9, 1815; studied at Cambridge; went to the East Indies in 1796 as one of the company's chaplains; was appointed professor of the classical languages and literatures in the College of Fort William, Bengal, in 1800, and returned to England in 1808. He published Experiments of an Ecclesiastical Establishment for India, 1805;

CHRISTIAN RESEARCHES IN ASIA, 1811; COLONIAL ECCLESIASTICAL ESTABLISHMENTS, 1813, ETC. THERE IS A LIFE OF HIM BY MR. BUTZER, W. H. L. BUCHANAN, GEORGE, b. at Killearn, Stirling-shire, Scotland, 1506; d. in Edinburgh, Sept. 28, 1582; studied in Paris, 1520–22, at St. Andrew's, 1522–25, and again in Paris, whence he returned to Scotland in 1537. Having adopted Protestant views, his first literary undertakings were two Latin satires on the monks, Somnium and Francisculus, which caused such indignation among the Romanists, that he was compelled to leave the country, 1539. During his exile he taught in Paris, Bordeaux, Coimbra, etc.; and to this period belong his Latin translations of Medea and Alcestis, and his two Latin tragedies, Jephtes and Iphigeneia. Returned to Scotland in 1560, he was appointed tutor to Queen Mary in 1562, principal of St. Leonard's College, St. Andrew's, 1566, and tutor to James VI. in 1570. During this last period of his life he wrote his Latin translation of the Psalms, His De Jure Regni apud Scotos (condemned in 1584, and burnt in 1585), and Liber Scoticarum Historia, his principal work. His life was written by Dr. Irving, 1817.

BUCK, Charles, the never-to-be-forgotten author of the Theological Dictionary, a work which has sold enormously in Great Britain and America, has appeared in many shapes, under different editors, and yet is so admirably composed that it cannot become entirely antiquated. Mr. Buck was born in 171; labored in the ministry of the Independent Church until his death, in 1815. His Dictionary appeared London, 1802, 2 vols. 8vo.; in 1821, 1 vol. 8vo.; edited and much improved by Rev. Dr. Henderson, London, 1817; 1 vol. 8vo, pp. 788, Philadelphia, U.S.A., 1869. Another work, of less value, but of great popularity, was, Anecdotes, Religious, Moral, and Entertaining, London, 1799; 6th ed., corrected, 1815; 10th ed., 1842.

BUCKMINSTER, Joseph, b. at Rutland, Mass., Oct. 14, 1751; d. at Portsmouth, N.H., June 10, 1812; studied at Yale College, and was ordained minister of the North Church in Portsmouth in 1779. He published a memoir of Dr. McClintock, and some sermons. His son, Joseph Stevens Buckminster, b. in Portsmouth, May 26, 1784; d. in Boston, June 9, 1812; studied at Harvard College; took charge of the Brattle-street Church in Boston in 1805; and was appointed professor of biblical criticism at Harvard College in 1811. He published a volume of sermons, which was reprinted in London. See Memoirs of the Buckminsters, Father and Son, by Mrs. Lee, Boston, 1831.

BUDDEUS, Johann Franz, b. at Anclam, Pomernania, June 25, 1667; d. at Jena, Nov. 19, 1729; studied at Greifswald, and became professor of philosophy at Wittenberg in 1687, and at Jena in 1689; professor of Greek and Latin at Coburg in 1692; professor of moral philosophy at Halle in 1693; and professor of theology at Jena in 1705. He was a man of genuine piety and immense learning; and he exercised a precious influence, both by the conciliatory position he occupied among the various theological and philosophical schools, and by the clearness and ease with which he fulfilled his obligations as a teacher of materials. The most prominent among his works...
BUDDHISM.

are, Elementa Philosophiae Practicae, 1697; Institutiones Theologiae Moralis, 1711, which, executed under the influence of Spener, caused the casuistical elements to disappear altogether from the Protestant treatment of Christian morals; also his Logique Historica ad Theologiam Unicum, 1727, is remarkable.

E. SCHWARZ.

BUDDHISM, the religion of five hundred millions of our race, is the system of religious truth taught originally by Gautama (or Gotama), the son of Mayadevi, the queen of Suddhodana, king of Kapilavastu, a place about one hundred miles north-east of Benares. He was born probably B.C. 522 or 536, in the garden of Lumbini, and d. at Kusinagara, B.C. 543 or 477. The story of his life in its simplest form is as follows: One day Mayadevi, while dreaming, saw Buddha descend from heaven in the form of a white elephant, and accompanied by a myriad of heavenly beings, and her child was born. She hastened back again, but on the way, under a pipal-tree (Ficus religiosa), her child was born. She hastened back again, only, however, to die. The boy was named Siddhattha ("he by whom all ends are accomplished"). His aunt, Mahaprajapati, who was also the king's other wife, a childless woman, brought him up tenderly. He was early married to his cousin, the daughter of the rajah of Koli. But after a time the pleasures and pressures of his daily life ceased to satisfy him. He became conscious of a far higher destiny than that of an earthly prince; and so in his twentieth year he suddenly broke loose from all his associations, and took up an ascetic life. He first studied under two famous Brahmans, Arada and Rudraka; but, unsatisfied, he went into the jungle, and there for six years, accompanied by five disciples, lived so austere that he was wasted to a shadow. But when almost dead he perceived his mistake, and at once took proper food. This course of religious development had been all along desperately opposed by Mara, the demon of desire, whose temptations reminded us of those to which Christ was subjected; but at last he conquered, and set forth to ameliorate the world. He regathered his five disciples, whom his renunciation of asceticism had driven away, and began to publish abroad the deep things his meditations had revealed, and in his first discourse propounded "the four sublime truths," — pain, the eternal fact presented to consciousness throughout the universe; its origin in desire, which leads to action, and consequent merit and demerit; its prevention through the way, the law promulgated by Buddha, or the eight-fold path (right belief, feelings, speech, actions, means of livelihood, endeavor, memory, and meditation). He was then in his thirty-sixth year, possessed of the perfect intelligence of a Buddha. He lived for forty-four years thereafter, travelling about; and when he died his body was burned with immemorial obsequies, and his ashes sent to eight kingdoms, each of which built a monument over its portion.

Gautama, or, as he is commonly called, Sakya Muni ("the Sakya sage"), like Socrates and Jesus, proclaimed his doctrines orally, and wrote nothing: at least nothing has been preserved. But after his death five hundred of his disciples held a council, and each recited what he had heard, and then the whole assembly repeated aloud what had been thus gathered up. By a second and third council the teachings of Gautama were formulated; but it is not proved that any written statement of them is earlier than B.C. 100-88. It is yet unsettled whether the original language was Sanscrit or Pali, probably the latter.

Present Buddhism is a development of the primitive faith, which had three objects, — morality, asceticism, and nirvana. The cardinal tenets are the four truths already stated. It is open to any thing, even to a worm, to become a Buddha, provided this high office is kept steadily in view. In the past there have been many Buddhas, and in the future there will be as many. When at last one by his self-negation and virtue has become a potential Buddha (Bodhisattwa), he awaits in heaven his final change, — his birth as a man, — for then he is perfected. He is born either a male Brahman, or a Kshatriya (Gautama's caste); gains intelligence under the bothi tree at Gayá; and begins his preaching in the deer-park at Benares, and preaches precisely the same doctrines as all his predecessors. Gautama's Buddhahood was for five thousand years. Then he will enter nirvana, and the next Buddha, Maitreya, will appear, and restore to all its influence the old doctrine.

The Buddhists divide all being into the five classes: (1) Buddhas; (2) Bodhisattvas (future Buddhas); (3) Pratyeka-buddhas (individual Buddhas, who have attained to perfect knowledge, but have sought it only for themselves, while the Buddha attains knowledge in order that he may impart it); (4) Aryas (the saints who have begun to tread the road to nirvana), who are divided into four classes, called "paths," each of which is subdivided into those who are nearing the end of their "path," and those who are at the beginning of their "path," — nirvana. What is nirvana? Extinction. Annihilation is really all that awaits the Arhat, according to the philosophic writings of the Buddhists, as interpreted by many scholars. But Mr. Rhys Davids puts an entirely different construction upon nirvana, "not the extinction of a soul. He says, "it is the extinction of that sinful, grasping condition of mind and heart which would otherwise
be the cause of renewed individual existence." In a word it is "holiness," "perfect peace, goodness, and wisdom" (Buddhism, pp. 111, 2). (5) Prithagyanas, the ordinary disciples who content themselves with ordinary duties, and do not aspire to the transcendental perfections of the Aryas. The general name, the vast majority.
The five above-mentioned gradations, however, mostly belong to the unseen world. The visible Buddhist communion has necessarily other divisions. The Buddhist "church" is called Sangha; and the tri-ratna, or "three precious things,"—Buddha, the law, and the assembly (sangha),—are continually mentioned in Buddhist formulas and books; but the present hierarchy is not primitive, but developed. The sangha is composed of "religious mendicants" (bhikkhus), who, after a novitiate, take vows of chastity and poverty,—vows, however, which are not irrevocable at the present day, nor, apparently, at any previous time.
Buddha from the first discouraged all painful asceticism, so prevalent in Brahminism, but laid great stress on a mendicant and celibate life. In continued devotion to the devotees, the duties of the laity are included in the third point of "taking" refuge ("I take refuge in Buddha, in his doctrine, and in his community"), and the "five prohibitions," i.e., against the sins of murder, theft, unchastity, lying; and the use of intoxicating drinks. The morality of Buddhism is its brightest side. The purity and benevolence of Buddhist books supply the want of poetry, for they are usually of little literary merit, and strongly excite the interest of the reader.
As Buddhism does not recognize the idea of God, it has properly no worship or sacrifice, and originally no religious ceremonies; but as it spread, a cultus arose. The images and relics of Buddha himself and the other holy personages of the legends were worshipped; and the ceremonies consisted of offerings of flowers and perfumes with incense and the recital of hymns and prayers. Formulas of prayer have also come into use, although the idea of a being who answers prayer is utterly foreign to the system. The prayers are supposed to produce their effect by a kind of magical efficacy. Hence the praying-machines of Tibet and Mongolia are logical consequences. The religious communities assemble for prayer three times a day; i.e., morning, noon, and evening. They publicly confess their sins on the days of the new and full moon; and the laity also attend for confession, and to listen to the reading of some sacred text. Besides these days, there are several other fast-days in the month. The end of the Buddhist system is nirvana, or extinction. In theory this is really what awaits the faithful disciple, according to his creed; but it can hardly be disputed that the great mass of Buddhist believers in every age have given to nirvana a vague meaning of future happiness.
Buddhism began to decline in India in the seventh century, and was extinct in the sixteenth. But previously it had blessed with its light the nations around. Like Christianity, it propagated itself by preaching and quiet missionary labor, and so it spread to China, where it is one of the three co-ordinate religions. (See Lit. below.) From China it has spread into Corea and Japan. Indirectly it has influenced the West. Gnosticism and Manichæism were unions of Buddhism with Christianity; and so it made itself known in a perverted way to the Western World. Stray references are found in Clemens Alexandrinus (Strom. i. 15) and Jerome (Adv. Jorinianum, i. 42). Some suppose that the halo around the head of Christ and his saints was borrowed from the Buddhist pictures of Buddha and his principal disciples, in which it is found. Rightly to estimate this Buddhist influence on the world, we must remember that it sprang up in India. Nearly all its tenets were based on the immemorial belief of the Hindu mind. It was the moral teaching of Buddha, and his proclamation that the highest religious truth was open to all castes alike, which formed the special features of his system. All else he only borrowed or modified from the Brahmans whom he opposed. There were, in truth, only three creative national intellects in the ancient world,—the Hebrew, the Greek, and the Hindu; and Buddhism is that product of the Hindu mind, which, for good or for evil, has most widely influenced mankind.
In Tibet, Buddhism has developed itself into a hierarchy, and acquired temporal power under the name of Lamaism. The form of ecclesiastical government and service bears striking resemblance to the Roman-Catholic. The Spirit of the Buddhhas is believed to be present in the chutuktus, who occupy a position similar to that of cardinal, and to be especially incarnate in the Dalai Lama, the infallible Head of the Church, the Buddhist Pope, who is also the sole temporal sovereign of Tibet. See T. W. Rhys Davids, Buddhism, pp. 248–250, for account of the service in Lhasa Cathedral.
Reformed Buddhism is a recent development in China and Japan. It plainly shows the influence of Christianity upon thoughtful Orientals who yet are not converted. In China the sects of Reformed Buddhists are numerous; but they generally agree in rejecting polytheism, and in worshipping some one divinity, e.g., the goddess of mercy. One sect calls itself (Salvation) Without Works. In Japan more advance has been made. The sect assumes the title of Shinism, or the true religion. In Kioto they have a college, which is Western in its arrangements and curriculum. Their creed is, "Rejecting all religious austerities and other action, giving up all idea of self-power, we rely upon Amita (Infinite) Buddha with the whole heart for our salvation in the future life, which is the most important thing; believing, that, at the moment of putting our faith in Amita Buddha, our salvation is settled. From that moment invocation of his name is observed, to express thankfulness and gratitude for Buddha's mercy. Moreover, being thankful for the reception of his doctrine from the founder and succeeding priests, we must also keep the laws, which are fixed for our duty during our whole life." The striking resemblances to Christianity are: 1. Worship is rendered to one Buddha, to the exclusion of all others; 2. This one Buddha bears the title of Amita, the "Boundless," or Infinite Buddha, who pronounces all personal merit, and puts faith in nothing but the mercy of Amita; 4. The soul is brought into a state of salvation by the act of faith; 5. Though salvation is thenforward assured, the believer
BUDINGTON, William Ives, D.D., a learned and able Congregational minister. b. April 21, 1815, at New Haven, Conn.; d. in Brooklyn, Nov. 29, 1879. He graduated at Yale College in 1834; studied theology in the New-Haven and Andover Seminaries, graduating from the last in 1839; and from April 30, 1840, to 1849, he was pastor of the First Church, Charlestown. On April 22 of that year he began his services in the Clinton-avenue Congregational Church, Brooklyn, N.Y. In 1845 he published his History of the First Church, Charlestown, Mass. He was a frequent contributor to the press, and issued a variety of sermons, etc. He enjoyed the esteem and confidence of his congregation not only, but of his denomination and the Christian public in high degree.

BUCOHNAGEN, Johann, b. at Wollin, Pomerania, June 24, 1458; d. at Wittenberg, April 20, 1558; studied at Greifswald, and was in 1504 appointed rector of the school of Treptow, which he soon brought into a very flourishing state. The writings of Erasmus and the Humanists had early led him to understand that an ecclesiastical reform was a necessity; but it was Luther's book De Captivitate Babylonica which revealed the truth to him. In 1521 he went to Wittenberg; and in 1522 he was appointed minister at the collegiate church of that city, in which position he remained for the rest of his life. He possessed a very extraordinary talent of organization. Without causing any great disturbances, he established the Reformation in Brunswick, Hamburg, and Lübeck; and the church constitutions which he gave these cities became the norm and rule for many others. In 1537 he went to Copenhagen, where he resided till 1542, re-organizing the whole Danish Church and the University of Copenhagen. Among his works are a history of Pomerania written in Latin in 1518, but not printed until 1728; Historie d. Leidens und d. Auferstehung Jesu Christi, 1530, often reprinted; and a commentary on the Psalms, which Luther valued very highly. His life has been written by Jänkens, Rostock, 1757; Engelken, Berlin, 1817; Zietz, Leipzig, 1834; Meurer, Leipzig, 1862; Vogt, Elberfeld, 1867.

BULGARIA. Some fifteen hundred years ago, there existed a Bulgarian kingdom on the banks of the Volga. Whence these Bulgarians came, who they were, and why they were called by this name, cannot be certainly known; but there is reason to believe that they were of Finnish origin. About 809 A.D. a portion of the Bulgarians left the Volga, crossed the Danube, and, under the leadership of the Kral Asparuch, occupied the country as far as the Balkans. The Slavic tribes who occupied this region submitted to their conqueror; but, as has often happened in these national migrations, the slave element proved to be the stronger. The Bulgarian language disappeared; and the people were amalgamated into a single nation, retaining the name of the conquerors, but little else.

This new Bulgarian nation was converted to Christianity about the year 860, and the Slavic apostles, Cyril the theologian, and Methodius the painter, natives of Salonika. It was the skill of
the painter who pictured the Day of Judgment, rather than the arguments of the theologian, which confused King Boris, and through him the nation. The capital of the kingdom at that time was Preslava near Shumla. There is no connected history of the Bulgarian kingdom or church; but many important facts may be gleaned from Byzantine history and Slavic writers. They owe their alphabet and their Bible to Cyril and Methodius. They were engaged in constant wars with the Greeks, often defeated them, especially in 811, when King Krum defeated and killed the Emperor Nicephorus; in 913, when Simeon, the greatest of Bulgarian kings, besieged Constantinople; and in 1186, when King Assen re-established the kingdom, after it had been subjugated for a hundred and seventy years. In 1205 Ivan, or Calo-John as he is known in Europe, allied himself with the Greeks against the Latins, defeated and killed Baldwin, Emperor of Constantinople, and Boniface, King of Salonica. The last of the Bulgarian kings was Ivan Shishman, who was finally conquered by the Turks in 1369, and his kingdom annexed to the Ottoman Empire. In 1878, after the Russo-Turkish war, Bulgaria beyond the Balkans was constituted a semi-independent principality, and Bulgaria south of the Balkans, a semi-independent province called Eastern Roumelia.

The ecclesiastical history of these centuries may be told in a few words. King Boris, after his conversion, negotiated with Rome and Constantinople. He got the best of advice from Pope Nicholas I., which may still be seen in his letter preserved at Rome (See Mansi: Conc. Coll. XV. pp. 401–434); but he finally accepted an archbishop from Constantinople. In the early part of the tenth century, there was a Bulgarian Patriarch at Preslava, independent of Constantinople. King Samuel transferred the Patriarch to Ochrida. The Emperor Basil, surnamed the “Slayer of Bulgarians,” conquered them in 1019; and for a hundred and seventy years they were under the Patriarch of Constantinople. When King Assen re-established the kingdom, he recognized the Pope and received a Latin archbishop from Tinos. The Church again became independent, under King Ivan, early in the thirteenth century; and at the time of the Turkish conquest the Patriarch was again located at Ochrida, where he continued until 1777, when the Patriarch of Constantinople succeeded, by intrigues with the Turks, in securing the abolition of this see, annexing it to his own jurisdiction.

Immediately after the Crimean War, the Bulgarians began to agitate the question of their ecclesiastical independence; the Greeks having done everything in their power to destroy the Bulgarian nationality, and to Hellenize the people. The Roman Catholics took advantage of this agitation to intrigue for a return to Rome. In 1860 they won over a Bulgarian priest, one Joseph Spasikoff, to Rome, and through him and exercises authority over Bulgaria, Eastern Roumelia, and the Bulgarians in Macedonia. In Macedonia there is still a painful conflict of authority between him and the Patriarch, owing to the fact that the firman given by the Sultan has never been fully executed. All things considered, this Bulgarian Church is the most promising and most progressive of the orthodox churches of the East.

See art. on “The New Bulgaria,” in Contemporaneous Review of June, 1879, written by the author of this article. G. Washburn (Constantinople).

BULGARIS, Eugène, b. in Corfu, 1716; d. in St. Petersburg, June 10, 1806; studied at Janina and Padua; taught in the schools of Janina, Mount Athos, and Constantinople; went in 1763 to Germany in order to escape from the persecutions of the orthodox party in the Greek Church, and was in 1776 called to Russia by Catherine II., and made Archbishop of Cherson. The most remarkable of his writings are, besides a handbook of logic, still used in the Greek colleges, a Book against the Latins, Constantinople, 1796, new ed. 1818, and a History of the Apostolic Age, Leipzig, 1806. His life was written by A. P. Vietos, Athens, 1800.

BULL, George, b. at Wells, Somersetshire, Eng., March 25, 1634; d. Feb. 28, 1710; studied at Oxford; was Rector of St. George’s, near Bristol, then Rector of Suddington, Gloucestershire, Archdeacon of Llandaff, and finally, since 1705, Bishop of St. David’s. His Harmonia Apostolica (1670) is an attempt to show that Paul and James were fully agreed with respect to the doctrine of justification. His Defensio Fidei Nicene (1685) is a most learned and elaborate attempt to show that the orthodox doctrine of the Trinity existed fully developed in the Christian Church before the Council of Nice. The best edition
of his collected works is that by Burton, Oxford, 1837, in 7 vols. in 8, containing the Life, by Nelson.

BULL, Papal. See Briefs and Bulls.

BULLINGER, Heinrich, b. at Bremgarten in the canton of Aargau, July 18, 1504; d. at Zurich, Sept. 17, 1575. He was educated in the school of Emmenich; studied at Cologne, and was by the "Sentences" of Peter Lombard led to the writings of Augustine and Chrysostom, and by the works of the Fathers to the Bible itself. Thus prepared, he received a deep impression of the writings of Luther and Melanchthon, and by Zwingli he was completely won for the cause of the Reformation. Appointed teacher in the cloister school of Cappel in 1522, he lectured on Melanchthon's Loci Communes, and in 1528 he accompanied Zwingli to the disputation of Bern. In 1529 he was chosen pastor of his native city, and in the same year he married. After the battle of Cappel, however (Oct. 11, 1531), in which Zwingli fell, he was compelled to leave Bremgarten, and in 1531 he was chosen chief pastor of Zurich, in the stead of Zwingli. With great energy and mildness he filled this difficult office, and contributed much to establish the Reformation in Switzerland. In the controversy concerning the Lord's Supper he wrote with great dignity against Luther, and Butzer's attempts at reconciliation found very little favor with him. More happily ended the dissension between him and Calvin, which resulted in the Consensus Tvgirinus, an agreement on the doctrine of the sacraments. The Second Helvetic Confession, drawn up by Bullinger in 1566, is the most elaborate Reformed creed, and was adopted in Switzerland, Hungary, Bohemia, and other churches. His writings are very numerous, and were highly esteemed in England during the reign of Elizabeth. The catalogue of the city library of Zurich mentions about a hundred. But they have never been collected. They consist of commentaries on the Bible, sermons, polemics against the Lutherans, the Anabaptists, etc., and dogmatical writings. De Gratia Dei Justificante, De Scripturae Sanctorum Autoritate, etc. Many of his sermons and lectures were translated into English: One Hundred Sermons on the Apocalypse, 1561; Twenty-six Sermons on Jeremiah, 1583; Five Decades of Sermons (1587), reprinted in 4 vols. (1849). His life was written by Carl Pesta-lozzi, 1858, and Roget Christoffel, 1875. See also G. R. Zimmermann, Die züricher Kirche und ihre Anteile, Zurich, 1877.

JUSTUS HEEL.

BUNGENER, Felix, the author of the History of the Council of Trent, b. at Marseilles, 1814; d. at Bonn, Nov. 28, 1860. He studied theology and philology in Marburg and Göttingen, 1808–13; was by his acquaintance with Niebuhr and Sylvestre de Sacy led to the study of ancient history and Oriental languages, and was preparing for a journey to the East, when, in 1818, he settled in Rome, first as secretary to the Prussian embassy, then as chargé d'affaires since 1823, and since 1827 as minister resident. In 1839 he was sent as minister to Bern, and in 1841 to London, where he remained till 1854. The rest of his life he spent as a private citizen, mostly residing at Heidelberg, and devoting himself to literary pursuits,—philology, history, and theology. Among his historical works are Die Basiliken des christlichen Roms, Munich, 1843, and Ägyptens Stelle in der Weltgeschichte, Hamburg, 1844–57, 6 vols., of which work is a shorter but much improved English edition, England and Egypt, 1855–67, 7 vols., with notes and additions by S. Birch, London, 1847–67. Also some of his theological writings have an historical character, such as Ignatius von Antiochen und seine Zeit, Hamburg, 1847, and Hippolytus und sein Zeitalter, London, 1852, 2 vols., which, together with his Analecta Ante-Nicaena, and Outlines of the Philosophy of Universal History, form his great work, Christianity and Mankind, London, 1854, 7 vols. A directly polemical character have his Die Verfasung der Kirche der Zukunft (1845) and Die Zeichen der Zeit (1855), both translated into English under the titles, The Church of the Future, and The Signs of the Times, the latter of which involved him in a sharp controversy with Stahl and Hengstenberg. As the positive complement to his polemical and critical writings may be considered his Völkerdichte Bibelwesen, für die Zukunft (1858, 2 vols.), translated by H. Holtzmann in 1870. His Memoirs, containing parts of his private correspondence, were published in 1898 by his widow. His correspondence with Humboldt appeared in 1898, and parts of his correspondence with Friedrich Wilhelm IV. in the historical romances, Un Sermon sous Louis XIV., 1843 ("The Preacher and the King," Boston, n.d.),—this gave him a great reputation, Les trois sermons sous Louis XIV., 1846, 3 vols. ("The Priest and the Huguenot," Boston, n.d.; 2 vols.), and, above all, the history, Histoire du concile de Trente, 1847, 2 vols. ("History of the Council of Trent," N. Y., 1855). In 1853 he conceived the idea of writing a series which should oppose Rome successively to the Bible, moral philosophy, and history. In 1859 he issued the first volume, Rome et la Bible; in 1861, Rome et le cœur humaine. The calling of the Vatican Council interrupted the series, and led him to write, in 1870, Pape et Concile au XIXe siècle ("Rome and the Council in the Nineteenth Century," Edinburgh, 1870). Besides these works he wrote Voltaire et son siècle (2 vols. 1851); Julien, ou la fin d'un siècle (4 vols. 1854); Christ et le siècle (1856); and on Calvin (1863), Lincoln (1865), Saint Paul (1867). A volume of Sermons was published after his death (1875). He aided by solid, lasting compositions, the cause of Protestantism, so dear to his heart. His writings were very numerous: many remain still unpublished. See Felix Bungener, by Jean Gabrel, in Etrennes religieuses for 1875.

BUNSEN, Christian Karl Josias, b. at Korbach, in the principality of Waldeck, Aug. 23, 1791; d. at Bonn, Nov. 28, 1860. He studied theology and philology in Marburg and Göttingen, 1808–13; was by his acquaintance with Niebuhr and Sylvestre de Sacy led to the study of ancient history and Oriental languages, and was preparing for a journey to the East, when, in 1818, he settled in Rome, first as secretary to the Prussian embassy, then as chargé d'affaires since 1823, and since 1827 as minister resident. In 1839 he was sent as minister to Bern, and in 1841 to London, where he remained till 1854. The rest of his life he spent as a private citizen, mostly residing at Heidelberg, and devoting himself to literary pursuits,—philology, history, and theology. Among his historical works are Die Basiliken des christlichen Roms, Munich, 1843, and Ägyptens Stelle in der Weltgeschichte, Hamburg, 1844–57, 6 vols., of which work is a shorter but much improved English edition, England and Egypt, 1855–67, 7 vols., with notes and additions by S. Birch, London, 1847–67. Also some of his theological writings have an historical character, such as Ignatius von Antiochen und seine Zeit, Hamburg, 1847, and Hippolytus und sein Zeitalter, London, 1852, 2 vols., which, together with his Analecta Ante-Nicaena, and Outlines of the Philosophy of Universal History, form his great work, Christianity and Mankind, London, 1854, 7 vols. A directly polemical character have his Die Verfasung der Kirche der Zukunft (1845) and Die Zeichen der Zeit (1855), both translated into English under the titles, The Church of the Future, and The Signs of the Times, the latter of which involved him in a sharp controversy with Stahl and Hengstenberg. As the positive complement to his polemical and critical writings may be considered his Völkerdichte Bibelwesen, für die Zukunft (1858, 2 vols.), translated by H. Holtzmann in 1870. His Memoirs, containing parts of his private correspondence, were published in 1898 by his widow. His correspondence with Humboldt appeared in 1898, and parts of his correspondence with Friedrich Wilhelm IV. in
1873. [Baron von Bunsen was a Christian nobleman of comprehensive culture, broad views, and great personal attraction. His hospitable home at the Capitol at Rome and at Carlton Terrace in London, was the centre of literary celebrity from all countries. He was an interpreter of German thought to England, and an intimate friend of Thomas Arnold, Archdeacon Hare, and Professor Maurice. He helped to establish the Anglo-Prussian bishopric at Jerusalem, as a basis of a larger union between the German evangelical and the Anglican churches. Like his royal patron and friend, Frederic William IV. of Prussia, he had a romantic turn of mind, and engaged in fanciful schemes. He entertained many questionable opinions; but his heart was fixed on Christ as his divine Saviour, and he died in that faith. His wife was one of the noblest and most cultured English ladies of the age, and her memoir of her husband is an abiding monument to both.]

BUNTING, Jabez, a very influential name in the English Wesleyan Church, b. at Manchester, May 13, 1779; d. June 16, 1838. Educated very carefully in his native town, and naturally of superior mental gifts, a man of great sagacity and power of administration, from the time of his becoming a member of conference (1796) he steadily rose in the estimation of his brethren and the Church at large. For fifty-seven years he served his denomination. From 1814 to his death he was president of the newly-established Wesleyan Theological Institution, which has done much to elevate the standard of Wesleyan ministerial culture; was four times president of the conference, and for eighteen years secretary of the Wesleyan Missionary Society, to whose success he so largely contributed. Through him the lay element was brought out in the management of the Church. In every position Dr. Bunting was eminent. His word was law. But he used his influence for no personal ends, and withal kept his heart pure and humble. Posthumous Memoir by his son, 1859, first volume (all published). BUNYAN, John, the "Immortal Dreamer of Bedford Jail," b. in 1628 at Elstow, one mile from Bedford, Eng.; d. in London, Aug. 31, 1688. He was a tinker, like his father before him, brought up to attend the National Church, but was, according to his own confession, which must, however, be received with caution, in youth given to lying and swearing, although he was never drunk, perfectly chaste, and in truth greatly superior to his class. For a few months in 1645 he was in the army, it is uncertain upon which side, and was present at the siege of Leicester. A year after his return to Elstow, he married. He was then about twenty years old. But with the setting up of his home began his mental troubles. He became a prey to melancholy upon religion; and the wildest delusions seized his fertile brain. His wife brought him as her only portion two books which she inherited from her father,—Bishop Lewis Baily's The Practice of Piety, and Arthur Dent's The Plain Man's Pathway to Heaven, which were the only books he had in his possession. In 1660 the Act of Uniformity, compelling attendance upon the National Church, was revived. No distinction was made among Dissenters. The harmless Baptists
and Quakers were equally under the ban with the fiery Independents and bigoted Presbyterians. The Bedford Baptists refused obedience; and Bunyan, for the odious sin of secretly continuing his ministry, was arrested, and committed to prison by the magistrates, who, however, were friendly to him, and would have spared him, had the law allowed. There he passed the next twelve years of his life. Tradition, without probability, puts him in the smallest of the three prisons of Bedford.

To many persons it seems wholly unnecessary for him to have been imprisoned at all; and the extraordinary opportunities given him to escape by a little casuistry show the unwillingness of all parties to keep so eminent a saint in duration vile. But as Bunyan stoutly refused to attend the National Church, or to give up preaching, his case was hopeless. To such a man the separation from his family was very painful. Two years before his arrest his wife had died, leaving him with four small children, one of whom, Mary, was left to him in the midst of the difficult period of separation. Within a year he had married a second time, and to a young woman of piety and courage. By her a pardon for him was sought through the friendly intervention of the high sheriff in consequence of a jail-delivery in honor of the coronation of Charles II, April 23, 1661. But, though Sir Matthew Hale took a kindly interest in her and her cause, the law had to be obeyed, and a pardon was refused so obstinate an offender as Bunyan. At first his imprisonment was merely nominal. He was allowed to go where he pleased, but he used his liberty to resume preaching, and so he was put into strict confinement. He was not formally tried: if he had been, he would have been transported. It was, therefore, not the cruelty of his jailers, but his own conscience, which made his imprisonment so long. "It might have ended at any time," says Mr. Froude, "if he would have promised to confine his addresses to a private circle." We should not without evidence yield to the popular notion that those twelve years were a bitter struggle against poverty and discomfort. Bunyan had with his poor wife sadly in need, and his children lacking food. No imprisonment is agreeable; and Bunyan counted it a great affliction to be debarred from ministerial labor. But as he was an influential, much respected man, had many friends, and was, so far as we can judge, in (comparatively) good circumstances, it is inconceivable that he endured any unusual suffering. Besides, would the Baptists have allowed their most distinguished preacher to starve? We see, therefore, in Bunyan's twelve years' imprisonment proof of his constancy, patience, and courage, and a wise Providence. His library consisted of the Bible, Concordance, and Foxe's Book of Martyrs. He used the enforced leisure in reading and writing (the Pilgrim's Progress was then begun, without thought of publication), and also in making tags of boot-laces, thus doing something practical, as a means of earning. But toward the close of the twelve years more liberty was given him. In 1670 we read of his preaching in the woods. In 1671 he became an elder, and on Dec. 12 of that year, pastor of the Bedford Baptist Chapel. Curiously, he was liberated by those who had no interest in him, nor sympathy with his views. Charles II., with the ultimate design of removing disabilities from Roman Catholics, issued the Declaration of Indulgence (1672), which annulled the penal acts against Dissenters; and so upon May 8 he was released, and the next day his license as pastor of the chapel was issued. Out of gratitude to Charles II., he published soon after a Discourse upon Antichrist, in which he innocently credits the King with the most honorable and pious intentions, and urges loyalty upon his countrymen. This treatise was afterwards used against him. The closing years of his life were laborious and honored. He preached annually in the Baptist churches of London; but he retained his charge at Bedford. His domestic life was pleasant; although he mourned the loss of his blind daughter, who had died while he was in prison. He seems also to have been most of the time in good health. His death was brought about by being chilled in a rain-storm on his return from effecting the reconciliation between a father and son. The exact date of this event is unknown, probably Aug. 31, 1688.

Character. — John Bunyan was one of the noblest of the many noble Puritans. He spent his life in devotion to the highest ideals of duty, and his death fifty years before his time. His early surroundings and occupation explain, if not excuse, the sins he charges himself with, and excite our wonder that he never committed the grosser sins of drunkenness and unchastity, which were probably sadly common in his class. A chaste and sober tinker was a great rarity. And the instances of the holiest men humbling themselves as sinners in the presence of an angry and perfect God, and confessing themselves miracles of saving grace, are so numerous and natural, that we do not wonder that Bunyan accused himself of so many sins. The terrible mental trials Bunyan passed through before he found peace were due more to the artificial notions of his day in regard to sin, and to his own active mind, than to any work of the Spirit. But, as we look back upon his life we see the results of the youth, under the direction of the Spirit in the hard school of experience, developed into the saintly man before whose inspired vision the Heavenly City stood revealed. Out of obscurity God lifted him into prominence; so that when he died he was mourned, not only as the most gifted minister in his denomination (his zeal had won him the sobriquet "Bishop Bunyan"), but as one of England's worthies, one of the pillars of the Church.

Writings. — The one book which God ordained John Bunyan should write was the Pilgrim's Progress. For it his life was a preparation; and because the experiences therein recorded are genuine has the book become a world classic. Every one can see himself, at least in some phase, faithfully mirrored in the Pilgrim. Two opinions, from critics of far different orders of mind, deserve quotation. Coleridge says, "I know of no book of so much interest, so much reality, so much truth, so much life, as the Bible excepted, as another world. Of all comparison — which I, according to my judgment and experience, could so safely recommend as teaching and enforcing the whole saving truth according to the mind that was in Christ Jesus, as the Pilgrim's Progress. It is, in my conviction, in-
comparably the best Summa Theologiae Evangelicae ever produced by a writer not miraculously inspired." In his famous essay upon Bunyan, Macaulay pays this tribute to his genius: "That wonderful book, while it obtains admiration from the most fastidious critics, is loved by those who are too simple to admire it. In every nursery the Pilgrim's Progress is a greater favorite than Jack the Giant-Killer. Every reader knows the straight and narrow path as well as he knows a road in which he has gone backward and forward a hundred times. This is the highest miracle of genius,—that things which are not should be as though they were; that the imaginations of one mind should become the personal recollections of another. And this miracle the tinker has wrought. The style of Bunyan is delightful to every reader, and invaluable as a study to every person who wishes to obtain a wide command over the English language. There is no book in our literature on which we would so straightand narrow path as well as he knows a

Burges, Cornelius, b. in Somersetshire (date undetermined); d. June 9, 1665. He was educated at Oxford and Cambridge, and was, on the accession of Charles I., appointed one of the chaplains in ordinary. He took both degrees of divinity in 1627. He was appointed a member of the Westminster Assembly in 1643 July 8 he was chosen by them assessor with Dr. White, and generally occupied the chair on account of the illness of Dr. Twisse. He was chairman of the first of the three grand committees of the Assembly, and one of the most energetic members of the body, being active especially in the discussion of Church Government and the Directory for Worship. He was energetic in political as well as ecclesiastical affairs. His chief
works are: *A chain of Graces drawn out at length for Reformation of Manners*, London, 1622; *The Fire of the Sanctuary newly discovered or a compleat Tract of Zeal*, London, 1625; and *Baptismal Regeneration of Elect Infants*, Oxon., 1629. In the latter he maintained "It is most agreeable to the Institution of Christ that all elect infants that are baptized (unless in some extraordinary cases) doe, ordinarily, receive, from Christ, the Spirit in Baptism, for their first solemn initiation into Christ, and for their future actual renovation, in God's good time, if they live to years of discretion, and enjoy the ordinary means of grace appointed of God to this end." He delivered a large number of sermons before Parliament and other civil bodies, which were published from time to time. He is credited also with the paper subscribed by the London ministers, entitled *A Vindication of the ministers of the Gospel in and about London from the unjust Aspersions cast upon their former Actions for the Parliament*, as if they had promoted the *Bringing of the King to Capital Punishment*, London, 1648. He was an able and pious man, who was much abused subsequently by the Bishop of London.

**BURGESS, Anthony**, a Nonconformist clergyman, educated at St. John's College, Cambridge, but a fellow of Emmanuel College; held in 1645 the living of Sutton-Coldfield, Warwickshire; was a member of the Westminster Assembly of Divines; ejected at the Restoration, lived afterwards in retirement at Tankwth. His principal works are: *Vindicia Legis*, London (1646); *True Doctrine of Justification* (1655); *CX. Sermons on John xvi.* (1656); *Spiritual Refinings*, delivered in 1654 (2d ed., 1658); *Doctrine of Original Sin* (1659).

**BURGESS, Daniel**, Dissenting divine, b. at Staines, Middlesex, 1645; d. January, 1712–13. He was graduated at Oxford; in 1667 went to Ireland as master of a school at Charleville, in 1685 minister; was charge of a congregation in Brydges Street, Covent Garden, London, afterwards in Carey Street. He was for a time tutor to Henry St. John (Lord Bolingbroke). He was noted for wit. He issued *Man's Whole Duty*, London, 1690, and other sermons.

**BURGESS, George**, b. at Providence, R.I., Oct. 31, 1809; d. on the passage home from the West Indies, April 23, 1809; was educated in Brown University; studied in Göttingen, Bonn, and Berlin; was made rector of Christ Church, Hartford, Conn., in 1834, and the first Episcopal bishop of the diocese of Maine in 1847, where his memory is still cherished. He published a translation of the Psalms in English verse, New York, 1810; *Pages of the Ecclesiastical History of New England*, Boston, 1817; *The Last Enemy*, Phil., 1859; *Sermons; Last Journal, with Introduction by Bishop A. Lee, N.Y.*; *The Gospel of Luke*, with Notes, N.Y., 1880. See Memoir by his Brother, Rev. A. Burgess, Phila., 1869.

**BURCHER-SECEDER.** See **SECEDERS.**

**BURGUNDIANS**, The, when first known to history, towards the close of the third century, were settled in the regions between the Oder and the Vistula. In the middle of the fourth century they had moved westwards, and stood on the Upper Main; and when, in 406, Stilicho retreated with the Roman legions from the Rhine in order to protect Italy against the West-Goths, the Burgundians pushed onwards, and occupied the regions between Mayence and Strassburg. Amalgamating with other Germanic tribes, they formed in the beginning of the fifth century a powerful kingdom between the Rhine and the Rhone, which lasted till the middle of the sixth century; and produced the Gombettes, the famous Burgundian law-book, one of the most interesting and important monuments of ancient Germanic civilization. In their many dealings with the Romans the Burgundians early became acquainted with Christianity; but in the fifth century they appear to have lapsed into Arianism. Their king, Gundobad, held in 499 a great dispute between the Catholic and the Arian priests. Avitus offered a miracle in proof of the truth of the Catholic faith; but the Arians declined to accept any testimony of that kind, and the conference ended without any practical result. But in 516 Gundobad died; and in 517 his son and successor, Siegmund, who belonged to the Catholic Church, convened a council at Epaon, and quietly, without encountering any serious opposition, established the Catholic doctrines and rites among his subjects. All sources referring to the Burgundian nation and kingdom have been collected by Schöpplin in his *Commentationes Historiae et Criticae*, Bas., 1741. (C. A. Briggs.)

**BURIAL. I. AMONG THE ANCIENT HEBREWS.** — When life had fled, the relatives kissed the body, and closed the eyes (Gen. xlii. 4, 1): it was then washed (Acts ix. 37), and wrapped in numerous folds of linen (Matt. xxvii. 59), or in grave-clothes (John xxi. 44), between which were laid odoriferous spices, myrrh, aloes, etc. (John xix. 39 sq.). It may well have been that a portion of the great amount (one hundred pounds weight) brought for the burial of Jesus was intended to be burnt in his honor, and another portion to form a *bed of spices,* for Joseph and Nicodemus were both wealthy, and their respect for Jesus was great. At all events, we find such a use of spices in the case of Asa (2 Chron. xvi. 14). Fallen warriors were buried with their weapons (Ezek. xxxii. 27). Since, according to the law (Num. xix. 11 sq.), it was defilement to touch the dead, it was customary to bury as soon after death as possible, usually on the same day (Acts v. 5 sq.). The climate also necessitated speedy burial. A longer period than a day must, however, have elapsed between the death of Sarah and her burial (Gen. xxiii. 2, 19). The body was borne upon a bier in an open coffin, accompanied by the relatives and friends, and a procession varying in number according to circumstances (2 Sam. iii. 31; Luke xii. 12), among whom were, of course, those most intimate with the deceased, as his sons, spouse, disciples, who were obligated to pay the last respects (Gen. xxiv. 9; Judg. xvi. 31; Mark vi. 29). It was customary to hire mourning women and pipers as soon as the person died; and these, sitting among the mourners, by their shrill cries, eulogistic dirges, affected grief, and plaintive strains, kept up the grief of the really affllicted and continued their services while the body was carried through the streets (Jer. ix. 17 sq.; Matt. ix. 23; Mark v. 38). In later times there were funeral feasts, sometimes of great extravagance (Joseph.
BURIAL.

War, II. 1. 1, cf. Tob. iv. 17; Ep. Jer. 32). The passages sometimes quoted as showing the earlier Hebrews to have had this custom (2 Sam. iii. 35; Jer. xvi. 5 sq.; Ezek. xxiv. 17; Hos. ix. 4) are not to the point, because they refer to the return of the mourner to his usual food after his sorrow has abated. On the contrary, the relations of tombs, or those containing shelves or benches for the reception of the dead, about two feet from the ground, and generally with vaulted roofs; (4) **nichetombs,** hewn laterally in the face of the rock, about two feet and a half from the ground, of the length of the body, and about a foot and a half square.”—BöDEKER’s Palestine and Syria, p. 116.

Sarcophagi were used only by the rich, and were decorated with flowers and leaves. (Many of them are to-day used in Syria as passageways.) But the usual way was to bury without coffins. Not only kings and distinguished persons, but whoever was able, had their own hereditary family tombs (Gen. xxiii. 6 sq.), and it was looked upon as a misfortune not to be buried with honors. When possible, the dead were taken thither (Gen. xxvi. 29, 1. 5; 2 Sam. xiii. 37; 1 Kings xiii. 32). For the poor, for pilgrims and such like, and even for those in better circumstances, cemeteries became in after-times necessary (2 Kings xxiii. 6; Jer. xxvi. 25). The “Potter’s Field,” as we call such a place, may have gotten its original name from the holes out of which the clay had been dug being used for burying-places. Over the graves, monuments were occasionally built (Gen. xxiv. 20; 2 Sam. xviii. 18). Upon the graves of obnoxious persons in insult stones were thrown,—a custom still maintained in the East (Jos. vii. 26, viii. 29). In the post-exilian days those tombs which could not be easily recognized from a distance as such were “whited” (Matt. xxiii. 27) every spring, after the rains, before the passover, to warn passers-by of defilement through a touch of the same. The sepulchres of the prophets were sought out and decorated (Matt. xxviii. 27, 29). The tombs were believed to be tenanted by demons (Matt. viii. 29), and were also used for superstitions purposes (Isa. viii. 10, 11 sq.).

The tombs constitute a remarkable feature among the curiosities of modern Jerusalem. They are found all around the city. But unhappily the tombs of the kings, so often referred to in the Kings and Chronicles, have not been found as yet. The tombs so called were probably built by Queen Helena of Adiabene (Joseph. Antiq. XX. 4, 3). Every time a king, because of leprosy, as (Yziah (2 Chron. xxvi. 23), or of an unworthy life (2 Chron. xxvi. 20, xxiv. 25, xxvii. 27), or at his own request, was buried somewhere else, was particularly noticed. Jehoiada, the high priest in Joash’s day, was buried “among the kings” because he had done good in Israel (2 Chron. xxiv. 16).

**H. AMONG THE CHRISTIANS.**—The conviction that the bodies of those who died in the Lord were still united to Christ led to great care and reverence in handling the dead; and the Emperor Julian acknowledged that this fact was one reason for the success of Christianity. While the Romans buried their dead, the Christians always buried them, and the African Christians very gen-
The burial-place was originally, in accordance with Jewish and Roman law, outside of the city. And at Rome, Naples, and Milan, the Christians availed themselves of the nature of the soil to dig passages under the earth for burial purposes; and hence the catacombs. But when Christianity became the religion of the empire, the Christians could bury where they pleased, and quite naturally chose to lie as near as possible to saints or martyrs. Hence the burials in the churches dedicated to such worthies were frequent, and multiplied so greatly, leading, perhaps, to indecorous rivalry, that Gratian, Valentinian, and Theodotus, in A.D. 386, forbade them. Notwithstanding, they continued, and were rebuked by the Church, as in the 18th canon of the Second Council of Braga (in Portugal), A.D. 563, which expressly ordered that bodies must not be buried inside the churches, but outside, by the church-walls. (See Hefele's Conciliengeschichte, vol. 3, p. 17.) Inside the church, however, there was a place, somewhat removed from the altar, reserved for the interment of bishops, abbots, priests, and lay persons distinguished for sanctity. Others might be buried in the court before the chief entrance and other entrances, and in the corners of the church-walls. But the desire to be buried in "the holy ground" was too strong for councils and canon laws. Cloister churches often won the privilege of interment within them for those who were not monks; and family vaults were erected in churches. The regulations upon this subject, though numerous, seem to have been largely futile. The law of Germany forbids such burials, but that of England grants them on permission of the incumbent.

Funeral rites have always varied according to time and taste. Among the early Christians they were the direct antitheses to the Pagan customs, burials, but that of England grants them on statute, if it can be proved that the choice of a burial-place was unduly influenced by the priest in favor of his own church, he (the priest) falls under the ban of the Church, and only the Pope can release him from it (c. 1. de sepulturis in VI. Clem. 3 in fine de paenis V. 8).

The buying of a burial-place is denounced as simony; but free gifts were allowed. Hence arose the so-called "surplus fees," to which the pastor of the deceased is entitled in case the body is buried out of the parish. But no fees are exacted when a stranger dies in the parish, and is carried elsewhere. The amount of the fees depends upon circumstances; e.g., whether the funeral is with the ringing of bells (sepultura solennis), or without it (sepultura minus solennis).

A church-funeral is refused in general to all unbelievers, and, in the Roman-Catholic Church, to all unbaptized infants, who are to be buried in a particular (unblessed) part of the churchyard, without any liturgy. The following persons were, according to the Council of Trent, also excluded from the rites: the excommunicated, suicides (in doubtful cases these were buried in silence), those who fell in tournament or duel, usurers, robbers, incendiaries, those guilty of sacrilege, those who had not once in the year confessed, or received the sacrament, open blasphemers, those condemned, apostates, schismatics, and heretics.


BURIDAN, Jean, b. at Bethune in Artois towards the end of the thirteenth century; d. after 1358; was a pupil of W. Occam, and taught for some time at Paris, but retired afterwards to Germany, driven away by the Realists, and taught in Vienna. With him the very foundation of scholasticism — the implicit confidence in the unity of
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faith and knowledge, of religion and philosophy—began to shake. He developed Occam's nominalism until the conflict between dogma and metaphysics, between religious and philosophical truth, became apparent. But it is not known whether he himself, or some of his adversaries, first invented the famous fable of the ass starving between two bundles of hay, and first applied it as a fit representation of the psychological state of his scepticism. His works were published in Paris, 1500, 1516, 1518, and at Oxford, 1637, 1640, 1641. See HAUREAU: Paschale, II. p. 486.

Burkitt, William, b. at Hitcham, Suffolk, Eng., July 25, 1650; d. at Dedham, Essex, October, 1703; studied at Cambridge, and became rector of Milden, Suffolk, in 1671, and vicar of Dedham in 1692. His Expository Notes on the New Testament, London, 1739, ran through many editions, and are still reprinted, e.g., N.Y., 1865. These Notes are rich in practical suggestions, and bear a very remarkable similarity to those of Matthew Henry.

Burma, Independent, a kingdom situated in South-east Asia, bordering upon Bengal. Area, a hundred and ninety thousand square miles; population, four million; capital, Mandalay. The territory was much reduced by British conquest in 1825 and 1852. The government is a pure despotism; the king dispensing torture, imprisonment, or death, according to his sovereign discretion, held in check only by fear of insurrection. They are sold for a time to strangers; and the practice has not been confined to the courts of law, where, if ill treatment is proved, divorce is readily obtained. In other respects, however, they are exposed to the most degrading treatment. They are sold for a time to strangers; and the practice of continual bribery to avoid punishment. Women have more apparent liberty than in many parts of the East; for they are not shut up, but appear openly in society, and have free access in their own name to courts of law, where, if ill treatment is proved, divorce is readily obtained. In other respects, however, they are exposed to the most degrading treatment. They are sold for a time to strangers; and the practice of continual bribery to avoid punishment.

Burman, Franz, b. at Leyden, 1632; d. Nov. 12, 1679, at Utrecht, where he was professor of theology since 1662. His principal work is Synopsis Theologica, which appeared in 1671, and attempts a dialectical reconciliation between the doctrines of Cocceius and those of the orthodox Reformed Church. He also wrote several devotional works in Dutch.

Burn, Richard, a philanthropist, b. at Winton, Westmoreland, Eng., 1720; d. Nov. 20, 1785, at Orton, where he was rector since 1740, and justice of the peace. The combination of these two offices occasioned him to write his Justice of the Peace and Parish Officer, London, 1755, 2 vols., which was several times reprinted. Also his Ecclesiastical Law, London, 1790, 2 vols., attracted much attention, and was afterwards enlarged. In 1764 he published A History of the Poor Law, and, in 1776, Observations on the Bill proposed in Parliament for erecting County Workhouses.

Burnet, Gilbert, b. in Edinburgh, Sept. 18, 1643; d. at Salisbury, March 17, 1715; was educated at Aberdeen; travelled in France and Holland; was ordained minister of Saltoun in 1663; became professor of divinity at Glasgow in 1665; removed in 1673 to London, and was made preacher at the Rolls Chapel, and lecturer at St. Clement's, and became one of the most popular preachers in town, but was dismissed in 1684 for his intimacy with Lord Russell, whom he attended on the scaffold. After the accession of James II. in 1685, Burnet visited France and Italy, and settled in the Hague, where he took a very active part in the execution of the plans of the Prince of Orange. In 1688 he returned to England with William H., and was shortly after (1689) made Bishop of Salisbury. His two principal and invaluable works are: History of the Reformation of the Church of England, of which the first volume appeared in 1681, the second in 1683, the third in 1715, and of which there is a recent, and the best, edition in 7 vols., by Pocock, 1865; and History of his own Time, published in a somewhat mutilated form by his son after his death (first volume, 1724; second, 1734), but re-edited and rendered complete by Dr. Routh, Oxford, 1833, 6 vols. Beside these two works, Burnet wrote a great number of historical, polemical, and devotional books, among which are: The Life of William Bedell, 1885; Exposition of the Thirty-nine Articles, 1699, which incurred the censure of the Lower House of Convocation; Memoirs of the Dukes of Hamilton, London, 1731; History of the year 1815, begun his labors at Rangoon. The early trials and sufferings of this man of God were the condition of ultimate success. The Baptists have the field in British Burmah to-day, and their mission has been most remarkably successful. In 1879 the condition of the mission in the districts of Rangoon, Maulmain, and Toungoo is thus reported: 83 missionaries, 160 ordained native ministers, 300 helpers, about 270 schools, 12 institutions for higher education, 440 congregations (of which 80 are ministered to by ordained native preachers), 20,811 communicants, and about 70,000 native Christians, 1,309 baptisms during 1879. See CHESTER-LYNN: Protestant Foreign Missions, Boston, 1880, p. 161. The Bible in Burmese was published by Judson in 1840. See art. KARENS.

Burmann, Franz, b. at Leyden, 1632; d. Nov. 12, 1679, at Utrecht, where he was professor of theology since 1662. His principal work is Synopsis Theologica, which appeared in 1671, and attempts a dialectical reconciliation between the doctrines of Cocceius and those of the orthodox Reformed Church. He also wrote several devotional works in Dutch.

Burnett, Thomas, b. at Croft in Yorkshire,
BURNT OFFERINGS. See SACRIFICEs.

BURRITT, Elihu, "the learned blackam rh," a Christian philanthropist and remarkable linguist,
BURROUGHS, George, was an eminent Puritan, b. 1599; d. Nov. 14, 1616. He was educated at Cambridge, but was obliged to leave the university on account of nonconformity; he was assistant at Bury St. Edmunds, then rector of Titshall, but, under the pressure of Laud's persecution, he left the kingdom (1638), and settled as teacher of the Church in Rotterdam. He “afterwards became a famous preacher to two of the largest congregations about London, viz., Stepney and Cripplegate.” He was a distinguished Independent. His great work, exhibiting his learning and piety, was An Exposition of Hosea: In Divers Lectures, London, 1643-51, 4 vols., folio, reprint, London, 1863, 8vo.

BURROUGHS, George, was imprisoned in Boston, May 8, 1692; brought to trial for witchcraft, Aug. 3, and executed Aug. 19. The date and place of his birth are unknown; but he was ordained pastor of Salem in 1680, resigned the position in 1685, and lived at Falmouth (now Portland), Me., until the destruction of that place by the Indians in 1690.

BURTON, Asa, b. at Preston (now Griswold), Conn., Aug. 25, 1722; d. at Thetford, Vt., May 1, 1830, having been ordained pastor there in 1779; published Essays on some of the First Principles of Metaphysics, Ethics, and Theology, 1824.

BURTON, Edward, b. at Shrewsbury, Eng., Feb. 13, 1794; d. at Oxford, Jan. 19, 1836; became professor of divinity in the University of Oxford in 1829. He was a thorough classical scholar, an omnivorous reader, a merry companion. His famous Anatomy of Melancholy appeared in 1621, and has been plagiarized by many a wit besides Laurence Sterne. The book has been thus felicitously and humorously described by Taine in his History of English Literature, Bk. ii., c. 1: “He (Burton) read on for thirty years, put an encyclopedia into his head, and now, to amuse and relieve himself, takes a folio of blank paper, twenty lines of a poet, a dozen lines of a treatise on agriculture, a folio column of heraldry, the patience, the record of the fever-fitsof hypochondria, the history of the particle que, a scrap of metaphysics,—this is what passes through his brain in a quarter of an hour. It is a carnival of ideas and phrases—Greek, Latin, German, French, Italian, philosophical, geometrical, medical, poetical, astrological, pedagogic—heaped one on the other, an enormous medley, a prodigious mass of jumbled quotations, jesting thoughts, with the vivacity and the transport of a feast of words ending. Words, phrases, overflow, are heaped up, repeated, and flow on, carrying the reader along, deafened, wearied, half drowned, unable to touch ground in the deluge. Burton is inexhaustible. There are no ideas which he does not iterate under fifty forms. When he has expended his own, he pours out upon us other men’s,—the classics, the rarest authors, known only by savants, authors rarer still, known only to the learned. He borrows from all. Underneath these deep caverns of erudition and science there is one blacker and more unknown than all the others, filled with forget-
BUSH, George, Bible commentator, b. at Norwich, Vt., June 17, 1799; d. at Rochester, N.Y., Sept. 19, 1838. He was educated at Dartmouth College and Princeton Theological Seminary, and ordained (1824) pastor of a Presbyterian church in Indianapolis. He resigned in 1829, and in 1831 became professor of Hebrew at the University of the City of New York. He began in 1840 the publication of his Notes, which covered the Pentateuch, Joshua, and Judges, and have been widely circulated. A new edition appeared Boston, 1870, 6 vols. Mr. Spurgeon (Commenting and Commentaries, Eng. ed., p. 49) accuses him of gross plagiarism in his Notes on Genesis, but grants at least the mere reproduction of material to him. Mr. Bush showed a marked leaning towards mystical speculations, embraced Swedenborgianism (1845), and ardently defended its tenets. Besides the Notes, he published a Hebrew Grammar, 1835, 2d ed., 1838; Anastasis, or the Doctrine of the Resurrection of the Body, 1845, and edited the Anglo-American New Church Repository. See FERNALD: Memoirs and Reminiscences of the Late Professor George Bush, Boston, 1860.

BUSHNELL, Horace, one of the great spiritual forces of the century, b. at Litchfield, Conn., April 14, 1802; d. in Hartford, Conn., Feb. 17, 1876. He was graduated at Yale College in 1827, and after a brief experience of school-teaching, and ten months of most valuable editorial work upon the Journal of Commerce in New York, he entered the New-Haven Law School. When he had finished a half-year there, he accepted a tutorship at Yale College; and so he taught and studied for two years. He was ready to be admitted to the bar; but in the winter of 1831 he was converted, and exchanged law for theology. He resigned his tutorship, and in the autumn entered the Divinity School of Yale College. In February, 1833, he went as temporary supply to the North (now Park) Congregational Church of Hartford, Conn., as a substitute pastor. In September, 1839, he delivered an address on "Revelation" before the Society of Inquiry at Andover, Mass.; and in it he broached a heresy upon the Trinity, and thus began his troubled life as a religious teacher. In the spring of 1840 he declined the presidency of Middlebury College. In 1845 he visited Europe, and was gone one year. Previously, as well as subsequently, he was interested in the Christian Alliance, an anti-Romanist organization, and published pamphlets and sermons, and made addresses, in its behalf. His book on Christian Nurture (1846) "emphasized the organic life of the family." Meanwhile he had been full of anxious longing for a higher Christian life; and in February, 1848, all at once — "not as something reasoned out, but as an inspiration, a revelation from the mind of God to himself" — there came to him the knowledge of the true way, and this conception he embodied in his work God in Christ. He addressed the Harvard Divinity School (Unitarian) in July, 1848, on the Atonement; delivered the Concio ad Cleram at Yale College in August on the Divinity of Christ, and spoke at Andover in September on Dogma and Spirit. These addresses, with an introductory Dissertation on Language as related to Thought, made up the volume God in Christ, published in February, 1849, which was the occasion of his trial for heresy. The charges against him were "his contemptuous denial of any Trinity beyond the blankest Sabellianism, and his charging those who held to a proper tri-personality in the Godhead with being heretics; that he reduced it to a mere instrumental revelation of God, in terms sometimes suggestive of its manifesting Him by a sort of pantheistic evolution, in which the so-called persons are merely the drama-ticis personae for dramatizing God to us." It must be confessed, that by his independent, bold, and original language, he laid himself open to just such charges, however erroneous they may seem to-day, when his books are read in sober quiet, and by a later generation. Such expressions in his God in Christ as — "Conceive Him (God) now as creating the worlds, or creating worlds, if you please, from eternity. In so doing, He only represents, expresses, or outwardly produces Him-
offered the presidency. Into the revival of restoration of the University of California, and was told upon him; and he was obliged to insist upon his private position of pastor; and accordingly it was unanimously voted on the crisis of the fall of 1857, Dr. Bushnell entered into the acceptance of his resignation in April, and spoke his parting words July, 1859. Thus termi-

nated a pastorate of twenty-six years, often interrupted towards its close,

up to the alleged heresy of the pastorate of the Trinity are instrumentally three . . . if God has been eternally revealed, or revealing himself, to created minds, it is likely always to have been, and always to be, as the Father, Son, and Holy Ghost"—certainly do not have the orthodox ring; and he was therefore not presented for trial. This action did not settle the matter. On complaint of the Association of Fairfield West it came up before the General Association of Connecticut, unani-

celled a pastorate of twenty-six years, often interrupted towards its close, and received a leave of absence, and travelled in the South and West. His church; but after he had been educated, first

at Bath, Tuesday, June 18, 1752. He was the youngest of eight children. His father, Thomas Butler, a retired linen-draper, and a staunch Presbyterians, intended him for the ministry of his church; but after he had been educated, first at the school of the Rev. Philip Barton of the Established Church at Wantage, and then at the Dissenting Academy of that remarkable man Samuel Clarke and Mr. Talbot his friend, son of Bishop Talbot of Salisbury. The audience con-

sisted, in the main, of lawyers: hence Butler's published Sermons at the Rolls are abstruse, and too unadapted to a popular audience. In 1721 he was appointed by Bishop Talbot to the living of Houghton, but was transferred by the same in 1725 to the wealthy rectory of Stanhope, and in 1726 he resigned his preachership.

Seven years were passed in seclusion and study. This was providentially beneficent: he was preparing self, to create minds, it is likely always to have been, and always to be, as the Father, Son, and Holy Ghost.—certainly do not have the orthodox ring; and he was therefore not presented for trial. This action did not settle the matter. On complaint of the Association of Fairfield West it came up before the General Association of Connecticut, unani-

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character.—Butler was of a serious and deep-minded disposition; and this inherent bent was confirmed when he saw how deeply the infidel spirit held the brightest minds of his day, and how little was done to improve the morals of the community; yet for himself he lived close with God, unsettled by doubts. He was a very liberal man, simple, even abstemious, in his personal habits, but lavish almost to a fault upon others. He discharged the duties of his various positions conscientiously; though one so shy, sensitive, modest, and retiring, must have been naturally unfitted for the highest success as a pastor. He never married. But it was as a writer, more than as a man, that Butler found his highest self; and to this day he is esteemed as not only one of the most distinguished of English authors on theology and ethics, but also as, on the whole, the man of greatest intellectual power in the Church of England during the eighteenth century. It may be, indeed, a question whether the Analogy will always possess the reputation it has enjoyed for well-nigh a hundred and fifty years; but the fact that it has lost popularity, not because of any discovered weakness in its contents, but simply because of the shift in the grounds of unbelief, is sufficient proof of the commanding genius of its author. See Bishop Butler and the Zad-Gesiz, in Last Essays on Church and Religion, by Matthew Arnold, London, 1877.

writing.—When twenty-one years old, while at the academy in Tewksbury, he addressed a series of anonymous sermons to the Royal Society. He sent them to Dr. Clarke, upon some of the positions assumed in the latter's celebrated Demonstration of the Being and Attributes of God (Boyle Lectures, 1704; pub. 1705). To these Dr. Clarke replied, and published the correspondence in subsequent editions of his book. This shows the estimate early put upon Butler by those competent to appreciate him. 1. The first publication of his own was the Fifteen Sermons preached at the Rolls Chapel, London, 1726. The book made no sensation. It took three years to sell the first edition, but it has had a steady sale ever since. In 1740 the fourth edition appeared, enlarged by the addition of Six Sermons on Public Occasions. It has long been a text-book upon moral philosophy, as at the University of Oxford; and the first three sermons of the volume, On Human Nature, have been accepted as a precious legacy of the eighteenth century to all time. They were epoch-making, for they mark a decided advance in ethics; in these two points: (1) the distinction between self-love and the particular desires, upon which, however, it is dependent; and (2) the proved co-existence of self-love and disinterested benevolence, and the discussion of their relations. Butler also emphasizes conscience, the "principle of reflection," which takes a view of motives, approves or disapproves them, impels or re-strains from action. 2. The Analogy of Religion, Natural and Revealed, to the Constitution and Course of Nature, London, 1736 (4to, Messrs. Knapton). Butler had been often engaged in controversy with the wits of Queen Caroline's philosophical tea-parties; but such unsatisfactory fragmentary discussion was the occasion of his bringing out at that time the results of twenty years' continuous thinking as a final and complete answer to the "loose kind of deism" then prevalent. The style of the book is very concise; it could hardly be otherwise, for what a man has been formulating through many years he will express concisely: but it is not obscure. The book demands and repays attentive study. Very briefly put, the argument is this: He begins with the premises of nature, and the necessary limitation of our knowledge. He thus takes the ground of the deists whom he would convince. He then argues, that, inasmuch as the difficulties in Scripture are not different from those which we find in the operations of nature, we should not only reject all arguments against the Scriptures which are founded upon these difficulties, but also infer that probably both proceed from the same author. The book has thus a narrow scope: it is in no sense a philosophy of religion; it seeks rather to remove objections to it. It is very remarkable that the book contains no quotations, and very few references: at the same time he meets fairly a host of objections which were commonly brought against Christianity; and this fact, and not its originality, has given it lasting fame. Butler was an omnivorous reader, and no one could accuse him of ignorance. The Analogy did a noble work for his generation. It rendered Christianity less despicable to its foes, and more reasonable to its friends; nor has it ceased to be serviceable. It has long been a text-book in our colleges, and may retain its place still longer. But even if it ceases to be thus used, it will always be a quarry from which apologists can derive arguments, a discipline by which mental strength can be increased. To the Analogy are
BUTLER.

usually appended two dissertations, Of Personal Identity, and Of the Nature of Virtue. 3. The only charge of Bishop Butler which has come down to us has a final finish; and therefore it is all the more remarkable that his hurried compositions should have such power.

BUTTLAR, Eva von, b. at Eschwege, Hesse, 1670; d. in Altona after 1717; received a loose and godless education; married in 1697 a French dancing-master at Eisenach, and fled gradually from the frivolities of a court life into the most hideous aberrations of religious excitement. She left her husband, and with her seducer, the theologian Winter, and her victim, the young physician Appenfeller, constituted, as she blaspheemously declared (1698), the Holy Trinity. She formed in 1702 a "Christian and Philosophical Society" at Allendorf in Hesse, and became the head of one of those abominable conventicles into which the Collegia Pietatis of the Pietists sometimes degenerated. Expelled from Allendorf, the society sought refuge at Uisingen, in the Wittgenstein domain; but here they were brought into court, and escaped sentence only by flight. Having embraced Romanism at Cologne, they settled at Pyrmont in the county of Lippe, and here their seances proceeded. They were convicted of the most unnatural excesses of blasphemy and licentiousness. Winter was condemned to death; Appenfeller and Eva, to flogging and perpetual exile: but once more they escaped. They assembled again at Wetzlar, and finally in Albeck, where they were arrested in 1717. The complete edition of Butler is beneath criticism.

BUTLER. BUTZER.

Edward Steere, LL.D., of University College, London, issued Some Remains (hitherto unpublished) of Joseph Butler, LL.D., some time Lord Bishop of Durham, London, 1853, which have been reprinted by Professor Passmore in his edition of Bishop Butler's Ethical Discourses, Philadelphia, 1855. The Sermons and the Analogies have often been edited. They are readily accessible to all. There are so many editions, that selection is difficult. We have used Professor Passmore's edition of the former, which is recommended by its long and full biographical preface, the large size of the type in the body of the volume, and the appendix mentioned above; and the Rev. Dr. Howard Malcolm's edition of the Analogies, which has good notes and the usual apparatus of introduction, in a style and at a price where as an index, etc. See also W. Lucas Cooper: Butler, London, 1851. Samuel M. Jackson.

BUTZER, or BUCER (Bucerus), Martin, b. 1491 at Schlettstadt, Alsace; d. at Cambridge, Feb. 28, 1551; was educated in the Latin school of Udenheim, and conceived a great passion for learning and study; but, having no other means than the Church or the monastery afforded to pursue this object, he entered in 1506 the Dominican order. By the favor of his prior he was sent to the University of Heidelberg; and here he heard Luther's disputation, April 26, 1518, which made a powerful impression on him. He felt the decisive difference between Erasmus and Luther, and hesitated not a moment in making his choice. But the tendency of his studies and sympathies was soon discovered, and persecution began. In 1531 he sought refuge with Franz von Sickingen; and in the same year he obtained a papal dispensation from his monastical vow, and was transferred to the secular clergy. In 1532 Franz von Sickingen made him pastor of Landstuhl; and he married a nun, thus breaking absolutely and forever with the Roman Church. The desperate circumstances, however, of Franz von Sickingen, did not allow Butzer to remain in Landstuhl. In 1533 he went to Strassburg; and in 1534 he was appointed minister of the Church of St. Aurelian, in which position he labored for twenty-five years, prominent not only among the Reformers of Alsace, but among the leaders of the movement in Switzerland and Germany. On the question of the Lord's Supper he stood nearer to Zwingli and the Swiss
reformers than to Luther; but the great object of his life was to effect a reconciliation, or at least to prevent an open breach. But in this he succeeded only partially. The Conference of Marburg, Oct. 1, 1529, failed so far as a final formula concordiae was not arrived at; but it had some influence on Luther's conceptions, or at least on his temper. Butzer saw it, and went on with his work, which finally resulted in the “Wittenberger Konkordie,” drawn up by Melanchthon at the conference in Wittenberg, 1536. The firmness with which Butzer opposed the introduction of the Interim in Strassburg caused his dismissal in 1549. He went to England on the invitation of Cranmer, and was made professor of theology in the University of Cambridge. He aided Cranmer in the preparation of the Articles of Religion, and the Book of Common Prayer. Of his works, a collected edition was begun at Basel in 1577; but only the first volume appeared, containing, besides a life of him, most of what he wrote in English, whence its name, Tomus Anglicanus. See J. W. BAUM: Capitula us Butzeri, Elisbi, 1860.

BUXTORF is the name of a family which through four generations held the professorship of Hebrew in the University of Basel, and contributed much to make this study a useful and important branch of Protestant theology.—I. Johannes Buxtorf, b. at Camen in Westphalia, Dec. 25, 1564; d. at Basel, Sept. 13, 1629; studied at Marburg, Herborn, Basel, Zurich, and Geneva, under Piscator, Gryneus, Bullinger, and Beza, and was in 1591 appointed professor of Hebrew in Basel. Of all Protestant theologians, he was possessed of the most comprehensive and accurate knowledge of rabbinical literature; and he applied his knowledge of Jewish traditions and Jewish views with great acuteness to the interpretation of the books of the Old Testament. Not only did he make it more easy to learn Hebrew, but, by his staunch defence of the Massoretic text, has rendered Protestant theology a great service, as the Romanists claimed superiority in accuracy and reliability for the Greek translation and the Vulgate. His principal works are: Manuale Hebraicum et Chaldaicum (1603); Synagoga Judaica, first published in German (1603), then in Latin (1604); Lexicon Hebraico et Chaldaico (1607); De Abracciatoriis Hebraicis (1613); Biblia Hebraica cum Paraphr. Chal. et Commentariis Rabbinorum, 4 vols. (1618-19); Tiberius siei Commentarii Masoritici (1829). A complete list of his works is given in Athenae Rauricae, Basel, 1778, p. 447. E. KAUTSCB: Johannes Buxtorf der Ältere, Basel, 1879 (45 pp.). There have been lately published new editions of two of Buxtorf's works, which were originally finished by his son, and published at Basel, 1632 and 1639 respectively: Concordiæ Bibliarum Hebraicæ et Chaldaicæ, ed. Bern. Bayer, Berlin, 1863, 4to; Lexicon Chaldaicum Tal- mudicum et Rabbinicum, ed. Ph. B. Ficher, Leipzig, 1866-74, 2 vols. 4to. — II. Johannes Buxtorf, son of the preceding, b. at Basel, Aug. 13, 1589; d. there April 1, 1704; was appointed assistant to his father in June, 1664; visited in the following years Holland and England, and assumed the full responsibility of his professorship in 1669. He has given improved editions of the Tiberius and the Synagoga Judaica of his grandfather, but wrote nothing himself. — IV. Johann Buxtorf, nephew of the preceding, b. at Basel, Jan. 8, 1603; d. there 1729; was first preacher at the Mark near Basel, and succeeded his uncle in 1704. His principal work is Catalgctà Philologico-Theologica cum Man- tissa Epistol. Vitor. Clarior. Ad J. Buxtorfum Scriptorum, 1707. A complete list of his works is given in Athenæ Rauricæ, p. 434. [G. SCHNEIDER: Die Contrarutte d. L. Capellus mit den Buxtorfen über das Alter der hebräischen Punctation, Leipzig, 1879.]

BYBLOS, an alteration, from the Greek epoch, of ancient name Gbal (which survives in the modern Jubeil), Guba-ly upon the cuneiform inscriptions. It was celebrated for its temple of Baalat, and the birth and worship of Adonis. Thus it had a sacred character, and pilgrimages were made to it. Movers maintains that the Giblites were not pure Phoenicians, but rather a mixed population, in which the Hebrew element predominated. And it is true that the inscriptions discovered have a more Hebraic style than the ordinary Phoenician. The Bible speaks of the Giblites as famous stone-cutters (1 Kings v. 18) and calkers (Ezek. xxvii. 9). Very recently a stele from the temple of Byblus has been discovered, translated, and published by M. de Vogüé: Stèle de Yehawmelek, Paris, 1875.

BYFIELD, Nicholas, b. in Warwickshire in 1579; d. 1622. He was educated at Exeter College, Oxford; was for seven years pastor of St. Peter's Church at Chester, when (1615) he became vicar of Isleworth in Middlesex, where he remained until his death. William Gouge describes him as “a man of a profound judgment, strong memory, sharp wit, quick invention, and unwearied industry.” His works were numerous, and greatly esteemed. His Mawor of the Oracles of God, London, 1629, containing six treatises previously published apart, reached an eleventh edition in 1640. The Principles or the Pattern of Wholesome Words, dedicated in 1618, reached a sixth edition in 1637, and is a valuable compend of divinity. His expository sermons on the Epistle to the Colossians were published, London, 1615, and several series on the First Epistle of Peter at various times, finally collected and enlarged in a Commentary upon the Whole First Epistle of St. Peter, London, 1637. The Rule of Faith, or an Exposition of the Apostles' Creed, was issued by his son Adoniram, after his death, London, 1620, and is an able and instructive work. He must be numbered among the Presbyterian fathers in England.

C. A. BRIGGS.

BYFIELD, Adoniram, was son of Nicholas By-
BYFIELD.

BYFIELD, date of birth unknown; d. in 1680. He was educated at Emmanuel College, Cambridge, and chosen chaplain to a regiment of Parliament's army in 1642. In 1643 he was appointed one of the scribes of the Westminster Assembly. The manuscript minutes of that body, now in the Williams Library, Grafton Street, London, are probably in his handwriting. He also edited, by authority of Parliament, the various papers in the controversy between the Westminster Assembly and the Dissenting Brethren, published London, 1648, including Reasons presented by the Dissenting Brethren against Certain Propositions concerning Presbyterian Government, The Answer of Assembly of Divines, Papers for Accumulation, and The Papers and Answers of the Dissenting Brethren and the Com. of the Assembly ofDivines.

BYNÆUS, Anthony, b. at Utrecht, Aug. 6, 1634; d. at Deventer, Nov. 8, 1698; was one of the most eminent Oriental scholars of his time, and wrote De Calceis Hebraeorum, Dort, 1682; Explicatio Hist. Evang. de Nativitate Christi, Dort, 1688; De Morti Jesu Christi, 1689.

C. A. Briggs.
CABALA, the title of the system of Jewish theosophy, denotes primarily "reception," then "a doctrine received by oral tradition." The term is thus in itself nearly equivalent to "transmission," or "tradition." Thus we read in Pirke Aboth I. 1, "Moses received the law on Mount Sinai, and transmitted it to Joshua." By this indefinite title we are reminded, that among the Jews, as throughout the greater part of the East, human knowledge, whether historical or scientific, rested principally on a sort of succession; and the best claim for its reception was an unbroken chain of traditionary evidence. Hence the care with which Judaism established the succession of the custodians of truth, from Moses, through Joshua and the so-called elders, to the prophets, thence, through Ezra and the so-called Great Synagogue, to the teachers of later times, subdividing at length into the various schools or periods of particular sages and their followers. While, therefore, the truth was gradually exhibited in the writings of the Law, the Prophets, and the Talmud, the Cabala indicates the verbal exposition of these, orally transmitted along with the Scriptures, and not generally known to the people, but containing a deeper or more thoroughly initiated mode of instruction. In this manner the word "cabala" ultimately became the expression of a particular theologic-philosophical system, that arose and established itself in the bosom of Judaism, yet in a measure independent of, or rather supplementary to it, which finally received a more general signification through some Christian thinkers. As all instruction in Judaism was principally verbal, and founded on memory, this philosophical instruction became ultimately a mystery, at least in the view of posterity: hence the history of the Cabala or of Jewish metaphysics is still a matter of scientific controversy; and both are entitled to a hearing,—those who ascribe to it a high antiquity, or those who regard it as a product of the middle ages. It is true that the Talmud (treatise Chagiga passim) speaks of a doctrine which was communicated to only a few and selected persons; but what this doctrine was we are at loss to know. The only works which can with any propriety claim to embody the earliest views of this theosophy are the following two (a third cabalistic treatise entitled the Sepher Bahir, edited at Amsterdam, 1651, and ascribed to a certain Rabbi Nechonja ben Hakana of the first century, has long ago been generally regarded as fictitious, although a cabalistic work of the same title is already mentioned in the fourteenth century):—

The first of these works is the Sepher Yetzira, or the "Book of Creation," often printed and edited: thus by Steph. Rittangel, Amst., 1642, with a Latin translation and commentary; by J. F. Meyer, with a German translation and commentary, Leipzig, 1830 [by J. Kalisch, with a poor English translation, New York, 1877]. Tradition ascribes it to Rabbi Akiba (d. 120). It is a short treatise, in oracular sentences, the language of which, more obscure in import than in form, resembles the Hebrew of the Mishna. As the Gemara already mentions a book under a like title, which was commented upon by R. Saadja of Fajum in the tenth century, its antiquity was traced back to that period. The other work is the famous "Book of Splendor," or Sepher Ha-zohar (so called from Dan. xii. 3), first printed at Cremona and Mantua, 1559, and often since [latest at Brody, 3 vols., 1873]. Tradition ascribes it to a contemporary of Rabbi Akiba, namely, Rabbi Simeon ben Yochoi. Incredulous criticism has declared it to be a production of the thirteenth century, the time of its first appearance in the history of literature, and ascribed it to a Spanish Jew, Moses of Leon. A more considerate disquisition recommends a middle way, tracing back its doctrines in the main features to Rabbi Simeon of the second century, and its completion in the East in the eighth century; whilst it became known in the West at a later period.

In general the Zohar seems to be a commentary on the Pentateuch. Interspersed throughout, either as parts of the text with special titles, or in separate columns with distinct superscriptions, are the following pieces, known under special names: Sepher Detzniuta, or "The Book of Secrets;" "Idra Ruba, or "The Great Assembly;" and Idra Sula, or "The Small Assembly."

In examining these original documents of the Cabala we must be careful not to interchange the contents of both; for, although they have the same idea underlying their system, yet they must be distinguished as for their matter and method. The book Yetzira opens with the enumeration of the thirty-two ways of wisdom, or the thirty-two attributes of divine mind, as they are demonstrated in the founding of the universe. The book shows why there are just thirty-two of these. By an analysis of this number it seeks to exhibit, in a peculiar method of theosophical arithmetic, on the assumption that figures are the signs of existence and thought, the doctrine that God is the author of all things, the universe being a development of original entity, and existence being but thought become concrete; in short, that instead of the heathenish or popular Jewish conception of the world as outward, or co-existent with Deity, it is co-equal in birth, having been brought out of nothing by God, thus establishing a Pantheistic system of emanation, of which, principally because it is not anywhere designated by name, one would think the writer was not himself quite conscious. The following sketch will illustrate the curious proof of this argumentation:

The number 32 is the sum of 10 (the number of digits) and 22 (the number of the letters of the
of the zodiac and the twelve months of the lunar year; in human beings, the twelve parts of the body and twelve faculties of the mind (these seven also designate the material world; namely, the six ends (sides of the cube) and the palace of holiness in the middle (the immanent deity) which supports it; also the seven planets, the seven heavenly spheres, the seven days of the week, the seven weeks (from Passover to Pentecost), the seven portals of the soul (i.e., the eyes, ears, nose, mouth, etc.) This theory further has express reference to the fact, that from the combination of the letters results, with mathematical certainty, a quantity of words so great that the mind cannot enumerate them; thus, from two letters, two words; from three, six; from four, twenty-four, etc., or, in other words, that the letters, whether spoken as results of breath, or written as elements of words, are the ideal foundation of all things. Finally, these twelve single letters show the relations of things so far as they can be apprehended in a universal category. Their geometrical representative is the regular twelve-sided polygon, such as that of which the horizon consists. Their representation in the world gives the twelve signs

The medium of union of the second trinity, i.e., Beauty, or the sixth Sephira, beamed forth the masculine or active potency Firmness, corresponding to the divine name Jehovah Shabathai, and this again gave rise to the feminine or passive potency Splendor, answering the divine name Elohe Shabathai; from it, again, emanated Foundation, or the El Chai, thus yielding the third trinity of Sephiroth. From the ninth Sephira emanated the tenth, called Kingdom, represented by the divine name
Adonai, and also called Shechinah. These ten Sephiroth, also called the World of Emanations, gave birth to three worlds in the following order: 1. The World of Creation, or the Briatic World and the Throne, which is the abode of pure spirits, and where the angel Metatron reigns; 2. The World of Formation, or the Yetziratic World, the habitation of the angels. 3. The third world is called the World of Action and the World of Matter, which emanated from the preceding world, the ten Sephiroth of which are made up of the grosser elements of all the former three worlds. They represent in the first three degrees the Toku, Vakhu, and Darkness, whereupon follow seven infernal hells, the prince of which is Samael ("angel of poison or of death"). He has a wife called the Harlot; but they are both generally represented as united in the one name of the Benet. As to the nature and destiny of man, according to these metaphysical ideas, according to his soul and body, he represents the universe, the body being merely a garment of the soul. Like God, man has a unity and a trinity, the latter represented by the spirit, soul, and cruder spirit. The first represents the interior world; the second, the sensible world; the third, the material world. As to the souls, they are pre-existent, and are, without an exception, destined to inhabit human bodies, and pursue their course upon earth for a certain period of probation. Hence all souls are subject to transmigration, till at last they return to God to be united in the Palace of Love with him by a loving kiss.

The most famous Cabalists are Moses ben Nachman, author of Faith and Hope; Jose de Carriil, who wrote in his cabala denuotitas, Sulzbach, 1577, sq. 3 vols. In the hands of the younger disciples of the Cabalists, the secret knowledge was not only studied in its philosophical bearing, but also, and even rather, under two new aspects not previously mentioned; namely, the practical application and the hermeneutical method. Passing over the first, which amounts to saying that a true Cabalist must also be a sorcerer, we come now to the second, because of more interest to the theologian. The principle of the mystic interpretation is very old, and not peculiar to the Cabalistic schools, as may be seen from church-history, and even from the history of Greek literature. We find it in Philo, in the New Testament, in the writings of the Fathers, in the Talmud, and in the Sohar; and the more we depart from the spirit of the sacred text, the more had it to be brought to its support by distortions of its meaning. For such operation, there are no known rules except the exigencies of the case and the capacity of the mystic interpreter. In the mean time, the Jews had already, by the arbitrary character of their alphabet, arrived at all manner of subtleties, of which we have already spoken in the earlier writings, but which were especially established as a virtuosoship in post-Soharic times. Thus we have, 1. The Gematria, i.e., the art of discovering the hidden sense of the text by means of the numerical equivalents of the letters; 2. The Notarikon, i.e., the art of forming a new word from each letter of the word; 3. The Temura, the anagram, of two kinds. The simple is a mere transposition of the letters of a word: the more ingenious kind is that by which, according to certain established rules, each letter of the alphabet acquires the signification of another; as Aleph that of Tav, Beth that of Shin, etc.; or, again, letters may be read forward and backward, or the first letter of the alphabet is connected with the twelfth, the second with the thirteenth, etc.

Among Christians the Cabala was cultivated as early as in the thirteenth century. Raymond Lully is the first who proves himself at home in this branch of science. Besides, we must mention John Picos di Miranda, and John Reuchlin, not to speak of such converted Jews as Paul Ricci, physician to Emperor Maximilian, and Judah ben Isaac Abravanel (Leo Hebraeus), son of the famous commentator, and author of Dialoghi de amore, and others, who initiated many Christian scholars into this theosophy.


CABASILAS is the name of two prominent bishops of Thessalonica during the fourteenth century. Thessalonica was at that time, next to Constantinople, the most important see of the Byzantine Church, and the principal object of the contest between the Eastern and Western Church. Both the Cabasils were decidedly anti-Roman; and for this reason the writings of the elder, Nilus, who occupied the see about 1340, were entirely unknown in Western Europe until the Reformers called attention to them. His De Principio Paepe was edited by M. Piccius Illyricus, Frankfort, 1555. The younger, Nicolaus Cabasils, occupied the see about 1354, succeeding Pasamas. He was originally a monk; and in the Hesychast controversy he took the side of the monks of Athos against Barlaam and Nicephorus Gregoras. He wrote rhetorical, liturgical, and dogmatical works, also polemics against Rome, most of which, however, have remained unprinted. But his principal work is Life in Christ (Πεπόθ τος εν Χριστω ζωής). It was much read and often copied.
in earlier times. A Latin translation by Jacob Pontanus was published at Ingolstadt in 1604. A critical edition of the Greek text has recently been given by Gass. The book is interesting as a striking instance of that mysticism which grew up in the Eastern Church parallel with but independent of the mysticism of the Western Church.

CAERULARIUS, Michael, Patriarch of Constantinople 1043–59, made complete the breach in 1044 with the Latin Church of unleavened bread in the Lord's Supper, the omission of the Hallelujah during the fast, the introduction of the word Filioque in the creed, etc.; but the tone was more violent than ever. The Emperor Constantine Monomachus was very much displeased with the letter; and when Pope Leo IX. sent his ambassadors to Constantinople to attempt to settle the questions, the emperor received them very graciously. But Michael defended his views very cunningly (Canisius, p. 283); the emperors began to waver; and the papal ambassadors departed abruptly from the city, leaving on the altar of the Church of St. Sophia a formal bull of excommunication (Canisius, p. 308). Michael maintained himself, both under Constantine and under Theodora; and though the Emperor Isaac Comnenus, in 1058, banished him from his seat, his presence between the Greek and Latin churches was, nevertheless, unremediably effected. Besides some letters given by Canisius, there also exist some decreals of Michael: De Episcoporum

CAERULARIUS

CAECILIA, St., suffered martyrdom, according to an old legend, in 230, under Alexander Severus. According to a legend which dates from the fourteenth century, she sang hymns, and accompanied herself on the organ, immediately before her death; and this circumstance has made her the patroness of church-music. Her festival falls on Nov. 22. See Butler: Lives of Saints, Nov. 22.

CAECILIUS. See Donatists.

CAEDMON, the first Christian poet of England, was a monk of the Abbey of Streoneshalch in Northumbria, who lived in the seventh century. It is related of him by Bede (Eccles. Hist. iv. 24), that, before taking upon himself the monastic vows, he was on one occasion at a feast where all were in turn called upon to sing. Feeling his inability to comply, he left the hall, and betook himself to rest in the stable, where he was that night to watch the animals. In his sleep he became aware of a person who stood over him, and commanded him to sing of the creation, which he thereupon was enabled to do, repeating verses which he had never heard. On awaking, he remembered the poetry of his dream, and proceeded to add much more of the same purport.

Being brought before the Abbess Hilda, he related his vision, and, at the request of the learned men there present, translated certain passages of Scripture, which they repeated to him, into excellent verse. Thereupon he was received into the monastery, and instructed in the biblical histories, large portions of which he subsequently versified. Among these were the creation of the world, the origin of man, and the whole history of Genesis; the departure of the children of Israel out of Egypt, and their entrance into the land of promise; the incarnation, passion, resurrection, and ascension of Christ; the coming of the Holy Ghost; and the preaching of the apostles. His death took place about the year 680, and the manner of it was in complete accord with his devout and tranquil life.

Cæsarea.

CAIAPHAS.


Cæsarea and Cæsarea Philippi. Two cities of Palestine mentioned in the New Testament, and which are to be distinguished from one another. 1. Cæsarea, originally called Strato's Tower, later, Cæsarea Palestine, or Palestine, lay on the Mediterranean, between Joppa and Dor, and owed its celebrity and name, in honor of Augustus, to Herod the Great, who spent vast sums of money in its adornment, and provided it with an extensive and secure harbor. B.C. 10 (Josephus: Antiq., XVI. 5, 3; War, I. 21, 5–8). Vesuvian was declared emperor there, and made it a Roman colony, and released it from capital and ground taxes. There lived Cornelius and Philip the Evangelist (Acts x. 1, viii. 40, xxi. 8), there died Hierod Agrippa (Acts xii. 23, Paul visited, and spent two years there (Acts ix. 30, xviii. 22, xxi. 8, xxiii. 33, xxiv. 27). The contest between the heathen and Jewish inhabitants of the place in regard to their equal right to the privileges belonging to citizens was the delight of the thirteenth; was educated in Cologne, as a monk and spent about thirty years in the Cistercian monastery of Heisterbach near Bonn, as a monk and as prior; but the date and the place of his death, like those of his birth, are unknown. His theological writings, sermons, homilies, etc., were edited by Coppenstein, Cologne, 1615, under the title of Fasciculi Moralitatis, and have interest as specimens of the rhetorical art of the time. But much greater importance must be ascribed to his historical writings: Vita S. Engelberti, printed at Cologne, 1633; Catalogus Episcoporum Colonien- nium, published in the second volume of Fontes Rerum German., and Dialogus Magnus Vitae et Miraculorum, first printed at Cologne, 1591, and recently edited critically by Jos. Strange, 1851. The last-mentioned work is a dialogue between Cæsarius and Apollonius, de conversione, etc., best elucidating the subjects by anecdotes, historical narratives, observations from actual life, and thereby furnishing much precious material for the characterization of the period. See Alex. Kaufmann: Cæsarius von Heisterbach, Cologne, 1850.

CAIAPHAS (oppressor), the surname of the high priest who condemned Jesus Christ to death (Matt. xxvi. 57–68), in full, Joseph Caiaphas (Joseph. Ant. 18, 4, 3); the fourth high priest appointed by the Procurator Valerius Gratus, the predecessor of Pontius Pilate, within three or four years after the deposition of Ananus or Anna ben Seth. Caiaphas was high priest for eight years (A.D. 18–36), of which the last ten years were under Pilate. In religious bias he belonged to or favored the Sadducees (Acts v. 17). In
character he was hard, coarse, brutal, yet adroit and crafty (Matt. xxvi. 3, 4; John xi. 49, 50, xvii. 14). He was son-in-law of Annas (John xvii. 13). In Luke vii. 3 Annas and Caliphas are spoken of as “high priests,” and in Acts iv. 6 Annas is called “high priest.” Very probably Annas was president of the Sanhedrin; and, as he had five sons high priests, he retained the office very largely in his own hands, and was to all intents and purposes the high priest himself. The expression Caliphas was high priest “that same year” (John xi. 49) means “the memorable year of our Lord’s sufferings,” and not that the office was annual. He was deposed by Vitellius, and nothing more is known of him (Joseph. Ant. 18, 4, 3).

CAIN AND THE CAINITES. The name of the first-born in the world is usually interpreted “a gotten one” (Gen. iv. 1); but it also resembles the Hebrew for “spear,” “smith,” “lamentation,” “dirge,” all of which words describe different turns in the Cainite history. It was also interesting to observe that the two elements, the good and the bad, which were found united in Adam, seem to have been divided between his sons; Cain receiving the bad, and Abel the good. Again: the curse which God imposed upon the ground was gotten one (Gen. iv. 12). That sacrifices and worship were found in that early time demonstrates their naturalness and reasonableness. The recognized privileges of primogeniture point to an ordered state. Cain’s dread of being killed, his ship were found in that early time demonstrates receiving the bad, and Abel the good. Again: the curse which God imposed upon the ground was gotten one (Gen. iv. 12); but it also resembles “dirge,” all of which words described different turns in the Cainite history. It was also interesting to observe that the two elements, the good and the bad, which were found united in Adam, seem to have been divided between his sons; Cain receiving the bad, and Abel the good. Again: the curse which God imposed upon the ground was gotten one (Gen. iv. 12). That sacrifices and worship were found in that early time demonstrates their naturalness and reasonableness. The recognized privileges of primogeniture point to an ordered state.
he never left the track of the tradition, he occupies a much freer position than his predecessors with respect to the Fathers; and the allegorical method he altogether abandoned. The progress he thus made met with great opposition within his own order from the Dominican Ambrosius Catharinus; and in the collected edition of his works, Lyons, 1639, many passages have undergone mitigating modifications. There is a separate collection of his writings against Luther, Lyons, 1530. See R. Simon: Histoire Critique du Nouveau Testament, 1689; Huds.: C. W. C. Kampf gegen die lutherische Lehre in Zeitschrift f. d. kust. Theol., 1858, p. 490. C. Weizsäcker.

CALAMON. See SYCAMINA.

CALAMY, Edmund, b. in London, February, 1600; d. there Oct. 29, 1686; educated at Pembroke Hall, Cambridge; became vicar of St. Mary's in Saffram Prior, Cambridge; thence removed to St. Edmund's Bury in Suffolk, where he remained ten years or more, until compelled to retire on account of the Book of Sports, thereby identifying himself with the Puritans. He accepted the call of William Neill, rector of Rocheford in Essex, where he remained, until in 1630 he was chosen pastor of Aldermanbury Church in London, where he labored until the Restoration. He composed with others 'An Answer to a Book entitled, An Humble Remonstrance in which the original of Liturgy and Episcopacy is discussed; and Queries proposed concerning both. The Parity of Bishops & Presbyters in Scripture demonstrated. The occasion of their Imparity in Antiquity discovered. The Disparity of the Ancient & our modern Bishops manifested. The Antiquity of Ruling Elders in the Church vindicated. The Prelatical Church banzont. Written by Smec- tymanus [e.g., S(tephen) M(arshall), E(dmund) C(alamy), T(homas) Y(yong), M(athew) N(eve- commen), and W(illiam) S(purston)].' This reply to Joseph Hall's Humble Remonstrance became the platform of the Presbyterian party, as that became the platform of the Episcopal party, each side claiming jure divino. Several other tracts were issued in the controversy pro and con. Calamy was chosen a member of the Westminster Assembly of Divines, and took an active part in its proceedings, being moderate in doctrinal position, and inclined to a middle way between Independents and Episcopalians in some comprehensive polity. He also became one of the most energetic members of the Provincial Assembly of London; took part in the composition of the Vindication of the Presbyterian Government and Ministry, 1649; was the author of the Jus Divinum Ministerii Evangelici, 1654, both adopted by that body. He was active in restoring Charles II. to the kingdom in 1659; was one of the divines sent to Holland to treat with him. At the Restoration in 1660 he was made one of the King's chaplain's, and offered to a bishopric; but declined. With Baxter, Reynolds, and others, he gave his energies for a comprehension of Presbyterians and Episcopalians through a revision of the Liturgy, and a reduction of Episcopacy on Archbishop Ussher's model. He took part in drawing up the Exceptions against the Liturgy, and repudiated the Reasons of the Episcopal clergy. He was a great preacher, frequently delivering sermons before Parliament and the Lord Mayors on public occasions; and his lectures were frequented by the best people of London. A number of these have been published. His most popular work is, The Godly Man's Ark, 3d ed., 1661, 18th ed., 1709. He was a practical man of affairs, rather than a scholar and writer. He was ejected for nonconformity in 1662, and imprisoned for a short time. But the king interposed, on account of great public indignation, and he was released. For further information, see the Nonconformist's Memorial, 2d ed., 1802, I. p. 76; Reid's Memoirs of the Westminster Divines, 1811, I. 165. C. A. Briggs.

CALAMY, Benjamin, son of the preceding, d. 1686. Educated at Cambridge, he became a fellow of Catharine Hall. In 1677 he was minister of St. Mary's, Aldermanbury, London, and appointed one of the king's chaplains, and 1683 prebendary of St. Paul's. Unlike his father, he was a High Churchman, and very active in dissuading Dissenters. He published many sermons, which are still worth reading, 'as well for the beauty of the language as for the excellent sentiments.' His sermon on Luke xi. 41, Of a Scrupulo of Conscience, preached in 1683, and published, made a great sensation. It was directed against the Dissenters, and called forth a reply from Thomas de Laune. Other sermons were popular. Sermons preached upon Several Occasions, 5th ed. (includes Dean Sherlock's funeral sermon), London, 1715. In 1703, Edmund, grandson of Edmund, b. in London, April 5, 1671; d. there June 3, 1732. On his return from the Utrecht University (1691), he studied divinity, joined the Nonconformists, was unanimously chosen assistant to Matthew Sylvester at Blackfriars, London, 1692, and, after several changes, pastor of a church in Westminster, London, 1705. He was the author of fourteen sermons on The Inspiration of the Old and New Testaments, London, 1710, and other collections; but his principal service is as an historian of Nonconformity. In 1690 he conducted Baxter's History of His Life and Times through the press; furnished it with an index and table of contents. In 1702 he published an abridgment of Baxter, but added a history of those ministers ejected for nonconformity down to 1691. Bishop Hoadley having criticised his History, he replied in A Defense of Moderate Nonconformity, London, 1703–05, 3 vols. In 1713 he published the second edition of his Abridgment of Baxter's Life, in which he carried the nonconformist history through the reigns of William III. and Anne; and in 1721 he closed his labors in this department of special study, bringing down the story still farther. Calamy was well qualified by his moderation and catholicity to be the fair-minded historian of nonconformity. See An historical account of my own life. With some reflections on the times I have lived in (1671–1731). By Edmund Calamy, D.D. Now first printed. Edited by John Towill Rutt, London, 1828, 2 vols.

CALAS, Jean, a Protestant merchant of Toulouse, whose son, Marc-Antoine, hung himself in a fit of melancholy in the house of his father, Oct. 13, 1761. A rumor arose that the young Calas was going to embrace Romanism the very next day, that the father, from fanaticism, had killed the son, etc.; and the Roman-Catholic clergy did all in their power to rouse the passions of the populace. The old Calas was arrested, found guilty of the murder of his son, and exe-
CALATRAVA. 360

The Knights of Calatrava, a military order founded in the middle of the twelfth century, for the purpose of defending the city of Calatrava against the Moors, and confirmed in 1164 by Alexander III. The knights fought with great success in the beginning, and the order flourished; but in 1197 they lost Calatrava, and retired to Salvatiera. In 1487 the grandmastership was annexed to the crown of Spain; and since 1608 the order has become simply an order of merit. The nuns of the order, instituted in 1219, have been suspended.

CADERWOOD, David, the historian of the Scottish Church, b. 1575; d. at Jedburgh, Oct. 29, 1650. He took the degree of Master of Arts at Edinburgh, 1593; in 1604 became minister of Crailing, near Jedburgh, and distinguished himself by his opposition to King James's scheme of prelatizing the Church of Scotland. When in 1617 James visited Scotland, Calderwood presented him a remonstrance signed by the Presbyterian clergy, but refused to deliver up the roll of signatures to it; for which conduct, joined to other acts of insubordination, he was imprisoned, and only released, notwithstanding the interference of influential persons, upon condition that he would banish himself; and on Aug. 27, 1618, he sailed for Holland. So quiet and obscure was his life there, that at one time he was supposed to be dead; and one Patrick Scott fabricated a recantation, which was published under the title Calderwood's Recantation, directed to Such in Scotland as refuse Conformity to the Ordinances of the Church, London, 1622. But about this time Calderwood probably was in Scotland, busily occupied upon his history. In 1624 he was appointed minister of Pencaitland, in the County of Haddington, Scotland. He gradually came again into prominence. It is noteworthy that it was he who introduced in 1649 the practice, now common, of requiring a dissent from the General Assembly to be recorded. In 1649 the General Assembly urged him to complete his History of the Kirk and State of Scotland, and voted him a yearly pension of £800 (Scots), or £66 13s. 4d. (sterling); but he died ere the publication began, if, indeed, it was contemplated. The History remained in manuscript, and in three forms,—the original in the British Museum, a copy in the Library of the University of Glasgow, another in the Library of the Church of Scotland,—until 1842, when the Wodrow Society began its publication, finished 1849, Edinburgh, 8 vols. Calderwood prepared an abridgment of his own work, entitled A True History of the Church of Scotland, from the beginning of the Reformation unto the end of the Reign of King James V.1., published 1678. The historical works are of great value as materials for history, collected with diligence and fidelity. In 1621 he published The Altar of Damascus, or the Pattern of the English Hierarchy and Church obliged upon the Church of Scotland, in 1623 translated into Latin, Altare Damascuscum, etc., and much enlarged, best ed, Batav., 1708.

CALES, the son of Jephunneh of the tribe of Judah (Num. xiii. 6), but called the Kenezite, or son of Kenez (Num. xxxii. 12; Josh. xiv. 14). The reconciliation of these accounts is either to suppose that that division of the tribe of Judah which Caleb headed had so intermingled itself with the Kenezites, a tribe of Southern Palestine, that he could be reckoned a Kenezite, or that Caleb was the head of the Kenezites, who had been absorbed by Judah. He was sent to spy out the land, and with Joshua rendered a true report, so particularly rich in details, that the people were ready to make one attack. For this fidelity he was richly rewarded; for he was permitted to enter the Promised Land as a conqueror, and given possession of Hebron and its neighborhood; and, when the city was set apart for the Levites, he yet retained the land and villages about. In 1487 the grandmastership was annexed to the crown of Spain; and since 1608 the order has become simply an order of merit. Also the nuns of the order, instituted in 1219, have been suspended.

CALENDAR, Hebrew. The Hebrew calendar dates from the creation. The year is semi-lunar, consists of twelve or thirteen lunar months, each of which has twenty-nine or thirty days. Thus the year has either three hundred and fifty-four or three hundred and eighty-four days. In either case it is sometimes made a day more or a day less in order that certain festivals may fall on proper days of the week for their due observance. The civil year begins in the autumn; the sacred, in the spring. The Jews had calendars wherein were recorded the festivals and saints' days; but none of those now extant are old. The oldest is Megilath Taannikh (the volume of affliction), which must have been near Bethlehem (Ephratah) (1 Sam. xxx. 14; 1 Chron. ii. 24). These references show the increased importance of the family. RÜETSCHI.

Ecclesiastical, Origin of. The ecclesiastical calendar existed in very early times. Originally it was arranged not for one year, but every year, and was in reality nothing else than a Christian adaptation of the civil calendar, in common use among Greeks and Romans. Numerous examples of the Roman Pagan calendar exist. Some had a merely local value, but others were adapted to a country. They contain astronomical data (the Greek calendar being particularly rich in this), the religious dates, feasts, and civil festivals,—either bound up with religion, as many of the public games, or in memory of some historic event, as a victory. Very remarkable is it to find Christian influence exhibited in the middle of the fourth and fifth centuries: indeed, they really mark the transfer from Paganism to Christianity so commonly made by the people. The first, from A.D. 321, published by Kollar (Anl. Vindob., vol. i. p. 961 sqq.), contains the usual astronomical and astrological data, but omits the cus-
tory Pagan sacrificial and temple feasts, apparently in deference to Christian feeling, although it does not mention any Christian festival. Another trace of Christian influence is in the setting of the Christian week side by side with the Pagan: thus the year beginning Jan. 1 is divided, on the one hand, in Pagan style, by the letters A–H, and a catalogue of the Carthage Church from the end of the fifth century. Each contains bishop and martyrs were celebrated only where they suffered, two from the New Testament, three from the Church Universal, and two from the Goths. See Krafft, Kirchengeschichte der germanischen Völker, Bd. I., Alth. 1, pp. 371, 385–387. There were lists of saints' days arranged chronologically, but not in a calendar. The earliest known are a Roman one from the middle of the fourth century, and a catalogue of the Carthage Church from the end of the fifth century. Each contains bishop and martyrs' days, mostly of local interest.

The Medieval Calendar. — Since originally the martyrs were celebrated only where they suffered, each church had its own calendar; but in the middle ages the Roman calendar spread through the Western Church. Thus the separate churches materially increased their list of saints and martyrs. From the eighth century many such combined calendars were made, and they are found in great numbers. They are all designed to suit all times, are supplied with means to ascertain the movable feasts, especially Easter, of each year, and differ from those named above in that they contain not alone the letters A–G to mark the days of the week, but also the numerals I.–XIX. to mark the month within which, in each year of the lunar cycle, occur on that particular day of the month corresponding with that number. A monthly calendar thus arranged is called a perpetual (Julian) calendar, because one can find from it the day of the week of each date, and all the new moons through the year, as soon as the Dominical letter of the year is known. See F. Piper, Kirchenrechnung, Berlin, 1811, p. VI. Towards the close of the middle ages the calendar, which had hitherto been in Latin, makes its appearance in the vernacular of the different lands. An Anglo-Saxon one dates from the tenth century; one in French, from the thirteenth century; and quite a number of German calendars, from the fourteenth century. Manuscript calendars were frequently decorated, as with the signs of the Zodiac and pictures from church-history: e.g., famous for its ornamentation is the calendar in the prayer-book of Anna, wife of Louis XII., now in Paris. Particularly curious is a Russian calendar, dating from the second half of the seventeenth century, painted on wood in the form of a Greek cross, preserved in the Vatican Library, and now in the Marchioness Capponi, who presented it. The four arms of the cross contain a complete monthly calendar; the table in the middle, the movable feasts from the fourth Sunday before Lent to the Sunday after Pentecost; and each day has its picture, with the name of the saint or the Sunday written in Slavonic underneath. See Assemanni, *Kalendaria ecclesiae Slavicae sine Graeco-Moschae*, Rome, 1755. The earliest printed calendars naturally followed in arrangement the written. They were carved in wood, and engraved on copper; e.g., Calendar of Johannes de Gamundia, published 1498. These were all perpetual calendars. The first calendar for particular years was published at Nürnberg, in German and Latin. Johannes Regiomontanus, 1475, and arranged for 1475, 1492, 1513; i.e., for the first years of three successive nineteen-year cycles, yet so that the calendar could by calculation be made useful from 1475 to 1551 inclusive.

The Gregorian Reform of the Calendar took place under Gregory XIII. in 1582; was occasioned by the long-felt unsatisfactory method of calculating the time of Easter, and was the outcome of several attempts at a change. The Julian Calendar, which was introduced by Julius Caesar, had in course of time proved itself to be inaccurate; for it made the year 365 days long, and intercalated a day every four years, whereas the year is in reality more than 11 minutes shorter; so that in 128 years one whole day is apparently lost. Moreover the vernal equinox was reckoned according to the XIX. year cycle of 235 months, i.e., 19 × 365 = 6,935; but in reality the cycle is too short by more than a month (in 310 years a day's difference), and the full moon was put so much too late. So it came to pass, that, whereas in Julius Caesar's day the vernal equinox corresponded with the 25th of March, in Gregory's day it had retrograded to the 11th. In obedience to the Council of Trent, by a bull of Feb. 24, 1582 [translated in Mr. Lewis A. Scott's pamphlet, *Act and Bull*, privately printed, Phila., 1890] Gregory made the Calendar of Aloysius Cilius in his *Compendium novæ rationis restitutiæ calendarii* obligatory upon the Church. Accordingly to the new plan ten days in the calendar were dropped (this restored the vernal equinox to March 21, the day on which it fell at the time of the Council of Nice in 325), and a new rule of intercalation adopted, which was, every year whose number is divisible by 4 is a leap-year, excepting the centesimal years, which are only leap-years when divisible by four after suppressing the two zeros. The length of the mean year thus fixed is 365 days, 5 hours, 42 minutes, 16 seconds, — an error which amounts only to one day in 3,325 years. For an account of the Gregorian Calendar see Ideler, *Handb. d. Chronologie*, Bd. II, pp. 301–321. As was to be expected, the new calendar was received at once in all Roman-Catholic countries; but the Protestant states continued to use the Julian. Germany and Denmark, however, made the change in 1700, and England in 1752. The Russians use the Julian Calendar still.

One other reform remains to be effected: the calendar should be purged of its obscure saints and martyrs, and in their stead be put the truly great names of all branches of the Church Universal. As an attempt to rectify the existing state
of things, see the Evangelische Kalender of Dr. F. Piper, carried on for twenty years (1850–70) in connection with brief popular yet original biographies, and finally published, after a revision, under the title, Die Zeugen der Wahrheit Lebensbilder zum evangelischen Kalender auf alle Tage des Jahres, Leipzig (Taunzschitz), 1874–75, 4 vols. These volumes contain the revised calendar, and biographies of all persons mentioned. Rev. Dr. J. Feller, Macracken published, but 1879 a translation of parts of it, with important additions, under the title, Lives of the Leaders of our Church Universal. [The original volumes contain three hundred and ninety-nine biographies, contributed by one hundred and twenty-nine writers; the translation, one hundred and twenty-five; but thirty-three of the writers are Americans, and the work has been taken up by several denominational publication boards.] FERDINAND PIPER.

CALÉNDAR BRETHREN (fratres Calendarii), a society which arose apparently in Saxony, but spread quickly over Northern and Central Germany, and to Hungary and France. The name comes from their original custom of meetings on the Kalends, or first day of every month. They are first spoken of in 1220, as in the Monastery of Ötberg. In idea the fraternity was good,— partly beneficent and partly devotional. Particular attention was given to the care of their sick, and the burial of their dead members or families, likewise bequests, it degenerated: the monthly meeting becomes an occasion for carousal and vice. The society increased in wealth through authorization and oversight of the diocesan bishop, and not of the Pope. The monthly meetings were closed by a meal, paid for out of the society's funds. As the society increased in wealth through bequests, it degenerated: the monthly meeting became an occasion for carousal and vice. The reformatory zeal of the sixteenth century swept almost entirely away. The Caland of Brunswick is the only one now existing. See H. Merz. CALENDAR BRETHREN (fratres Kalendarii).

CALF (the golden), CALF-WORSHIP. The first mention of calf-worship, or, more correctly, bull-worship, since not only does the word employed mean a bull as well as a calf; but among the other Semitic peoples, and also among the Egyptians, not a calf, but a bull, was worshipped as an idol) is Exod. xxxii. 1; cf. Deut. xx. 3-16, the episode in the wilderness. The next mention of the worship is 1 Kings xii. 27–33; cf. 2 Kings x. 29. The one was foreign and debasing; the other was domestic and orderly. Hosea is the only one of the prophets who alludes to the bull-worship; and to him the worship of an image is the same as the worship of an idol. Lit.—Selden: De dis Syria (Eng. trans. by W. A. Hauser, The Fabulous Gods denounced in the Bible, Philadelphia, 1880, chap. iv.); Gramberg: Kritische Geschichte der Religionsideen des alten Testaments, Berlin, 1839, 90, 2 parts; Vatke: Bildliche Tropologie, Berlin, 1829; Moveyres: De Phönizier, 1841; De Wetje: Hebräisch-jüdische Archäologie, 4th ed. by Raebiger, Leipzig, 1864; Ewald: Geschichte des Volkes Israel, vol. III., Göttingen, 1868, 3d ed. (Eng. trans., London, s
tus was a violent adversary of Calixtus. According to this report, there lived in Rome during the reign of Commodus (180–192) a Christian of the established a banking-business in the fish-market. Of tradition, and such the trustworthiness of the martyrologium of Bede. Such is the Calixtus fabulous from beginning to end; though they celebrated Cemetery of the Martyrs bear his name; but it was always considered doubtful whether he must be old, since extracts from them occur in respect they showed themselves much more tractable than the Taborites. See Bohemia and Hussites. Calixtus I. Bishop of Rome under Helenian and Alexander Severus. The history of this bishop has assumed a new and quite different aspect since the discovery of the work of Hippolytus, Refutation of all Heresies. Previously nothing certain was known of him. The magnificent church Santa Maria Trastevere was ascribed to him; but the custom of dedicating churches to special saints is of much more recent date. The celebrated Cemetery of the Martyrs bears his name; but it was always considered doubtful whether he really built it. Two decrets of his, regulating, among other things also, the four great annual fasts, the Quatemaster fasts, are spurious. His martyrium is very improbable. The acts are fabulous from beginning to end; though they must be old, since extracts from them occur in the martyrologium of Bede. Such is the Calixtus of tradition, and such the trustworthiness of the tradition. Quite otherwise the report of Hippolytus (IX., 11), though it must not be forgotten that Hippolytus was a violent adversary of Calixtus. According to this report, there lived in Rome during the reign of Commodus (180–182) a Christian of the name Kallistus, who was the slave of a Christian official called Karpophorus. From his master he obtained a considerable sum of money, and established a banking-business in the fish-market. Much money was intrusted to him also by widows; but he conducted the business ill, and lost all. Afraid of being called to account by his master, he sought refuge in flight, and was just about to set sail for some foreign port, when Karpophorus appeared in the harbor. He jumped into the water, but was caught, delivered over to the master, and shut up in the treadmill. After some time, he had a scuffle with the Jews in Rome, on account of which he was publicly whipped, and sent to work in the mines of Sardinia. By the influence of Marcia, the concubine of Commodus, he regained liberty; and, after his return to Rome, he ingratiated himself so well with Pope Zephyrinus that he was made director of the great cemetery which afterwards came to bear his name. But here an insoluble enigma presents itself; for how could such a man be ordained priest? and how could he be placed on the episcopal chair of Rome? The fact that he could be throws a very peculiar light on the moral state of the Roman Church at that period. The conflict with Hippolytus began already in the lifetime of Zephyrinus. Hippolytus accused Kallistus of patripassianism, and Kallistus accused Hippolytus of dissent. But the controversy between them was not merely doctrinal. Hippolytus had adopted the maxim which the Novatians afterwards vindicated in all its rigor,—that those who had committed a deadly sin could never again be admitted into the church. Kallistus defended the milder practice of the Roman Church. He even taught that a bishop should not be deposed on account of a deadly sin. There were good reasons for his mildness. See Döllinger: Hippolytus and Kallistus, Regensburg, 1853. [Eng. trans., Edinburgh, 1876. CHR. WOODSWORTH: St. Hippolytus and the Church of Rome, 2d ed., London, 1880. Dr. Döllinger defends the character of Kallistus against the charges of Hippolytus. On the other hand, Bishop Wordsworth accepts them, and explains (p. 140) the severity of the language and the freedom of the handling, on the ground that Hippolytus did not recognize Kallistus as a legitimate bishop of the church, because he was an abeter of heresy. The dates for the bishopric of Kallistus are 218–223. His heresy consisted in his view that the Son was merely the manifestation of the Father animating the Son as the spirit animates the body, and suffering with him on the cross. [Besides heresy in doctrine, Kallistus is accused of greatly relaxing the terms of re-admittance into the church; of allowing married men to be ordained, and ordained men to marry; of bringing the marriage-laws of the Church into conflict with those of the State; and, finally, of allowing repetition of baptism, probably as a substitute of the severe penance required of grievous sinners. [The largest of the Roman catacombs is the Cemetery of St. Calixtus; and De Rossi says it was the first common cemetery, given to the Pope by some noble family for the use of the whole Christian community. Thirteen out of the next eighteen popes after Zephyrinus are said to have been buried there.]
German emperors concerning the investiture a tedious, dangerous, and inextricable entangle
ment. Even Henry V. declared himself hopeful
of a reconciliation. Nevertheless, at the Council
of Rheims all negotiations failed; and Henry,
together with Pope Burdinus (Gregory VIII.),
was once more excommunicated (Oct. 30, 1110).
By the aid of Duke William of Calabria, Calixtus
succeeded in 1121 in seizing Burdinus, and shut
him up in the Monastery of Cava, near Salerno,
to do penance. This victory made the Emperor
a little meeker, and at the same time there arose
among the German princes a party which decided
ly wished to put an end to the strife. At the
Diet of Worms an agreement was at last arrived
at (Sept. 8, 1122); and Sept. 23 the famous Con-
cordat of Worms was solemnly read to the mul-
titudes assembled in the plains outside of Worms.
The principal point of the agreement was that
the bishops and abbots of the German Empire
should receive the regalia, as temporal feudatories
of the realm, from the Emperor, but the ring and
staff, as spiritual servants of the Church, by the
same Pope. The letters of Calixtus are given by
Jaffé, Regesta Pontif. Rom.; the sources of his
Calixtus III. (April 8, 1455–Aug. 6, 1458) was a
Spaniard by birth, and Bishop of Valencia. His
true name was Alonso de Borja, Italian Borgia.
He was seventy-seven years old, weak, good-
natured, and incapable of energy, except for the
elevation of his own nephews, and for a grand
crusade against the Turks. In the latter under-
taking he failed utterly, though the mendicant
orders as alms-gatherers, and a swarm of crusade
preachers were employed with loads of indulgences,
sent immense sums of money into the papal treasury. But the
fleet equipped did nothing; and the tithes which the German Jews
speaking among themselves; but

Rome, 1634, was ransacked like a plague-stricken vessel.
While his Theologia Moralia (1634) and De Arte
Nova Nihosii were considered by the Roman-
Catholic theologians as the heaviest blows aimed
against their system for a long time, among the
orthodox Lutherans they occasioned an open ac-
cusation of crypto-papismus (1640). The sit-
uation became still more involved and precarious
after the conference at Thorn (1645). Calixtus
hoped to bring about a reconciliation between
the Lutherans and the Reformed, but succeeded
only in being vehemently attacked as a crypto-
Calvinist. He never gave up, however, to work
for the great ideas of his life, all the while defend-
ing himself as best he could. Desiderium et Stu-

dium Concordia Ecclesiastica and Wiederlegung der
Verleumdungen are among his last works. Of
his writings, many of which were several times
reprinted, there is no collected edition; but a
complete list is given in Moeller's Cimbrina Literata
III. pp. 121–210, together with a description of
his life. See E. L. TH. HENKE: Calixtus' Brief-
wechsel, Halle, 1833, with two continuations,
Jena, 1835, and Marburg, 1840; Georg Callixtus
und seine Zeit, by the same author, Halle, 1833;
H. SCHMID: Geschichte der synkretistischen Streitig-
keiten, in der Zeit des Georg. Calixtus, Erlangen,
1846; W. GAFF: Calixt. und der Synkretismus,
Breslau, 1846. E. L. TH. HENKE.

CALLENBERG, Johann Heinrich, b. at Gotha,
Jan. 12, 1694; d. at Halle, July 16, 1760; studied
theology and Oriental languages at Halle, and
theology at the University of Helmstädt, 1603–09;
became prof. there, first in philosophy, 1727,
then in theology, 1739. He founded in 1728 the
so-called Jewish Institution,— a school for the
education of missionaries among the Jews and
Mohammedans; printed the New Testament, Lu-
ther's Catechism, etc., in Arabic; gave an intro-
duction to, and dictionary of the corrupt Hebrew
which the German Jews speak among themselves;
and published Berichte von einem Verzagh das
jüdische Volk zur Erkentniss des Christlichen zu-
leiten, 3 vols., 1728–36, and De Conversione Mo-
hammedanorum, 1733.

CALLMET, Augustine, b. at Mesnil-la-Horgue,
in the diocese of Toul, Feb. 26, 1672; d. at Se-
nones, Oct. 25, 1757; was a Benedictine monk of
the Congregation of St. Vannes, and became
Abbot of St. Leopold at Nancy, 1718, and of Se-
nones, 1728. He was a very prolific writer. The
most remarkable of his works are: Dictionnaire de la
Bible, Paris, 1722, with a supplement, 1728,
4 vols. fol., often reprinted with additions or
abridgments; e.g., Calmet’s Dictionary of the
Holy Bible, as published by the Late Mr. Charles
Taylor, revised, with Large Additions, by Edward
Robinson, Boston, 1852; Commentaire littéral et
critique de la Bible, Paris, 1707 sqq., 23 vols.,
trans. and ed. Taylor, London, 1847, 5 vols.; His-
\n
Histoire ecclésiastique et civile de Lorraine, Nancy,
1728, 4 vols., etc. See FANGÉ: Vie de Callmet,
1763, containing a complete list of his works.

CALLING is in theological as in popular reli-
gious speech the first phenomenon in conversion.
(The word is not so used in the Old Testament,
and in the New chiefly by Paul.) It comes
from God as the carrying-out of a purpose of
salvation formed from all eternity (Rom. viii.
28, 29). God knows his own (Cor. viii. 3; Gal.
iv. 9). Yet it is evident that the calling is wider
than the salvation: “Many are called, but few
chosen” (Matt. xx. 16). The fact is, that the
desire of God's heart, as testified to by his Word (1 Tim. ii. 4; 2 Pet. iii. 9, cf. Ezek. xxxix. 11), is a salvation of all; but against this wish men set themselves, so that the fault is not God's, but man's (Matt. xxii. 37; Acts xiii. 46). There is therefore in salvation a co-operation of man with God. The calling comes through the usual means of grace, particularly the Word as proclaimed by the preacher (Rom. x. 14). Paul's fruitful ministry was not exceptional. God has in every age as abundantly blessed his messengers. The assertion that the call is general means simply that the call is given to all who hear the gospel preached, and, if obeyed, leads to their salvation; for God's love takes in the world (John iii. 18), and he has put upon his Church the duty of proclaiming to all this boundless love, and promised his presence in the work (Matt. xxviii. 19, 20). [Calvinistic theologians distinguish between the external and the internal call. The former is addressed to all, elect and non-elect alike; the latter, only to the elect, and is an effectual calling. It is thus defined in the Westminster Shorter Catechism, q. 31: "Effectual calling is the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the gospel." — D. v. BURGER.

CALOGERI (good old men). See ATHOS.

CALOVIS, Abraham, b. at Mohrungen, East Prussia, 1612; d. at Wittenberg, Feb. 23, 1696. He studied theology at Königsberg, was rector of the gymnasium of Dantzig 1643–50, and became in the latter year professor of theology at Wittenberg. His Systema Locorum Theologicorum, 12 vols., 1653–71, is the most compact and comprehensive representation of Lutheran dogmatics, — the true exemplar of what has been called Lutheran scholasticism. His essential character, however, was not dogmatical but polemical. Even his chief exegetical work, Biblia Illustrata, 4 vols., roots in a polemical interest. It is a refutation of the liberal dogmas of the time, and the codification of position which he occupied in the theological world of the seventeenth century he owed to his violent polemics against Calixtus, and that reconciling tendency which was represented by the University of Helmstädt, and which generally went under the name of syncretism. His principal writings in this line are: Prolegomena Institutionum Theologicarum, 1649; Digressio de Nova Theologia Helmstadiot-Regiomontanorum Syncretitarum, 1651; Harmonia Calixtino-haeretica, 1655, etc. At last, however, he overreached himself. His Historia Syncretitarum, 1682, was suppressed. He was denounced by his own allies, and Dr. L. F. ERDMANN, in Leben des Abraham Calovis, 1859, calls Dr. Calovis "The Decline of the Academic Theology," and "The Birth of the German Historical School."— THOLUCK.

CALVOYS, the name given to monks in the Greek Church.

CALVINISTS, or PRIESTS OF CALVARY, a monastic association founded at Bethoram in the monastery of Martinus, before a large assembly. On the instance of Louis XIII. the association established a house near Paris on the Mont Valerien, after which time we called Colline de Calvairre. There were also Benedictine nuns of the Colline de Calvairre.

CALVARY. See HOLY SEPULCHRE.

CALVIN (Latinized form of Caouwin or Caulein), John, b. at Noyon in Picardy, some seventy miles north-east of Paris, July 10, 1509; d. at Geneva, May 27, 1564.

1. His Life. — His father, Gerard Caouvin, was apostolic notary, fiscal attorney of the county, and secretary to the Bishop of Noyon. His mother, Jeanne Lefranc of Cambray, was noted for her personal beauty, as also for great religious fervor and strictness. His father was poor; but his influence secured his son the best educational advantages at home, and when only twelve years old the chaplaincy of the Chapel de la Gesine: so Calvin received the tonsure, although he was never ordained. In 1523 he was sent to Paris to prepare for the priesthood. He was then noted for his extraordinary ability, and also for a fairness of character which gave him his sobriquet, the Accusative Case. His support while a student was derived from church-preferments. He held successively his chaplaincy, and then the curacy of Marteville (1527) and of Font l'Evêque (1529). In 1527, on the advice of his father, he turned his attention to law, and attended lectures at the universities of Orléans, and, the next year, Bourges. His career was brilliant. At Orléans he frequently lectured to the class in the absence of the professor, and received the complimentary degree of Doctor of Law (which, however, he never used). In Bourges he was a favorite pupil of Andreas Alciati, then the most distinguished law-professor in Europe, and studied Greek, Protestantism as well, under Melchor Wolmar (see BZA), although he probably was already inclined to the new faith. On May 26, 1531, his father died; and that summer he returned to Paris and to theology. In April, 1532, he published, with a commentary, Seneca's De Clementia (On Mercy). He had assumed the cost of publication, and apparently was pecuniarily embarrassed by it; for in a letter of this time his slender patrimony. But, if poor in purse, he was rich in honors. God had, however, better things in store for him, and was pleased by a "sudden conversion" to subdue him, making him willing, as he says, "to know the truth." The change was radical and permanent, like Paul's. This was in the latter part of 1532, but he did not break at once with his studies, although he made the Bible more of a text-book than ever.

The Reformation was making headway in France under Francis I.; and Calvin preached frequently in the meetings of the Evangelical party, commonly closing with the words: "If God be for us, who can be against us?" His friend Nicholas Cop, a learned physician of Basel, was elected rector of the University of Paris; and at his request Calvin prepared for him an inaugural address on Christian philosophy (see Calvin's Opera in the Corpus Reformatorum, vol. IX.), which Cop delivered on All-Saints' Day in 1533 in the Church of the Maturins, before a large assembly.

Calvin had made the address a plea for the reform
of the Church on the basis of the pure gospel. 

The consequence of this bold act was the compulsory flight of Calvin to the south of France. The next two years were spent in wandering as a fugitive under assumed names, all the while sowing the seed of the kingdom. For some time he was at Angoulême with his learned friend the young canon Louis du Tillet, who subsequently joined the Protestants, using his excellent library, and preparing his Institutes. Then he was at the court of Margaret of Navarre, the sister of Francis I.; at Noyon (May, 1534), where he parted with his ecclesiastical benefices; at Poiitiers, where he celebrated with a few friends, for the first time, the Lord's Supper, according to the evangelical rite, in a cave near the town, called to this day “Calvin's Cave;” at Orléans, where he published (1534) his first theological work, Psychopolynychia, confuting from the Scriptures the Anabaptist doctrine of the sleep of souls between death and resurrection; and finally again in Paris (the close of 1534), where he met for the first time Michael Servetus, and challenged him to a debate on the Trinity. The outbreak of persecution compelled his flight to Strassburg. Thence he went to Basel, and there published in Latin (1538), when he was twenty-seven years old, his immortal Institutes. (The French edition was made subsequently, and is a translation.) The dedication to Francis I. is a model of manly eloquence. He revisited Noyon, won a brother and sister to the Reformed faith, and then returned to Switzerland, with the intention of settling there for a time, but differed to a studious life at Basle.

On Aug. 5, 1536, he arrived in Geneva, being compelled by the wars to go round that way, and intended to leave the next day; but William Farel threatened him with the curse of God if he preferred his studies to the work of the Lord. “These words,” says Calvin, in the preface of his Commentary on the Psalms, “terrified and shook me as if God from on high had stretched out his hand to stop me; so that I renounced the journey I had undertaken.” The timid scholar was forced to become a preacher at a stormy court, Luther, and Melanchthon. But Farel labored to introduce reforms into Geneva, and by the severity of their discipline won the ill will of the leaders; and on Easter Monday (April 29), 1538, they were deposed, and expelled from the city, by the Council of the Two Hundred. Banishment meant freedom; and for three years (1538-41) he quietly pursued his studies in Strassburg, and at the same time ministered to the French Church there. In September, 1540, he married Idelette de Bures, or Van Buren, the widow of Johannes Storder, an Anabaptist whom he had converted. By her he had three children, all of whom died in infancy. Calvin's married life was otherwise very happy, but lasted only nine years. During his stay in Strassburg he made the acquaintance of Melanchthon; and the "theologian" as the Germans called Calvin, and the "preceptor of Germany," were quickly firm friends.

Meanwhile Geneva was by no means forgotten. When Cardinal Sadolet tried to win it to Rome, Calvin stood boldly on its defence; and it was to him he gave his former flock his timely counsel. At length magistrates and people united in urgently and repeatedly recalling him, as the only one who could stop the disorders that had arisen; and very reluctantly he came. On Sept. 13, 1541, he made his entrance. The council gave him a house with a garden to live in, and, for salary, five hundred florins, twelve measures of wheat, and two tubs of wine. From that time on, Geneva was his home and his parish, his centre of activity, but by no means circumference of influence. Under his iron rule the city assumed a new aspect. Immorality of every sort was sternly suppressed. It was well for the success of this system that Geneva was a refuge for the persecuted in every land. Hollanders, English, Italians, Spaniards, and more particularly Frenchmen, settled in the town, and readily lent their aid in maintaining Calvin's peculiar methods. But not refugees alone came: his lectures and those of Beza attracted many thousands of students, and thus spread their fame far and wide. But incessant study, a vast correspondence, “the care of all the churches,” his sedentary life,—these conspired to make him the victim of disease, and at fifty-five years of age he breathed his last. He had lived abstinently, been most generous in his gifts, and left behind him in money only about a hundred and seventy dollars, but an inestimable fortune in fame and consecrated influence; and to him Geneva inherited faith, education, government, brave citizens, and pride in an honored name.

2. His Fundamental Ideas. — He based his system upon the Apostles’ Creed, and followed its lines. Ethics and theology were handled in the closest connection. In his view, the reformation in theology was pre-eminently a practical affair. Even the doctrine of predestination was developed, not as a speculation, but as a matter of practical concern. By the extraordinary emphasis put upon it, the Genevans were taught to consider it almost the corner-stone of the Christian faith. In opposition to the lax views of sin and grace which the Roman Church inculcated, he revived the Augustinian doctrine in order by it to conquer Rome. In so doing he was one with Zwingli, (Ecolampadius, Luther, and Melanchthon. But Farel labored to introduce reforms into Geneva, and by the severity of their discipline won the ill will of the leaders; and on Easter Monday (April 29), 1538, they were deposed, and expelled from the city, by the Council of the Two Hundred. Banishment meant freedom; and for three years (1538-41) he quietly pursued his studies in Strassburg, and at the same time ministered to the French Church there. In September, 1540, he married Idelette de Bures, or Van Buren, the widow of Johannes Storder, an Anabaptist whom he had converted. By her he had three children, all of whom died in infancy. Calvin's married life was otherwise very happy, but lasted only nine years. During his stay in Strassburg he made the acquaintance of Melanchthon; and the "theologian" as the Germans called Calvin, and the "preceptor of Germany," were quickly firm friends.

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Meanwhile Geneva was by no means forgotten. When Cardinal Sadolet tried to win it to Rome, Calvin stood boldly on its defence; and it was to him he gave his former flock his timely counsel. At length magistrates and people united in urgently and repeatedly recalling him, as the only one who could stop the disorders that had arisen; and very reluctantly he came. On Sept. 13, 1541, he made his entrance. The council gave him a house with a garden to live in, and, for salary, five hundred florins, twelve measures of wheat, and two tubs of wine. From that time on, Geneva was his home and his parish, his centre of activity, but by no means circumference of influence. Under his iron rule the city assumed a new aspect. Immorality of every sort was sternly suppressed. It was well for the success of this system that Geneva was a refuge for the persecuted in every land. Hollanders, English, Italians, Spaniards, and more particularly Frenchmen, settled in the town, and readily lent their aid in maintaining Calvin's peculiar methods. But not refugees alone came: his lectures and those of Beza attracted many thousands of students, and thus spread their fame far and wide. But incessant study, a vast correspondence, “the care of all the churches,” his sedentary life,—these conspired to make him the victim of disease, and at fifty-five years of age he breathed his last. He had lived abstinently, been most generous in his gifts, and left behind him in money only about a hundred and seventy dollars, but an inestimable fortune in fame and consecrated influence; and to him Geneva inherited faith, education, government, brave citizens, and pride in an honored name.
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lover, of all in Christ, was the object of his reverence.

3. His Reforms. — In accordance with his principles was his work. During his first residence in Geneva he showed his determination to separate Church and State; and therefore he and his fellow-preachers protested against the interference of the State in the matter of the use of fonts, of unleavened bread in the Lord's Supper, and in the celebration of the church-festivals, as these were properly within the ecclesiastical province. When, also, he refused the Eucharist unto the citizen, because of its immorality, he asserted for the Church freedom from the civil authority. This determined stand cost him temporarily his reverend position; but, when he resumed his work in Geneva, he and the citizens knew that his power was henceforth absolute. The reforms he instituted are famous, and often condemned as infamous. They are, however, not only defeasible, but commendable, if judged by the standard of that age. We cannot withhold our admiration of the moral courage, the self-forgetfulness, the stern morality, the uncompromising zeal, with which Calvin addressed himself unto the apparently hopeless task of curbing the passions of the loose populace, and gaining the cordial co-operation of the upper classes. He succeeded. Geneva came to be regarded as a normal school of religious life. Religion was the life of the greater part of the inhabitants. With a correct insight into the necessities of the case, Calvin declared immediately after his victorious entry that he could not take up work without a re-organization of the Church, viz., by the formation of a church-court, which should have full authority to maintain discipline. On Nov. 20, 1541, at a popular meeting, the scheme he drew up was ratified. This provided for a consistory, composed of six city ministers and twelve elders, — one of the latter to be a syndic and their president, — which met every Thursday, and put under church-discipline, without respect of persons, every species of evil-doers. The rigor and vigor of this administration quickly awakened natural indignation, in part even among those who on the whole favored Calvin. His life was at times in danger. Some showed his terrified contempt for him by naming their dogs after him. In a city like Geneva, full of refugees of every description, there were many who looked upon all restraint as oppression; others who objected to Calvin's measures as going too far, or criticised its methods. In order still further to increase the authority of the church-court, Calvin secured (1550) an important modification of the city government, whereby the conseil général (the General Council), the highest law-making body, was only called twice a year, — in February to elect syndics, and in November to fill some minor offices, and fix the price of wine. But nothing might be discussed in this meeting which had not been previously determined upon in the Council of Two Hundred; nor in the latter which the Council of Sixty did not approve of; nor could this council take up anything not previously agreed to in the highest council, which thus became practically the supreme authority. The日内瓦 Municipal Council became in this way a superfluity, without the power of initiative. It had, however, accomplished its mission, — accepted the Reformation.

Most prominent among the means Calvin used to reform the city was preaching. Every other week he preached every day in plain, direct, convincing fashion, without eloquence, but still irresistibly; and the life the preacher led constituted his strongest claim upon their attention. Our reports of his sermons are probably all copies made by his hearers; which was the easier done, because, being asthmatic, he spoke very slowly. Every Friday the so-called "Congregation" was held, in which questions were answered, and debates even carried on. Minors were carefully instructed in a catechism originally prepared by Calvin in Latin, 1545. In 1536 he had issued a French, and in 1538 a Latin, catechism, which was a mere abridgment or syllabus of his Institutes, and was not in the form of question and answer; but the catechism of 1545 was in the usual form.

Calvin has the credit of first introducing congregational singing into the worship of the Reformed Church in Geneva. The first songs were some of his own metrical renderings of the Psalms.

4. His Opponents. — Like Zwingli and Luther, Calvin had his difficulties with the Anabaptists, towards whom he adopted the same tactics. He met them in public debate March 18, 1537, and so effectually disposed of their arguments, that he was not troubled again.

But he had personal controversies — (1) first with Peter Caroli, a French refugee and pastor in Lausanne, a religious chameleon, whose latest hue was that of a stickler for orthodoxy. Calvin was very indifferent to the terminology of theology, so long as the truth was expressed. In discussing the nature of the Godhead during his first residence in Geneva, he avoided using the words "Trinity" and "Person," although he had no particular objection to them; and so they did not occur in the Confession of Faith which he drew up, and to which the citizens of Geneva were compelled to assent; nor did the Geneva Church subscribe formally to the Athanasian Creed. Caroli accused Calvin and his fellow-divines of Arianism and Sabellianism; and so plausible was the charge, that Calvin was greatly troubled. However, in the synod of 1537, held in Bern, the Genevan divines fully cleared themselves, and Caroli was deposed and banished. (2) Berthelier, the son of a martyr for freedom. Berthelier was forbidden the communion (1553) by the consistory. The council absolved the bann. Calvin from the pulpit, two days before the September Communion (one of the four yearly occasions), declared that he would die sooner than give the Lord's holy thing to one under condemnation for deaising God. Perrin, who was then syndic for the second time, ordered Berthelier to stay away from communion, and so ended a dispute from which the enemies of Calvin hoped a great deal. (3) Bolsec (see title), whose presumption in denying predestination, and abusing the ministers at a congregation, drew upon him, not only Calvin's indignant reply at the time, but also imprisonment and banishment (1531). (4) But by far the most famous of all Calvin's opponents was Servetus (see title for fuller discussion), who seems to have been a rather flippant person. It is said he desired Calvin's banish-
ment in order that he might be installed in his place. To this end he accused Calvin of perfidious, tyrannical, and unchristian conduct. It is no wonder, therefore, that Calvin treated him harshly. It is idle to shield Calvin from the charge of bringing about Servetus' death, although it is true that the mode adopted (burning) did not meet with his approval; but at the same time it is easy to excuse him on the ground of the persecuting spirit of his age. Strange as it may seem, the Protestants who had felt the persecution of Rome were ready to persecute all who followed not with them. The burning of Servetus (Oct. 27, 1553) for the crime of heresy, specifically antitrinitarianism, was approved by the Helvetic Church, and, what is more remarkable by the mild Melancthon; but it failed even then to win universal approval, and now it is usually considered a sad, ineffaceable blot upon Calvin's character. Many who know nothing else of either Calvin or Servetus are very indignant over the tragedy, and apparently reject Calvinism because of it. We ought rather to mourn than to censure. Servetus knew the danger he braved in coming to Geneva. He had as early as 1534 been in debate with Calvin, although they did not personally meet. On his intimating an intention to visit Geneva, Calvin gave him the fair warning, that, if he came, he would prosecute him to the death.1 While, therefore, we hold Calvin responsible for Servetus' death, we clear him of the charges of having allured Servetus to Geneva, and of rejoicing in his death on personal grounds. See art. Servetus; R. Willis: Servetus and Calvin, London, 1877; H. Tollin: Servet. u. die oberländischen Reformatoren, I. Bd. Servet. u. Butzer, Berlin, 1880.

No good came of the execution, only evil—ridicule from the Roman Catholics, and the adverse criticism from many friends. It likewise failed to check the antitrinitarian heresy. Calvin defended himself, and Beza aided him; but no defence could excuse the facts.

5. His Ecclesiastical Influence.—By his lectures he attracted students from every quarter. He often had as many as a thousand: therefore his influence was constantly spreading. As was natural, it was most formative in France, whence most of his pupils came, and to whose Protestants Calvin was leader and spiritual father. But in other lands he exerted his power. In Italy he came to the aid of the troubled Duchess of Ferrara. To England he sent his Commentary on Isaiah, with a dedication to the youthful King, Edward VI. To Cranmer he wrote letters; and through Knox he moulded Scotland. He counselled the Moravian Brethren. He helped the Poles in the Trinitarian controversy, and likewise the Reformed cause in Hungary. He also prepared, in his way, the present interest in foreign missions by his unfortunate mission to Brazil (1555). See VILLEGAIGNON and STAEHELIN, Johannes Calvin, vol. ii., pp. 234-238.

Calvin's relations with Switzerland and Germany were unpleasant. He strove most earnestly to unite the different branches of the Protestant Church. But unhappily he was suspected by many Swiss of Lutheran views on the Lord's Supper,—for this was the controverted point,—and by many Germans of too much Zwinglianis; so that he made but an indifferent mediator. He had high hopes of the "Consensus Turginianus" (Consensus of Zürich, 1549), which harmonized the Swiss churches; but the controversy with the Lutherans was violently renewed by Hesahusius.

6. His Personal Character.—The common conception of Calvin is erroneous. He was not the stern-hearted tyrant, the relentless persecutor, the gloomy theologian, the popular picture represents him to have been. Men, by a blessed inconsistency, are often kinder than their creeds. So, at all events, was Calvin. To the superficial observer he is not attractive; but it is the opinion of every one who has studied him that he improves upon acquaintance. Granted that he was constitutionally intolerant; that he did draft and sternly carry out regulations which were vexatious and needlessly severe; that he knew no other stand-point in government, morals, or theology than his own,—he had other qualities which entitle him to respect and admiration. He was refined, conscientious, pure, faithful, honest, humble, pious. His offering to God was a bleeding heart. He attracted men by the strength of his character, the softness of his soul, and the directness of his efforts. He had the common human affections. He loved his wife, and mourned her death. He grieved over his childlessness. He took delight in his friends; and they were the noblest in the Protestant Church. Somewhat of the forbidding aspect of his life may perhaps be accounted for by the unnatural life he was forced to lead. He desired to spend his days in study; whereas he was forced to incessant, multifarious, and most prominent labor. Experience shows there is no harder master than a timid man compelled to lead. Again: his ill health must be taken into account. He was a walking hospital. Such men are not apt to be gentle. The wonder rather is that he showed so patient a spirit. The popular verdict has been against him: butvox populi is not always vox dei. What Beza, his biographer, wrote is nearer truth: "Having been an observer of Calvin's life for sixteen years, I may with perfect right testify that we have in this man a most beautiful example of a truly Christian life and death, which is easy to contemplate, but difficult to imitate." Ernest Renan finds the key to his influence in the fact that he was "the most Christian man of his generation" (Studies of Religious History and Criticism, N.Y., 1864, pp. 286 sqq.). Professor Dorner says, "Calvin was equally great in intellect and character, lovely in social life, full of tender sympathy and faithfulness to friends, yielding and forgiving towards personal offences, but inexcorably severe when he saw the honor of God obstinately and malignantly attacked" (Gesch. d. Prot. Theol. pp. 374, 376).

7. His Personal Appearance.—He was of middle stature, and, through feeble health, of meagre and emaciated frame. He had a thin, pale, finely-chiselled face, a well-formed mouth, a long pointed beard, black hair, a prominent nose, a lofty forehead, and flaming eyes. He was modest, plain, and scrupulously neat in dress, orderly and methodical in all his habits, temperate, and even
abstemious, allowing himself scarcely food and sleep enough for vigorous work. (The famous portrait by Ary Scheffer is too much idolized.)

8. His Literary Labors.—Leaving out of view his correspondence, the writings of Calvin divide themselves into the theological and the exegetical. In regard to the latter, it suffices now to say that they have never been excelled, if, on the whole, they have been equalled. He possessed all the requisite qualifications for an exegete,—knowledge of the original tongues, good common sense, and abundant piety. His expositions are brief, pithy, and clear. His theological writings are requisite qualifications for an exegete,—knowledge of the original tongues, good common sense, and abundant piety. His expositions are brief, pithy, and clear. His theological writings are remarkable for their early maturity and their unvarying consistency. Besides his minor writings, we possess that masterpiece of Protestantism, the Institutes of the Christian Religion, which came fully grown into the world, like Minerva from the brain of Jupiter. He really produced at twenty-six a book in which he had nothing to change at fifty-five. The repeated enlargements were mere developments of its germinal ideas. The first edition (1536) consisted of 15 chapters, and was intended merely as a brief apology of the Reformed doctrine: 1. Of law, with an exposition of the Decalogue; 2. Of faith, with an exposition of the Apostle's Creed; 3. Of prayer, with an exposition of the Lord's Prayer; 4. Of the other so-called sacraments; 5. Of Christian liberty, church government and discipline. The French translation made by Calvin himself appeared in Basel, 1541. The final form was given to the Institutes in the Latin edition of Geneva, 1559, when it was made into a treatise of four books, divided into a hundred and four chapters.

Lit.—Calvin's writings. Joannes Calvinus: Opera qua supersunt omnia, ed. G. Baum, E. Cu- nitz, E. Reuss, Brunsvigae (Brunswick), 1803 sqq. 2d ed., 1832. This edition superseded all others (Geneva, 1617, 12 vols. fol.; Amsterdam, 1671, 9 vols. fol., etc.). There is an English translation of Calvin's works by the "Calvin Translation Society," Edinburgh, 1842–53, 32 vols. There is an edition of those works originally written in French, Œuvres François de J. Calv., recueillies par P. L. Jacob, éd. P. L. Jacob, Paris, 1809, 16 vols. fol. (a poor edition, see Théod. de Bèze, and d'une note bibliographique, par P. L. Jacob, bibliophile), Paris, 1842, 12mo. The Brunswick edition includes Calvin's Letters, which are numerous and important. An English translation from the previous edition of Bénézet is published in 4 vols. by the Fresh Board of Pub., Philadelphia. See also A. L. Hermin- jard: Correspondance des réformateurs dans les pays de langue française, Genève et Paris, 1866 sqq. Biographies of Calvin.—Th. de Bèze: Histoire de la vie et la mort de J. Calvin, Genève, 1594; 2d French ed. (1595) contains only a portion of the text of the original French. The work was published by A. Franklin, Paris, 1864; Latin ed. by Beza, Geneva, 1575 (the chief material, along with his Letters, for an authentic biography); Ildef. Bénézet: Histoire de la vie de Jean Calvin, Paris, 1877 (Genevæ, 1835, Lyon, 1875); in Latin, Coloniae, 1580 (a mean libel; a reply to it, entitled Antitheses, appeared at Cleves, 1622); Dri- lincourt: La défense de Calvin, Genève, 1607 (a refutation of Bologne); Paul Henry: Das Leben Johann Calvins, Ham布尔, 1863–44, 3 vols., abridged in one vol., Hamburgh, 1846; English translation by Stebbing (defective, omits most of Henry's notes, and all his appendix), London and New York, 1854, 2 vols. (much valuable but ill-digested material); Audin (R. C.): Histoire de la vie de Calvin, Paris, 1841, 4th ed., 1851, 2 vols., also in English and German (bitter and scurrilous, full of misrepresentations and blunders); T. H. Dyer: Life of Calvin, London, 1849 (valuable and impartial); Felix Burgener: Calvin, Paris, 1802; English translation, Edinb., 1863 (popular but trustworthy); Winckler: Johann Kälin, sein Leben und sein Wirken in der Welt, Leipzig, 1867, vol. I. (the author died an Old Catholic in 1866); H. Elster: Life of Calvin, Elsefeld, 1863, 2 vols. (on the whole, the best biography, full, and well arranged, yet needing modification on some points); F. W. Kamp- schulte: Johann Calvin, seine Kirche und sein Staat in Genf, Leipzig, 1886, vol. I. (the author died an Old Catholic in 1884); and, unfortunately, only one volume, extending to 1546, of his able and singularly impartial biography has appeared; Thomas McCrie: The Early Years of John Calvin, London, 1880.

Essays upon Calvin and his work.—M. Mig- net: Memoire sur l'établissement de la réforme et sur la constitution du Calvinisme à Genève, Paris, 1834; E. Renan: Jean Calvin, in Études d'histoire religieuse, 5th ed., Paris, 1862; English translation by O. B. Frothingham, Studies of Religious His- tory and Criticism, N. Y., 1894; Amad. Roget: L'Eglise et l'État à Genève de vivant Calvin, Genève, 1877 (this little book corrects the common impression of Calvin's rule in Geneva, and shows that the civil authority meddled too much with ecclesiastical affairs, and once even exhorted Calvin to fulfil his duties better); Guizot: St. Louis and Calvin, London, 1865; P. Lobstein: Die Ethik Calvin's in ihren Grundzügen entworfen, Strasburg, 1877.


Herring (8. M. Jackson). CALVINISM is a term used to designate the doctrinal system of Calvin. But the doctrines are far older than the man. The system is known originally as Augu- stinianism, from its earliest champion, St. Augustine (353–430).\(^1\) Calvinism is the term for its developed and Protestant form, which finds its definition, not alone in the writings of Augustine and Calvin, but in the published confessions of those churches which have professed this form of doctrine, and in their standard theological writings.

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\(^1\) It should be remembered, however, that Augustine also taught some of the leading doctrines of the Roman-Catholic Church, which still regards him as the greatest authority among the fathers. Calvinism is a development of the anti-Pelagian Augustinianism, and at the same time a development upon it, with many new features never dreamed of by the Bishop of Hippo. While the church of Calvin, and others before him, followed Augustine, only in the doctrines on sin and grace, and on predestination, but differed from him on justification, on the rule of faith, on the church, and many other important points. — Ed.
A. A Statement of the Principles of Calvinism.—I. The Relation of the Creator to the Creation. Calvinism teaches Christian Theism. It emphasizes at once the transcience of God beyond, and the immanence of God within, the world. He remains ever a conscious personal Spirit, above and above the divinity; in the exercise of his free volitions, soverignly to exercise a supernatural influence upon any part of that system of nature which he has established, ordinarily working through second causes, "yet free to work without, above, and against them, at his pleasure." At the same time his creatures are momentarily dependent upon the energy of his will for substance, and for the possession of the powers communicated to them as second causes in all their exercises.

But this is common ground for all Christians. Calvinism, or Augustinianism, just here opposes itself to Pelagianism (see title) in that it teaches, that, prior to apostasy, the spirit of man depended for spiritual life and moral integrity upon the concursus (concurrency) of the Spirit of God, the withdrawal of which is the immediate cause of spiritual death and moral impotence. This divine influence, in one degree, and in one mode or another, is common to all creatures and all their actions; and it is called "grace," when, as an undeserved favor, it is in a supernatural manner restored to the souls of sinful men, with the design of affecting their moral character and action.

II. The Design of God in Creation is declared in the Scriptures to be the manifestation of his own glorious perfections; and Calvinism seizes this principle, and applies it to the interpretation of all God's dealings with man, and of all man's duties to God.

III. The Eternal Plan of God and the Actual Succession of Events in Time is set forth thus: 1. This eternal and immutable plan of God has constituted man a free agent, and consequently, can never interfere with the exercise of that freedom of which it is itself the foundation; 2. This created free will is not, however, independent, but ever continues to have its ground in the conserving energies of the Creator; 3. In the case of an infinitely wise, powerful, and free Creator of all things out of nothing, it is obvious that the certain foreknowledge of all events from the absolute beginning virtually involves the predetermination of each event without exception; for all the causes and consequences, direct and contingent, which are foreseen in creation, are, of course, determined by creation; 4. Since all events constitute a single system, the Creator must embrace the system as a whole, and every infinitesimal element of it, in one all-comprehensive intention; ends more or less general must be determined as ends, and means and conditions in all their several relations to the ends which are made dependent upon them: hence, while every event remains dependent upon its causes, and contingent upon its conditions, none of God's purposes can possibly be contingent, because, in turn, every cause and condition is determined in that purpose, as well as the ends which are suspended upon them: all the decrees of God are hence called absolute, because they are ultimately determined always by "the counsel of his own will," and never by any thing exterior to him which has not in turn been previously determined by him; 5. This determination, however, instead of interfering with, maintains the true causality of the creature, and the free self-determination of men and angels. Since the holiness of the created moral agent is conditioned upon the dwelling of divine grace, and its turning from grace is the cause of sin, it follows that all the good in the volitions of free agents is to be referred to God as its positive source; but all the evil (which originates in defect, privation) is to be referred simply to his permission. In this view all events, with regard to them, are embraced in God's eternal purpose; even the primal apostasies of Satan and of Adam, as well as all those consequences which have flowed from them. The charge of fatalism so often made does not really lie against Calvinism; for the energizing will of the personal Jehovah, at once perfect Light and Love, is very different from fate. It is one thing to be borne along by irresistible yet utterly blind force, and quite another to be led by our heavenly Father's hand.

IV. God's Benevolence, Justice, and Grace is the Scheme of Redemption. —Justice, as well as benevolence, is an essential and ultimate property of the divine nature, and hence lies back of, and determines the character of, the divine volitions. By the perfection of God's nature he is always benevolent to the innocent, and just as certainly is he determined to punish the guilty. In the gospel, God has sovereignly separated the sin from the sinner in certain cases, in the vicious penal sufferings of his Son treating the believing sinner as a righteous person; that is, as a person with regard to whom all the demands of justice are fully satisfied. Hence he has exercised both justice and benevolence, —justice to the sin and to the law, benevolence to the sinner; which benevolence to the undeserving is sovereign grace. Calvinism, while admitting the general benevolence of God, emphasizes his justice and grace.

V. The Effect of Adam's Apostasy upon his Posterity. —The entire soul with all its constitutional faculties and acquired habits is the organ of volition, the agent willing. It possesses the inalienable property of self-determination, the moral character of which always depends upon the indwelling of the Holy Spirit, and it needs, therefore, divine help to will rightly. Adam was created in fellowship with God, and hence with a holy tendency of heart, with full power not to sin, but also, for a limited period of probation, with power to sin; and when he sinned the Holy Spirit was withdrawn from the race, and he and his descendants lost the original power not to sin, and gained the necessity to sin; in other words, total moral inability. But this theological doctrine is to be carefully distinguished from the metaphysical one of "philosophical necessity." The phrases, the "bondage of the will," etc., are intended to apply only to the corrupt spontaneous tendency of fallen man to evil, which can beremoved only by the creating energy from above. At the same time, every Calvinist holds devoutly to the free self-determination of the soul in every moral action, and is at liberty to give whatever psychological explanation of that fact may seem to him most reasonable. Hence Calvinists hold,—
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First as to original guilt: (1) Human sin, having originated in the free apostatizing act of Adam, deserves God's wrath and curse; and immutable justice demands their infliction. (2) Such, moreover, was the relation subsisting between Adam and his descendants, that God righteously regards and treats each one as he comes into being as worthy of the punishment of that sin, and consequently withdraws his life-giving fellowship from him. The whole race, therefore, and each individual it embraces, is under the just condemnation of God; and hence the gift of Christ, and the entire scheme of redemption in its conception, execution, and application, are throughout and in every sense a product of sovereign grace. God was free to provide it for few or many, for all or none, just as he pleased; and in every case of its application the motives determining God cannot be found in the object, but only in the good pleasure of the will of the divine Agent.

Secondly as to original sin: (1) Since every man thus comes into the world in a condition of and total death from Adam's apostasy, he is judicially excluded from the morally quickening energy of the Holy Ghost, and hence begins to think, feel, and act without a spontaneous bias to moral good. (2) But since moral obligation is positive, and the soul is essentially active, it instantly develops in action a spiritual blindness and deathliness to divine things, and a positive inclination to evil. This involves the corruption of the whole nature; and the absolute impotency of the will to good is, humanly speaking, without remedy, and necessarily tends to the indefinite increase, both of depravity and guilt. It is therefore said to be total.

VI. The Nature and Necessity of Regenerating Grace. — Grace is free, sovereign favor to the ill-deserving. Calvinists distinguish (1) "common grace," or the moral and salutary influence on the soul of the Spirit acting through the truth, as the result of Christ's work, which tends to restrain its evil passions, but which may be resisted, and is always prevailingly resisted by the unregenerate, from (2) "effectual calling," which is a single act of God, changing the moral character of the will of the subject, and implanting a prevailing tendency to co-operate with future grace in all forms of holy obedience. By reason of this new creative energy within it, the soul spontaneously embraces Christ, and turns to God. (3) Afterwards this same divine energy continues to support the soul, and prepare it for, and to concur with it, in every good work. This grace is now prevailingly co-operated with by the regenerated soul, and at times resisted, until the status of grace is succeeded by the status of glory.

VII. The Application of the Plan of Redemption.

Predestination, or the purpose of God to secure the salvation of some men, and not of all, has been popularly regarded as the distinguishing feature of Calvinism, and one most revolting to the moral sense. Some Calvinists, reasoning downward from the nature of God as absolute, and developing this doctrine in a strictly speculative manner, have made it the foundation of their system. These have necessarily conceived of it in the high and logically coherent supralapsarian sense (election before creation; the decree to create, and permit men to fall, in order to carry out their predestined salvation or perdition), which has been rejected by the great body of the Reformed theologians as unscriptural, and revolting to the moral sense. The vast majority of Calvinists, however, are influenced by practical, and not speculative, considerations, and therefore hold to the infralapsarian (election after creation) view. God, they say, elects his people out of the mass of guilty sinners, and provides redemption for them, thus securing for them faith and repentance whereby they may be saved. These gifts cannot, therefore, be conditions of salvation, as Arminians hold; rather they are its predetermined and graciously effected results.

Gottschalk (808–808) taught a double predestination, — the elect to salvation, and the reprobate to damnation. But this theory is not taught in the recognized standards of Calvinism. God elects of free grace all those he purposes to save, and actually saves them; while those whom he does not elect are simply left under the operation of the law of exact justice, whatever that may be. All infants, idiots, and all believers in Christ, are saved by grace. All others are left to the operation of pure justice. It is obvious that all do not believe, that all are not saved. Calvinistic "particularism" admits the actual results of salvation in their widest scope, and refers all to the gracious purpose and power of God, but does not restrict it one iota within the limits determined by the facts themselves.

B. The History of Calvinism. — The Eastern division of the Church had from the first, in re-action from prevalent Gnosticism, emphasized the autonomy of the human will. While the truth of human free agency was on all sides admitted, a tendency to give proportionate consideration to the correlative facts of the controlling influence of character over action, of original sin, and of moral impotency, is first traced in the Latin or Western Church, in the writings of Tertullian (220 A.D.), Hilary of Poictiers (358), and Ambrose of Milan (397). But the characteristic principles of the system now called Calvinism were first fully developed by Augustine, Bishop of Hippo (324–400).1 His great opponent was Pelagius (Morgan), — a British monk, a student of the Greek fathers, a man of pure life, moral earnestness, and wide familiarity with different parts of the Church, — assisted by Cælestius, a Roman advocate, and Julian, an eloquent deposed bishop. The opinions of Pelagius were unanimously condemned by the whole Church, Eastern and Western, at the Councils of Carthage (405–416), Mileve (410), and Ephesus (431), and by Popes Innocent and Zosimus, — a sure proof that they were not in accordance with the original faith of the Church. And up to the present time Pelagianism has never been adopted into the public creed of any ecclesiastical body except that of the Socinians of Poland (Racovian Catechism, 1605). Afterwards the doctrines of Augustine triumphed, in their conflict with Semi-pelagianism, at the Synods of Orange and Valence (520), and by the decrees of Popes Gelasius (496) and Boniface (550). Henceforth a moderate Augustinianism became the legally recognized orthodoxy of

1 [See footnote on page 350.]
Western Europe, and actually tintured the lead-
ing minds and events of that great community for several centuries. Bede, Alcuin, and Claudius of Turin, and afterwards the best and greatest of the schoolmen,—Anselm (1090–1150), Bernard of Clairvaux (1140), Hugo of St. Victor, Thomas Aquinas (1247), and Thomas Bradwardine (1415)—were all of the school of Augustine. The same is true of all the "Reformers before the Reformation,"—Wycliffe (1324–84), John Hus (1369–1415), the Waldenses of Italy, John Wessel (1410–93), John of Goch (1470), Savonarola (1493), John Reuchlin, and Staupitz, the spiritual father of Luther.

The Reformation was a re-action from the growing Semi-pelagianism, as well as from the idolatry and tyranny of the Papal Church. It was in all its leaders, Luther as decidedly as Calvin, and in all its centres, England and Germany as well as Scotland, Holland, or Geneva, an Augustinian movement. Although Calvin was not the first to formulate the system which goes by his name, to him, nevertheless, justly belongs the praise of presenting to the world the first and grandest work of systematic divinity,—of recasting Augustinianism in its Protestant form, and of handing it to the modern world stamped with its great author's name. By him Calvinism and its correlates—Presbyterianism in the Church, and Republicanism in the State,—were, though not invented, advocated and disseminated with transcendent ability and success. From him his doctrines passed to that "apostolic succession" of Baptists, with John the elder, Turrettin, Willet, John Owen, and Jonathan Edwards; to the Synod of Dort (1618–19) and the Westminster Assembly (1638); and so to the churches of France, Switzerland, England, Scotland; to the Independents, the Baptists, and to the Presbyterians in all lands. The Episcopal Church of England and America, whatever may be the teachings of its different leaders, was, beyond controversy, in the intention of its founders, and in the first century of its history, and is yet in its doctrinal articles, essentially Augustinian.

Thus Calvinism exhibits its life by the very varieties it presents. In Germany it has been rendered less thorough and definite through the influence of the compromising school of Melanchthon. In Holland, England, and Scotland it has been modified in form by the "Federal Scheme," introduced by Cocceius and the Westminster divines. In America it has been coerced through more radical and more transient transformations, in the speculations of Hopkins, the younger Edwards, Emmons, N. W. Taylor, and others of the New-England school.

**C. The Practical Effect of Calvinism.**

It is the best possible refutation of the charges often brought against it. 1. It has uniformly raised the moral standard of both individuals and communities by exalting the sovereignty of God, and emphasizing the moral law. Compare the Waldensians with the other Italians; Geneva under Calvin's rule with its condition before or since; the Huguenots with their Roman-Catholic fellow-citizens; the Jansenists with the Jesuits; the English Puritans with the courtiers of Charles II.; and, finally, all those sections of America settled by the Puritans and the Presbyterians of Scotland, France, and Holland, with those settled by men of other faiths; North America with South America. Calvinism makes giants of men. William the Silent and Cromwell, Knox and Bunyan, the Shorter Catechism fought through successfully the Revolutionary War.

2. As in personal character, so, of course, in government, both in Church and State. It promotes political freedom; it establishes religious liberty. Its principles strip the ministry of all sacramental powers. They make all men and all Christians equal before God. They make God absolute, and supreme over all, and the immediate Controller and Disposer of human affairs. Hence all churches accepting Calvinism, unless prevented by external conditions, have immediately adopted popular constitutions,—Presbyterian or Independent. The republic was established at the same time with presbytery at Geneva. The Mecklenburg Declaration (May 20, 1775) was adopted by twenty-seven delegates, nine of whom, including the president and secretary, were ruling elders; and one was a Presbyterian minister. The simple enumeration of the names of the great representative Calvinistic nationalities—the Waldenses, the Swiss, the Huguenots, the Hollanders, the Puritans, the Covenanters, the New-England Scotch-Irish Americans—proves this point beyond question.

3. The relation of Calvinism to education is no less conspicuous and illustrous. The little republic of Geneva became the sun of the European world. The Calvinists of France, notwithstanding their Scotch-Irish-American settlement and devotions,—leaders in this great work. They have excelled in the education of their mission educational organizations, and in the
manly and Christian type of character they have formed in the converts they have gathered of all races and in all lands. 


A. A. Hodge (from the author's article in Johnson's Cyclopaedia, abridged, adapted, and lit. supplemented).

**CAMALDULES.**

(Camaldulani, Camaldulenses.) The founder of this order was Romualdus, b. at Ravenna, 550; d. at Val de Castro, June 11, 1027. In his twentieth year he entered the Monastery of Classe, near Ravenna; but monastic life did not fully satisfy him. Aspiring to a higher state of holiness, he left Classe in 766, and became an anchorite. After wandering about for several years in various directions, he settled in the neighborhood of Ravenna; not for a long time, though, in the same place. He easily gathered a circle of followers around him; and, whenever the organization of such a circle into a monastic community was finished, he removed into another place. Thus at Val de Castro he founded a flourishing establishment. In 1000 Otto III. visited him in the Island of Pereo. On his wanderings he reached as far as the frontier of Hungary; but, feeling no special calling for missionary work, he returned to Italy. In 1018 he formed a small establishment at Campus Malduli, at Arezzo, in the Apennines. In 1022 Henry II. visited him at Sitrien, near Saxoforato. A few years afterwards he retired to Val de Castro, and shut himself up in his cell. It was not wholly incidental that Campus Maldoli, Camaldoli, though one of the smallest of the establishments of Romualdus, became the centre of the whole movement. The spirit of seclusion and asceticism was kept pure here than in any of the other establishments. Camaldoli became the model institution; and its moral pre-eminence naturally led to social superiority. Meanwhile the movement itself was steadily spreading. Petrus Damianii wrote the life of Romualdus about 1040; and at his death (1072) there existed an order of Camaldules, not as a reformed branch of the order of the Benedictines, but as an independent association of anchorites. The prior was called Abbot. The members lived in separate huts, where they slept and ate. At certain hours they met in the prayer-house, and recited (not sang) the liturgy. They fasted often. Bread and water was their common diet; meat was not allowed. But the principal command was silence. The fourth major, Rudolf, was the first who put down the rules in writing (1102), at the same time mitigating them somewhat. A common table was introduced, wine was allowed, etc. He also established Camaldule nunneries (1080). In 1212 the anchorites were invited to Venice. Here they became cenobites, and their establishments became regular abbeys. But, as the order grew rich, its history developed the common stages through which all religious orders have run—deviation from the severe rules of life; gradual decay of order, moral and social; attempts at reform; separations, etc. In 1476 the Congregation of St. Michael of Murano was formed, independent of the authority of Camaldoli; and the celebrated monasteries of Classe, Val de Castro, and Fonte Avellana, were incorporated with this congregation. Other independent congregations existed in Northern Italy, in Germany, and in Austria. During the latter part of the
eighteenth century, when great troubles befell the monks almost in all countries, the Camaldules fared better than their brethren. The order was abolished in Austria in 1782, afterwards also in France and Italy; but the monks were well treated with harshness. In 1822 the order was restored in Naples. Gregory XVI. belonged to it. Lit. — The life of Romualdus, by Petrus Damianni, is given by Mabillon in *Ann. Ord. Benedict.*, III. and IV. The history of the order is found in *HelioT* : *Histoire des Ordres Mon. Rel. et Mil.*, III. and IV. The history of the order is found in *Histoire des Ordres Mon. Rel. et Mil.*, III. and IV.

**CAMBRIDGE PLATFORM.** See Congregationalism.

**CAMBRIDGE PLATONISTS.** See Platonists, Cambridge.

**CAMEL.** Of the two distinct varieties, the one-humped and the two-humped, only the first is found in Bible lands. It is a ruminant animal. Its second stomach is divided into hexagonal cells, which receive and retain for gradual use the water which is drunk; so that it can go for three or four days without drinking any (and even for twenty or thirty days in the spring, provided that, at starting, it had a full supply), if it can get the dew upon the herbs it eats. But this is only one of the wonderful provisions of God which fit it for great usefulness. Its foot is large, broad, cushiony, covered with a tough sole, so that it is insensible to the heat of the sand, and well-nigh incapable of slipping, or of sinking in it; callouses protect its breast and legs from cuts when kneeling upon stones; its nostrils close like valves, so that it can breathe, though the air be full of dust; its hoofs grow outwards; there is no hump. No wonder that the camel is highly prized. To own one is for the Bedawy to be rich. It is highly prized. To own one is for the Bedawy to

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CAMERO. 385

Letters, 1690, is not considered perfectly reli-
able.

E. SCHWARZ. G. FLITT.

CAMERO, or CAMERON, John, b. in Glasgow
about 1577; d. at Montauban, 1625; studied phi-
losophy and philosophy in Glasgow; went in 1600
to Bordeaux, and became professor of philosophy
at Sedan; studied theology for four years in Paris,
Geneva, and Heidelberg, at the expense of the
Reformed congregation of Bordeaux, and became
its pastor in 1608; was appointed professor of
theology at Saumur in 1618, and at Montauban
in 1621, but was here, by his doctrine of passive
obedience, brought into conflict with the fanatical
spirit of resistance prevailing in the place, and
died from injuries received in a riot. Amyraldus,
Placeaux, and Cappellus were his pupils; and the
whole theological school of Saumur, with its predi-
clection for the doctrines of Piscator, with its
views of the intellect as the primus motor of the
will, in short, with its mitigated Calvinism, had
its roots in him. He was not an Arminian, how-
ever, as is proved by his Amica Collatio cum Tileus,
Leyden, 1621, and his Defensio de Gratia et Liber
Arbitrio, Saumur, 1624. After his death, his works
were collected and published in Geneva at the
expense of the national synod. A. SCHWEIZER.

CAMERON, Rev. Andrew, D.D., was born in
Edinburgh, Scotland, 1822, and died at St. Kilda,
Melbourne, 1877. He was educated at the high
school and university of his native city, where he
acted as reporter for the Witness newspaper, which
was edited by Hugh Miller. Early impressed by the
want of attractive religious literature, espe-
cially for Sabbath reading, he projected and carried
out the Christian Treasury in 1845, which, proving
successful, may be regarded as the precursor of the
numerous serials of this class with which we are
now supplied. He afterwards organized and edited
the Free Church Magazine, the British and
Foreign Evangelical Review, and the Family Treas-
ury. After long delay through pulmonary weak-
ness, he at length entered on the work of the
ministry at Maryton, Fifeshire, whence, in 1870,
after his arrival in that colony he received the
degree of "D.D." from Princeton. It was as a
religious journalist, that, in Australia as in Scot-
land, he did his greatest work. He established,
and till his death edited, the Southern Cross, an
undenominational weekly religious newspaper of
high tone, and extensive influence in those colo-

dies. Dr. Cameron has been called the "Prince
of Editors," a name not undeserved, as he led the
way in a most important department of literature,
and conducted the various publications with which
he was connected with singular ability and judg-
ment. He was also distinguished in the pulpit and
in church courts. R. S. DUFF (of Tasmania).

CAMERONIANS. The name given to a body of
Presbyterians, who, however, repudiate it,
and call themselves "Reformed Presbyterians." Rich-
ard Cameron was one of the authors of the
Sanquhar Declaration, published in 1680, in which
Charles II. was declared to have forfeited allegi-
ance, in consequence of his tyranny, and his disre-
gard of the constitution. Cameron was killed in
the battle of Airdmoss. Those who followed him
were called Cameronians, and became somewhat
numerous before the revolution. The societies wel-
comed King William; but they did not approve of the revolution settlement, and did
not join the Established Church. They objected
to the church, which had made many unworthy
compromises; were displeased at the want of rec-
ognition of the covenants; did not consider that
the independence of the church was secured;
and generally believed that God was not suffi-
ciently honored in the new settlement. They
objected, too, to the recognition of Erastianism
in England. In 1706 Rev. John Macmillan of
Balmagie joined the societies, and was their
first minister. In 1743, another minister having
joined them, they constituted "the Reformed
Presbytery." In 1774 a similar presbytery was
formed in the United States. A presbytery
was constituted likewise in Ireland. About 1863
most of the Scotch synod came to be of opinion
that there was nothing in their principles require-
ting them to abstain from countenancing the politi-
cal institutions of the country, e.g., from voting
for a member of Parliament; but a small minority
having a different opinion, a disruption took place.
In 1876 a union took place between the larger
body and the Free Church of Scotland.

See Act, Declaration, and Testimony, 1761; His-
torical Part of the Testimony, NADMYTH: Histori-
cal Sketch of the Reformed Presbyterian Church of
Scotland, etc.

CAMISARDS. (from camise, a jacket which the
inhabitants of the Cevennes used to put on when
fighting) is the name generally applied to those
French Protestants, who, in the reign of Louis
XIV., rose in arms in Languedoc, and waged a
bloody war (1702-05) for the purpose of restoring
their Church. Neither the dragonnades nor the
revocation of the Edict of Nantes succeeded in
destroying Protestantism in France; but, though
private worship was never forbidden, new laws
were steadily enforced which made it more and
more difficult, and at last almost impossible, for a
French citizen to adhere to the Reformed conces-
sion. In 1686 the gatherings in the desert were
forbidden, and fines, confiscations, the dron, the
torches, and the scorching of the earth employed as
punishments. Nevertheless, with the pressure grew
the power of resistance. Religious meetings were
held during night in secluded places, presided over
by simple people, but fervent in prayers and
exhortations; and distinguished men, such as
Claude Brousson, Isaac Homel, and others, en-
couraged this passive resistance by a persever-
ance unto martyrdom.

As was natural, the miseries of the present
forced up, as a necessary counterbalance, a corre-
sponding hope of the future; and books like Ju-
rieu's L'Accomplissement des Propheties, Rotterdam,
1686, and Suite de l'Accomplissement, 1687, in
which he predicted the speedy downfall of the
Papacy, contributed to give shape and direction
to this unconscious movement. A certain Guil-
laume du Serre appeared as prophet in Dauphiné
in 1688. Others followed his example. The number increased rapidly. Women and children
became "possessed by the spirit." In the trance,
when seized by convulsions, they saw the troops
from the far-off garrisons come marching towards
the place, they singed out those among their
comrades who should fall in the encounter, they
recognized the traitors among them, etc.; and
these predictions, sent forth intermingled with
words of penitence, prayer, and exhortation, were always accepted with reverence and confidence, and often they proved true. There was disease in all this,—a kind of mental epidemic. But there was also a heightening and intensification of the religious life, which attracted the wondering but sympathetic attention of the whole Protestant world, and which ought to be sheltered from any coarse imputation. At all events, if this psychological fact is left out of view, the enthusiasm and obstinacy of the Camisards is unintelligible.

The movement, however, of 1688–89, was speedily suppressed; but when the expectations of the Protestants were completely disappointed by the peace of Ryswick (1697), the fermentation began again. The Roman priests noticed, with much chagrin, that the newly-converted stood away from the churches, and took to the desert. François de Langlade du Chayla undertook to punish the refractory. At his parsonage at Pont de Montvert, in the present department of Lozère, he built a donjon, in which he shut up his guilty parishioners, and tortured them as best he could. On the instigation of the prophets Séguier, Cordere, and Mazel, the Camisards assembled, and in the night of July 23, 1702, they surrounded the house, stormed the donjon, while chanting their hymns, liberated the prisoners, and burnt the parsonage, and slew the priest. Bâville, the intendant of Langloise, and a man as heartless as a millstone, felt a particular satisfaction in pursuing the guilty. Séguier was caught, and burnt at the stake Aug. 12; but the rest escaped among the mountains, where they soon were re-enforced by new throngs formed by Castanet, Catinat, Roland, and others. In Jean Cavalier they found an able leader. He was born in 1680 at Ribae, in the present department of Gard,—a small and plain-looking fellow, but full of courage and determination, a baker by profession, but of decided military talent. Bâville, the stake and the gibbet, the rack and the galley, was unable to finish the affair. But in February, 1703, Marshal Montrevel arrived at the spot with a regular army-corps. He beat the Camisards repeatedly,—at La Jonguière, March 6; at La Tour de Bélot, April 29. He was effectively aided by loyal bands of "crusaders" kept in prison for twenty-seven years by a bull of Pope Clement XI., May 1, 1703. He employed such means as razing all the single houses and minor villages in the Upper Cevennes, whereby he made seven thousand persons houseless. Nevertheless, he, too, was unable to put down the rebellion. The Camisards never numbered more than five thousand, and they had no military organization. But they fought with despair, relying forth, with the agony of revenge in their hearts, to burn the churches, and hang the priest; and they fought with enthusiasm too, marching into the battle with the Psalms on their lips. In their camps they lived as in a church, preaching, praying, and fasting; and many brilliant victories they won,—the most brilliant at Sainte Chatte, March 15, 1704. But in April of that year Marshal Montrevel was replaced by Marshal Villars. He was in possession of the whole district and the surrounding the whole district with a line of strong military posts, thus cutting off all communication between the rebels and the outside world; and then he offered pardon to all, who, within a certain term, laid down arms, and surrendered. Cavalier, who saw that further resistance was useless, left the country, fought afterwards against his countrymen in Holland, Italy, and Spain, and settled finally in England. There he became Governor of Jersey, and died at Chelsea, May 18, 1740. Roland fell Aug. 14, 1704. Castanet, Catinat, Joanni, etc., fled to Geneva. Without leaders, the Camisard army gradually melted away. Towards the close of 1705 peace and order were restored; but desolation and destitution had in the mean time spread over one of the richest and most fertile provinces of France.


CAMPANELLA, Thomas, b. at Stilo, Calabria, Sept. 5, 1568; d. in Paris, March 21, 1639; entered the Dominican order in his sixteenth year, but devoted himself chiefly to the study of philosophy; was imprisoned for twenty-seven years by the Spanish Government of Naples, on account of certain social and political speculations, but was finally rescued by the Pope, Urban VIII.; lived for some time in Rome, but, not feeling safe there, repaired in 1634 to France, where Cardinal Richelieu gave him a pension. Strongly opposed to Aristotle, on account of the discrepancy he found between that which Nature herself showed and that which the school taught, his idea was to produce an altogether new philosophy; but this new philosophy should at no point come in conflict with Scripture, or the church, or theology. On the contrary, though a bold innovator in philosophy, he was very conservative, almost ultramontane, in theology. The Reformation was to him an abomination. Of his numerous writings, those which best characterize his position in philosophy and theology are: A theismus Triumphatus seu reductio ad religionem per scientiam veritatis. . . .
CAMPANAS, Johannes, b. at Maeseick, in the diocese of Liège, in the beginning of the sixteenth century; came to Wittenberg in 1528; was present at the Conference of Marburg, but could gain no hearing for his peculiar conception of the Lord's Supper, differing equally much from the Reformed, the Lutheran, and the Roman-Catholic; was for some time during his residence in Saxony put on suspicion of anti-trinitarian and anabaptistic heresies; repaired to Julich, where he caused great excitement among the peasants by preaching that the end of the world was speedily approaching; was again imprisoned, and died insane. His anti-trinitarian and anabaptist views he developed in two works, Wider alle Welt nach den Aposteln, and Göttliche und heilige Schrift, of which the former is lost. He held there were only two creeds; repaired to Julich, where he caused some time during his stay in Saxony imprisonment.

CAMPBELL, Alexander, founder of the Disciples of Christ (see title); b. in the county of Antrim, Ireland, Sept. 12, 1788; d. March 4, 1866. He was educated at the University of Glasgow, and came to America as a licentiate of the Seceder Church, Scotland. His father, a minister of the same denomination, had been for two years settled in Western Pennsylvania. Young Campbell had expected opposition to his changed views in theology, but found his father altered and liberalized; confirmed, probably, in the new direction, because of an ecclesiastical trial he had stood for inviting to the communion of members of other Presbyterian churches. Under him he continued his studies, and preached his first sermon July 15, 1810. He rapidly became widely popular. Many regarded the views of father and son as both novel and objectionable; hence they and the few who at first sided with them formed an isolated congregation, called "The Christian Association," organized as the "Brush Run Church," with Thomas Campbell (1786-1854) the father, as its elder, several deacons, and Alexander Campbell as its licensed preacher. The main points of this teaching in the early stages of the movement were: "The Christian union can result from nothing short of the destruction of creeds and confessions of faith, inasmuch as human creeds and confessions have destroyed Christian union;" "Nothing ought to be received into the faith and worship of the church, or be made a term of communion among Christians, that is not as old as the New Testament, or ought any thing to be admitted as of divine obligation in the church constitution or management, save what is enjoined by the authority of our Lord Jesus Christ and his apostles upon the New Testament church, either in express terms or by approved precedent." The Bible and nothing else was their confession of faith or creed. Mr. Campbell's marriage in 1812 with the daughter of a Presbyterian turned his attention to an examination of the Scripture mode of baptism, which was determined, after careful, earnest discussion, to be that of immersion. Consequently, he and his father, and the majority of the members of his church, with their families, were immersed on June 12, 1812, by Elder Loos, a Baptist minister, to whom he said, "I have come out to follow the apostles of Christ, and their Master, and I will be baptized only into the primitive Christian faith." Next the congregation, acting as they believed, in accordance with the New Testament church constitution or authority of our Lord Jesus Christ and his apostles, came widely popular. Many regarded the views of father and son as both novel and objectionable.

In 1810 he founded at Bethany, W. Va., Bethany College, in which the Bible was made a textbook. Mr. Campbell was a famous debater: indeed, by his first public debate he may be said to have called public attention to the existence of his denomination. This was at Mount Pleasant, O., in 1820, with the Rev. John Walker of Ohio, a Presbyterian, on the subject of baptism. Again, upon the same subject, he debated in 1823 at Washington, Ky., with the Rev. William McCalla, another Presbyterian; in 1828, at Cincinnati, with Robert Owen, on the Truth of Christianity; in 1830 with Archbishop Purcell of Ohio, in the same city, on the Infallibility of the Church of Rome; and in 1843, with the Rev. Dr. N. L. Rice, at Lexington, Ky., on the distinctive points of his communion. Mr. Campbell was gifted with a fine presence, great ease and skill of utterance, and possessed considerable information. His private life was stainless, and full of Christian grace. He was the author of The Christian System (often reprinted), Remission of Sin, 3d ed., 1846, Memoirs of Thomas Campbell, Cincinnati, 1861. See Richardson: Memoir of A. Campbell, Philadelphia, 1868. See Disciples of Christ.
His Lectures on Ecclesiastical History were posthumously printed: there is an edition, London, 1810. His works have been issued in a complete edition in 8 vols.

**CAMPBELL, John M'Leod**, b. May 4, 1800, at Ardmaddy House, near Kilninver, Argyllshire, Scotland; d. in the parish of Rosneath, Feb. 27, 1872. His father was the minister of Kilninver, and an excellent Latin scholar: so his son received good early training. From 1811 to 1820 he was a student of the University of Glasgow, but completed his course in Edinburgh. In 1821 he was licensed; and on Sept. 8, 1825, he was inducted to the parish of Row, and faithfully did he discharge his duties. His anxious meditation on the religious state of his congregation led him to the conclusion, that, in order to serve God with pure love, they must rest “assured of his love in Christ to them as individuals, and of their individually having eternal life given to them in Christ.” This “assurance,” further, rested on the promises of the gospel; but, unless Christ died for the ungodly, (Rom. 5:8), there was “no sufficient warrant for calling upon men to be assured of God's love to them.” By manfully preaching these views he involved himself in a church trial for heresy, and was in due course deposed by the Assembly, Wednesday, May 25, 1831, by a majority of a hundred and nineteen to six. He went back to Kilninver, preached throughout the neighborhood, and at last, in the first week of 1833, began an independent ministry in Glasgow, which lasted for twenty-six years (1833-April, 1859). He was married on Sept. 26, 1838. In 1851 he published his book on the Eucharist, *Christ the Bread of Life* (2d ed., 1869), suggested by the then Roman-Catholic controversy. He rejected transubstantiation, because it contradicts the faculty of perception, which distinguishes man as a spiritual being. “There is a spiritual eye which sees that in Christ is presented to us the appropriate food of eternal life; and to fix the thoughts on him was the proper office of the Lord's Supper. As long as it was itself the object on which thought and interest were concentrated, so long it was misused; and this misuse of the ordinance was as possible, if not as common, among Protestants, as among Roman-Catholics.” In 1856 he issued his chief work, *The Nature of the Atonement, and its Relation to Remission of Sins and Eternal Life* (4th ed., 1873). By one of its sentences the main thesis of the book may be thus expressed: “It was the spiritual essence and nature of the sufferings of Christ, and not that these sufferings were penal, which constituted their value as entering into the atonement made by the Son of God, when he put away sin by the sacrifice of himself.” In 1859 he was compelled by failing health to resign his charge at Glasgow. In 1862 he published *Thoughts on Revelation, with Special Reference to the Present Time*, a book called forth by the Essays and Reviews (1860). In 1868 the University of Glasgow made him a doctor of divinity. In 1870 he removed his home from the neighborhood of Glasgow to Rosneath, to his old house Ach-na-shue (“The Field of Peace”), an old local name. In this house, appropriately named, he partially prepared the volume which appeared in 1873, under the title *Reminiscences and Reflections*, referring to his early ministry in the parish of Row (1823-31); and then, with his book unfinished, but with his life-work done, at peace with God and man, honored and beloved by all who knew him, a channel of God's grace unto many, this eminent and gifted servant went to his higher service. The impression Dr. Campbell made upon all his acquaintances was that of holiness. Dr. Norman Macleod said of him, “His character was the most perfect embodiment I have ever seen of the character of Jesus Christ.” His readers testify to his sincere, humble, profoundly piety; and, where his theory of the atonement is unqualifiedly rejected, his personal charm is unhesitatingly acknowledged.


**CAMPÉ, Joachim Heinrich**, b. at Deensen, in the grand-duchy of Brunswick, 1746; d. in the city of Brunswick, Oct. 22, 1818; was chaplain to a Prussian regiment, and director of Baseow's Philanthropinum at Dessau; established afterwards a boarding-school for boys near Hamburg, and settled finally at Brunswick, where he wrote and edited whole children's literature. Many of his books, as for instance *Robinson der Jüngere*, became almost world-famous, and are still very popular. His educational principle was exclusively rationalistic. Religion he recognized only as a prop for morality, and poesy he rejected altogether, as a snare to the intellect. But the success with which he labored made him one of the most prominent champions of rationalism in Germany.

**CAMPÉQUIUS (Lorenzo Campeggi)**, b. at Bologna, 1471; d. in Rome, 1539; was first professor of canon law at Padua, and then priest. Julius II. used him in many important diplomatical cases; and Leo X. made him a cardinal in 1517. The principal events in his career are his missions to England in 1510 and in 1528, and his negotiation of a counter-reformation in Regensburg in 1524. He represented the Pope at the diets of Nuremberg (1524) and Augsburg (1530), and played a conspicuous part at the election of Paul III., 1534. Some letters by him are found in *Epist. misc. sing. Pera.*, Basel, 1550.

**CAMPION, Edmund**, b. in London, Jan. 25, 1540; executed at Tyburn, Dec. 1, 1551; studied at Oxford, and was ordained a deacon in 1565, but felt himself at variance with the tenets of the Church of England; went to Ireland, thence to Douay; embraced Romanism, and entered the Society of Jesus. In 1590 he was sent by Gregory XIII. on a propagandist mission to England, but was arrested July 1, 1581, on a charge of treason, and condemned to death. He wrote *A Narratio de Dei Corpore* Henrici VIII., published at Douay, 1622, and *A History of Ireland*, published in Dublin, 1633. For a full account of his mission to England see *Froude: History of Ireland*, XI. He was a man of rare culture, amiability, and diplomatic skill.

**CAMP-MEETINGS** are religious gatherings held in a grove, usually lasting for several days, during which many find shelter in tents or temporary houses. The main features are the open-air preaching, the night prayer-meetings, and the freedom of the life. They are not so common as formerly, at least in the Eastern States, and...
are, indeed, regarded by some as morally if not spiritually objectionable. The first meeting of the kind is said to have taken place in Kentucky, on the banks of the Red River, in 1790, under a Presbyterian and a Methodist minister. These denominations at first used them in common; but gradually the Presbyterians withdrew, and of late years the Methodists and the Baptists have almost exclusively held them. In recent times the Methodists have purchased tracts of land in desirable locations on the seaboard or inland, and turned them into parks, with comfortable houses, streets, post-offices, meeting-places, biblical models, etc., and there in the summer many persons live, and there the religious gatherings of different kinds are daily held. Thus the primitive camp-meeting is continued in an improved form. The credit of introducing camp-meetings into England is due to the Rev. Lorenzo Dow (see title), an able minister of Methodist views, who in 1807 proposed it in Staffordshire. Two Methodists, William Clowes and Hugh Bourne, were so impressed with the advantages of this style of service, that they persisted in holding them after they were disapproved by the Wesleyan Conference in 1807; for doing which they were finally expelled. In 1810 they founded the Primitive Methodists, which body uses the camp-meeting. The Irish Wesleyans commenced them in 1860. See art. "Camp-meeting" in McClintock and Strong's Cyclopaedia (vol. 2, p. 60).

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The history of Canaan is recorded in the Bible. The Israelites, after the conquest, had to deal with the Canaanites who inhabited the land. The Canaanites were described as a warlike people, and their land flowing with milk and honey was a temptation to the Israelites. However, God warned them not to be charmed by the Canaanites and their wealth.

The Canaanites were known for their agricultural knowledge and skills in trade and manufacture. They were also known for their religious practices, which included worshiping Baal and Astarte. The Canaanites were segmented into smaller tribes, which led to internal conflicts and (*Deut. xiv. 2*).

The Canaanites were eventually destroyed by the Israelites, who under Joshua and later leaders such as Saul and David, exercised military and political control. The Israelites established a kingdom, which was later divided into the northern kingdom of Israel and the southern kingdom of Judah.

The Canaanites were also known for their material culture, as evidenced by records such as Hatti. The Canaanites left behind artifacts and inscriptions that provide insight into their way of life, including their use of gold and ivory in decoration.

In conclusion, the Canaanites played a significant role in the early history of the land that would later become Israel. Their influence and eventual demise are a testament to the power and perseverance of the Israelites under divine guidance.
In 1867 the government of Canada became vested in a commercial company of a hundred partners, with Champlain as governor, while the name of New France was used in the charter now issued. In 1663 the company was dissolved, and Canada became again a royal province, with its affairs administered by a council, consisting of the governor—who was responsible for all military measures, the bishop—in charge of the religious and educational interests, and the intendant, or civil governor—having charge of the finances and all matters affecting trade and commerce, along with a few other officials (the inhabitants having no representation)—a system that continued in operation for a hundred years. During this period, hunters and traders finding their way westward came into collision with the English settlers in Western Pennsylvania and Ohio; and this, combined with the constant troubles with the New-England colonies,—territorial boundaries being all undefined,—led to war. Though France and Britain were nominally at peace in Europe, yet each openly assisted their respective colonists in their local conflicts. At last, in 1759, Wolfe gained, under the walls of Quebec, the decisive victory of the Plains of Abraham, which resulted in the cession of Canada to England; the vanquished securing, as conditions of surrender, the continued exercise of “their language, their religion, and their laws.” British emigrants now began to settle along the banks of the St. Lawrence; while in 1790 large tracts of land in the Niagara district were given to loyalist refugees from the revolted colonies of America. In 1791 Canada, hitherto under a military government-appointed by the Crown, received a constitution; and the upper, or western section, which was exclusively British, was separated from the lower, or eastern one, which was as exclusively French and Roman-Catholic; each division having an Upper House, or Legislative Council, appointed by the Crown, and a Lower House, or Assembly, elected by the people, along with a governor. After some years, dissatisfaction arose in both provinces against the government; while in addition, in Lower Canada, race and religious antagonism became manifest. These things brought the country, in 1837-38, to the verge of civil war, but resulted finally in the formation of a legislative union between the provinces, with Kingston as the capital. The old dissensions, however, soon reappeared; so that the great project of a federation of the several North-American provinces under a Federal Government, having a Senate and a House of Commons, but with Provincial or State Legislatures, each independent for all local purposes, was adopted in 1867, by which the two Canadas, Nova Scotia, and New Brunswick, were formed into “The Dominion of Canada,” with Ottawa for its capital. In 1870 the newly-formed province of Manitoba, in 1871 British Columbia, and in 1872 Prince Edward Island, entered the Dominion. In 1873, that of the West was added by the union of the North-west territories. In 1870 the newly-formed provinces were represented in both Houses; while about 85,000 are Indians, who have lived in unbroken friendship with the government. Formerly Canada was known only as a lumber and fur-producing country, having in addition some valuable fisheries; but of late it has been exporting large amounts of farm-produce and cattle. Its mineral resources of gold, silver, copper, iron, and coal, are only now becoming known. Manufactories of a great variety of articles are springing up all over the country; while its immense wheat-growing prairie territory of Manitoba and the North-west offers homes for countless emigrants.

Canada is a self-governing country, with a parliamentary system, copied largely from that of Great Britain. The franchise is almost universal. The ministers must be sustained by a majority of the House of Commons; while the governor-general, though appointed by England, merely represents the British connection, and possesses no political authority whatever.

Religion.—The Roman-Catholic Church in Canada dates from the discovery, for Huguenots were allowed to settle, only on conditions that soon proved fatal to their religion. In 1615 four Recollet priests (a branch of the Franciscans) settled in Quebec, to found the establishment. In 1624 the Jesuits arrived, and began their missionary and educational labors. In 1658 François Laval was sent out as vicar apostolic of New France, becoming first bishop of Quebec in 1672. Under him the church system was further organized. One-twentieth of all the revenue (a proportion afterwards reduced to one-twenty-sixth) was collected as the tithe, or dîme, for church-purposes. The bishop, though appointed by the Pope, must be subject to the king of France, while the parish curés were declared to be permanent in their offices. For some time after the conquest, the see of Quebec remained vacant, as the English Government would recognize its occupant only as the head of the Roman Church in Canada, and not as the bishop of that city. The difficulty was, however, that of by sale or grant to colonists was “reserved.” The Episcopal Church in British North America dates from the conquest. In 1700 the first Episcopal congregation was organized in Montreal; service being held in the chapel of the Recollets, at such hours as the building was not required for mass. In 1774, while the Roman-Catholic Church was secured in all its previous rights, it was restricted to collecting its church-dues from members of its own communion, and the purpose was intimated of establishing a Protestant Church. In 1791, when the constitutional act was adopted, one-seventh of all the land in the colony disposed of by sale or grant to colonists was “reserved” for the support of a Protestant clergy. In 1797 Dr. Inglis was appointed by the Bishop of Nova Scotia,—the first of the colonial bishops; in 1793 Dr. Mountain was appointed Bishop of Quebec; and in 1837 the see of Montreal was instituted. Since then, other sees have been
organized, until now the Episcopal Church, which has no connection with the Church in England, possesses fifteen bishops, with about six hundred and fifty ministers, and theological seminaries at Emmaville, Kenmore, London, Windsor (N.S.), and Toronto.

The Presbyterian Church dates from 1765, when the chaplain of the Twenty-first Regiment began service in Quebec. In 1798 Presbyterian ministers were sent out from Scotland to Nova Scotia. In a little while the numerous divisions of the Scottish Church were reproduced on North-American soil; but of these it is not necessary now to speak, as after a series of local and partial unions, these all, reduced in number to four, — the Church of Scotland, the Canada Presbyterian Church, the Presbyterian Church of the Lower provinces, and the Presbyterian Church of the Maritime provinces in connection with the Church of Scotland, — entered, in 1765, into a union under the name of “The Presbyterian Church in Canada.” This united church now consists of about fifteen hundred congregations, with a hundred and thirteen thousand communicants; raised in 1881 a million and a quarter of dollars; and has theological seminaries at Halifax, Quebec, Montréal, Kingston, Toronto, and Winnepesaukee.

The Methodist Church dates from the presence of the London Missionary Society in Nova Scotia, in 1759, of some New-England Puritans, who were guaranteed full liberty of worship, and exemption from all disabilities, for not conforming to the Episcopal Church. In the Province of Canada it dates from 1801, when the London Missionary Society sent out an agent to Quebec to minister to a number of soldiers in the garrison there; while in 1810 the society sent an agent to Upper Canada. In 1827 the Canada Educational and Home Missionary Society was formed of Congregationalists and Presbyterians. In 1833 the Congregational ministers, received a legal status as ministers of religion. In 1840 a theological seminary was established in Toronto, which in 1864 was removed to Montreal. The present strength (1881) of Congregationalism in the Dominion is six associations, about one hundred and fifteen churches, and about seven thousand communicants.

The Methodist Church dates from the presence in Quebec, shortly after the conquest, of some soldiers of that persuasion; and subsequently Methodists from New York formed congregations in what is now Ontario. These congregations at first received their ministers from the United States, and formed an integral part of the Methodist-Episcopal Church of that country. In 1816 the English Methodist Church sent out agents, who opened several stations; so that in 1820 it was agreed that the English Church should have sole charge of Lower Canada, and the American one of that of Upper Canada. In 1824 the Canadian Methodists were formed into a general Conference of their own, and in 1828 separated from the American Church, becoming independent. In 1832 the “Wesleyan Methodist Church in Canada,” as it was then called, united with the English Wesleyan Methodist Conference. This was followed by the formation, in 1834, of the “Methodist-Episcopal Church in Canada,” claiming to represent the original Canadian Methodist Church. In 1873 a union was effected between a number of the Methodist organizations of the different Canadian provinces. As the result of this we have now “The Methodist Church of Canada,” with fifteen conferences that include the whole Dominion, and about twelve hundred congregations; the “British Methodist-Episcopal Church in Canada,” with about sixty congregations; and the “Methodist-Episcopal Church in Canada,” having nearly three hundred congregations. There are several other branches of the Methodist Church, such as “The Evangelical Association,” or “Allbright Methodists,” or “The Bible Christian Church in Canada;” but these do not amount to more than perhaps two hundred congregations in all, and have their locations almost exclusively in the Province of Ontario.

There are several small bodies of Lutheran churches also, for the most part in Ontario.

The Baptist Church has about five hundred congregations in different parts of the Dominion.

Educational institutions were early established in Canada. In the early part of the seventeenth century, the Recollets, the Jesuits, and the Ursuline nuns, opened schools in Quebec, while the Sulpicians did the same in Montreal. Until the present century, however, boys could receive a superior education only in either of these cities; while numerous schools had been established for the benefit of girls. Some time ago an admirable system of public instruction was adopted by each of the present provinces of the Dominion, but with such modifications as might be required to meet circumstances and the peculiar religious condition of each locality; so that, by means of primary or secondary, high and normal schools, leading up to the university, a good education has been brought within the reach of almost every child throughout the Dominion. The expenses of the system are met by government grants, local assessments, and school fees. Masters of high schools must be university graduates, and experienced teachers. Teachers of public schools must be regularly qualified. G. D. MATTHEWS (of Quebec).

CANDACE was the title of the queens of the Ethiopian realm situated north of Meroe, with the capital Napata. From Alexander the Great, and down to the time of Eugenius, we meet with Ethiopian queens of this name, whose etymology is obscure, though apparently not Semitic. It seems that in Ethiopia the queen-widow succeeded to the throne, and that, as long as she lived, the son occupied only the second place. See LEXIUS: Briefe aus Ägypten, 1852, pp. 181, 217. In Acts viii. 27 is mentioned an eunuch who was treasurer to the reigning Candace. He was a "proselyte of the Gate," since he had come up to Jerusalem to worship; but he was not a Jew, since he was an eunuch (Deut. xxxii.). On his return from Jerusalem he met with the apostle Philip between Asdod and Gaza, and was converted and baptized. According to a loose tradition his name was Judas. He brought the first seeds of Christianity to Ethiopia; but the real evangelization of the country took place much
CANDIDUS. 383

CANDIDUS, an Arian controversialist from the middle of the fourth century, wrote a book, De Generatione Divini Verbi, and addressed it to his friend, the celebrated African rhetorician, Victorinus, on the occasion of his conversion to Christianity. The book called forth an answer from Victorinus, Confutatorium Candidi Ariani; and the two works are generally printed together. See Migne: Patrologia, 7, III. 2.

CANDLES, use of, in divine service. There is no trace of their use during the first three Christian centuries; for Lactantius (253-330) says, "If they (the heathen) would contemplate that heavenly light which we call the sun, they will at once perceive how God has no need of their candles. But our lampshades are filled with the holy oil and wax. The Roman Church forbids even stearine candles. The candles were and are exclusively wax. The Roman Church forbids even stearine candles. Wax was chosen on account of its odor and its costliness; for we ought to give God our best and costliest. At mass, at least two tapers must burn upon the altar; they are carried in by the designated ceroferarii: so, in other ceremonies, candles were used, and a symbolical meaning found. Thus the baptism candles spoke of the light of the good works by which heaven was entered; the marriage candles, of the purity and joy of the heart; the burial candles, of the eternal light of heaven. The Reformed Church has properly rejected the use of candles, as savouring too much of that heathenism whence the custom was borrowed," by H. MERZ (in Herzog's Lex.).

CANDLES, THE GOLDEN, or properly Candelabrum (Exod. xxv. 31-40, xxvii. 20, xxxvii. 17-24), stood on the south side of the first apartment of the tabernacle, "opposite the table of shew-bread, in an oblique position, so that the lamps looked to the east and the south; hence the central was called the 'western' lamp." Its object was partly, by its lights, to enable the priests to discharge their functions there, as all natural light was excluded from the holy place, but chiefly to be a holy sign and symbol of the invisible God, who dwells in the light which no man can approach unto, who covers himself with light as with a garment (1 Tim. vi. 16; Ps. civ. 2), who is himself light, and the source of it (Ps. xxxvi. 9). Bezaleel made it, after the divine directions, out of beaten gold. Dr. T. J. Conant (in "From the Original Texts") quite describes it thus: "The central shaft, bearing the central lamp: from two opposite sides of it proceeded other shafts, three on a side, making six branches from the main shaft, all being in the same plane with it, and each bearing a lamp. A part of the main shaft and its branches, serving for ornaments of the structure, are mentioned, — flower-cups, capitals, and flowers. In shape the capital may have had the rounded form of fruit, as indicated in some of the ancient versions and Josephus. From the representation in Exod. xxv. 33-35, these parts appear to have been arranged as follows: each of the six side-branches had three flower-cups, shaped like the calyx of the almond-blossom, and terminated in a crown or capital, with its ornamented flower as a receptacle for the lamp. The central shaft was composed of four such combinations of calyx, capital, and flower, each pair of side-branches resting on the capital of one of the three lower, the fourth and uppermost bearing the central lamp."

The question whether the seven lamps were upon one level may probably be answered affirmatively. Origen, having put to idolatrous uses the candles Christians had used in worship; and Jerome (331-420) says that the practice of burning candles during the reading of the gospel, even in the clear day, was universal in the Eastern Church (Liber contra Vigilantium, III.); and in another place he speaks of wax lights burning before the tomb of martyrs (Epist. ad Riparium, i.; Epist., CIX., ed. Migne, Opera Hieronymi, vol. i. p. 907 [726]). Chrysostom (347-407) speaks of the candles burning upon the altars in churches as a usual sight; but in chapels and before shrines, lamps were preferred. The candles were and are exclusively wax. The Roman Church forbids even stearine candles. Wax was chosen on account of its odor and its costliness; for we ought to give God our best and costliest. At mass, at least two tapers must burn upon the altar; they are carried in by the designated ceroferarii: so, in other ceremonies, candles were used, and a symbolical meaning found. Thus the baptism candles spoke of the light of the good works by which heaven was entered; the marriage candles, of the purity and joy of the heart; the burial candles, of the eternal light of heaven. The Reformed Church has properly rejected the use of candles, as savouring too much of that heathenism whence the custom was borrowed," by H. MERZ (in Herzog's Lex.).

The lamps burnt day and night, although, as Josephus says (Antiq. III. 8, 3), that the ornaments upon the shaft and branches were seventy in number, there is no proof, nor much likelihood, although he finds in the number a secret intimation of the Dekaploos, in astrology the ten degrees of a circle, and in the lamps a reference to the seven planets. Philo likewise finds symbolical reference in the seven lights; for he says, "The sacred candelabrum and the seven lights upon it are an imitation of the wandering of the seven planets through the heaven." (Quis rer div. herm. sit. § 44, ed. Mangey, Tom. I. pp. 509 sqq.; Bohm's trans. vol. ii. p. 137). Ewald, probably correctly, sees in the number seven merely the holy number, consecrated by the sabbath (Antiq. [Eng. trans.] p. 115). The lamps burnt day and night, although, as Josephus says (Antiq. III. 8, 3), it may well be that by day only three were carried in by the business of the priests to fill the lamps every evening, for which purpose the finest olive-oil was used (Exod. xxvii. 20) to clean them in the morning, snuffing them with golden snuffers, and to carry away the snuff in golden snuff-dishes (Exod. xxv. 31-40).
38). Whenever this was done, the priest was obligated to offer a sacrifice of incense upon the altar of incense in the inner sanctuary. (Exod. xxx. 7, 8.) Ewald says, giving perfect expression to the "correspondence between light and sacrifice."

The candelabrum and its appurtenances required a talent of pure gold, weighed a hundred minae, and, according to the rabbins, was five feet high, and three feet and a half broad, i.e., the distance between the exterior branches. When it was moved, the lamp-stand was covered with a blue cloth, and put, with the "lamps, tongs, snuff-dishes, and all the oil vessels thereof," in badger-skin bags, which were carried on a bar (Num. iv. 9, 10).

In Solomon's temple, instead of one candelabrum, there were ten upon golden tables,—five on the north and five on the south side of the Holy Place. The larger number fitted the larger space and the greater pomp of the worship (1 Kings vii. 49). The Chaldeans carried them to Babylon (Jer. ii. 8). In the second temple, there was only one candelstick (Eccles. xxvi. 17; "as the clear light is upon the holy candlestick, so is the beauty of the face in ripe age"). Antiochus Epiphanes removed it (1 Macc. i. 21), and Judas Maccabaeus restored it (Macc. iv. 49); and it remained in Herod's temple until the destruction of Jerusalem, when Titus carried it to Rome, and it figured on his triumphal arch, although it would seem not altogether accurately (Joseph. War, VII. 5, 5). It was then deposited in the Temple of Peace. According to one account, it fell into the Tiber from the Milvian Bridge during the flight of Maximinus from Constantinople, Oct. 28, 312; but the usually accredited story is, that it was taken to Carthage by Generici, 455 (Gibbon iii. 291), recovered by Belisarius, transferred to Constantinople, and then respectfully deposited in the Christian Church of Jerusalem 533 (id. iv. 24). Nothing more has been heard of it.

The saying of Jesus, "I am the light of the world" (John viii. 12), was probably suggested by the illumination of the temple courts on the evening of the Feast of Tabernacles, by means of four great candelabrum erected in the court of the women; although some see in it allusion to the golden candelabrum. In Rev. i. 12, 20, ii. 1, candelabrum symbolize churches.


CANDLISH, Robert Smith, D.D., one of the most distinguished founders and leaders of the Free Church of Scotland, b. at Edinburgh, March 23, 1806; d. there Oct. 19, 1872. His father, who died in 1838, was a medical teacher, and a friend of Robert Burns. He was educated at Glasgow, and, after two years spent as a tutor at Eton, he was licensed as a preacher; served as assistant in Glasgow, at Bonhill, and in St. George's, Edinburgh, and was ordained to the charge last named in 1834. In this very conspicuous sphere he gained a great reputation, and became famous. In 1839 he publicly identified himself with the party in the Established Church of Scotland which ultimately became the Free Church, by moving, in the Commission of the General Assembly, the suspension of the Strathbogie ministers who had indicated their intention to disobey the Assembly, and obey the Court of Session by ordaining Mr. Edwards as minister of Marnoch. In 1839 he was nominated by the crown professor of biblical criticism in the University of Edinburgh; but, on the angry remonstrance of the Earl of Aberdeen in the House of Lords, the nomination was cancelled. In 1841 he received the degree of D.D. from Princeton College, New Jersey: Select Sermons (posthumous). In all the public proceedings prior to the disruption (1843), and especially in the debates in the General Assembly, where he shone greatly, he took a leading part. After the disruption he exerted himself with great energy in the organization of the Free Church; and, more than any other man, he aided in her rapid development. On the death of Dr. Chalmers he was appointed by the General Assembly to succeed him as professor of divinity in the New College, Edinburgh; but, after accepting the appointment, he withdrew his acceptance, and remained minister of St. George's Free Church. On the death of Dr. Cunningham, he succeeded him as Principal of the New College. He was the chief organizer and extender of the school system of the Free Church, which was afterwards incorporated with the national system of education. For many years he was the most conspicuous man in the General Assembly, of which he was indeed the recognized leader. In every scheme and movement connected with the Free Church, he took a cordial interest, and generally an active share. His eloquence as a debater, his tact as a business-man, his high Christian character, and his thorough disinterestedness, secured for him the high place which he so long maintained, in spite of a somewhat sharp and abrupt manner, and a tendency to what some considered diplomatic management. He was a voluminous author, although his books did not attain a very large circulation. Among his writings were: Contributions towards the Explanation of the Book of Genesis, 3 vols.; On the Atone ment: Scripture Characters and Miscellaneous; Examination of Maurice's Theological Essays; The Resurrection of Life; The Two Great Commandments; The Fatherhood of God (Cunningham Lectures); Exposition of 1 John; The Gospel of Forgiveness, and generally an active share. His eloquence as a debater, his tact as a business-man, his high Christian character, and his thorough disinterestedness, secured for him the high place which he so long maintained, in spite of a somewhat sharp and abrupt manner, and a tendency to what some considered diplomatic management.

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and Dillingen,— and contributed much to stop the progress of the Reformation. In Austria, where he became court-preacher to Ferdinand I., he labored with still greater success, so that the friends of the Reformaiton in Germany called him the Austrian dog, with reference to his name. Canisius, De Hondt, the hound. His works have partly a more scholarly character, Commentarius against the Centur. Magd.; partly a more practical purpose, Summa Doctrinae et Institutionis Christianae, 1534, and Institutiones Christianae, 1534.

His works have been in wide use, being still reprinted. The modern Protestant theory is derived in part from Fourth Esdras, and is equally fabulous. The modern Protestant theory attributes the Old-Testament canon to Ezra and Nehemiah, the men of the Great Synagogue, or at least to their time.

(a) The Traditional Account of the Rise of the Canon.

The next change in the Canon was the making of a Revised Version. The Revised Version was the first to use the word “canon” as a technical term, meaning a rule or standard. It was first used in the Revised Version of 1555, and was later adopted by other translations.

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(b) The Theory of the Synagogue. — The above-mentioned theory has been supposed to be the one prevalent among the Jews themselves; and indeed the eminent rabbis David Kimchi (d. 1240) and Elia Levita (1472-1549) put it forth as a settled fact (see Levita, Massoretic MSS. of the Old Testament, p. 120, ed. Ginsburg, London, 1867).

The only Talmudic passage which can be quoted directly in its behalf is in Baba Bathra; for the other quotations commonly made prove merely the care of Ezra and the men of the Great Synagogue for the law, not for the canon: indeed, mostly for the oral law, and some also for alterations in the text. The passage is in these words: “The order of the prophets is Joshua and Judges, Samuel and Kings, Jeremiah and Ezekiel, Isaiah and the Twelve. Hosea is the first, because it is written, ‘The beginning of the word of Jehovah by Hosea’ (i. 1). Did God, then, speak to Hosea first and have there not been many prophets between him and Moses? R. Jochnan explained this as meaning that Hosea was the first of the four prophets who prophesied at that time, and that Ezekiel began with it, but ends with consolation, while Isaiah is all consolation; hence we connect destruction with destruction, and consolation with consolation. But Job lived in the time of Moses: why should he not come in the first part? No; he was so small that he might then easily have been lost. Since Isaiah lived before Jeremiah and Ezekiel, ought he not to have been put before them? [No.] Because Kings closes with destruction, Jeremiah is entirely occupied with it, Ezekiel begins with it, but ends with consolation, while Isaiah is all consolation; hence we connect destruction with destruction, and consolation with consolation. Yet Ruth contains misfortune. [True; but it issues in joy. That is a support for the saying of Rab; for Rab Jehuda says, in the name of Rab, ‘Ezra did not leave Babylon until he had written his own family register.’ Who has ended
it? Nehemiah the son of Hachaliah." It will be perceived that this passage says nothing about the closing of the canon, but also that it would readily furnish ground for the idea that the canon was closed in the time of Ezra and the Great Synagogue.

"(c) Criticism of the Two Theories. — They both agree in assigning the collection of the Old Testament to Ezra and his companions and successors, and also in asserting that the division into the Law, the Prophets, and the Hagiographa, was primitive. But against this, two objections may be urged: (1) Critical investigation assigns the first part of the Book of Daniel, on account of its Greek words, to a time when Greek was understood, and the second part to the time of the Maccabees [so several modern German scholars. But see art. Daniel]; (2) The position of some of the historical books, e.g., Ezra and Daniel, among the Hagiographa, is inexplicable if the canon was made at one time: Erez, Maimonides, D. Kimchi, and Abarbanel explained the fact by a difference in inspiration. But Christ calls Daniel a prophet (Matt. xxv. 15; Mark xii. 14), and quotes him as worthy of all credence.

(3) The Historico-prophetic and distinctively Prophetic Books (the so-called "second canon"). — The last Psalms were written in the time of Nehemiah; but the collection dates from David. The first collection of the Psalter of Solomon was so highly valued, that Herodotus ordered a second to be prepared (Prov. xxv. 1). The name of the wise man sufficed to recommend the Canticles; its age and contents, the Book of Job. Lamentations appealed directly to every patriotic Jew during the exile, and was accepted as sacred, although Jeremiah was not its author. Ruth, by age, and especially by its genealogy of David, was put in the third canon, and formed an introduction to the Psalter. These early writings were followed gradually by the others, probably in this order: Ezra, Chronicles, and Ecclesiastes. Esther (an explanation of Purim, the festival the Persian Jews brought back with them), and finally Daniel, in the time of the Maccabees. After this time, and down to the destruction of Jerusalem by Titus, A.D. 70, the nation was so affected by Greek customs, and divided by the growing rival parties, the Pharisees and Sadducees, that its religious development was too much hindered for any work to receive universal recognition, and hence canonicity. Not long after the Maccabees, the second collection or canon received its name, the Prophets, descriptive not only of a portion of its contents, but of their authorship; and thus the three divisions of the Old Testament canon — the Law, Prophets, and Hagiographa — dated from the second century B.C. See the Prologue to Ecclesiasticus.

Witnesses for the Second and Third Parts of the Canon. — (For those for the Pentateuch see section (d) 1.) Jesus Sirach shows acquaintance only with the Prophets in the wider sense, the "second canon," chaps. xlv.—lxx., especially lxx. 10. His grandson testifies to the third division also.

Philo had the same canon as ours (see C. Siegfried, Philo, Jens, 1875, p. 101), and quotes from almost all the books; while from the Apocrypha he makes no excerpts or citation, not giving it the honor he accords to Plato, Hippocrates, and several other Greek writers.

Second Maccabees, dating from before 70 A.D., in the spurious section (i. 10—18) contains an account of the recovery of the sacred fire, a quotation from the "second division" of Nehemiah (a lost apocryphal writing); and then follows ii. 13: "And the same things also were reported in the records, namely, the memoirs of Nehemiah [another apocryphal writing], and how he, founding a library, gathered together the books of kings and phantoms, and those of David, and epistles of kings concerning holy gifts." This
verse bears reliable witness to Nehemiah's collection of the second canon substantially as we have it to-day, in addition to the Psalms and the documents so weighty for the rebuilt city. The next verse, "And in like manner also Judas gathered together all these books that had been scattered by canon of the war we had, and they are with us," applies only to the third canon. Therefore the last enlargement of the Hebrew canon took place under Judas Maccabee; although probably the most of the books of the third canon had previously been preserved in the temple archives.

The New Testament contains quotations principally from the Pentateuch, Prophets, and Psalms, as might be conjectured from its scope, but recognizes the threefold division of the canon (Luke xxiv. 44). (In this verse "the Psalms" does not stand for the entire Hagiographa; for our Lord meant to emphasize the fact that the Psalms spoke of him.) The absence of quotation in the New Testament of any Old Testament book argues nothing against its canonicity.

Josephus, in his book Against Apion, I. 5, bears testimony to a canonicity by reference to the first, and, as is evident, expresses the national, and not his private opinion. And, further, the books mentioned are not mere literature, but a sacred, divine collection. He enumerates twenty-two books; thus, 1. The five books of the Law; 2. The thirteen Prophets, counting the twelve minor Prophets as one book, and Lamentations with Jeremiah; 3. The four Hagiographa, – Psalms, Proverbs, Ecclesiastes, and Canticles. But this arrangement is not to be looked upon as either old or correct.

Supposed Jewish Dissonance from the Canon. – This dissonance is not real, only apparent; but an appeal has been made, first to the Talmudical controversies about certain books, e.g., Esther: on further examination these "controversies" are perceived to be mere intellectual displays; there is no intention of rejecting any book. Second, the Book of Sirach is quoted as Scripture; but there is no proof that it was regarded as Scripture, and the two or three quotations are memoriter, and probably made under a misapprehension of their source. Third, the Septuagint is supposed by some to show that the Alexandrian Jews altered, not only the order and division of the books, but added to them others not in the canon. But how did the Alexandrians arrive at the number twenty-two? By joining Ruth to Judges, and Lamentations to Psalms, Proverbs, Job, Canticles, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra and Nehemiah, Chronicles, in all, twenty-four books].

The Number of the Canonical Books. – Jewish tradition, except when influenced by Alexandria, unanimously gives the number as twenty-four. Nevertheless, it is usual to say that the original reckoning was twenty-two. If, however, the witnesses for the latter number be not counted, but weighed, it is plain that the authority they rest upon is Alexandrian; and this is worthless for getting at the primitive reckoning, because the Alexandrian Jews altered, not only the order and division of the books, but added to them others not in the canon. How did the Alexandrians arrive at the number twenty-two? By joining Ruth to Judges, and Lamentations to Jeremiah. Having thus made twenty-two, they were impressed with its numerical agreement with the number of letters in the Hebrew alphabet. This idea was thought significant, part of the divine intention indeed; and so it became fixed in the Jewish mind. The Fathers took it up in their uncritical fashion; and so it has come down to our day. Josephus first gives twenty-two; but he makes greater use of the Septuagint than of the Hebrew original. It is noteworthy that Epiphanius and Jerome, who reckon the books twenty-two, mention also twenty-seven; i.e., the Hebrew twenty-two letters, with the five final letters; made by separating the double books, Samuel, Kings, Chronicles, and Ezra. But this double counting was only possible for Jews using the Septuagint, since the original does not divide these books. Further: neither in the Talmud nor in the Midrash is there the least trace of any acquaintance with the number twenty-two; but, on the contrary, the Alexandrians arrive at the number twenty-four, not because it corresponds with the twenty-four Greek letters, but simply as the natural result of the gradual rise of the canon. In the present
II. THE OLD-TESTAMENT CANON IN THE CHRISTIAN CHURCH. 1. The Patristic and Middle-Age Writers. — No Father has impugned the authority of the Old Testament; but, because of the universal use of the Septuagint, they recognized as Scripture what we regard as Apocrypha. Since the fourth century the Greek Fathers make less and less use of the Apocrypha; while in the Latin Church councilarian action justified and emphasized their use. Jerome alone speaks out decidedly for the Hebrew canon. During the middle age the Apocrypha were not recognized by the majority of the Greeks; while just the opposite was true of the Latins, although not a few followed Jerome. The Book of Esther, because of its curious contents, was sometimes excluded from the Christian Old Testament Canon. Melito of Sardis (about 170 A.D.) omits it from his list (see Eusebius, H. E., IV. 29), although perhaps it has rather dropped out after Esdras (Ezra), inasmuch as in other lists it comes next to this name. It is also omitted by Athanasius (Epistola Festalis, I. 961, ed. Bened.), Gregory of Nazianzum (Carm. XXXIII.), and in the sixth century by Junilius (De Partibus Loja Divinae, I. 3–7). On the other hand, it is included in the canon by Origen, Cyril of Jerusalem, and Epiphanius.

2. The Ancient Oriental Versions. — The old Syrian Church did not receive the Apocrypha. They are not in the Peshito, although found in a later Syriac translation. Aphraem Syrus (d. 373) does not give them canonical authority. Aphraates (fourth century) cites from no apocryphal, but from every canonical book. [Sasse, Prolegomena in Apgaatis Sapienitis Persa Sermones Homileticas (Lips., 1879), p. 40, says Aphraates had knowledge of First and Second Maccabees.] A great difference is perceptible in the Peshito translation between the Chronicles and that of the other books. This has started the query whether the Chronicles were accepted as canonical by the Syrian Church. The Nestorians certainly rejected it. The Ethiopic translation followed Sirach. — At the throughout the Septuagint, and contains, not only the canonical, but also the apocryphal books, except that for First and Second Maccabees it substitutes two books of its own under the same name, and some pseudopigraphs of which the Greek texts do not now exist; for the Ethiopian Church makes even less difference than the Alexandrian between canonical and uncannical books. [See PSEUPOGRAPHIA OF THE OLD TESTAMENT.]

3. The Roman Church is committed to the use of the Apocrypha as Scripture by the decision of the Council of Trent at the fourth session. In order to get a normal text for purposes of quotation, a Bible was published in Rome in 1562 under the orders and care of the Pope. In it Jerome's remark, that the additions to Esther and Daniel which are printed are not in the Hebrew text, is given; and in smaller type the candid announcement is prefixed to the prayer of Manasses and the Third and Fourth Books of Ezra, that while it is true they are not in the Scripture canon of the Council of Trent, they are still included because they are quoted occasionally by certain of the Fathers, and are found both in printed and manuscript copies of the Latin Bible. The decree of the council was not passed without opposition; and later Roman Catholics, such as Du Pin, Dissert. prelim. sur le Bible, Paris, I, 1; B. Lamy, App. Bibl., ed. 2, 1539, 142, and Jahn, Edl. d. göttlich. B. B. d. Alten Bundes, I. 118, 192, 140–143, have endeavored to establish two classes of canonical books, — the proto-canonical and the deuterocanonical, — attributing to the first a dogmatic, and to the second only an ethical authority; but this distinction evidently contravenes the decision of Trent, and has found little support.

4. The Greek Church. The synods of Constantinople (1638), Jassy (1642), and Jerusalem (1672), expressly reject the view of Cyril Lucar, Patriarch of Constantinople, and others, which distinguishes the canonical from the apocryphal. And the last, which is the most important in the modern history of the Eastern Church, defined its position in regard to the Apocrypha in the answer to the third question appended to the Conjunction of Dositheus, in which it expressly mentions Wisdom, Judith, Tobit, History of the Dragon, History of Susannah, the Maccabees (four books of), and Ecclesiasticus, as canonical. But the longer Catechism of the Orthodox Catholic Eastern Church (Moscow, 1859), the most authoritative doctrinal standard of the orthodox Greeko-Russian Church, expressly leaves out the apocryphal books from its list on the ground that "they do not exist in the Hebrew." [See Schaff, Creeds of Christendom, vol. II. p. 451.]

5. The Protestant Church. — The Lutheran symbols do not give any express declaration against the Apocrypha. Nevertheless they are denied dogmatic value. Luther translated them, and recommended them for private reading. With this agrees the decisions of the other Reformed churches: the Gallic Confessions, 1559, §§ 3, 4; Belgic Confession, 1561, §§ 4–5; Thirty-nine Articles of Religion of the Church of England, 1562, § 6. [See Schaff, Creeds of Christendom, vol. III.]

The Book of Common Prayer contains readings from the Apocrypha, and especial recommendation of portions of Wisdom and Ecclesiasticus. The Synod of Dort (1618), Gomarus and others raised an animated discussion by demanding the exclusion of the apocryphal Esdras, Tobit, Judith, Bel and the Dragon from the Bible. This the synod refused to do, although speaking strongly against the Apocrypha. Similarly opposed to them was the Westminster Assembly of Divines, 1647, Confession of Faith, c. I. § 3; the Arminians, Confessio... Pastorum, qui... Remonstrantes vocantur, I. 3, 6; the Socinians (Ostorodt, Unterrichtung von den cornehmsten Hauptpunkten der Christlichen Religion, Rakau, 1604) and the Mennonites (Johann Ris, Praezipiurum Christianae Fidei Articulorum Brevis Confessio, c. 29) agree with the other Protestants. For history of the relation of the Bible societies to the Apocrypha, see BIBLE SOCIETIES. For the Apocrypha in general, see APOCRYPHA.

Lit. — (No completeness is attempted in this list; only the more serviceable works are named.) J. H. Hottinger: Thesaurus Philologicus seu Clausulae Bibliorum, ed. 2, 1639, 162; HUMPHREY HODY: De Bibliorum Textibus Orig-
The Apostles would naturally be turned first in proof of the existence of a canon; but while very many of their expressions can be paralleled in the New Testament, and sentences of Jesus are quoted, yet the impression left on the mind is rather that they drew from the fountain-head of tradition, and possessed written Gospels now perished, and other sources of knowledge closed to us, than that they regarded any number of writings as of paramount canonical authority. It is indeed true that it is easier to quote this early patristic support for the Epistles than for the Gospels; for [name of person], writing to the Corinthians (c. 47, cf. 1 Cor. i. 10 sqq.), Ignatius to the Ephesians (c. 12, cf. Eph. vi. 18), and Polycarp to the Philippians (c. 3, cf. Phil. iii. 1), mention the Epistles of Paul to those churches respectively. The quotations from the New Testament are fewer than from the Old Testament; and, while the quotations from the Old Testament are generally introduced by "The Scripture saith," "The Holy Spirit saith," or "The Holy Word speaks," those from the New have, for the most part, no such introduction. We conclude, therefore, that, to the Apostolic Fathers, the New Testament had not attained canonical authority. To this conclusion the testimony of Papias leads us. See Eusebius, H. E., III. 39. Papias wrote five books entitled Interpretations of our Lord's Declarations. In them he recorded not only the oral tradition, but also what he had read. How far his acquaintance with the written Gospels extended is not clearly expressed; but there is explicit information given regarding Matthew and Mark, and his acquaintance with Luke is fairly conjectured from the similarity of his preface (not given below) to that of Luke's. His silence about John proves neither his ignorance of that Gospel nor his disbelief in it. Eusebius also says that Papias "made use of testimonies from the First Epistle of John, and likewise from that of Peter." What Papias says of Mark puts the latter in silent yet evident contrast to the other evangelists, who were both eye and ear witnesses to Christ. We have a right to assert that Papias was acquainted with our four evangelists, and drew from them, and not from apocryphal sources, joined to oral tradition, his knowledge of the gospel.

The next witness is Justin Martyr, whose First Apology (before 160) was quickly followed by the Second, in both of which, as in his Dialogue with Trypho, he frequently speaks of and quotes from the Memoirs of the apostles; thus, Apology I. 66, "The apostles, in the memoirs composed by them, which are called Gospels; Dialogue 103, "The memoirs which were drawn


2 "And John the Prebyster also said this, Mark being the interpreter of Peter, whatsoever he recorded he wrote with great accuracy, but not, however, in the order in which it was spoken or done by our Lord; for he neither heard nor followed our Lord; but, as before said, he was in company with Peter, who gave him such instruction as was necessary, but not to give a history of our Lord's discourses. Wherefore, Mark has not erred in any thing by writing some things as he has recorded them; for he magnificently attests, not to pass by any thing that he heard, or to state anything falsely in these accounts." "Matthew composed his history in the Hebrew dialect, and every one translated it as he was able."
up by his apostles and those who followed them." These "memoirs" are doubtless our present Gospels. The references to Matthew and Luke are easiest recognized. Mark is called the "memoir of Peter" (Dial. 106). That silence of John's Gospel is seen, not so much in quotation as in the style of argumentation and expression. See Luthardt, Der joh. Ursprung, pp. 63 sqq. [Eng. trans., St. John, the Author of the Fourth Gospel, Edin., 1875. See Abbot: The Authorship of the Fourth Gospel, Boston, 1880.] Justin refers to the Apocalypse (Dial. 81) and to the Pauline Epistles as the authoritative writings of Christians (Apol. I. 28), and further, that the "memoirs of the apostles" were read in their weekly meetings with the same frequency and solemnity as the writings of the prophets (I. 67). Thus Justin gives us certain knowledge of a veritable canon of the New Testament. Some of our present Gospels, in this order: Galatians, First and Second Corinthians, Romans, First and Second Thessalonians, Colossians, Ephesians, and Hebrews, were collected as "scripture" (IV. 20, 2), and expressly cites the "memoirs" as "scripture" (IV. 20, 2), and expressly cites the Pastor of Hermas as "scripture" (IV. 20, 2). Clement of Alexandria (d. about 200) grounds his argument for the canon; for he lays great emphasis upon an unwritten saying of Jesus, and the Epistle of Barnabas (Strom. 6). Tertullian is the contemporary witness for Proconsular Africa (See Kösch, Das Neue Testament, Tübingen, 1871). He shows no acquaintance with Second Peter, Second and Third John, ascribes Hebrews to Barnabas (De Pudic. c. 20), and, along with First Peter and Jude, considers it an appendix to the apostolic writings, and, before his conversion to Montanism, quotes as Scripture the Pastor of Hermas (Ib. c. 10). With these six exceptions, he makes copious use of the New Testament.

The Peshito, the Syrian Bible version (see Bible Versions), surely not later than the beginning of the third century, contains the four Gospels, the Acts, Epistles of James, First Peter, First John, and fourteen Pauline Epistles (i.e., it includes Hebrews, whose apostolicity and full canonicity were afterwards denied), but leaves out Second Peter, Second and Third John, Jude, and Revelation. This, then, was at that time the canon of that part of the Church.

The Muratorian Fragment, so called because discovered by Muratori (published 1740) in the Ambrosian Library at Milan, in a manuscript of the eighth or ninth century, originally belonging to the monastery at Bobbio, contains Hebrews, and was long considered lost. It has been repeatedly published and investigated (see Muratorian Fragment, Tregelles, Canon Muratorianus, London, 1888, and Westcott, Canon of the New Testament, London, 1881), and was probably originally written in Latin, is surely of Occidental origin, dating from the last quarter of the second century, but of unknown authorship. The fragmentist draws a sharp line between the

Clement of Alexandria and Origen; and Ptolemy cites the fourth Gospel as from John the apostle. Valentinus himself seems to have made a gospel-harmony: and his followers were well acquainted with the Gospel of John (Irenæus, Adv. Hær. III. 11, 7). See Heinrici: Die valentinianische Gnosis u. die heilige Schrift, Berlin, 1871.

Irenæus, Bishop of Lyons (177–202), is the next witness, exhibiting the Gallic view of the canon at the close of the second century. He quotes all the books of the New Testament save Philemon, Second Peter, and Jude. He shows special knowledge of the history of our Gospels, and emphasizes their unity and unshakable position; denies ecclesiastical authority to Hebrews, but looks upon the New Testament as the pillar and ground of the faith (Adv. Hær. III. 11); says that both the Old and New Testaments proceed from the same Spirit (III. 21); but, it should be added, he puts equal stress upon tradition (II. 4, 2), and expressly cites the Pastor of Hermes as "scripture" (IV. 20, 2).
fully and the only partially received writings. The list includes the four Gospels, Acts, thirteen Epistles of Paul, First John, Second John, Jude (although, in the judgment of the compiler, the last two Epistles had as little right to their names as Wisdom to that of Solomon), and Revelation of John and that of Peter (not for public reading); excludes Hebrews, James, First and Second Peter, Third John. The compiler also declares that the Pastor of Hermas was for private reading only.

From the preceding statements it follows that, at the close of the second century, our present New Testament was completed, and in parts had received the unanimous indorsement of the Church; but, as there was no agreement as to certain books, there was no canon in a universal sense. Passing over to the third century, the first, and unquestionably the most learned, scholar to be examined is Origen (185–254). See Eusebius, H. E. VI. 25. This testimony is important; for he had the best information, derived from men, books, and travel. At the same time he was well acquainted with the schools of Hilarus and baptism. He leaves out the five Catholic Epistles, but PHILAS TRIUS (d. 387) and RUFINUS (d. 410) insert them. So AMBROSE (d. 379) numbers Hebrews among Paul’s Epistles, and the Apocalypse is universally accepted as apostolic and canonical.

The decisive judgment came from Jerome (d. 420) and Augustine (d. 430). Yet Jerome, while, out of respect to tradition, including in his canon the disputed Epistles, acknowledged that they had been often put aside. Augustine was much more influenced by the voice of tradition. The synods were also in substantial agreement upon the canon. Thus that of Hippo Regius in Numidia (393), while Augustine was a presbyter there, in its thirty-sixth canon gives the list as now received: so Carthage (387 and 419), and so Bishop Gelasius in the decree prepared by a Roman synod (405), which decree fixed the order in which the books of the New Testament at present stand.

By 387 the canon of the New Testament was established; but the canonicity of certain books was still occasionally questioned, nor is there much reason to want individual cases of their rejection. Thus Chrysostom (d. 407) ignores the Epistles of Jude, Second Peter, Second and Third John, and the Apocalypse. But these dissenting voices were few and uninfluential. The middle age came on, and the Catholic Church left off thinking and questioning on the subject. Not until the Council of Trent was the Western Church (not now Catholic, but Roman) called upon to express her mind upon the canon; and, when she did, she re-affirmed the canon of the fourth century, and anathematized all dissent. See Conc. Tril., Sess. IV., April 8, 1546.

The Reformation awoke new interest in the canon. The Reformers expressed themselves very freely upon it. First comes KARLSTADT:

In this section Eusebius hesitatingly pronounces judgment in favor of Hebrews, which he reckons among Paul’s Epistles (cf. H. E. III. 3) and Revelation.

By the close of the fourth century the doubts which had rested upon certain books of the New Testament have vanished. ATHANASIUS of Alexandria, who first uses “canon” in our sense (d. 373), Cyril of Jerusalem (d. 386), Gregory of Nazianzum (d. 390), and Epiphanius, Bishop of Salamis (d. 403), have left catalogues of the New Testament, which agree in granting to the disputed Catholic Epistles an equal place with the undisputed; noticeable is also the unquestioning reception of Hebrews. The sixtieth canon of the Council of Laodicea (360) gives the list of the present New Testament (but no apocryphal books), with the exception of Revelation, and thus voices the decision of the Eastern Church of the fourth century in regard to the New Testament canon.

The Western Church also at this time had settled upon a canon. There is little difference between the lists; and what one omits another restores. Thus Hilary leaves out the five Catholic Epistles, but Philip trius (d. 358) and Rufinus (d. 410) insert them. So Ambrose (d. 379) numbers Hebrews among Paul’s Epistles, and the Apocalypse is universally accepted as apostolic and canonical.

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De Canonis Scripturis; and the same year and place, in German, in condensed form, Welche Bücher bibisch sind, Wittemberg, 1520. He divided the New Testament into three parts: I. The Law, the Gospels, and Acts: II. (of secondary dignity) The Prophets, thirteen Epistles of Paul, First John, and First Peter; III. (of lowest dignity) The remainder of the canon. But this purely subjective arrangement, which showed neither dogmatic nor critical principles, was of no influence. Its historical cause was the fear lest Luther should actually destroy the traditional canon by his free handling and criticism, especially in regard to Hebrews, James, Jude, and the Apocalypse. Luther attributed Hebrews to Apollos; said that James was quite beneath apostolic dignity in its style, and legal in its spirit, "an epistle of straw"; pronounced Jude "an unnecessary epistle;" while as for the Apocalypse, he considered it neither apostolic, nor prophetic, nor inspired, of no more value than Second Esdras, particularly because it presented pictures of the end of the age was not bound to respect the limits of the original collection. See Semler, Accommodatio. He anticipated the Tubingen school in the assertion that the Catholic epistles were reconciliatory documents. The founder of this school was Ferdinand Christian Baur (d. 1860). They almost give up the idea of a canon; nor does the question of canonicity enter into discussion in their later New-Testament criticism. See Tübingen School. Their opponents were wise to have abandoned the discussion, although, as Schleiermacher has said, "The Protestant Church must strive after a more definite determination of the canon; and this is the highest exegetico-theological task for the higher criticism."
of Antioch (352). Thus it seems quite probable that this Greek collection contained the canons of several councils numbered in continuous succession, beginning with the Council of Nicea, and ending with that of Antioch. There were other Greek collections of canons. See Petr. et Hieron. Ballerini, De Antiquis, tum editis tum ineditis, Collectionibus et Collectioribus Canonum, in Oper. Leonis Magni, Venice, 1575, Tom. III.

But it is a mistake to ascribe an official character recognized by the whole Church, either to that Codex Can anonum used at the Council of Chalcedon or to any other collection; and the so-called Codex Canonum Ecclesiae Universae, which Christoph Justeau published in Paris, 1610, is nothing but a miscarried attempt at fabrication: both the title and the arrangement are the editor's own work.

Of the decrees of the Greek councils, only those of the Council of Nicea were immediately accepted by the Western Church (Innoc. I. Epp. ad Theophil. Alex. ad Cler. et Popul. Conat., in Schonemann: Pontif. Roman. Epistolae Genuinae, Gottingen, 1769, pp. 539, 549), and also those of the Council of Sardica and the acts of the synod of the Council of Chalcedon from another, and finally, the Council of Sardica and the acts of the synod of Sardica and the acts of the synod of Carthage (419). Beside this work, Dionysius, in the original Latin text, twenty-one canons from the Council of Nicaea, Ancyra (Ancyrani), Neo-Caesarea, Gan gra, Antiochia, Laodicea, and Constantinople, published first by Paschasius Quesnell, in Opera Leonis Magni, Venice, 1757, Tom. III. 141.

The two most noticeable among the other African collections are the Breviario Canonum, made in 546 by Fulgentius Ferrandus, deacon of the Church of Carthage, containing an extract of the Greek canon after the Isidorian translation, and the decrees of the African councils up to 528, and published, first by Pithou, Paris, 1588, and then in Biblio. Jur. Can., Tom. I. p. 448, and in Migne, Patrologia, Tom. 67, p. 135.

The African Church based its discipline principally upon the decrees of its own councils. Especially the synod of Carthage (419) was in this respect of great importance, as it incorporated with its own decrees those of the synods held under Aurelius of Carthage since 383. This collection of African canons Dionysius merged into his compilation, though in an incomplete and abbreviated shape; and the Dionysian text was afterwards translated into Greek, and combined with various Greek collections. Justeau published in 1615, in Paris, both the Latin and the Greek texts, under the arbitrary title, Codex Canonum Ecclesiae Africanae; and they have been reprinted in Biblio. Jur. Canon., Tom. I. p. 305, and in Biblio. Ecclesiast., Berlin, 1839, vol. I. p. 155.


Collections of decrees of councils and of papal decretals existed in Spain in the sixth century, as appears from the acts of the synod of Braga (563); and the overthrow of Arianism, and the restoration of the Catholic Church, made a complete and systematic arrangement of all canonical matter very desirable. Shortly after the fourth council of Toledo (663), such a collection was actually made. In the form in which we now know this collection, as published at Madrid (1808), it belongs to the eighth century; but it is quite possible to form an idea of the original collection. As the text contains much more than is indicated by the indices, it seems legitimate to infer that the indices were made to the original collection, and the office of the scribe being taken of the later additions to the text. The collection consists of two parts. Part first contains the decrees of the councils: Concilia

Innocent I., Zosimus, Boniface I., Celestinius I., Leo I., Gelasius I., and Anastasius II., on the instance of the presbyter Julian, and during the reign of Symmachus (498–514). These two works of Dionysius were afterwards united into one collection, which soon gained the precedence of all other collections, was frequently quoted by the popes, and was, according to the testimony of Cassiodorus (De Inst. Divin. c. 28), in general use throughout the Western Church in the middle of the sixth century. In the time of Charlemagne it even obtained the rank of an official Codex Canonum. Augmented with the decretals of Hilarius, Simplicius, Felix, Symmachius, Hormida, and Gregory II., it was presented in 774 by Pope Adrian to Charlemagne, and at the diet of Aix-la-Chapelle (802), it was formally recognized by the Frankish Church as Codex Canonum. This Codex Dionysio-Hilarianus was first edited by Wendelstein, Mayence, 1525, and then by Pithou, Paris, 1609; and it is found in Biblio. Jur. Canon., Tom. I., and in Migne, Patrologia, Tom. 67, p. 135.
G massacurum, after the above-mentioned so-called Spanish or Isidorian translation; Africa Concilia; Concilia Galliae (16); and Concilia Hispaniae (36).

Part second contains the papal decretals from Damascus to Gregory I. (604). The author of this collection is unknown. None of the existing manuscripts contain anything to put the collection in connection with Isidore of Seville. He is first mentioned as its author by the author of the Pseudo-Isidorian decretals; which article see.

The old British, the Scotch, and the Irish churches developed their constitution and discipline independently through their own synods; but very few of the canons of those synods have come down to us. Some canonical collections from the fifth and sixth centuries are simply penitentials. In the Anglo-Saxon Church, too, the disposition of canons. The De Jure Sacerdotali and i.

churches developed their constitution and discipline; which article see. The Pseudo-Isidorian decretals; which article see.

Ecclesienses are of Frankish origin. See Wasserschleben; Bussordnungen der abendländischen Kirche, Halle, 1851. But there exists an Irish collection of canons, published at Giessen, 1874, containing three hundred and eighty-one capitula, which during the Carolingian period the secular power exercised on the Church, even on its discipline, added still more new materials to the body of the canonical law; and systematical compilations also of these new elements, the capitularies of the Frankish kings, were made, for instance, by Ansegis, Benedictus Levita, etc.

After the ninth century this labor of systematization became of still greater importance; and attempts were made, on a steadily-increasing scale, almost in every country, until, in the middle of the twelfth century, the whole development reached its consummation in the Decretum Gratiani. Among the principal works of the kind may be mentioned Libri Duo de Cause Synodalibus et Disciplinis Ecclesiasticis by Abbot Regino of Prum (d. 913), written on the instance of Archbishop Rathbod of Treves as a manual for the bishops. A second collection of canons, that of the papal decretals from 1012 and 1023, and published in Migne, Patrologia, Tom. 140, p. 537 sqq.; a collection of canons by Cardinal Deusdedit, dedicated to Victor III. (1086–87), and published by Martinuci, Venice, 1869; the Decretum in seventeen books, and the Pannomonia in eight books, by Bishop Ivo of Chartres (d. 1117), both found among his works in Migne, Patrologia Tom. 161; besides a number not yet printed. But all these attempts were completely superseded by the Discorsantium Canonum Concordis, or Liber Decretorum, or simply Decretum Gratiani, consisting of three parts, of which the first is divided into one hundred and one distinctiones, each distinction comprising a number of canones; the second into thirty-six causa, each causa comprising a number of questions and answers, and the third into five distinctiones. The division of the first and third parts into distinctiones is the work of Paucopala; while that of the second part into causa proceeded from Gratian himself. The work, however, is not simply a systematical arrangement of the materials, but also, to a certain extent, a treatment of the subject. Besides the text of the canones, it also contains short explanations, Dicta Gratiani, in which the author endeavors to explain away the contradictions between the canones. To this feature the work owed a great deal of its success. Written at Bologna, and written at a time when Bologna was the centre of all juridical study, it was planned and executed in accordance with the method then prevailing in the juridical lecture-room, rather than with a view to special practical purposes. It was immediately made the subject of study. Gratian himself lectured upon it in the same manner as the glossatores on the Corpus Juris Civilian; and through the school it conquered and ruled the world, though it was never formally confirmed by the popes, or accepted by the Church as authoritative.

The Decretum Gratiani appeared in the period when the papal power stood at its highest, and developed its greatest legislative activity. Hence the natural consequence, that, though the work at
its first appearance was justly considered as the
Corpus Juris Canonici, only a few years elapsed
before it became incomplete, or even antiquated.
Supplements were necessary; and no less than five
new collections were made before the development
again reached a halting-point with the Decreta
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were thought to have been selected in honor of the Holy Trinity." Other reasons were given: thus Cyprian says, "The Holy Ghost descended on the disciples on the third hour" (terce); and, for sext, St. Peter, "at the sixth hour went up to the house-top; again, "The soul was crucified at the sixth hour." For vespers, he says, "When at the departure of the sun . . . we pray . . . we are praying for the coming of Christ, who will give the grace of everlasting light." For compline, the manifest propriety of prayer before resigning one's self to the "elder brother of death" would be a sufficient reason. "Nocturna" originated in the pious custom of prayer when one awoke in the night." Matins, or lauds, were later united with nocturna. The services used at the canonical hours are manifestly appropriate only to monasteries, although all Christians might with advantage observe these set times of prayer.

In England the hours from eight to twelve in the forenoon are also called "Canonical Hours," before or after which marriages cannot legally be solemnized in any parish church without a license. See the exhaustive article by Mr. Scudamore, "Hours of Prayer," in Smith and Cheetham's Dict. Christ. Antiq., vol. i. pp. 792–799.

**CANONIZATION.**

**CANTERBURY.**

The Anglo-Saxon *Cantewerburg*, the Roman *Duraverenum*, became the metropolitan see of the English Church, when Augustine and his fellow-missionaries were settled there in 597. King Ethelbert, who gave them an old Roman church and his own palace, the church was entirely rebuilt by Lanfranc (1070), much enlarged by Anselm, and again enlarged by its restoration after the fire in 1172. The nave was rebuilt in the course of the fifteenth century, and the central tower was not finished until 1568.

The building is five hundred and forty-five feet long, and a hundred and fifty-six feet broad at the eastern transept, and is one of the largest and most magnificent cathedrals in England. Its brightest days it saw in the century following after the murder of Thomas Becket (1170), whose shrine, placed in a special chapel, was immensely wealthy, and attracted thousands of pilgrims every year, not only from England, but also from the Continent, until the commissioners of Henry VIII. destroyed the shrine, and cleared the chapel (1538).

Our word "canter" is a contraction of "Canterbury gallop," and therefore a reminder of the Canterbury pilgrimages, and the easy pace at which they were performed; for they were quite as much excursions as religious exercises. Chaucer (1385–1400), in his *Canterbury Tales*, has given us an admirable picture of such pilgrimages, with the manners and behavior of a party of pilgrims, leisurely enjoying the journey, and telling stories to each other on the road.

The Archbishop of Canterbury, who is the primate of all England and metropolitan, does not live in Canterbury, but in Lambeth Palace, London. The cathedral staff consists of a dean, six canons, twenty-four honorary canons, an auditor, six preachers, four minor canons, and subordinate officers. The crypt of the cathedral is a church for the religious studies and philanthropical undertakings. The church of St. Ethelbert is a church for French Protestant refugees, and still used by the small French congregation. The ecclesiastical remains in the town are very interesting, including those of the first friary of the Dominicans in England, and of the church in which Ethelbert was baptized. See Stanley: *Memorials of Canterbury*, 6th ed., 1872.
CANTICLES,
or SONG OF SOLOMON, called in Hebrew, שמעון רוח, Song of Songs; i.e., the most beautiful of songs: so in Greek, Ἀνάγνωση, and Latin, Canticums Cantorum. The book is plainly a love-song; and the difficulty of its interpretation arises from its unique position in Hebrew literature: we have no other examples with which to compare it. But is the love immortalized merely carnal, or is it spiritual? Does the poem find its end in the earthly, or is it rather an allegory, setting forth the heavenly in the garb of the earthly? It is the task of the critic to explain first all of the peculiar phraseology, and then decide whether it compels or can bear a deeper meaning.

The poem is a unit. The persons throughout are King Solomon, his rustic Beloved, and the Daughters of Jerusalem. The same phrases repeatedly recur, cf. ii. 7, iii. 5, v. 8, viii. 4; iii. 6, v. 10; v. 1, vi. 9, 10, v. 8. Many parts are manifest parallels; e.g., ii. 8 sqq., iii. 1 sqq., and v. 2 sqq. Canticles is a lyrical drama, yet not intended for presentation on a stage so much as for recitation: Ps. ii. and xxiv. are examples of similar use of dialogue in poetry. According to the traditional view, Solomon celebrates his marriage with the Shulamite; while, according to the modern and now prevalent view (the Shepherd Theory), he celebrates rather the constancy of the country maiden, who, unmoved by the blandishments of the great king, persists in her love for an humble shepherd, until the king gives his consent to the match, and retires from the field. These two interpretations of course lead to wholly different allotments of the speeches.

(1) The Shepherd Theory quotes weighty names in its defence. It is the theory of Ewald, who thus analyzes the Song: Solomon and his suite once found in a "garden of nuts" (vi. 11) near the village of Shulem (or Shunem) a most charming and modest girl, whom Solomon attempted to get for his harem, notwithstanding the rough treatment she had received, and her lowly station and kept of a virgin (i. 6). These two play together the first scene, wherein it appears that she is in love with a shepherd (i. 7), and will not yield to Solomon's wishes. So the dramatic poem goes on. When Solomon praises her, she responds by praising her beloved swain: she longs for him by day, she seeks him in her dreams at night. The culmination of the action is in Solomon's final efforts to win her favor. He offers to her his throne: as queen he will lead her to his capital, but in vain. He tries upon her the magic of his speech (vi. 4 sqq.); but the simple-minded girl is overcome of homesickness, and the embraces of her lover are dearer to her than those of the king. Solomon, finding persuasion useless, magnanimously gives her up; and in the last act we see her walking with her lover upon their native hills. Joy has come to her at last. She has achieved her reward.

It must be confessed that the above scheme is attractive and plausible; but a careful examination of the Song shows that it is without foundation. Against it decidedly is the passage iii. 6–v. 1 inclusive,—a description of a royal marriage which is happily terminated. Where, then, is the maiden's constancy? In order to carry out his scheme, Ewald was obliged to interpolate two lines between vers. 7 and 8 of chap. iv., —"Look, my love, look! There he comes! Listen while he speaks to me,"—because there is no indication in the text of any change of speakers. It is also ridiculous to make Solomon step aside while the lovers meet. Again, viii. 11, 12, is plainly a speech of the Shulamite to Solomon. Besides, why may not Solomon be supposed to be the shepherd of the poem? Delitzsch has explained vi. 2 and elsewhere by saying, "The country-life of the maiden, and the delight of Solomon in nature, express themselves in these words, and prove by their spiritual beauty that the romantic girl saw in the lover a plain shepherd, not a king, and as such loved him, and pictured herself as sharing the garland from the court ladies. The king is also a plainshepherd, not a king, and as such she fancies the king humored her." It is noteworthy that the poem contains no word of complaint, but that Solomon's tender tones are echoed by the Shulamite—facts which are against the Shepherd Theory.

(2) The Traditional Theory. The poem consists of confessions of reciprocal love between Solomon and the Shulamite. We divide it into five acts: I. The first meeting of the lovers (i. 2–ii. 7); II. Their reciprocal longing and searching (ii. 8–iii. 5); III. The marriage in the capital (iii. 6–v. 1); IV. New seekings and findings of the lovers (v. 2–viii. 4); V. Sealing of the bond, and its meaning (viii. 5–14). The scene of the first act (i. 2–ii. 7) is a country-seat of the king's, near the home of the fair Shulamite. The pair meet; and the maiden is at sight so enamoured of Solomon, that she permits herself to be led to his garden-house, where she receives a garland from the court ladies. The king is also at once smitten, and the pair express their mutual regard. In the second act (ii. 8–iii. 5) the lover seeks his love, and finds her at home. She seeks him at night upon the streets of the city, and, finding him, expresses delight with the same words used in the first act. The latter scene is manifestly not adapted to representation. In the third act (iii. 6–v. 1) the wedding march and songs are heard. The fourth act (v. 2–viii. 4) concerns incidents of the wedding festivities. In the closing scene one, "the brothers of the bride appears, and invites her to go home with him. In the fifth act (viii. 5–14) this request is granted: Solomon and the Shulamite revisit the scene of their first meeting. Her brothers are suitably rewarded for their care of their sister. With Solomon's request of the bride to sing, and her counter-request that he should show his agility, the joyous, lively Song closes.

The book is a story of conjugal love, of its auxiliaries and rewards, and as such it deserved a place in the canon. Because of its simplicity and mystery, writers in other parts of the Bible use it as an image of the holiest desires. And the poem owed its canonical position likewise to the peculiar dignity of the king of whom it spoke;
for Solomon was for his time, as David had been for his, the anointed of the Lord, the Messiah, the vicegerent of the unseen King (Ps. ii. 7, xlv. 7 sq., cx. 1). When, therefore, the king, seeking a purer, holier love than he found in his harem, condescended to raise a simple maiden of the people to a place by his side, because she realized to him the very love he sought, what was this but a picture of the Messianic marriage of which Ps. xiv. sings,—a culmination-point of the visible kingdom of God, at that time thought to be on earth? According to this hypothesis, there is no difficulty about the Solomonic origin of the poem, nor about its representation of literal facts. Yet it may be of different authorship and occasion, as the peculiarity of a few words may indicate. (The Shepherd Theory renders a Solomonic origin improbable.) The majority of the recent critics assign it to a time shortly after the disruption (930-946 B.C.), and maintain it was a popular protest against the luxury of the court of the Northern Kingdom.

In later Hebrew literature there are numerous references to it (cf. Cant. iv. 12, 15, and Prov. v. 15 sqq.; v. 6, Prov. i. 28; vi. 9, Prov. xxxi. 28; vii. 10, Prov. xxiii. 31; vii. 7, Prov. vii. 30). Questionable is the use in Jeremiah (xxii. 24), in Haggai (ii. 13; cf. Cant. viii. 6), and the references in Isaiah (v. 1); but Hosea appears to have known Canticles, and borrowed much from it. That references to it are not common in the prophetic writings is proof that it was not a people's book, but rather artistic and esoteric. It was, however, admitted into the canon, and declared by Rabbi Akiba to be so valuable, that the whole world was not worth as much as the day on which it was given to Israel. Yet a mystery was made of it: no one under thirty years old was allowed to read it (thus putting it in the same category as the breath of love). So the Protestant interpreters saw in its nuptialsong for Solomon and the daughter of Pharaoh; so others, erotically. Herodotus, in his SHAPE OF THE SONG. Dr. Green, in his translation of Zöckler's Commentary on the Song of Solomon, in the American edition of Lange's Commentary (pp. 43–47), has attempted to express the last view of the Song. Dr. Green, in Lange, Amer. ed., pp. 25–43, for a careful distribution of the commentators upon Canticles into their respective schools.) J. G. HERDER: Lieder der Liebe, die ältesten und schönsten aus dem Morgenlande, 1778; F. W. C. UMBREIT: Lieder der Liebe, Göttingen, 1820; H. EWALD: Das Hohelied Salomonis, Göttingen, 1826, and in Die Dichter des alten Bundes, Göttingen, 2d ed., 1838; E. J. MAGNUS: Kritische Bearbeitung des H. L. Sal., Halle, 1842; F. BÜTTCHER: Die ältesten Bühnendichtungen, Leipzig, 1850; F. DELITZSCH: Das Hohelied, Leipzig, 1851, and in his Commentari, 1875; E. HENSTENBERG: Das H. L. Salomonis, Berlin, 1859 [Eng. trans. in Clark's Library]; HITZIG: Das Hohelied, Leipzig, 1855; ZÖCKLER: Das H. L. Sal. (in Lange's Bibelcriset, 1889); H. GRÄTZ: Schir-ka-Schirins, 1871; C. F. GODET: Études bibliques, vol. i., Paris, 1878 [Eng. trans., Oxford, 1875]; [S. J. KAMPFF: Das Hohelied, Prag, 1887, 2d ed., 1877; B. W. H. JOSEPHY: Das Hohelied, Leipzig, 1877; K. KOHLER: Das Hohelied, Chicago, 1878].


There are very numerous metrical translations of the Song. Dr. Green, in Lange, gives a list of them. The latest is by JAMES PRATT, London, 1881.]
CANTOR (singer), an ecclesiastical order of the ancient church, instituted in the fourth century; it is mentioned in the Apostolical Constitutions; and the Council of Laodicea (363) forbids anybody to sing in the churches, but the cantors. The ordination could be performed by a presbyter, and imposition of hands was not a part of it.

CANTOR (singer), an ecclesiastical order of the ancient church, instituted in the fourth century; and the Council of Laodicea, 363; d. at Toledo, 1560; entered the order of the Dominicans; studied at Salamanca; Bishop of the Canaries; and provincial of his order. His principal works are De Patenitentia, De Sacramentis, and Loci Theologici; which last work occupies a prominent place in the history of Roman-Catholic dogmatics. His works appeared at Cologne, 1605, and at Lyon, 1704.

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CAPERNAUM (the village of Nahum, not to be connected with the prophet) is not mentioned outside of the New Testament, perhaps was not built till after the exile, but is called Christ's "own city" (Matt. ix. 1), and was the scene of many of his mighty acts. See Matt. viii. 5–14; ix. 2; xxvii. 21; John vi. 17–39; ix. 46, etc. It is plain from the Gospel that it was, (1) in Galilee (Luke iv. 31); (2) on the lake (Matt. xiv. 13; John vi. 17–24); (3) the seat of a collector and of a garrison (Matt. vii. 5), perhaps of a custom-house (Matt. xvi. 24; Mark ii. 1, 11; Luke v. 27, cf. Matt. ix. 1, 9); (4) noted for its synagogue built by a Roman centurion (Luke vii. 1, 5); (5) joined with Chorazin and Bethsaida in the denunciations of Jesus, and its destruction predicted (Matt. xii. 20–23; Luke x. 13–15). It has been inferred that it was in the land of Gennesaret; but this is not certain (cf. Matt. xiv. 54; John vi. 16, 18–24, 25).

The indications are, that the city was on the west side of the lake, and near its northern end. Constantine built there a church upon the site of Peter's house. We find references to the place in the thirteenth century, but to-day its very site is in dispute. The expression, "On the borders of Zebulun and Naphtali" (Matt. iv. 13), does not help us any, because it is uncertain where these borders were. Two places, only about three miles apart, lay claim to be Capernaum. — Khan Minyeh, on the northern end of the plain of Gennesaret; and Tell Hum, a ruin near the lake, about two miles south-west of where the River Jordan enters the lake, — and therefore more likely to get trade. To reach Tell Hum one must pass by Tell Hum in Christ's day is very doubtful. Khan Minyeh is surely much more accessible, and therefore more likely to get trade. To reach Tell Hum one must follow a narrow path (anciently a conduit) cut in the rock at some height above the lake. 2. When it is said (Mark vi. 33, 33; cf. Matt. xiv. 13; Luke ix. 10) that the people walked around the head of the lake while Jesus went across and landed, yet they arrived at Capernaum, or Kepharnome, which apparently was the nearest; i.e., Tell Hum. But, as Josephus does not say that Capernaum was the nearest village, it might just as well have been a little farther off; and the passage is not conclusive. In the only other passage in which Josephus mentions Capernaum (War, III. 10, 8), it is not the name of a place, but of a "most fertile fountain" by which Gennesaret was watered. This is probably the 'Ain et Tabighah, the fountain from which, by means of an aqueduct along the seashore, the water was carried to the northern part of the plain. It is only about two miles from Tell Hum, and a mile from Khan Minyeh: by the latter place itself flows 'Ain et Tin ("the Fountain of the Fig-tree"), which, however, falls into the sea a few hundred steps off; southward is the Round Fountain, 'Ain Mudevarah, in which, as in Josephus' Kapharnama (c. 530), that Capernaum was twice as far from Magdala as the latter from Tiberials, and that of Arculfus (c. 670), that he had seen Capernaum lying by the sea from east to west, between the sea on the south, and the mountain on the north, agree best with Tell Hum, which lies upon a point of the shore projecting into the lake. But later tradition is of small account either way.

5. Robinson interprets Tell Hum "hill of the camel-herd," which is very questionable. But to compare Hum with Nahum [the mound or ruin of Nahum] is equally false. 

The statement of Theodorus (c. 530), that Capernaum was twice as far from Tell Hum one must therefore, by Robinson (1852), Macgregor (1864), Sepp (1867), Porter (1875), Kiepert, and by Lieut. Kitchener, under the present surface of the ground. This review of the arguments shows that there is much to be said on both sides. The claims of Khan Minyeh are supported by Robinson (1852), Megregor (1864), Sepp (1867), Porter (1875), Kiepert, and by Lieut. Kitchener and Selah Merrill (1877), representatives respectively of the British and American Exploration Societies; while those of Tell Hum are maintained by Dr. John Wilson (1841), Dr. W. M. Thomson (1859), and E. Dean Stanley (1871), Capt. (now Lieutenant-Colonel) Wilson (1871), Ritter, Delitzsch, Socin, in Baeckeler's Syriah and Palestine, Schaff, and
CAPHTOR.

CAPHTOR, the original home of the Caphtorim, or Philistines (Deut. ii. 23; Jer. xlvii. 4; Amos ix. 7), either an island, as Jeremiah calls it, or a coast country. Various identifications have been proposed. 1. Cappadocia, favored by the old versions because of similarity of sound; but Cappadocia was originally Catpatuk, and so the similarity vanishes. 2. Cyprus, but in the Old Testament the island is called Chittim. 3. Crete; the generally received identification, supported by Amos ix. 7; the Philistines are said to have been brought from Caphtor as the Israelites from Egypt; but the Philistines are called Cherethites, cf. 1 Sam. xxx. 14, 16; Ezek. xxv. 16; Zeph. ii. 5; but the latter are Cretans, as the Septuagint calls them. The objection that Gen. x. 13, 14 (cf. 1 Chron. i. 12) makes the Caphtorim to come from the Egyptians is thus explained: the Casluhim were the inhabitants of Cassiotes; colonists from Crete or Caphtorim settled there, were counted Egyptians, and then went to Palestine, where they were joined by their countrymen direct from Crete. 4. The Phoenician colony on the coasts of the Nile delta, because Egypt, Ai-guptos = Aiaergus = Ai Kaphtor (Heb.) = Great Phoenicia. But these etymologies are not undoubted. It is improbable that at the earliest times a tribe moved from an island to the mainland: hence these "island" identifications are unlikely, while the last is likely. See J. G. Müller: Die Semiten, Gotha, 1872; Stark: Gaza. Ruetsch.

CAPITANUS (Giovanni di Capistrano), b. at Capistrano in the Abruzzi, June 23, 1381; d. at Villach, Carinthia, Oct. 23, 1456; studied law, and entered the service of the King of Sicily, but gave up this career in 1415, and became a monk. He was one of the greatest preachers of that time, and distinguished himself by the zeal and the success with which he worked against the Fraticelli. In 1450 he was sent to Germany to counteract the Hussites. In this mission he partially failed; but, after the fall of Constantinople, he succeeded in rousing once more the crusading enthusiasm of the people. He led personally an army of crusaders to the support of Johannes Corvinus, and he contributed much to the signal defeat of the Turks at Belgrade.

CAPITO, Wolfgang, b. at Hagenau, Alsace, 1478; d. at Strassburg, 1541; studied at Freiburg, first medicine, then law, and finally theology; became preacher at Bruchsal, 1511, and at Basel, 1513; removed in 1519 to Mayence, where he lived in great intimacy with the archbishop, Albrecht; but, carried away by the Reformation, he left Mayence in 1523, and settled at Strassburg, where he became one of the most prominent leaders of the reformatory movement. He is the real author of the Confessio Tetrapolitana. At the synod of Bern, 1532, he played a conspicuous part; and his moderating and conciliatory influence was also felt in the Peasant War and the Anabaptist disturbances. A list of his writings is found in Baum: Capito und Butzer, Strassburg, 1860.

CAPITULARIES. The various nations of which the Frankish Empire was composed had each its own law, according to which the people lived, also when it left its native territory. But, besides these national laws, there was also a general imperial law, valid not only for the individual, but also for the territory. In the Merovingian time the names of decretum, decretio, constitutum, editum, auctoritas, pactio, were given to such general imperial prescriptions; but during the Carolingian time capitularies — from capitula, because the edict was divided into chapters — came into general use, and it has afterwards been extended also to laws of an earlier date. The language was Latin, but the text was accompanied with translations for the provinces. As the Frankish kings exercised a legislative authority also in the affairs of the Church, many capitularies have a direct ecclesiastical bearing; and special collections of ecclesiastical capitularies were made in Jerusalem on an early date, for instance, by Ansegius, 827. Of the original copies of the capitularies, only a few fragments are still extant; but from the archives of monasteries and chapters the text of a great number of capitularies is well ascertained. The best edition of them is found in vol. III. and IV. of Pertz: Mon. Hist. Germ., Hanover, 1832-37. See Strobe: Geschichte der deutschen Rechtsquellen, Part I., p. 239, where older editions are noticed; A. Borettius: Die Kapitularien im Langobardenreiche, 1862, and Beiträge zur Kapitularientrik; 1874; G. Beseler: Über die Gesetzskraft der Kapitularien 1871. Meier.

CAPPADO'CIA, the largest and most easterly province of Asia Minor. On the north was Pontus; on the east, the Euphrates, beyond which were Armenia and Mesopotamia; on the south, Syria and Cilicia; and on the west, Galatia. It was high table-land, intersected by ranges of mountains sparsely wooded, but fitted for grain or grazing. It was conquered by Cyrus, ruled by Alexander the Great. Made a tributary by the Seleucids, it became a Roman province A.D. 17.

Cappadocia.
CAPP.EL, Jacques (Jacobus Cappellus), b. at Rennes, 1570; d. at Sedan, 1624; descended from a family which has given to France many excellent men, and was educated in the Reformed Church. In 1598 he became professor of Hebrew at Sedan, and in 1610 professor of theology. A list of his numerous works is given as an appendix to the sketch, De Cappellorum Gente, which is printed as an introductory to Ludovici Cappelli Commentarii et Notae Criticae in Vetus Testamentum, Amsterdam, 1689; and his Observationes in Selecta Pentateuchi Loca, in Genesis, Judices, etc., are contained in the same volume. His Historia Sacra appeared at Sedan, 1612. Many of his works are not printed.

CAPP.EL, Louis (Ludovicus Cappellus), a younger brother of the preceding; b. at St. Élier, a village near Sedan, Oct. 10 or 16, 1538; d. at Saumur, June 18, 1638; studied theology at Sedan, and acted for some time as tutor to the daughters of the Duke of Bouillon; received a stipend from the Reformed Church of Bourdeaux, and travelled for four years in England, Holland, Germany, and Switzerland; was appointed professor of Hebrew in the Academy of Saumur in 1613, and professor of theology in 1633. He was a man of vast learning; but the subject on which he specially concentrated his energy was the history of the text of the Old Testament, on which he wrote Arcaenum Punctationis Rereditatum, Amsterdam, 1624; Critica Sacra, Paris, 1650; and Distripta de Veris et Antiquis Hebræorum Literis, Amsterdam, 1645. By these works, advocating the comparatively recent introduction of the vowel-points in Hebrew writing, he seemed to shake the authority of the Scriptures as the inspired regula et normum fidei, and they met with great opposition in the Protestant world. The first was vehemently attacked by Buxtorf, which attack called forth the Vindicia Arcani Punctationis, Amsterdam, 1652. But among them were Daniel and his companions, and Nebuchadnezzar, King of Babylon, began his depredations (B.C. 605). At first he carried away only a few; but among them were Daniel and his companions (xxiv. 1; Dan. i. 1–4). In B.C. 588 he came again, and took away ten thousand (2 Kings xxiv. 13–16). His next attempt upon the city occurred a few years later. He sent an army against Jerusalem, and seneed upon the very eve of success, when God slew one hundred and eighty thousand of his army, and thus prevented any attack (xvii. 17, xix. 35). One hundred years of comparative quiet passed; and then Nebuchadnezzar, King of Babylon, began his depredations (B.C. 605). At first he carried away only a few; but among them were Daniel and his companions (xxiv. 1; Dan. i. 1–4). In B.C. 588 he came again, and took away ten thousand (2 Kings xxiv. 10–16). The seventy-years' captivity, in the ecclesiastical sense, began in B.C. 588, when, for the fourth time, Nebuchadnezzar invaded Judea, and took Jerusalem after a siege of eighteen months, whose horrors are graphically depicted in Jeremiah's Lamentations. The King, Zedekiah, and his people, were transported to Babylon, the city was burnt, and the walls broken down (xxv. 1–21). The "seventy-years' captivity," in the civil sense, came to an end when Cyrus allowed the Jews to return (B.C. 530); in an ecclesiastical sense, not until the temple was rebuilt (B.C. 517). The first company went under Zerubbabel (Ez. ii. 2); a second under Ezra (B.C. 458); and a third, under Nehemiah (B.C. 445). Those who remained in Assyria, or who were afterwards scattered over the Roman Empire, were known as the Dispersion (John vii. 35; 1 Pet. i. 1; Jas. i. 1). They were the soil for the gospel seed. See Dispersi.
CAPUCHINS.

(Medo-Persian) was from Darius the Mede to
Darius Codonanus (B.C. 590–532); the Grecian,
from the expiration of Alexander the Great into
Jerusalem to the insurrection of the Hebrews
under the Maccabees (B.C. 332–167); and the
Roman, from B.C. 63. From A.D. 7 to 68 there
were thirteen Roman procurators in Judea. In
A.D. 70 the Jews lost every thing: their temple
was destroyed; and they were driven from their
land. In a sense they are still in their Roman
captivity.

CAPUCHINS. A Minorite of the Observantine
Convent of Montefalconi, Matteo di Basio, heard,
of a brother-monk, that the capuchin (hood) which
St. Francis had used was of quite a different shape
from that which afterwards his followers, the
Franciscan monks, adopted. He was much struck
by this discovery, left his monastery immediately,
appeared in Rome before Pope Clement VII.,
and obtained (in 1529) permission of him to put on
a long beard, to wear a pyramidal capuche, to live as a hermit, and to preach wherever he
liked, on the condition that he should report once
every year at the provincial chapter of the Observants. But enthusiasm is contagious. Shortly
after, another Observantine monk, Ludovico di
Frossono, came, enounced with the genuine
capuche, the long beard, and the literal observa-
tion of the rules of St. Francis; and, together with
his brother Raffaello, he repaired to Rome, where
he received by a brave the same permission as
Matteo had received orally. The three enthusi-
asts now joined fortunes, and found protection
against the Observants with the Duke of Came-
rono. In 1529 they had left the Observants, and joined the Capu-
chines. According to other accounts, the ultimate
object of these peacemakers was nothing so inno-
cent as peace. At all events, Bishop Hugo of
Auxerre marched against them with troops, took
them all prisoners, and condemned them to go
under the cross of the Observants, and ful
of palpable lies. Reliable information is found in HELYOT: Histoire des Ordres Monas-
Min., Lyons, 1625.

CAPUTIATI (capuched), thus called from the
hood of their cowl; appeared first in Auvergne
(1182), under the leadership of the carpenter
Durand, who boasted to have received revelations
from the Virgin for the purpose of establishing
peace in the Church, and destroying all her en-
emies. According to other accounts, the ultimate
object of these peacemakers was nothing so inno-
cent as peace. At all events, Bishop Hugo of
Auxerre marched against them with troops, took
them all prisoners, and condemned them to go
about a whole year bareheaded, in frost and heat.
by cutting the capuche of their cowl.

CARACCIOLE, Calebazzo (Marchese di Vio),
b. at Naples, in 1417; d. at Geneva, May 7, 1586:
descended from one of the wealthiest and most
distinguished families of the kingdom of Naples;
and entered early on a brilliant career at the
Neapolitan court. The reformatory movement,
which in this period sprang up almost every-
where in the Roman Church, and which in Nepal,
under the leadership of the Spaniard Juan de Valdés, early attracted his attention and symp-
athy, and his acquaintance with Pietro Martino
Vermiglioni, carried him still farther onward in the
direction of Protestantism. But in Naples, as in
so many other places, an ecclesiastical re-action
followed immediately after the reformatory move-
ment; and, though the attempt of introducing the
Inquisition in the kingdom failed, the ultra-
montane re-action soon became so powerful that
Caracciole felt compelled to flee (1551). He set-
tled at Geneva, and became a member of the

netic polarization; and while the Jesuits de-
veloped to the highest degree of excellency the
positive qualities of the Church, — the unscrupu-
lossous energy and cunning intrigue of a consum-
cative casuistry, the Capuchins succeeded in giving
perfect expression to its negative qualifications, —
its ignorance, its credulity, and its coarse sympa-
thy with the lower instincts of the masses. Origin-
ally the congregation was confined to Italy; but
in 1573 it invaded France, in 1592 Germany, and
in 1606 Spain. In 1619 it obtained its own gen-
eral, and right to walk in a procession under its
own cross. In the latter part of the eighteenth
century it was abolished in Germany and in
France; and, in the third and fourth decades of
the present century, it suffered very much both
in Spain and Portugal. In the last decade, how-
ever, it seems to be recuperating in all Roman-
Catholic countries.

There was also an order of Capuchin nun-
headed by Maria Laurentia Longa, who in 1534
took the veil at Naples with nineteen other
women. They adopted the third rule of St.
Francis, and were placed under the authority of
the Theatines. But in 1538 they made a change,
adopted the rules of St. Clara, assumed the pyrami-
dal capuche, and came under the authority of the
Capuchins. In 1573 they founded a monastery in
Rome, and in 1606 one in Paris.

The Annales Sacr. Hist. Ordinis Minorum S.
Francisci qui Capucinini nuncupantur, by BAVIERUS,
Lyons, 1652, is simply an impudent praising-up of
the Capuchins at the expense of the Observants,
and full of palpable lies. Reliable information is
found in HELYOT: Histoire des Ordres Monas-
Min., Lyons, 1625.

ALBRECHT VOGEL.

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tled at Geneva, and became a member of the

CARACCIOLE.
Protestant-Italian congregation which had existed there since 1542; and he remained there, an exile, and a stranger to his own family, in spite of the exertions which his relatives, and, among them, his uncle, Pope Paul IV., made to induce him to return. His life has been written by BALBINI, preacher to the Italian congregation at Geneva: "Historia della Vida e degli Azioni di Caraccioli," 1587; new edition, Florence, 1875.

CARAITES. See ISRAEL, POST-BIBLICAL HISTORY OF.

CARANZA. See CARRANZA.

CARAVANSELA. See KHAH.

CARCHARACUS. The Hebrews were not alone in thinking that the dead body of any animal, clean or unclean, was defiling. The Parsees, to mention another people, shared the concept; but the Hebrew law contained many regulations upon the subject; and statute gave justification and a religious meaning to the natural repugnance to the presence of death (see particularly Lev. xi.). It was defilement to eat, even of a clean animal which had either died naturally, or been killed by other animals, or to touch it, or to carry the carcass of an unclean animal (Lev. xi. 39, 40).

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CARCHEMISH (Fortress of Chemosh), very probably identical with Circesium, at the juncture of the Khabur (Chebar) and the Euphrates,—after the battle of Megiddo (about B.C. 608), and retaken by Nebuchadnezzar, B.C. 605 (lsa. x. 9, Jer. xlv. 2–12; 2 Chron. xxxv. 20). The Garmanis upon the cuneiform inscriptions is not to be regarded as identical with Carchemish, but rather as describing a city much farther north.

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CARNICE, Cardinal. The rights and duties of cardinals depend upon a number of older and more recent constitutions, but especially upon the "Ceremoniale Romanum" (the Concil. Tridentinum, sess. XXIV. cap. 1 de reform) and the bulls of Sixtus V. A cardinal is "created" by the Pope; and the qualities demanded in a candidate are generally the same as those demanded in a bishop,—the person must have been born in legal wedlock, be possessed of the lower degrees of ordination for at least one year before his elevation, have no progeny, have no relatives of second degrees (according to canonical computation) among the cardinals, etc. The creation takes place in a secret, but is announced in a public, consistory, when the instalment of hat, ring, etc., is performed. Until all formalities are gone through,—and they are very multitudinous, and often completely bewildering to antiquaries,—the cardinal cannot exercise his rights; for instance, not vote in the conclave, though in this respect the constitution of Eugene IV. (Oct. 26, 1431) and the rescript of Pius V. (Jan. 28, 1571) contradict each other. By the appointment the Pope is obliged to pay some regard to all nations, but the majority of cardinals are always Italians. Of the sixty-seven cardinals in 1850, fifty-one were Italians. In former times the kings had a right of presentation; and cardinals who had been created in that manner were called crown-cardinals. The principal rights of the cardinals are: they alone are eligible to the papal see (Stephan III., 769), and they alone elect the Pope (Nicholas II., 1058); and, on account of this their close connection with the papal dignity, they were allowed by Innocent IV. (1244) to wear the red hat with the pendent tassels, and by Paul II. (1464) to wear a purple robe. Urban VIII. (1630) conferred the title of Eminentissimi upon them, the same as was applied to the prince-electors of the German Empire; and offences against them were considered as crimen laesaemajestatis. Among themselves the cardinal-bishops rank first, then the cardinal-presbyters, and finally the cardinal-deacons. The oldest cardinal-bishop residing...
in the Fort William College, which the marquis appointed him professor of Oriental languages; and he managed, notwithstanding the pressure of poverty, to acquire Latin, Greek, Hebrew, and a goodly amount of other useful learning, especially in natural history and botany. Thus, unknown to himself, he was being prepared for the great career God had planned for him. His attention was turned unto the heathen, and he saw plainly his duty go to them. On Oct. 2, 1792, largely through his exertions, the first Baptist missionary society was founded; and on June 13, 1793, he and his family sailed for India, accompanied by Mr. John Thomas, who had formerly lived in Bengal. On reaching Bengal, Carey and his companion lost all their property in the Hugli; but, having received the charge of an indigo-factory at Malda, he cut off his pecuniary connection with the missionary society, and began in earnest what, instead of regular missionary labor, was to be the work of his life,—the study and translation, both from and into the languages of India. In 1799 the factory was closed; and he went with Thomas to Kidderpore, where he had purchased a small indigo-plantation. Here, joined by Marshman and Ward, he started, under bright hopes, a mission, but soon encountered the opposition of the Indian Government, which forbade the mission’s enlargement, and compelled its removal, at a great pecuniary loss, to Serampore, a Danish settlement (1800), where it took opposition of the Indian Government, which for its removal, at a great pecuniary loss, to Seram for the great career God had planned for him. 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He wrote articles upon the natural history and botany of India for the Asiatic Society, to which he was elected, 1805, and thus made practical application of tastes cultivated in former years; but this was only a part, and by far the less valuable part, of his work. That which has given him his undying fame was his translations of the Bible, in whole or in part, either alone or with others, into some twenty-four Indian languages. The Society pressed under his direction, rendered the Bible accessible to more than three hundred million human beings. Besides, he prepared grammars and dictionaries of several tongues; e.g., Mahratta Grammar, 1805; Sanscrit Grammar, 1806; Mahratta Dictionary, 1810; Bengalee Dictionary, 1818; and a Sanscrit dictionary which unhappily was destroyed by a fire in the printing establishment. Later students have discovered errors and omissions in these works; but all honor is due to Carey for “breaking the way,” and every inhabitant of India is his debtor. See J. C. Marshman, Life and Times of Carey, Marshman, and Ward, London, 1859, 2 vols.

CARLSTADT, Andreas Rudolphus Bodenstein, b. probably a couple of years before Luther, at Carlstadt in Franconia, whence his surname; d. of the plague, at Basel, 1541; made his first studies at some Italian university, and came in 1504 to Wittenberg, where in 1513 he was made professor of theology, and archdeacon at the collegiate church. He was well versed in the works of the schoolmen; and all he wrote himself at this period was scholastic in spirit and in form. But, having made a journey to Rome in 1515, he found, on his return, the whole theology of the university changed by Luther. The schoolmen had gone, and the Bible and Augustine had taken their place. His first instinct was haughty resistance; for he felt in himself the reformation of God, and saw in the books of his schoolmen and in the traditions of his university the objects of his contention. But the attempt of resistance failed; and, as failure always made him very meek and submissive, he immediately yielded to the change, and threw
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himself into the opposite extreme. He became a mystic. Working together with Luther for some time in perfect unison, he even anticipated him in several points, as is shown by his hundred and fifty-two theses of April 26, 1517, De Natura, Lege, et Gratia contra Scholasticos et Communem Naturam. But this reformatory activity brought him in conflict with Dr. Eck; and at the Leipzig disputation, June 27, 1510, he had the commanding superiority, and usurped the whole attention. The next year (August, 1520) he made the first attack on Luther in his De Canoniciis Scripturis, though without mentioning his name.

Carlstadt was, no doubt, sincerely devoted to the cause of the Reformation: but he was vain; he wanted to be the first, the leader, whenever he took a part in anything, and that was just the very position which he was utterly unable to occupy. While Luther was away in Wartburg, Carlstadt found the field free; and by the impetuosity and rashness of his character he carried not only the populace, but also the council and the university, into a most dangerous revolution. Christmas Day, 1521, he celebrated the Lord's Supper in his church, leaving out all the most essential features of the Roman liturgy,—the confession, the consecration of the elements, the elevation of the host, the reservation of the cup; and, by the impetuosity and rashness of his character, he carried not only the populace, but also the council and the university, into a most dangerous revolution.

In 1527 he retired to Strassburg, where he devoted himself to the study of German, and also translated Legendre's Geometry, adding an Introductory Essay on Proportion. He removed to Edinburgh in 1518, and from 1829 to 1833 contributed a number of articles to the Edinburgh Encyclopædia and the Edinburgh Review.

In 1834 he introduced Goethe to English readers by the translation of Wilhelm Meister's Lehrjahre, and in 1825 published the Life of Schiller. He married Jane Welsh in 1826, and removed in 1828 to Craigenputtoch, where he wrote his Critical and Miscellaneous Essays.

Sterne Resartus, a philosophic romance in the form of a treatise on dress, containing his views on the problems of religion and life, was published during 1833–34, in Fraser's Magazine. In 1834 he removed to London, to the house in Cheyne Row, Chelsea, where he resided until his death. In 1837 appeared The French Revolution, the first of his works to which his name was formally attached. In the same year he began lecturing, and, during 1837–48, delivered courses on German Literature, The Periods of European Culture, the Revolutions of Modern Europe, and Heroes and Hero-Worship, besides publishing Chartism, a political tract, and Past and Present.

One of his most important works, Oliver Cromwell's Letters and Speeches, was issued in 1845, and produced a great revolution of sentiment in favor of Cromwell. In 1840 he inaugurated the movement which resulted in the London Library, of which he was afterwards elected president. During 1848–50 he wrote a number of political and social treatises, notably The Latter Day Pamphlets, the ultimate and most violent expression of his political creed.

The Life of Captain John Sartor Resartus, especially valuable as a partial expression of his own religious views, appeared in 1851. His magnum opus, The History of Frederick the Great, was begun in 1858, and finished in 1865. It is a monument of patient industry and minute research, and contains a complete political history of the eighteenth cen...
tory, but weakened his moral influence by its
laudation of a despot, and its assertion and de-
defence of the right of the strongest.

He espoused the Southern side in the American
civil war. His unappreciative and contemptuous
treatment of the question appeared in The Nigger
Question and The American Iliad in a Nutshell
(1863). In 1866 he was chosen rector of the
University of Edinburgh, and delivered an inau-
gural on The Choice of Books. Mrs. Carlyle died
during his absence on this occasion (April 21).

A few newspaper articles, with Historical Sketches
of the Early Kings of Norway, and The Portraits
of John Knox, marked the next five years, and
completed his literary labors.

Carlyle's life is marked by great unity of pur-
pose and concentration of energy. He lived for
literature. With his imaginative genius, his
poetic insight, and his opulent diction, he was a
poet by constitution; but lack of the sense of
form and proportion, and his impatience of mea-
ured expression, made him despicable poetry. His
few poetical experiments, The Night Moth, The
Adieu, To-day, and The Sower's Song, are among
the earliest of his literary efforts. He is a
preacher and a prophet, rather than an artist.
His keen sense of the grotesque, with the real
depth of his nature, made him a humorist at once
racy, subtle, and satirical; but this element devel-
oped itself disproportionately, and ran into cyni-
cism as he grew older.

Notwithstanding the large admixture of ethics and
philosophy in his writings, it is well-nigh
impossible to define accurately his position as a
philosopher, moralist, or religiousman. Veracity is
the basis of his ethical conceptions, by which he
means the disposition to go behind appearances
to facts, and the assertion of reality as against
mere symbols and conventionalities. His hatred
of sham is intense, and often leads him into
needless roughness of speech. His ethical ideal
is defective from its identification of physical and
moral order, of might and right. It is too
real and practical, his philosophy is intuitional and
him. His histories are a series of striking por-
traits, lodging the test of right in each man's
moral consciousness. Hence his fundamental fal-
vice through the admiration of greatness. The
histories is unsound in blinding the reader to
the requiremensof the narrative; and hence Dr.
Robinson prefers the south-eastern extremity
of the range. The range ends abruptly: a bluff
over five hundred feet high juts out into the sea.
Here stands the famous Monastery of the Carmel-
ites. The monks show you behind the high altar
the grotto of Elijah. But on the range Elijah
also dwelt (2 Kings ii. 15, iv. 25); and, indeed,
so numerous are the caves in its sides, that there
would be no difficulty in finding shelter. When
first mentioned, it was a holy mount, a place of
concourse (2 Kings iv. 23); and altars of Baal
were doubtless erected upon it, which was proba-
ble reason why Elijah selected it as the site
of his ascension. Inled as he was, led to the
mountain, attracted by its sanctity. Here
Vespasian came, and sacrificed to the divinity of

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while agreeing that Christianity is the supreme
religion, denies that it embraces all truth. He
seems to hold that responsibility to God is
the essential truth foreshadowed in all religions,
and that the essence of all religion is to keep con-
science alive and shining. He believes in retri-
bution as the natural outcome of wrong. He
revered genuine piety, and his own moral life
was singularly pure. As a critic he has great
knowledge and keen discernment, but is too
liable to be swayed by his personal prejudices.
His earlier style, as in the Essays on Burns and
Scott, was natural, simple, dignified, and vigorous.
His later style is figurative, abrupt, enigmatical,
sometimes turgid and involved, inverted, declama-
tory, and at times coarse, yet withal often beauti-
ful, rich, and powerful, and always picturesque.

-- LIT. -- The best complete edition of Carlyle's
works is the library edition of Messrs. Chapman
& Hall, London, in 39 volumes. See Reminis-
cences by Thomas Carlyle, edited by J. A. Froude,
London and N.Y., 1881; W. H. Wylie: Thomas
Carlyle, the Man and his Books, London and N.Y.,
1881; Moncrie D Conway: Thomas Carlyle,
London and N.Y., 1881; Peter Bayne: Lessons
from my Masters, N.Y., 1879; Edwin D. Mead:
The Philosophy of Carlyle, Lond. 1881; Morley's
Essay on Carlyle; and Froude: Life of Carlyle,
N.Y., 1882, 2 vols.

-- CARME1 Mount, (park), once the southern
boundary of Asher (Josh. xix. 29); later, part of
Galilee. At the time of Josephus it belonged to
Tyre (War iii. 3, 1). The range runs south-east
to north-west, is about twelve miles long. Its
highest elevation is 1,740 feet. It is to-day cov-
ered with trees and flowers. In its forests ani-
malsof all sorts are found. It is a magnificent
sight; but the view from it is grander, inas-
much as the ridge divides the Plain of Sharon
from the Plain of Jezreel, and projects itself into
the Mediterranean Sea. No wonder that to the
poets and prophets of the Old Testament it was
a symbol of beauty (Song vii. 5; Isa.xxxv. 2
cf.xxxiii.9; Jer.1.19: Amos i.2; Nah. i.4).

Hidden there during the stormy days of Ahab,
lived Elijah; and his cave is yet shown. Some
answering fire proved who was the true God (1
Kings xvii. 20-42).

The traditional site is at El Mohraka, i.e., "burnt
place," upon the southern
slope of the range, a long way from the coast.
But this site is far from the Kishon to meet
the requirements of the narrative; and hence Dr.
Robinson prefers the south-eastern extremity
of the range. The range ends abruptly: a bluff
over five hundred feet high juts out into the sea.
Here stands the famous Monastery of the Carmel-
ites. The monks show you behind the high altar
the grotto of Elijah. But on the range Elijah
also dwelt (2 Kings ii 15, iv. 25); and, indeed,
some ruins of buildings and caves, that there
would be no difficulty in finding shelter. When
first mentioned, it was a holy mount, a place of
concourse (2 Kings iv. 23); and altars of Baal
were doubtless erected upon it, which was proba-
ble reason why Elijah selected it as the site
of his ascension. Enled as he was, led to the
mountain, attracted by its sanctity. Here
Vespasian came, and sacrificed to the divinity of

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the same name with the mountain, without image or temple, but whose oracle had foretold his elevation to the imperial throne. In the early days of Christianity, there were many hermits in its many caves; and to-day one of the most hopeful facts for Palestine is the little German colony of Haifa, which is at the foot of Carmel, near the sea, and whose labor has made the wilderness to rear

CARMELITES. A certain Berthold came, in the latter part of the twelfth century, to Palestine, on a pilgrimage or crusade, and formed an asso- ciation of hermits at the Well of Elijah on Mount Carmel. In 1209 the association received its rule of sixteen articles from Albert, Patriarch of Jeru- salem; and in 1224 this rule was confirmed by Pope Honorius III. As long as the crusading enthusiasm sent thousands and thousands of people from Europe every year to Palestine, the asso- ciation of Mount Carmel prospered much; but when this way of doing things came to a standstill by the armistice between Frederick II, and the Saracens, the hermits at the Well of Elijah began to feel very lonesome, and in 1238 they removed to more lively places in Cyprus and Sicily. In 1240 they came to England, in 1244 to Southern France, and in 1245 they held their first general chapter at Aylesford in England. In order not to be completely ousted by the Mendicant orders, which just at that time felt very much displeased, it was necessary for the Carmelites to follow fashion; and so they did. They changed their rule (1244) to their conscription, their dress, after the Dominicans and Franciscans. But they had one piece of good luck: they invented the scapulary (1287). The scapulary consists of two stripes of gray cloth, worn on the breast and on the back, and connecting with each other on the shoulders. This innocent piece of dress was brought expressly from heaven by the Virgin herself; and she promised to go on Saturday evenings to purgatory, and relieve all those who wore it. Of course, the scapulary immediately became the rage. Large associations or brotherhoods of the scapulary were formed among laymen, and brought in a more or less loose connection with the order, which earned both fame and influence from this circumstance. As was natural, the success stimulated their ambition. They began to dispute the claims of the Dominicans to the rosary. They reckoned the Virgin Mary as one of their own generals. There were at one time four inde- pendent Carmelite generals; and all attempts at consolidating the whole order into one body failed. There were also Carmelite nuns. The first mon- astery was founded in 1452 by Soreth, a general of the order, who was poisoned at Nantes in 1471 by the discontented monks. To this order of nuns belonged the daughters of Louis XV. But in modern times the Carmelites have played no conspicuous part, and the order is at present fall- ing rapidly into decay, without any means of reconstruction. See Helvoet: Les Ordres Monastiques, Paris, 1714–19; Manning: Life of St. Teresa, London, 1865. Albrecht Vogel.

CARNAL (a word of uncertain etymology: carni-vale, “farewell to flesh-meat;” carn-avallare, “swallow flesh-meat”) denotes the period from the end of the festival of the Epiphany to the end of Shrove-Tuesday. This part of the year is in all Roman-Catholic countries considered a proper season for social enjoyment; and more especially the last seven or ten days are in many cities, particularly in Rome, given up to public merriment. The custom is of Pagan origin. It is the revelry and debauchery of the old Saturnalia and Lupercalia, which have been continued under this form in the Christian world, and nowhere in a more unrestrained manner than in the centre of Christendom,—in Rome. Several popes have tried, if not to repress the custom, at least to restrain its license. Clement XI. issued two apostolical briefs (1719 and 1721), Benedict XIV. an encyclical letter, for this purpose. But other popes, who had a clearer understanding of the economical and political import of the custom, did every thing they could to encourage it. Thus Paul II. issued a decree with very minute provi- sions with respect to the races of the Corso; and when the Italian people, during its struggle for national unity, instinctively withdrew from these frivolous dissipations, the papal government under Pius IX. was very desirous, and very active, to allure it back on the old track. The Roman Carnival of the present day is a comparatively tame affair.

CAROLINE BOOKS (Libri Carolini, or Opus Caroli). The work originated in the controversies of the eighth century concerning image-worship, the participation of Pope Adrian I. in the second synod of Nicaea (787), and the communication of the acts of this synod by Adrian to Charle- magne and the Frankish Church. Charlemagne, who just at this time was engaged in war with the Byzantine court and the equivocal policy
of the Pope, had the whole matter—the authority of the synod, the orthodoxy of its decrees, etc.—discussed by the theologians of his court, and then forwarded the acts to England to King Offa, who likewise laid them before the bishops of his realm. Aeluin, who at that moment was staying in England, drew up a criticism of the decrees of the synod in the form of a letter, which he delivered personally to Charlemagne in the name of the English princes and bishops. The epistle is lost; but Charlemagne sent an elaborate answer, the so-called Libri Carolini. The work, which is divided into four books and a hundred and twenty chapters, contains a very sharp censure of the synod and its decrees, and establishes a principle, which, on the one side, gives the Christian art full freedom in the representation of Christian ideas, but on the other excludes all superstitious misuses of the merely artistic creation. The Pope received the book with admiration and extreme flattery, but declined to recognize its principles. He died, however, shortly after (765); and the synods of Francfort (794) and of Paris (825) took the book as basis for their whole relation to the question of image-worship. The first edition of the Caroline Books was given by Jean du Tillet (Elias Philgra), Paris, 1549; the best by Heumann, Augusti Concilii Nicaeni Secundi Censura, Hanover, 1731. See II. 1. Floss: Commentatio de suspecta Librorum Caroli scribe, Bonn, 1890; LEIST: Die litter. Bewaving d. Bilderdreits., Magdeburg, 1874, and the literature on Charlemagne.

CARPENTER, Lant, LL.D., an English Unitarian divine and author, b. at Kidderminster, Sept. 2, 1780; drowned between Naples and Leghorn, April 5, 1840. He was intended for the nonconformist ministry; but he joined the Unitarians, and was made to the church at Exeter, 1803–17, and minister at Bristol, 1817–39. He was made doctor of laws by Glasgow University, 1806. He published numerous works, of which the more important are: Introduction to the Geography of the N.T., 1813; Union with the Doctrine of the Gospels, 1890; An Examination of the Charges made against Unitarians and the Improved Version, by Bishop Magee, Bristol, 1820; A Harmony of the Gospels, 1835, 2d ed., London, 1838; Sermons on Practical Subjects, London, 1840. His son is Dr. W. B. Carpenter, the famous physiologist. His life was written by another son, Rev. Russell Lant Carpenter.

CARPENTER, Mary, philanthropist, b. at Exeter, Eng., 1807; d. at Bristol, June 14, 1877. She was the daughter of the Rev. Dr. Lant Carpenter, mentioned above, and was educated by him. Her life-work, the inspiration to which came in 1833 from the Hindoo reformer Rammohun Roy, was among the criminal class, whom she strove faithfully to raise. To this end she originated the system of reformatory schools for vicious girls. In the drawing-up of the bill which was passed by Parliament in 1854, she was greatly aided by the recorder of Bristol, Matthew Davenport Hill. She was also one of the chief promoters of the Industrial Schools Act, which passed in 1857. So great was her zeal, that she visited India four times in the following years, and in 1867, she edited her journal. Her noble, unselfish life had its roots in her fervent piety. She wrote much in behalf of her projects, and prepared elaborate reports for various bodies. Besides these she issued, Morning and Evening Meditations, 5th ed., 1866, and Six Months in India, 1858, which edited its journal. Her noble, unselfish life had its roots in her fervent piety. She wrote much in behalf of her projects, and prepared elaborate reports for various bodies. Besides these she issued, Morning and Evening Meditations, 5th ed., 1866, and Six Months in India, 1858, which printed.

CARPZOV is the name of a family of scholars, several of whom were theologians, and occupied a prominent position in the Church. I. Johann Benedikt Carpow, b. at Roehltz, June 22, 1607; d. at Leipzig, Oct. 22, 1657; was professor of theology at Leipzig from 1643. His work Isagoge in Libros Eccles. Luther. Symbolicos, 1653, is the starting-point of that branch of theology called "symbolics." Also his Hodgeticium, 1656, played a prominent part in the field of homiletics. As the Lutheran minister is demanded to choose his text for a certain Sunday from a certain part of the Scriptures, he may be compelled, during a career of fifty years, to preach fifty times over the same text. In this emergency he may find great help with Carpzov, who, in his Hodgeticium, found no less than one hundred different manners in which to vary the theme. II. Johann Gottlob Carpow, b. at Dresden, Sept. 26, 1679; d. at Lübeck, April 7, 1747; studied at Wittenberg and Altdorf, and was professor of Oriental languages at Leipzig from 1710 till 1730, when he became superintendent-general at Lübeck. His Introductio in Libros V. Test., 1721, Critica Sacra, 1728, and Apparatus Historico-criticus Antiquitatum V. Test., 1748, are works of great learning and talent, though his stand-point is still that of Buxtorf, and already somewhat antiquated: the authority of the text depends with him upon an almost materialistic conception of inspiration. He was a decided adversary of the whole pietistic movement, more especially of the Herrnhutters. III. Johann Benedikt Carpow, b. at Leipzig, May 20, 1720; d. at Helmstädt, April 28, 1803; became professor of Greek in the University of Helmstädt in 1748, and earned his fame chiefly as a philologist, but vindicated the name of the family as representative of pure orthodoxy by his Liber Doctrinalis Theologiae Paurioris, 1768. He was one of the last professors of Germany who continued to use the Latin language in his lectures.
CARRASCO, Antonio, one of the leaders of the new Reformation in Spain; b. in Malaga, Jan. 19, 1549; drowned in the rose du Haure disaster in mid-ocean, Nov. 22, 1576. He was converted at sixteen, and joined Matamoros's band of Bible-readers at Malaga: in consequence, he was imprisoned two years, and then sent to the galleys. On the solicitation of the Evangelical Alliance deputation at Madrid, May, 1583, Queen Isabella changed his sentence to exile; and for five years he studied theology in Geneva. In September, 1688, on the downfall of Isabella, he returned to Spain, and entered with great zeal on the work of evangelization, and was, at his death, pastor of the Free Church in Madrid, which had a membership of seven hundred. He was the best educated and the most eloquent Protestant preacher in Spain. He was president of the Protestant Synod, and made frequent visits to the scattered congregations throughout the land. See the memorial sketch in the volume of the Evangelical Alliance, N. Y., 1874, pp. 764-765.

CARSTARES, William (or Carstairs), a Scotch clergyman and political leader; b. Feb. 11, 1619, at Catheart, near Glasgow; d. Dec. 26, 1715. His father, the Rev. John Carstares, belonged to the extreme Covenanting party of Protesters. After studying at Edinburgh, he went to the University of Utrecht, and there his friendship with William III. began. This intimacy, together with his participation in the composition of the severe tracts, An Account of Scotland's Grievances by Reason of the D. of Lauderdale's Ministrie, humbly tendered to his Sacred Majesty, generally attributed to the learned James Steuart, and his being the bearer of despatches from those in Holland who sympathized with the disaffected in Scotland, made Charles II.'s government suspicious of him. Accordingly, when, at the close of 1674, he landed in England, he was arrested, lodged in the Tower, the next year transferred to Edinburgh, and kept in prison until August, 1679. He went to Ireland, and became a nonconformist pastor. But in 1682 he was again in Holland, and the next year in London. He entered into the Ryehouse Plot for an insurrection in favor of the Duke of Monmouth and to assassinate Charles II. The plot was discovered in the middle of July, 1683. He was examined before the Scottish council, tortured by the thumbscrew, but firmly refused to make any disclosures, "until he was assured that his admissions would not be used as evidence; and in the disclosures he then made he displayed great discretion." The King pardoned him. Prince William of Orange welcomed him warmly on his return to England, and appointed him court chaplain. When the Revolution of 1688 had put William on the throne of England, he became royal chaplain for Scotland; and by his broad catholic views, his tact and learning, he rendered the King invaluable service, especially in thoroughly converting the Presbyterian ministers to the new régime. He held the same position under Queen Anne and George I., with that of principal of the University of Edinburgh.

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CARSON, Alexander, LL.D., b. in County Tyrone, Ireland, 1776; d. at Belfast, Aug. 24, 1844. He sprang from Presbyterian stock; was educated at the University of Glasgow; became the Presbyterian minister in Tubbermore, Ireland, 1797, but in 1805 withdrew from that denomination because of the worldliness of many of its ministers in the synod of Ulster, and justified himself in his published Reasons for Separating from the Synod of Ulster. He was followed by a majority of his congregation. Unable to retain his former church edifice without litigation, he gave it up, and preached for many years in barns or fields, until at last a rude stone church was built for him at Tubbermore. In the early part of his independent career, while studying the New Testament in order to confute the Baptists, he was converted to Baptist principles: and henceforth he advocated these views, except close communion, with all the wealth of his scholarship, which was considerable, and all the power of his mind, which was great. The Baptist denomination value his writings highly. See Baptism, in its Mean and Subjects, with a Sketch of the Life of Dr. Carson, 5th ed., Phila., 1857; also the sketch of Dr. Carson, by Rev. Dr. THOMAS ARMITAGE, in Johnson's Cyclopedia.
CARTHAGE, a famous city of the ancient world, situated near the modern town of Tunis, North Africa; was the seat of numerous church councils, of which two were very important. In 411 a conference was there held, on command of the emperor, with the Donatists, in order to refute their errors, and reconcile them with the Church. Augustine and Petilian were the principal opposing speakers; and Marcellinus, the Emperor Honorius' tribune, decided that the Donatists had been completely answered, nor from this sentence was there any appeal allowed. From this conference dates the decided decline of Donatism; for more stringent measures were adopted towards such determined heretics as they were adjudged. See DONATISTS. In 412 Paulinus of Milan appeared at the council held under Aurelius, Bishop of Carthage, as the accuser of Caelestius; and thus the Pelagian heresy received its first condemnation, and at the same time its first ecclesiastical recognition. See SCHAFF: Church History, vol. ii. pp. 365 sq., vol. iii. p. 783; and HIEPPEL: Concilien geschichte.

CARTHUSIANS, an order of monks founded by St. Bruno in the latter part of the eleventh century. Bruno was born at Cologne, studied at various schools in France, became chancellor of Coelestius; and thus the Pelagian heresy received its first condemnation, and at the same time its first ecclesiastical recognition. See DONATISTS. In 412 Paulinus of Milan appeared at the council held under Aurelius, Bishop of Carthage, as the accuser of Caelestius; and thus the Pelagian heresy received its first condemnation, and at the same time its first ecclesiastical recognition. See SCHAFF: Church History, vol. ii. pp. 365 sq., vol. iii. p. 783; and HIEPPEL: Concilien geschichte.

CARTWRIGHT, Thomas, b. about 1515, in Hertfordshire; d. Dec. 27, 1603. He was matriculated as a sizar of Claire Hall, Cambridge, in 1537, and as a scholar to St. John's College, 1540. In 1560 he became a minor fellow of Trinity College, and on the 6th of April of the same year a fellow of St. John's College; in April, 1562, a major fellow of Trinity College. In 1567 he took his bachelor's degree, and in 1569 was chosen Lady Margaret professor of divinity, and began to lecture on the Acts of the Apostles. His lectures were exceedingly popular, and made a profound impression in favor of his distinctly Puritan views, but created a storm of opposition from the Prelatical party, headed by Dr. Whitgift. This conflict, under these two great champions, continued to grow more and more severe, and was continued by their successors in two great parties in the Church of England,—the Presbyterian and the Prelatical. The Puritan platform is well stated in the six propositions which Cartwright delivered under his own hand to the vice-chancellor, the grounds of his persecution by the Prelatists: 

(1) That the names and functions of archbishops and archdeacons ought to be abolished.

(2) That the offices of the lawful ministers of the Church, viz., bishops and deacons, ought to be reduced to their apostolical institution: bishops to preach the word of God, and pray; and deacons to be employed in taking care of the poor.

(3) That the government of the Church ought not to be intrusted to bishop's chancellors, or the officials of archdeacons; but every church ought to be governed by its own ministers and presbyters.

(4) That ministers ought not to be at large, but every one should have the charge of a particular congregation.

(5) That no man ought to solicit, or to stand as a candidate for the ministry.

(6) That ministers ought not to be created by the sole authority of the bishop, but to be openly and fairly chosen by the people.

Having been deprived of his professorship Dec. 11, 1570, of his fellowship at Trinity College in September, 1571, he went to the Continent, and especially to Geneva, and conferred with Beza and other chiefs of the Reformed Churches. He was prevailed upon to return by his friends in November, 1572. An Admonition to Parliament for the Reformation of Church Discipline had been issued by his friends, John Field and Thomas Wilcocks, for which they had been cast into prison. Cartwright espoused their cause, and issued The Second Admonition, with an humble petition to both Houses of Parliament for Parliament, 1570. In 1572, Dr. Whitgift replied in An Answer to a Certain Libel, intitled An Admonition to the Parliament, 1572. Cartwright rejoined in A Reply to an Answere.
made of M. Doctor Whitgift against the Admonition to the Parliament, 1573. This was a renewal of the old discussion on a larger scale, going to the roots of difference; Cartwright and the Puritans contending that the church government and the discipline, as well as the doctrine, must be reformed according to the Scriptures.

The discussion took a wide range,—as to the standard of church government, the choice of ministers, the offices of the Christian Church, clerical habits, bishops, archbishops, the authority of princes in matters ecclesiastical, confirmation, etc. Whitgift replied in A Defense of the Ecclesiastical Regiment in Englande, presented to T. C., in his Replie against D. Whitgift, 1574, and also The Defense of the Answer to the Admonition, against the Replye of T. C., 1574, pp. 81, folio. An order for Cartwright's apprehension was issued Dec. 11, 1574; and he fled to the Continent, and became minister of the English congregation of merchants at Antwerp and Middelborough.

In 1576 he also went to the Isles of Jersey and Guernsey, and aided the Puritans there in setting the discipline of their churches, and then returned to Antwerp, and preached for several years. Whilst abroad, he wrote the Second Replye of Thomas Carterwright against Master Doctor Whitgift, Second answer touching the Church Discipline, 1573, and also The Rest of the Second Replye, 1577.

He also, in 1574, prepared a preface to the Latin work of William Travers, and translated it under the title A Full and Plain Declaration of Ecclesiastical Discipline out of the Word of God and out of the Declininge of the Church of England from the same, 1574, which still more embittered his foes. In 1582 he was invited to the divinity chair in St. Andrews, Scotland, but declined. In 1583, at the solicitation of the Earl of Leicester, and Lord Treasurer Burleigh, and a large number of Puritan friends, he undertook to write a confutation of the Rhemish version of the Scriptures, which took him many years; but he was prevented by the ecclesiastical severities of England from publishing his work. The year before his death, however, his Answere to the Preface of the Rhemish Testament, 1602, was issued; but the work itself, not until 1618, under the title A Confrontation of the Rhemist Translations, Glosses, and Annotations on the New Testament, so farre as they containe Manifes Impieties, Heresies, Idolatries, etc., fol. pp. lviii. 761, xviii., Leyden.

In 1585 he returned to England under the protection of the Earl of Leicester and Lord Treasurer Burleigh, but was apprehended by Bishop Aylmer, and cast into prison, where he remained from April until June, when he was released through the influence of his powerful friends, and the Earl of Leicester appointed him master of a hospital which he had founded at Warwick. His preaching was opposed by his enemies, but without success, until 1590. During this time he went over a great part of Proverbs and Ecclesiastes. The latter was published in 1604 under the title Metaphrasis et Homiliae in Librum Solomonis, qui inscribatur Ecclesiastes, 4to; the former in 1617, Commentarii Sacrorum et Delucida in Proverbia Solumnorum, 8to, the first edition by a preacher in England who practised extempore prayer before sermon, although he usually employed forms of prayer. During this period the ecclesiastical conflicts waxed hotter and hotter. The Puritans had been making rapid progress. The first presbytery was organized at Wandsworth within the Church of England in 1572. Classes were rapidly organized in all parts of England, but secretly. In 1588 a rough draft of a book of Discipline was drawn up by Thos. Cartwright and Walter Travers, and at an assembly held either at London or Cambridge it was resolved to put it in practice. It was revised at a national synod in London (1584), and referred to Mr. Travers, "to be corrected and ordered by him." It was then passed around the various classes. It was adopted and subscribed by an assembly of all the classes of Warwickshire in 1588, and then by a provincial synod in Cambridge; and by 1590 the Directory had spread all over England, and was subscribed to by as many as five hundred ministers. The episcopal party were greatly alarmed, and determined to arrest Cartwright and the other leaders, and destroy as large a number of copies of the Holy Discipline as possible. A few copies were, however, preserved, and subsequently issued in English in 1644 by authority of the Long Parliament, entitled A Directory of Church Government anciently contended for, and as farre as the Times would suffer, practised by the first Non-Conformists in the Days of Queen Elizabeth. Found in the study of the most accomplished Divine, Mr. Thomas Cartwright, after his decease; and reserved to be published for such a time as this.

The discussion between the Presbyterians and the Prelatists was complicated by the Brownist party and the Martin mar-prelate tracts, which bitterly satirized the bishops. Cartwright took strong ground against the Brownists and their doctrine of separation, and opposed the Martin mar-prelate method of controversy; but it was the policy of the Prelatists to make the Puritans bear all the odium of the weaker and more obnoxious party. Manuscripts of Cartwright against the Brownists are preserved, but no printed books. In May, 1590, he was summoned before the High Commission, and committed to the Fleet. He and his associates were confronted with thirty-one articles of charges, afterwards increased to thirty-four, besides articles of inquiry. He was willing to reply to the charges, but refused to give testimony against his brethren. He was then summoned before the Star Chamber with Edmund Snape and others; but the case never reached an issue. Powerful friends worked on his behalf, and he was finally released from prison in 1592, on the promise of quiet and peaceable behavior, in broken health. The remainder of his life he passed quietly on the Island of Guernsey, and at his beloved hospital, save that he had to meet one bitter attack, to which he wrote A Brief Apologie of Thomas Cartwright against all such slanderous Accusations as it please some of his Seeral pamphlets most injuriously to load him with, etc., 4to, pp. 28, 1596.

Thomas Cartwright is the hero of Presbyterianism in England, laying the foundations of Puritanism broad and deep, upon which a great structure was erected by the first General Assembly, and continued till the present time. Some of his positions have subsequently proved untenable; but, in the main, the Presbyterian churches of Great
was buried in the "Poets' Corner" of Westminster Abbey.

ARThUR GILMAN.

CARYL, Joseph, b. in London, 1602; d. there Feb. 7, 1673. He was for some time a commoner at Exeter College, and a preacher at Lincoln's Inn. He was one of the Triers for the approbation of ministers in 1653, ejected in 1662, and afterwards minister to a congregation gathered near London Bridge. His title to fame was his exposition, with Practical Observations, on the Book of Job, London, 1648–56, 12 vols. quarto, 2d ed., 2 vols. folio, 1676–77, abridged by Berrie, Edinburgh, 1836, 8vo. Spurgeon (Commenting and Commentaries, London, 1876, p. 6) says of the work, "Caryl must have inherited the patience of Job, to have completed his stupendous task. It would be a mistake to suppose that he is at all prolix or redundant: he is only full."

CASAS, Bartolemeo de las, b. at Seville, 1747; d. in Madrid, 1560; entered the Dominican order; went in 1535 to St. Domingo as a missionary among the Indians; became Bishop of Chiapa, Mexico, in 1544, and spent his life in preaching the gospel to the American aborigines, and in defending them against the cruelty of their conquerors. Nine times he travelled between America and Spain in order to induce Charles V. to put an end to the horrible miseries which the Spaniards inflicted on the Indians. But he succeeded only partially. Of his works, written about or in behalf of the Indians, there is a collected edition in 2 vols. by Llorente, Paris, 1822, containing a detailed sketch of his life.

CASEAUBON, isaac, b. at Geneva, Feb. 18, 1558; d. in London, July 1, 1614; was professor of Greek, first at Geneva (1582–96), then at Montpellier (1596–1600); removed in the latter year to Paris as librarian to Henry IV., but left France after the assassination of the king (1610), and settled in London, where he was well received by King James and the bishops of the Anglican Church. He was acknowledged to be the greatest scholar of the age, next to Scaliger; and though he was a philologist and a critic, rather than a theologian or historian, he was frequently drawn into the theological controversies of his time. Besides some minor pamphlets, he edited a Noue Testamentum Graece, London, 1597; but his Exercitationes in Barovium remained unfinished. His letters, accompanied with a carefully written life, were published by D'Almeleven, Rotterdam, 1709; but for his biography his Ephemerides, published in 1860 by The Clarendon Press, are of paramount interest. See MARK PATTISON: Isaac Casaubon, Oxford, 1875.

CASELIIUS, Johann, b. at Gottingen, 1533; d. at Helmstadt, April 8, 1613; studied at Wittenberg under Melanchthon, and at Leipzig under Camerounius; visited Italy twice (1560–63 and 1596); was appointed professor at Rostock in 1563, and removed to Helmstadt in 1599. He belonged to the Melanchthonian school, and was one of the most brilliant representatives of humanism in Germany; but he was vehemently attacked, especially in the latter part of his life, by the rigid Lutherans, who wanted to have the right to constrain them among other things as to their philosophy and classical learning ejected from the universities. Of his numerous writings many still remain in manuscript. See E. HENKE: G. Calixtus und seine Zeit, i. p. 48; Jakob Buerck-
CASSANDER. 413  CASSIODORUS.

CASSANDER, Georg, b. on the Island of Caz-dand, in the Scheldt, 1515; d. at Cologne, 1588: taught classical literature, canon law, and theology at Bruges and Ghent, but retired to Cologne, and devoted himself exclusively to studying. His great object was a reconciliation between the Roman Church and the Reformers. On the instance of the Duke of Cleve, he wrote against the Anabaptists, and still nearer he approached his great idea by his work De Officio Pii, 1561. Summoned afterwards to Vienna by Ferdinand I., expressly for the purpose of such a reconciliation, he wrote his Consultatio de Articulis Fidei inter Papistas et Protestantes Controversis; but he achieved nothing but to offend the one party without gaining the confidence of the other. In some respects he is a precursor of that spiritualizing Romanism of a later date, which manages to retain even the worst misuses by representing them as mere symbolization of some fanciful but pure idea. The collected edition of his works was published in Paris, 1616. See CAL-KOEN; Vita Cassandri, Amsterdam, 1859; BIRCK: Cassanders Ideen, Cologne, 1878 (from a Roman point of view).

CASSEL, The Conference of, 1661, was, to a certain extent, the result of the great influence which Georg Calixtus of Helmstädt had exercised in this part of Germany, and engaged the personal support of Wilhelm VI. of Hesse, with whom it was a serious wish to see a union brought about between his Lutheran and Reformed subjects. The disputation lasted from the 1st to the 9th of June. On the Lutheran side, spoke Peter Musaeus and Johann Hennichen, both from Rinteln, and pupils of Georg Calixtus; on the Reformed side, spoke Sebastian Curtius and Johannes Hein, both from Marburg. The subjects of discussion were the doctrines of the Lord's Supper, predestination, the two natures in Christ, and baptism; and the whole character of the proceedings was moderate and conciliatory. A basis of union was also established, and Wilhelm VI. was requested to take measures for the further consolidation and extension of the result arrived at. But he died in 1663, and the cause was lost by the stubbornness of the Lutherans, especially in Saxony. See HENKE: Das Unions-colloquium zu Cassel, Marburg, 1862; HEPP: Kirchengeschichte beider Hessen, Marburg, 1876, II. 180–193.

CASSIANUS, Johannes, b. between 350 and 360; d. between 440 and 450; was educated in a monastery at Bethlehem, under the tutelage of abbot Germanus. In 380 the master and his pupil, now two friends, made a pilgrimage to the Egyptian hermits; and this oasis of stillness and quiet, situated on the very confines of the confusion and restlessness of the ancient world, made so deep an impression on the two wanderers, that they remained there for seven years. Leaving Egypt, they repaired to Constantinople, where Cassianus was consecrated a deacon by Chrysostom; and this was the origin of the form of matrimony; for, if it is an evil to be born, there is no other means to place Christ outside of the evils of generation than denying the reality of his human nature.

CASSIODORUS, Magnus Aurelius, b. at Scylacium in Bruttien, about 477; d. in the Monastery of Vivariers about a century later; descended from a noble and wealthy family, and entered early on a brilliant political career; became senator and consul, and carried great weight in the council of the Ostro-Gothic kings from Theodic to Vitigis, but retired in 540 from public life, founded the Monastery of Vivariers, and devoted himself exclusively to literary pursuits. As he induced his brother-monks to follow in the same track, he set an example, which, during the dark ages, made the monasteries asylum for science and the liberal arts. In the earlier period of his life his literary activity was chiefly directed to history; but in 550, which is the date of the first printed, late at Leipzig, 1733. An accurate analysis of his standpoint has been given by G. PR. WIGGERS: Darstellung des Augustinismus und Pelagianismus, 1838, II. pp. 6–183. There is an Italian translation of Cassianus's work, Venice, 1663, and a French, Paris, 1667.

CASSIANUS, Julius, a heretical teacher from the latter part of the second century, is known to us only through Clement Alexandria, who twice (Stromata, I. 21; III. 13) refers to his writings. According to Clement he was the originator of docetism; and his denial of the reality of Christ's body seems to be a natural sequence of his absolute condemnation of generation even under the form of matrimony; for, if it is an evil to be born, the birth of Christ must be an evil too, and there is no other means to place Christ outside of the evils of generation than denying the reality of his human nature.

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Also from another side the Western Church was deeply moved at that moment, namely, by the genius of Augustine. But the discrepancy between the ideas of Augustine and the theological system of the Eastern Church, in which Cassianus was educated, was so great, that he never felt able to adopt such doctrines as those of predestination, the irresistibility of grace, etc. He did not separate himself, however, so far from the views of Augustine as to pass over to Pelagianism; on the contrary, on the instance of Leo the Great, he wrote his De Incarnazione Libri VII., directly against Nestorianism, but indirectly against Pelagianism; and thus he became the founder and first representative of semi-Pelagianism. The best collected edition of his works is that by GAZÉUS, Douai, 1616, which has been often reprinted, latest at Leipzig, 1733. An accurate analysis of his stand-point has been given by G. PR. WIGGERS: Darstellung des Augustinismus und Pelagianismus, 1838, II. pp. 6–183. There is an Italian translation of Cassianus's work, Venice, 1663, and a French, Paris, 1667.

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CASTELL, Edmund, Orientalist; b. at Hatley, Cambridgeshire, 1606; d. in Bedfordshire, 1685. He was educated at Emanuel and St. John's College, Cambridge. While at the university, he compiled his immortal work, Lexicon Heptaglotton, Hebraicum, Chaldaicum, Syriacum, Samaritanum, Ethiopicum, Arabicum, conjunctim, et Persicum separatim, London, 1659, 2 vols. folio. He spent eighteen years, and twelve thousand pounds, upon the work: Thus he ruined his fortune and his health. In 1666 he was appointed King's chaplain, Arabic professor, and later a prebend of Canterbury: at his death he was rector of Highham Gobion in Bedfordshire. He assisted Walton upon his Polyglot (1657), not only by labor, but by money to the amount of a thousand pounds, and for it his Lexicon was specially prepared.

CASTELLIO or CASTALIO, Sebastian, b. at St. Martin-du-Fresne, a village of Savoy, 1515; d. at Basel, Dec. 29, 1563; made his studies under very difficult circumstances, and was in 1540 appointed tutor to three young noblemen at Lyons, where he published the first part of his Latin Dialogues, a work which was often reprinted, and used as a text-book up to 1731, and which has been translated into English under the title Youth's Scripture Remembrancer, London, 1743. Having made the acquaintance of Calvin at Strassburg, he was called to Geneva as rector of its high-school. But disagreement soon arose between him and the great reformer; and in 1544 he left Geneva, and settled at Basel. After living there for several years in great poverty, he published, in 1551, his Latin translation of the Bible, dedicated to Edward VI. of England; and in the following year he was made professor of Greek. In 1555 appeared his French translation of the Bible, dedicated to Henry II. of France. The Latin Bible of Castellio, the last edition of which appeared at Leipzig, 1756, may be characterized as the Bible of the Humanists. The powerful realism of the original text is often weakened by the elegant forms of the translation. But the violent attacks of Calvin and Beza find their explanation, not so much in the faults of the work as in the connection in which Castellio stood to certain anonymous treatises against Calvin's doctrine of predestination, and to Martinus Bellius's De non Puniendi Gladio Hereticis. See his Life by I. MAHL, Basel, 1892, founded upon careful study of the sources. BERNHARD RIGGENBACH.

CASUISTRY is a theological discipline which developed, generally in connection with ethics, but sometimes independently, and for a long period even succeeded in completely superseding this science. Its first germs may be found in the writings of the New Testament and its first answers to casuistical questions (Matt. xxii. 17; Luke xiv. 3). Paul does the same (1 Cor. vii., viii. 10). As the institution of confession and penance developed in the old church, manifold opportunities occurred to decide upon the moral worth of some special action. The ethical writings of Tertullian and Augustine, among the Latin fathers, are rich in such decisions. In the penitentials, or books of penance, the movement began to take shape, and show direction. They contained long lists of sins observed in common life, or imagined as possible, minutely described, and accurately classified; and to each sin was added the penance or ecclesiastical punishment set upon it. New materials flowed from the canon law, which, in consequence of its own inborn principle, always considered morality in its relation to actual circumstances; and the method which the proper treatment of such materials demanded was brought to its very perfection by the schoolmen. Thus the penitentials of the ancient church gradually grew into the medieval science of casuistry; and when auricular confession, in 1215, was made a formal law, this science became of so great practical importance, that the casuist appeared in the universities by the side of the canonist.

Raimund de Pennafort, from the thirteenth century, is generally mentioned as the earliest representative of this science of casuistry. His Summa de Casibus Punitentibus consists of four books, and is alphabetically arranged: it was edited by Hon. Vinc. Laget. Lyons, 1719. A great number of similar books followed in the fourteenth and fifteenth centuries, generally called Summae, and often named after the author or his birthplace: thus the Astesana, ed. Nuremberg, 1482, after Asti in Piedmont; the Pisana or Pisanella, ed. Paris, 1470, after Pisa; the Angelica, ed. Nuremberg, 1492, after Angelus, the Genevoe; the Pacifica, ed. Venice, 1574, after Pacificus from Novara, etc. But by degrees, as the science developed, its inner confusion increased. Every trace of a ruling principle disappeared, and the whole field was covered with a loose conglomerate of details. The cases became more and more intricate, the solutions more and more subtle: the power of conscience to give a clear and ready verdict was blunted and confounded; and the blight of scepticism, with its indifference and frivolity, fell upon the whole moral field of Christian education.

At this point, as at so many others, the Reformation laid the axe at the root of the evil. Luther burnt the Angelica, together with the papal bull, and declared openly that the true Christian needs no special moral instruction, as the spirit of his faith will surely lead him to that which is sanctioned by the will of God, and demanded by brotherly love. Even Zwingli, though representing a more specifically moral side of the Reformation, never ceased to assert that the individual spirit, when fully imbued with the word of God, is the true source from which to draw the moral rule, entirely independent of any external prescription. Although a number of difficult moral cases presented themselves in which the Reformers had to give a decision, as, for instance, with respect to marriage, usury, obedience to established authority, etc., most answers were furnished. Properly speaking, developed during the first decades of the Reformation; and when it later on, grew up both within the Reformed and within the Lutheran Church, it proved of a merely tran-
CAUSTRY.

sient nature, and was speedily absorbed by ethics.

In the Reformed Church, W. Perkins (1558–1602) was the first who attempted to revive casuistry, though he completely abandoned the old scholastic method. He wrote in English, The Whole Treatise of Cases of Conscience, London, 1602, which was edited in Latin, by MAGER, Hanover, 1603, and DRÄKUS, Geneva, 1624, and in German, by SPRÜNGLI, Basel, 1640, and Leipzig, 1690. His pupil, WILLIAM AMES, followed the same track: De Conscientia et ejus Jure vel Casibus, Amsterdam, 1630, translated into German, Nuremberg, 1654; also others; HALL: Resolutions and Decisions of Dicers Practical Cases of Conscience, London, 1649; SANDERSON: Nine Cases of Conscience, London, 1673; I. H. ALTSTED: Theologia Carusum, Hanover, 1621, which he in his theological encyclopedia placed independently beside the Theologia Moralis. In the Lutheran Church the attempt was made a little later by Fr. Baldin (1575–1627), whose Traactatus de Casibus Conscientiae, first published (1628) in Würzburg, was meant to form an opposition to the corrupted casuistry of the Roman-Catholic Church. It contains all the casuistic materials scattered throughout the works of the Reformers, arranged after a very superficial plan; and the great regard which is paid to such subjects as ghosts, evil spirits, sorcerers, witches, etc., shows how tightly the Orthodox Lutheran Church was held in the mazes of superstition and pedantry. The same character re-appears with the other Luthéan casuists of the seventeenth century,—Fink, 1631; Dunte, 1636; König, 1654; KESSLER, 1658; DAMNHÄUSER, 1670; OSIANDER, 1680; OLEARIUS, 1694, etc. Nevertheless, the influence of Spener soon became apparent; and the clear and convincing exposition, by his pupil Buddeus, of the superfluity of casuistry as an independent branch of evangelical theology, finally made it disappear.

Quite otherwise in the Roman-Catholic Church. There, among the Jesuits, casuistry attained a new and most luxuriant growth. To re-establish the tottering dominion of the hierarchy over the souls was the avowed object of the order; and what more suitable means could be found for such an aim than the dissolution of all morality in casuistry? Consequently, instead of a deeper conception of the universal idea of morality, instead of a stronger assertion of conscience in its office as the organ of the spirit of faith, the Jesuits invented the doctrines of probabilism, of the aim justifying the means, of a difference between philosophical and theological sins, of mental reservation, etc.; and the result was an inner confusion which actually made the penitent the slave of the confessor. The most prominent among the Jesuit casuists are MARIANA, MENDOZA, SANCHEZ, MOLINA, and ESCOBAR IN SPAIN; Filliucci and Francolini in Italy; LESS and LOBKWITZ in Holland; BUSENBAUM and LAYMANN in Germany. The laxity, however, and frivolity of the Jesuit morality, caused scandal, even within the confessional, the Jesuits themselves. At the beginning of the last half of the seventeenth century, ARNAULD began the opposition; then followed FASCHEL. The SORBONE condemned the doctrine of probabilism in its Corpus Doctrina, ed. by PFAFF, TÜBINGEN, 1718.

SCHOLARS, like MABILLON and DU PIN, kept aloof from the pestiferous atmosphere; and serious men, like Heinrich a ST. IGNATIO, attempted to rear a new moral system on another basis (Theologia, 1707; Ethica Anomia, 1708). But all this was done with very little effect. There is in the doctrinal system of the Roman Church a tendency which necessarily leads to casuistry in morals, and which cannot be eradicated except together with the Church itself. Even SOBIECH's Compendium Theologiae Moralis, Breslau, 1814, bears witness to this truth.


CASUS RESERVATI are cases of sin in which the Pope or the bishop reserves the right of absolution to himself, or to a priest authorized by him. The Roman-Catholic Church justifies such reservation in the following manner: as Christ, properly speaking, conferred the power of absolution only on the apostles and their successors (John xx. 21–23), the Pope and the bishops, by further conferring the power on their substitutes, the lower ranks of the priests, have a right to make such reservations as they deem necessary for the weal of the Church; which conception has been confirmed by the Council of Trent, sess. XIV, cap. 7, de pænitentia. The cases which the Pope has reserved for himself may be found enumerated in FERRARIS: Bibliotheca Canonica, Madrid, 1785, 10 tom. in 5 vols. fol. The cases which the bishops have reserved for themselves differ in the different dioceses. With respect to Germany see HARTZHEIM: Concilia Germaniae, Tom. XI.

CATACOMBES is the name of certain subterranean galleries and halls in which the ancient Church, up to the fifth century, buried her dead; though instances of burial in the manner now common occur even in the first days of the Church. The Pagans called their burial-places σαβατηρία (dormitoria, "sleeping-rooms"); and the Christians adopted the name, which among them, from their hope of resurrection, received a new and deeper meaning: Christian cemeteries of the above description are found in Syria, Alexandræa, Melos, Malta, Sicily, Spain, and throughout the whole of Italy, especially in Naples and Rome. The most extensive, and, both in artistic and in ecclesiastical respect, the most important, of these cemeteries, are those built under the hills and corridors, excavated in the tufa, would, if stretched out in one continuous line, reach from one end of the Italian Peninsula to the other. They are computed to house about six millions of dead. In the Catacombs of Rome, there are found twenty-four more subterranean cemeteries, and thirty in the rest of Italy.

It was formerly believed that the Roman catacombs were merely quarries, which had been
abandoned, and then taken into use by the Christians, in lack of something better. But it has now been ascertained beyond doubt that such was the case only with a few of them; and there is a marked difference between those which originated as independent structures, and those which were reared in the quarries. The latter have broader but also more irregular galleries, built up with masonry and props of all kinds; while in the former the galleries are narrower but higher, more regular, and always hewn out in the granular tufa, which at once is firm, easy to work, and well suited to preserve the corpses, because it is porous, and easily lets off the water. It has also been ascertained that originally the catacombs were not built secretly, nor were they fitted up in a poor and dismal style. Among the privileges which Julius Caesar gave the Jews of Rome was naturally enjoyed the same privilege. The first and graves. As the first Christian congregation also legal protection of their burial associations with a conspicuous entrance. It was a locus religiosus, though not, in the Roman sense of the words, a locus sacer. Even the remains of the martyrs could be buried without any trouble. But it is true, that, when the times of persecution came, the original entrances had to be covered up, and new entrances to be made in some forgotten corner of an adjacent quarry, where they were not easily detected. Regular service was not held in the catacombs until the second or third century, and then only exceptionally, but more frequently during the third and fourth centuries. Even the death-days of the martyrs were celebrated at the very graves. According to tradition, five or six of these subterranean burial-places date back to the times of the apostles, as, for instance, those of Priscilla, Lucina, and Flavia Domitilla; and, indeed, inscriptions, wall-paintings, and ornaments belong to the times of the Flavians and Trajan. The orchards or vineyards under which the cemeteries were excavated were given to the congregation by some wealthy member, for this purpose. Thus the first common burial-place which the Christian congregation of Rome possessed was, no doubt, founded by a noble lady at her villa, ad catacumbas, where afterwards Constantine built a church over the grave of St. Sebastian. The place was probably called κατά πνεύμα, from some natural or artificial cave; or, as κατά also means a cup, there may have stood an inn, κατά κεφαλή, catacumbas, analogous to ad enes, ad aquilas, etc., at a spot on the much-frequented Via Appia, and in the vicinity of Vicus Sulpicius, and from this inn the whole neighborhood may have received its name.

In the third century, there were in Rome twenty-five cemeteries, and almshouses for the poor and martyr or family tombs. Pope Zephyrinus placed the deacon Kallistus, propositus of the Roman clergy, over the above-mentioned Catacumbas; and, of the eighteen popes between Zephyrinus and Sylvester, thirteen were buried there. During the period of peace from Caracalla to Decius, Pope Fabianus (238) erected also, in other cemeteries, a number of small oratories for service: such a one was discovered in 1874 in the Cemetery of Domitilla. In 257 Valerian forbade the Christians to visit their cemeteries, declared their loca religiosa state property, and had Pope Sixtus and his deacon Laurentius beheaded in the Cemetery of Pretextatus. Gallienus, however, again allowed the Christians to use their burial-places (260); but from that time it became customary to conceal the entrances. Under Numinian, a great number of the faithful, who, with the vasa sacra, had sought refuge in a catacomb on Via Salaria, were buried alive; the entrance having been choked up. Shortly before his death, Aurelian issued an edict against the Christians, and in 303 the grounds under which the cemeteries were built were taken from them. Instead of that named after Kallistus, Marcellinus now founded another large common cemetery, built very deep under the ground; and the entrances to the graves of the martyrs were covered up. Under Maxentius, the persecutions ceased. In 311 the church property was restored, and with the edict of Milan (312) a new era began for the Church.

The victorious Church did not like to bury her dead in the catacombs, and consequently the catacombs were less and less used. Melchiades was the last pope interred at St. Kallistus. Sylvester lies in the basilica built by him over the Cemeterium Priscillae; and Marcus, in the cella mortuoriae at the entrance of the Cemeterium Balbinus. The example once set, graves in or near the basilicas soon came to be preferred to graves in the catacombs. The extraordinary increase, however, of the martyr-worship after the time of Constantine, contributed to give the catacombs a new interest. Costly basilicas were erected above the graves of the martyrs; and the whole side of the hill where was the mouth of the gallery leading to those graves was, so to speak, carved off in order to lay bare the graves themselves. Under Damasus this arrangement was completed. Wails were propped up, corridors and passages were formed, flights of steps were built, the chambers themselves were adorned with marble, and the calligrapher, Furius Dionysius Philiolus, was busy everywhere making inscriptions. Prudentius, in his hymns on the martyrs (Ilipoi στημάτων XI. 158-218), gives a description of the tomb of Hippolytus, such as it had been restored by Damasus. The walls of the little chapel were inlaid with slabs of Parian marble, and leaves of glittering silver; and on the birthday of the martyr such a multitude of devotees thronged to the grave, that the narrow passages proved altogether incapable of holding them. Indeed, the catacombs became a much frequented place. Jerome, in his commentary on Ezek. xi. 5,6, gives a graphic description of the visits he made while a schoolboy, and, together with his comrades, on Sundays, to this dreary yet fruitful spot. The walls were twenty feet in breadth, and the whole place is so dark, that the prophet's words, 'And they shall go alive to hell' (Ps. iv. 16), seem directed to us. Now and then a little light breaks down from above, through a wall-eye, — just enough
The Christians who died in Rome between 338 and 364 were buried in the catacombs; but between 373 and 400, not more than one-third; after 410 only a few; and none after 454. In Naples, however, and in Sicily, interment in catacombs continued as late as the ninth and tenth centuries. After the conquest by Alaric, the Christians in Rome could not afford to adorn their graves any more; and from 410 the catacombs actually began to fall into oblivion and decay. After 426 no fossores, "grave-diggers," are mentioned any more. The Ostrogoths under Vitiges (537), and again under Totila, did not hesitate to outrage the graves of the martyrs, and throw out their bones; and though the Popes Vigilius and John III. (598), and Sergius and Gregory III. (753) did much for the restoration of the catacombs, and the revival of the devotion at the martyrs' graves, when the "godless" Lombards, under Aistulf, broke open the tombs, and carried away the bones of the saints, the awe and even the respect of the people for the catacombs sank so low, that sheep pens were built in the consecrated graves. In 761 Paul I. transferred a hundred holy corpses to the new church he had erected, and dedicated to St. Sebastian and St. Sylvester. July 20, 817, Paschal I. transferred twenty-three hundred holy corpses to St. Prasede; and Sergius II. and Leo IV. carried them by the cartload into the Pantheon. Thus the ruin of the catacombs was completed. In the fourteenth century, however, three of these old cemeteries were still visited by pilgrims; but in the fifteenth the Coemeterium Catacumbas, or, as it was also called, the Cae
terium Catacumbas ad Sebastianum, was the only one open to visitors; and thus it came to pass that its name, Catacumbas, became the common appellation applied to all subterranean sepulchres.

In 1578 another catacomb was incidentally discovered, and immediately made a mine from which the altars of those churches, which during the counter-reformation had been taken from the Protestants, were refurnished with relics. St. Borromeo, the chief of the counter-reformation, prayed whole nights in the catacombs; and some years before him, Filippo Neri spent every night there. Water from the wells of the catacombs, or the mere use of cups found there, began to work miracles. Pope Sixtus did his best to push the movement, discovering, investigating, and restoring catacombs. Bosio, an official of the order of Maltha, spent his fortune, and often risked his life, in examining the catacombs. Gems, utensils, sarcophagi, were found in great multitude; but most of them were lost again by bad management. What remained was gathered into the Christian Museum in the Vatican, in the eighteenth century, by Benedict XIV. The description of Bosio's discoveries appeared at Rome (1632) shortly after his death, under the title, Rescriptio on both the description and the illustrations are very inaccurate. A Latin translation by Aringhi, much enlarged, appeared in 1651; and a pocket edition, somewhat abbreviated, in 1871. The literature of the subject now began to flourish. See Cardinal Bottari: Scu
terien; and Die Inschriften der römischen Côme

Catafalco, or Catafalque, from the Italian balco, a "scaffold," is a representation of a tomb, made of plain carpentry, but often magnificently decorated. It came into use in Italy, when it became customary not to bring the corpses into the church while the singing of the Vigil, Requiem, and Libera, took place; and its object was, as a visible memorial of the dead, to strengthen the devotion.

Cataclus, ST., a saint of the Roman-Catholic Church, but a person of a very fabulous record. It seems, however, that he lived in the sixth century, came from Ireland, made a pilgrimage to Jerusalem, settled at Tarent, and became bishop there. In 1071 his bones were discovered; and, as they made the customary miracles, he was canonized. His festival is celebrated on May 10. The Acta Sanct., May, gives his life, and the literature belonging to him.

Catechetics, Catechisms, and Catechumenal. Catechetics, from katekhinon, "to teach," "to instruct," is a part of practical theology, and corresponds to catechesis, as theory to practice. The practical art of catechisation originated together with the Church, and in the fourth and fifth centuries it began to develop its scientific theory. Some instruction in the truths of Christianity, more or less comprehensive, more or less profound, was, no doubt, from the very first days of the Church, considered an indispensable condition for admission into membership, that is, for baptism and early the catechist appeared as an officer, the catechumenate as an institution, in the Church. The Constitutions Apostolicae, from the latter part of the third century, show the institution, its functions, and its proceedings, in a fair state of development. Later on, in the writings of Cyril of Jerusalem, Gregory of Nyssa, Chrysostom, and Augustine, it presents itself as a missionary apparatus of great completeness and vigor. After a simple application to the deacon, or presbyter, or bishop, and a preliminary instruction by the bishops, in the fourth century, the standing of the applicant, any person, Jew, pagan, or heretic, was admitted into the state of a catechumen by the sign of the cross and the
imposition of hands; that is, he was recognized as a Christian, though not as one of the fideles, and enjoined to attend the catechisation in the church. As a catechumen he passed through several stages. Some distinguish between two, others between three, and others again between four; though a first class, not allowed to enter the church-building, but receiving instruction outside the wall, is a very doubtful supposition. The first class comprised the Audientes, who attended the sermon, but left the church before the strictly liturgical part of the service began; the second, the Genylectentes, or Prostrati, who were allowed to attend, kneeling, the prayer which was offered up for them; the third, the Competentes, or candidates for baptism, to whom the arcanui disciplina was unveiled, — the creed and the Lord’s Prayer. On the other side, the Church was to subdue the masses under an external training of the individual. The whole course through the catechumenate took between two and three years; and in this, its great missionary function, the Church appears to have employed as much caution as energy. In the third and fourth centuries, questions of the what and the how of this instruction were mooted; and in the fifth and sixth centuries the settled practice began to develop its theory. See CYRIL: Catecheses; GREGORY of NYssa: Oratio Catechetica; CHRYsostOM: Catecheses ad Illuminandos; AUGUSTINE: De Catechizandis Rudibus. Comp. I. Mayer: Geschichte des Katechumenats und der Katechese in den ersten sechs Jahrhunderten, Kempten, 1868.

In the period from the sixth to the sixteenth century very little was done for catechetics and catechism. The missionary activity of the Church assumed an entirely new character. On the one side, the society in which Christianity was born, and in which it was now growing into supreme power, had been thoroughly christianized; infant baptism had become the rule; the catechumenate disappeared; the instruction in Christianity was left to the family, and the clergy gradually dropped those functions which characterize the catechist, developing only those which characterize the priest. On the other side, the Church carried on its mission among the barbarians in a peculiar wholesale style, which plainly shows that the kingdom of heaven had become a kingdom on earth, and meant to vindicate itself as such. Whole nations were converted by the sword, or as a natural consequence of the conversion of their ruler; and the great object of the Church was to subdue the masses under an external organization, which did next to nothing for the internal training of the individual. The grave shortcomings of the Roman-Catholic Church in this respect were felt; but very little was done to make up for the deficiency. The capitularies of Charlemagne and Louis the Pious, the councils of Lambeth (1291), Bezier (1340), and Tortosa (1429), ardently inculcated the duty of the priest to instruct his flock in the Christian faith. In the ninth century Ottfried wrote the so-called Weisenburg Catechism; in the eleventh, Bruno of Wurtzburg, a catechism in the form of questions and answers; in the fifteenth, John Gerson, his De Chriam Traditio; in the sixteenth, only among the heretical sects of the period, — the Cathari, Waldenses, Wicilites, Bohemian Brethren, etc., — that catechesis and catechetics still lived on, and bore fruit. Among them no child was allowed to grow up without being able to give an account of its faith; and in Bohemia there are traces of graded catechumenate similar to that of the ancient Church. It is apparent, however, as we approach the outbreak of the Reformation, that a feeling of the necessity of giving more and better religious instruction becomes more and more vivid in the Church; and not only have the Brethren of the Common Life done much good in this field, but all the reformers before the Reformation found here one of their principal practical issues.

How powerful the impulse was which catechetics (and, soon after, also catechetika) received in the beginning of the sixteenth century may be inferred from the sudden and almost contemporaneous appearance in all churches of the catechism; that is, a summary of the contents of the faith, drawn up under the authority of the Church, and destined to form the basis for oral instruction. [See Philip Schaff: Creeds of Christendom, New York, 1877, 3 vols.] In the Lutheran Church several attempts had been made, by Lalaing, in 1520, by Lefrançois in 1529, when Luther published his Larger and Smaller Catechism; but they were all superseded in 1529, when Luther published his Larger and Smaller Catechism, — the former destined for the minister and the schoolmaster, the latter for the people and the children; which two books soon became, and still are, the standard text-books in the Lutheran churches in Germany and Scandinavia. In the Reformed Church the Catechismus San-Galienensis appeared in 1527; the catechism of Ecolampadius and Leo Juda in 1534; that of Calvin, in 1536; and in 1563 that of Ursinus and Olevianus, the so-called Heidelberg Catechism, which became one of the symbolical books of the Dutch and German Reformed Churches in Europe and America. In the French Reformed Church various catechisms were used, — by Capell, 1619, Drelincourt, 1622, etc., — until in 1806 the Catechisme à l’Usage de toutes les Églises de l’Empire Francais was introduced. Even the Roman-Catholic Church felt the influence of this impulse. The catechism of Canisius appeared in 1554; that of Bellarmín, in 1603; that of Bossuet, in 1687, etc. The standard work, however, is the Catechismus Romanus ex Decreto Conc. Trident., published under the authority of Pius V., in 1668 [and translated into English by Donovan, Dublin, 1829].

The two great catechisms which the Reformation produced in England are that of the Episcopal Church and that of the Presbyterian Church. The former was prepared, after the Hampton Court Conference of 1604, by John Overall, or at least in part by him, and at the instance of James I., and it is still the standard text-book of the Church of England. The latter was prepared by the assembly of divines at Westminster, and appeared in a double form, — a smaller, 1648, and a larger, 1647. It is the standard text-book for all evangelical Nonconformists in England, and Presbyterians in America. Other but less successful attempts in the same field are, Cranmer’s Catechism (1549); but it was only another attempt, to say, A Christen Instruccion of the Principall Pointes of Christes Religion, 1551; King Edward VIth’s Catechisme, 1553; Alexander Noel: Catechismus sine prima Instituto Disciplinaque Pietatis.
CATENA.


CATENA (a chain). From the very first days of the Christian Church her teachers were deeply engaged in the study and exposition of Holy Writ; and the books of the Old Testament attracted the same attention, and carried the same authority, as those of the New Testament. In the early Church produced a comprehensive and most fertile exegete; and in the middle of the fifth century her literary activity reached its acme. Ambrose, Augustine, and Jerome labored at the same time in the Western Church; and such a mass of exegetical materials was produced as to make sifting, arrangement, and epitomizing, after the manner of the old scholiasts, absolutely necessary. Thus originated exegetical collections, which the Greeks called catenae (αποκλητικα φιλοσοφικων ερωτευμων, etc. while the Latins simply designated them as glossae, postilla, etc. while the Latins also, generally for the purpose only of warning against their propositions. So far as they quote from books which now are lost. The most important of the Greek catenae are: I. To the Old Testament. — One to the Octateuch, very rich, edited by Nicephorus, Archbishop of Philadelphia, Leipzig, 1775; 2 vols. fol.; one to the Gospels, of Theophylactus to the Gospels and the Apocalypse, all dating from the tenth century, have the character of catenae, though they are not altogether without independent productivity.

Once invented, the catena flourished during the whole period of the middle ages, and up to the latter part of the sixteenth century. Rich materials exist, scattered about in the various libraries; but only a small portion of it has as yet been examined and utilized. See J. A. Fabricius: Bibliotheca Graeca, Hamburg, 1718–28, VIII. p. 837 sqq.; J. A. Nesselret: De Catenis Patrum Graec., in his Opusc. ad Hist. Ecclesi., Halle, 1817; J. Morelli: Biblioth. Marc. Venet. Manser. Græc. et Lat., Bassani, 1802, I.; and his Cod. Graec. Muser. apud Nanios Patricios Venetos. Servanti, Bonn, 1781. On closer investigation, however, it appears that there were originally only a limited number of catenae, which were copied over and over again, and abbreviated or enlarged in a rather arbitrary manner by the copyists. Among the most prominent catena writers were Nicias, Bishop of Serrói in Macedonia, and afterwards metropolitan of Thrace (eleventh century), and Macarius Chrysophæus, metropolitan of Philadelphia (fourteenth century). There occur also catenæ in the vernacular tongues, — one in Low German, on Jesu Sirach; another in High German, on the New Testament, etc. The exegetical value of these works is very small; but, besides having interest as literary monuments of the age in which they originated, they are of importance to the text-critic, especially in cases in which they quote from books which now are lost.

As the Latin catena mostly quote from works which still exist, they are only of subordinate consequence, and need no further mention here. The most important of the Greek catenae are: I. To the Old Testament. — One to the Octateuch, very rich, edited by Nicephorus, Archbishop of Philadelphia, Leipzig, 1775; 2 vols. fol.; one to the Gospels, of Theophylactus to the Gospels and the Apocalypse.

According to general acceptance, the catena began in the West with Cassiodorus, from the end of the fifth century, and in the East with Procopius of Gaza, from the beginning of the sixth century. But this is hardly correct. The true catena consists merely of extracts from a greater or smaller number of exegetes, whose names are given after every quotation. The collector himself offers no opinion of his own. His business is simply to collect and arrange, and he makes changes only when he feels compelled to abbreviate or condense. The choice of authorities from whom to make extracts was individual and incidental; but prominent teachers — Origen, Chrysostom, Theodoret, and Cyrillus in the East, and Augustine in the West — were, of course, preferred. Also heretics were sometimes quoted, but generally for the purpose only of warning against their propositions. Some of the different catenæ from this, the true catena, is another kind of exegetical collections, in which the collector uses only one authority, whom he epitomizes, condenses, transcribes, etc. To this latter kind belong the works of Procopius, Cassiodorus, Primasius, Florus Magister, Beda, and Rhabanus Maurus; and they are the nearest predecessors of the true catena.

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The powerful impulse which biblical exegesis received in the sixteenth century from the Reformation soon produced a great quantity of new exegetical materials; and in the seventeenth century exegetical collections were made which in all essential points show the character of the old catena. Such are the Biblia Magna, Paris, 1643, 5 vols. fol.; Biblia Maxima, Paris, 1660, 19 vols. fol.; Annotations upon all the Books of the Old and New Testaments, London, 1685, 2 vols. fol.; Pearson's Critici Sacri, London, 1690, 9 vols. fol.; Abb. Calovius: Biblia Illustrata, Francfort, 1672, 4 vols. fol. And, indeed, the exegetes of the Roman-Catholic Church have retained many of the features of the ancient catena up to this very day.

D. F. FRITSCHE.

CATHARI (καθαροί, "the pure"). A dualistic sect which originated in Eastern Europe, independently of the Manicheans and Paulicians, but from the same source,—an intermingling of European and Asiatic ideas. Most probably they originated among the Slavs, and in some Bulgarian country; though Shaffarik, the great authority on Slav antiquities, while confirming the Slav origin, puts their birthplace in Dragowitz, in Southern Macedonia, where, at all events, they had a bishopric in the twelfth century. Thence they spread into Thrace, where they were known as the Bogomiles, into Dalmatia, Slavonia, Bulgaria, where the crusaders brought back to France the name Bulgari, or Bogares, and Albania, where the great split took place between the absolute dualists, the Albanenses, and those adopting a milder form of dualism, the Concorezenses (from Coriza in Dalmatia, or, according to Shaffarik, from Goriza in Albania). From the Slav countries in the Balkan peninsula, where they maintained themselves up to the latter part of the fifteenth century, when they were absorbed by Mohammedanism, they spread, during the middle ages, over all Europe, more especially over the southern part.

Travelling Slav merchants early brought the heresy to Italy. Though the first traces of the sect in the Western Church are found in France and Flanders, it is expressly affirmed that the new doctrines were brought from Italy only. In Italy the first Cathari were discovered in the Castle of Monteforte, near Turin, about 1035; and their chief Girardus, together with several others, was burnt. A century later on they had spread widely in Upper Italy, especially in Lombardy; and in 1167 Nicetas, the Bishop of the Cathari in Constantinople, came to Italy, on account of the schism between the Albanenses and the Concorezenses, and for the purpose of securing the firm adherence of the Italian Cathari to the doctrine of absolute dualism. In Milan and Florence, in Calabria and Sicily, even in the Papal States, they had churches, and at last also dioceses. Political circumstances were favorable to them; many powerful nobles protected them; for centuries they withstood all the exertions of the popes and the Inquisition. But it is an extraordinary fact in the history of the Church that even Aroax tried to make Dante a preacher among the Cathari, and the Divina Commedia an allegorical libel on the Roman Church (see his Dante Herétique, Révolutionnaire et Socialiste, Paris, 1854, and Cléof de la Comédie Anti-Catholique de Dante Alighieri, Paris, 1858). It is true, though, that one of the most active members of the sect, Armanno Pangiolo, from Ferrara, was very near being canonized by the Pope in the last years of the thirteenth century. Even late in the fourteenth century the Inquisition in Italy was busy persecuting the Cathari; but after that time they are not heard of any more in that country. Their name in Italy was not Cathari, however, but Patareni, from Pataria, an obscure street in Milan, the headquarters of the rag-pickers, where they held their secret assemblies.

Their principal seat in Western Europe the Cathari had in Southern France, where they were known as the Albigenes; which article see. Thence they penetrated into the northern provinces of Spain, where they numbered many adherents in the thirteenth century. To Germany they came partly from the East, from the Slav countries, partly from Flanders and Champagne. In 1052 several Cathari were condemned to death at Goslar. In 1146 Evervin, provost of Steinfeld, held a dialogue with the Cathari, but the disputation was interrupted by a mob, and the Cathari were murdered. Still the sect lived on in the regions along the Rhine, especially in Cologne and Bonn. In 1163 several of them were burnt, after the canon Echbert had tried in vain to convert them; and in 1231 a severe persecution broke out, under the leadership of the fanatical Dominican monk, Konrad of Marburg, from which event the sect is not mentioned again in Germany. The Waldenses, however, and the Brethren of the Free Spirit, seem to have found more easy access among the Germans, and maintained themselves in the country during the whole of the middle ages. In England the Cathari found very little sympathy. They came over in 1159 from Holland, and in 1210 some are said to have been discovered in London; but their influence was very insignificant.

The doctrinal system of the Cathari consists of some imperfect speculations concerning the nature and the origin of evil, physical as well as moral, mixed up with some curious mythological fancies about the creation of the world, of man, etc. This system was derived from the O. F. FRITSCHE.

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of his own free will, had separated himself from the good. Both systems maintained themselves for a long time, as the difference between them concerned only the metaphysical part of the whole system, the theology proper, the cosmology, and the anthropopacity; while the morals, the rituals, and the ecclesiastical organization remained untouched by it, the same for both parties.

The moral system of the Cathari was thoroughly ascetic. Sin was defined as lust after that which is material; for matter was the work of Satan. The soul was created by God, and heaven was its home; but Satan had allureéd her down on earth, and locked her up in a material body to prevent her return to heaven. Natural life was consequently nothing but a term of penance. Any contact with matter was sin. Any act of the will which was not an abnegation of nature, a sacrifice of the material self, was a sin. To hold property, to keep intercourse with worldly men, to tell lies, to wage war, to kill animals (except those that creep), to eat flesh (except that of fishes), were deadly sins; and the greatest of all sins was generation, whether in or out of marriage. The extreme severity of this system was somewhat mitigated by a distinction between the perfecti and the credentes. Only the perfecti formed the Church proper, outside of which there was no salvation; and all were enjoined to enter this class, if not earlier, at least in the moment of death, by receiving the spiritual baptism, which was administered by a single imposition of hands, at which the perfecti broke and blessed the bread; while the extremes of severity of this system was somewhat mitigated by a distinction between the perfecti and the credentes. Only the perfecti formed the Church proper, outside of which there was no salvation; and all were enjoined to enter this class, if not earlier, at least in the moment of death, by receiving the spiritual baptism, which was administered by a single imposition of hands, and which was not a sacramentum, but only a consolamentum.

The ritual and ecclesiastical organization were exceedingly simple. There were no churches, but only oratories, without images, crosses, or bells. All the furniture and ornament which the building contained consisted of a plain table, covered with a white cloth, on which laid the Bible, opened at the Gospel of John. The service consisted of the reading and expounding of a chapter of the Bible, after which one of the perfecti blessed the kneeling assembly. There were no sacraments. The baptism with water was rejected as something insignificant. Instead of the Lord's Supper, a kind of agape was held, at which the perfecti broke and blessed the bread; but no reference was made by this act to the body of Christ. There were parishes and dioceses, with deacons and bishops: but the clergy had no power, spiritual or secular; and that which made the Cathari most odious, and most dangerous to the eyes of the Roman Church was, no doubt, their strongly pronounced anti-clerical tendency.

CATHARINA. CATHARINA OF SIENNA.

Eusebius tells (Hist. Eccl., VIII. 14–15) that she withstood all the adulterous attacks of the Emperor Maximinus, and for that reason was banished, and despoiled of all her property. But this does not agree either with the circumstance that Rufinus calls the Alexandrian lady Dorothea (Hist. Eccl., VIII. 17), or with the principal feature of the old legend such as it is recorded in the Martyrologium Romanum, and by Simeon Metaphrastes (Migne : Patrolog. Graec., T. 116, pp. 275–302). According to the legend, St. Catharina was the daughter of King Konstos, eighteen years old, and as wise as beautiful. She converted the philosophers with whom she held a disputation on the command of the emperor. She converted also the empress, the general Porphyrius, two hundred soldiers, etc.; and, when she was placed on a torturing engine composed of wheels, she was miraculously rescued. Finally she was beheaded; and her remains were carried by angels to Mount Sinai, where afterwards the emperor, Justinian I., built a monastery in her honor. She is the patron saint of the philosophical faculty of the University of Paris; and she was a favorite subject with the painters of the middle ages, who represented her with a crown, a book, a wheel, etc. Her festival is celebrated in some places on Nov. 25, in others on March 5. See SURIUS: Fīt. Sanct., Nov. 25; Act. Sanct. Boll., March 5; BUTLER : Lives of Saints, Nov. 25.

CATHARINA OF BOLOGNA, b. 1413; d. March 9, 1463; entered the order of St. Clara in 1430, and became afterwards abbess of one of the convents of the order. She was canonized in 1724 by Benedict XIII. A book of Revelations is ascribed to her. It was first printed at Venice, 1511. See Act. Sanct., March, T. II. pp. 34–88; BUTLER : Lives of Saints, March 9.

CATHARINA OF GENOA (Catharina Flisca Adorna Vida Genesinsis), b. 1447; d. Sept. 14, 1510; was a daughter of Robert Fieschi, vice-regent of Naples; married the dissipated Giuliano Adorno, but became a widow in 1474, and devoted the rest of her life to the poor and the sick. She was canonized by Clement XII. in 1737. She wrote Demonstratio Purgatorii, Dialogus Animam inter et Corpus, and other mystico-prophetical works of the kind quite common during the middle ages. See Act. Sanct., September, T. V. pp. 123–195; BUTLER : Lives of Saints, Sept. 14; UPHAM : Life of Catharina Adorna, New York, 1858.

CATHARINA OF SIENNA (Catharina Benincasa), b. 1347; d. April 29, 1359; assumed the habit of the Third Order of St. Dominic in 1365, and enjoyed, on account of the austerity of her asceticism and the ecstatic state of her mind, so great a fame that at several occasions she could play a conspicuous part in politics as mediator between Florence and Rome, between Urban VI. and Clement VII., between Rome and Naples, etc. She was canonized in 1461 by Pius II. Her festival is observed on April 30. She left three hundred and seventy-three letters addressed to popes, cardinals, princes, etc., six treatises under the common title of Tractatus de Contemplatione Domini, and many prayers, prophecies, etc., which were published by Aldus Manutius, Venice, 1500, and again by Girolamo Gigli, Sienna, 1707–26. A separate edition of the works, chronologically arranged, was

CATHARINA OF SWEDEN (Catharina Suecica Vastausensis), b. 1381; d. March 24, 1381; was a daughter of St. Birgitta, whom she accompanied to the Holy Land, and succeeded as Abbess of Wadstena. When thirteen years old she was married to a young and pious nobleman; but immediately after the wedding they both made a solemn vow of perpetual chastity, and kept it. She wrote a book, The Soul's Comforter, which is lost. In 1374 she was canonized. Her festival falls on March 22. See Act. Sanct., March, T. III. pp. 503-531; Butler: Lives of Saints, March 22.

CATHARINA RICCI, b. 1522; d. Feb. 2, 1553; entered the Dominican order at Prato in Tuscany, and became prioress of the nunnery. She was canonized in 1746 by Benedict IV. Her letters were edited by Cesare Gnosti, Prato, 1848. Her life was written by illy Guidi, her confessor. See Butler: Lives of Saints, Feb. 13. CATHARINA of SWEDEN (Catharina Suecica de Senis), b. 1331; d. March 24, 1381; was a daughter of St. Birgitta, whom she accompanied to the Holy Land, and succeeded as Abbess of Wadstena. When thirteen years old she was married to a young and pious nobleman; but immediately after the wedding they both made a solemn vow of perpetual chastity, and kept it. She wrote a book, The Soul's Comforter, which is lost. In 1374 she was canonized. Her festival falls on March 22. See Act. Sanct., March, T. III. pp. 503-531; Butler: Lives of Saints, March 22.

CATHEDRA and CATHEDRAL. Cathedra, in ecclesiastical usage, meant originally simply the episcopal throne or chair placed against the wall in the middle of the semicircular apsis, with a row of lower seats for the presbyters on each side, and so that the priest officiating at the altar faced the bishop. Afterwards the word was applied, first to the see itself, and then to the very building in which the bishop officiated, ecclesia cathedralis, in contradistinction to ecclesia diocesan. Thus the transition was made to the use, now so general, of the adjective "cathedral" in a substantive sense,—a usage which dates from the tenth century, and is confined to the Western Church.

CATHOLIC (throughout-all, i.e. general, universal). This word early came into use among Christians to distinguish their church from the Jewish, which was national: later on, it distinguished the orthodox church from the heretical sects. In modern times it has been arrogantly and absurdly claimed by the Church of Rome; and Protestants usually call her so, although it was nearer truth to say the Roman-Catholic Church. The phrase in the Apostles' Creed, "the Holy Catholic Church," is often ignorantly supposed to refer to the Roman Church; but the word "catholic" merely means "universal," and was not in the first form of the creed. The phrase is correctly explained by what follows,—"the communion of saints:" thus it simply expresses a belief that the Holy Church, the communion of saints, is not confined to one nation, but, by the appointment and help of Christ, shall be disseminated through all nations. Cf. Pearson, On the Creed, Art. IX.

CATHOLIC APOSTOLIC CHURCH, or IRVINGITES. The man to give the strongest, if not the first, impulse to this religious movement, was Edward Irving (1792-1834, see title), although he is little mentioned by the writers of this Church, who regard him merely as a forerunner, and not as the founder of their community. The historic occasion for the Apostolic Church was the manifestations which occurred in the spring of 1830, on the shores of the Clyde, among some pious Presbyterian men and women, who believed that their organs of speech were used by the Holy Spirit for the utterance of his thoughts and intentions. The same took place in London: in April, 1831, the same took place in London. The "prophesying" were addressed to the audience in intelligible English, and were like Quaker utterances; but the "tongues" were monologues or dialogues between the speaker and God, which no one could understand. Toward the end of 1832 a considerable number of persons had become believers in the supernatural character and divine origin of these spiritual phenomena, and, further, convinced that it was the will of God the apostolic office should be restored. God was believed to indicate who should be put in this office; and "by the middle of 1835 the full number (twelve) was completed, and they entered, as a twelfth Apostolic College, on the work of caring for the whole Christian Church." From these apostles this church has received its doctrine, organization, and worship. In doctrine it is eclectic. Its advocates make a great deal out of the second coming of Christ, which they think is very near: they believe in baptismal regeneration, and the spiritual presence of Christ in the Supper, with the additions that the elements after consecration have a heavenly and spiritual as well as a material character, and that the eucharist is not only a sacrament, but a sacrifice, in the patristic sense of a thanksgiving. With them it is also connected with a commemoration of the departed. They lay stress upon the ecumenical creeds, and embody them in their worship. In organization this church is very elaborate—apostles, prophets, and evangelists, for the general care of the church, and angels (or bishops), presbyters (priests), and deacons, for the care of particular congregations. All officers are called by the Holy Ghost, through the prophets, except the deacons, who are elected by the respective congregations as their representatives. In worship, as in doctrine and organization, it is eclectic and elaborate. It is highly ritualistic, with a solemn liturgy, based upon the Anglican and ancient Greek, and its symbolism, derived from a fanciful interpretation of the Jewish tabernacle as a type of the worship of the Christian Church in the wilderness. In its hierarchical constitution and ritualistic worship consists the chief peculiarity of this community. They are, upon the whole, the highest of High-Churchmen; and have, indeed, most sympathy with the Epis-
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copal Church, from which they received the majority of their original members. Their main strength is in London, where they have seven churches, after the model of the seven churches of Asia; but they are also found throughout Great Britain and in North Germany; and they have one church in New-York City, but very few adherents in the country.

This church combines a high order of piety and humility of individual members with astonishing assumptions, which, if well founded, would require the submission of all Christendom to the authority of its inspired apostles. But, as these die, their vacancies are not filled; soon there will be none left, and then the church at large will be no better off than it was before the movement began.


CATHOLIC EMANCIPATION, the name given to the Act of Parliament, April 13, 1828, which removed from the Roman Catholics, particularly those of Ireland, the political disabilities which had lain upon them. The Act was one of simple justice; but the tardiness of its execution is a striking instance of the existence in Protestantism of that grasping, persecuting, intolerant spirit so commonly condemned by Protestants as a Roman-Catholic spirit. From their subjugation in 1691, down to the Act, Roman Catholics in Ireland were grievously oppressed. No Roman Catholic could act as guardian for any child; a son turning Protestant could dispossess his father, and take the estate; a Roman-Catholic heir to a landed property was to be set aside in event of the next Protestant heir; no office, military or civil, could be held by a Roman Catholic; he could not vote, or marry a Protestant wife; he could not practise law, or teach school; a priest marrying a Roman Catholic and a Protestant was to be hanged. Such was the law; but the practice was naturally much milder, and several of these wicked laws were repealed by the Irish Parliament of 1790. In 1806 came the Union. Mr. Pitt pleaded himself to secure an act of emancipation, but failed; and not until the agitation of O'Connell and the Catholic Association awoke the usually slumbering conscience of Great Britain about all that relates to Ireland was anything done. But when aroused, the British are always fair; and so the measure of relief was triumphantly passed. See sub Titulo Johnson's Cyclopædia.

CATHOLIC EPSILATES. Seven epistles — those of James, First and Second Peter, First, Second, and Third John, and Jude — are so denominated. Three explanations, none very satisfactory, have been given of the term: 1. Because these epistles are "general letters of instruction, the name being at first applied only to a part, but afterwards including even those addressed to private person;" 2. Because the different apostles were engaged in writing them; 3. Because of the catholic doctrine taught in them: 4. The First Epistle of Peter, and the First Epistle of John, having from the beginning been received as authentic, obtained the name of catholic, or universally acknowledged (and therefore canonical), epistles, in order to distinguish them from the Epistles of James, the second of Peter, the second and third of John, and the Epistle of Jude, concerning which doubts were at first entertained; and they were considered by many as not being a rule of faith. But, their authenticity being at length acknowledged by the generality of the churches, they also obtained the name of catholic, or universally accepted, epistles, and were esteemed of equal authority with the rest. Horne: Introduction (14th ed., London, 1877, vol. iv. p. 589).

CATHOLIC or UNITED COPTS, that portion of the Coptic Church which acknowledges the supremacy of the Pope. They numbered (1879) about thirteen thousand.

CATHOLICUS was, in the time of Constantine, a civil officer established after the organization by law of dioceses; each diocese having its catholicus, or receiver-general. As an ecclesiastical officer occurring in several Eastern churches, the catholicus occupied a position between the metropolitan and the patriarch. The Armenian Church has still three catholicus, — at Etchmiadzin, Ayhtamar, and Sis.

CATTLE-RAISING AMONG THE HEBREWS. From the Bible we know that the patriarchs led a pastoral life. Their descendants continued this life, in connection with agriculture, even after the taking of Canaan. From 1 Sam. xx. 2, 1 Kings v. 3, 5, 63, and other passages, we get an idea of the extent of cattle-breeding which existed at different times. We confine ourselves to speaking of those kinds which were generally used in the house and for sacrificial purposes; viz., —

(1) Neat-Cattle, collectively designated by the Hebrew word bakar. Single animals of this kind are alitup, an "ox," or shoar, a "bullock;" the calves are styled c'gel, a "heifer," also a young cow, even when broke to the yoke (Judg. xiv. 18; Hos. x. 11), and para, even when grown, but still in full youthful vigor. There was a great demand for neat-cattle: many hundreds were yearly slaughtered in sacrifice; others were employed for food, especially veal (e.g., Deut. xii. 21; 2 Sam. xiii. 4; 1 Kings iv. 23), although, among some ancient nations, it was regarded as an act of wanton prodigality to slay useful agricultural beasts in order to enjoy their flesh. The milk was used either sweet or curdled, and was made also into cheese. Cattle were yoked to the plough (Deut. xxiii. 10; 1 Kings xix. 19 sq.), likewise for draught (Num. vii. 3 sq.), but more especially for threshing. They were driven with a pointed stick. During summer, cattle ranged under the open sky. In the stalls their fodder was placed in a crib. Besides fresh grass and meadow-plants (Dan. iv. 29; Num. xxiii. 4), meslin (Job vi. 5; Isa. xxx. 24, to which salt was also added, Isa. l. c.) is mentioned.
Concerning the cattle the following legal enactments were given:

1. An ox and an ass must not be yoked together to the plough (Deut. xxii. 10); 2. The mouth of the threshing-oxen was not to be bound (Deut. xxv. 4); 3. A going ox was to be stoned, and his flesh not to be eaten (Exod. xxii. 28 sq.); 4. Whoever stole, and then sold or slaughtered, an ox, must give five oxen in satisfaction (Exod. xxii. 1); but, if the animal was found alive in the possession of the thief, he was merely required to make double restitution (Exod. xxii. 4); 5. Whoever met an ox that had fallen or strayed was made to restore it (Deut. xxi. 4); but, if the animal was found alive in the possession of the thief, he was merely required to make double restitution (Exod. xxii. 4); 6. The law of the sabbath had also reference to the cattle (Exod. xxiii. 12).

Sheep-breeding formed the chief employment of the Hebrews. The flesh of the sheep, especially that of wethers and lambs, was a highly esteemed food (1 Sam. xxv. 18; Isa. xxii. 13). The milk of sheep, as well as their wool, was also made use of; the former for culinary purposes, the latter for garments. Sheep-shearing was a rural festive occasion (1 Sam. xxiv. 4; 2 Sam. xiii. 20); of the wool, tithes were to be paid (Deut. xviii. 4). The color of sheep is in the East generally white (Isa. i. 18); although black ones are also found (Gen. xxx. 32), as well as spotted and grizzled.

Along with the sheep are classed the goats. They were used not only for sacrifice, but also for food (Deut. xiv. 4). Their milk was also used (Prov. xxvii. 27), it being more wholesome than that of sheep. Their skins were employed as clothing by poor persons (Heb. xi. 37), whilst their hair was often the material of tent-cloth (Exod. xxxvi. 7) as well as of mattresses and bedding (1 Sam. xix. 13, 10). On the Mosaic enactment respecting cooking a kid in its mother's milk (comp. Exod. xxxii. 19, xxxvi. 26; Deut. xxiv. 21), comp. the art. Viehzucht, in Herzog's Real-Encyklopädie (1sted.) by Leyrer.

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CAWDREY, Daniel, a Nonconformist; d. October, 1664; educated at Peterhouse, Cambridge; ejected from his living of Dilling, in Northamptonshire, 1662; a member of the Westminster Assembly of Divines, and author of numerous works of a controversial character, principally against the literalism of the Church of England, against independency, and also of a work on the sabbath, which was his masterpiece.

CAVET, Pierre Victor Palma, b. at Mont- richard in Touraine, 1529; d. in Paris, 1619; studied at Geneva; was ordained minister at Poitiers, and became chaplain to Catherine of Bourbon, but was deposed by the thirteenth general synod (1594) on account of two scandalous treatises he wrote on sins against the Sixth Commandment; embraced Romanism, and was made professor of Hebrew in the Sorbonne. The Reformed monstresses and Anabaptists to whom he addressed his former co-religionists attracted no attention; and he is now known only on account of his historical works,—the Chronologie Novenaire, 1608, and the Chronologie Septenaire, 1608, and his translation of the German tale of Dr. Faustus.

CAZALLA, Augustin, b. 1506; d. May 21, 1559; studied at Valladolid and Alcala; became a pupil of Carranza, and was in 1543 appointed chaplain and almoner to Charles V. At the outbreak of the Smalcaldian war he accompanied the emperor to Germany, and returned in 1552 to Spain,—a Lutheran. He preached his new ideas in Valla- dolid and Salamanca with more and more openness, but was in 1558 arrested by the Inquisition, brought before the tribunal, and condemned to death, together with his mother, brethren, sisters, and a large circle of friends. At the Auto da fé some of the guilty were burnt alive; but others, among whom Augustin, were first strangled before they were burnt.


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CEILLIER, Remi, b. 1688; d. 1761; entered the Congregation of Saint Vannes (Reformed Benedictine) in 1715, and published Histoire Générale des Auteurs Sacrés et Ecclésiastiques, 23 vols., Paris, 1729–93.

CELESTIN III. was more successful. The latter addressed the Bishop of Rome as the supreme judge and arbiter of the Christian church; and Celestine was not slow in condemning Nestorius, and intrusting the necessary energy, though the case was a breach of international law, and the Pope just based his claims to political supremacy on his office as the guardian of international law.

CELESTINE I. was the name of five popes. — Celestine I., Sept. 26, 1143–March 8, 1144. — Celestine II., Sept. 26, 1144–March 8, 1144. — Celestine III., March 30, 1191–Jan. 8, 1199; began his pontificate in the fourth century, and continued during his whole reign to be contemptuously dependent on the emperor. Even in the case of Richard I. of England, who on his return from the Holy Land was taken prisoner by Duke Leopold of Austria, he dared not interfere with the necessary energy, though the case was a breach of international law, and the Pope just based his claims to political supremacy on his office as the guardian of international law.

CELESTINES, The, a monastic order, founded in 1254 by Pietro di Murrone, afterwards Pope Celestine V., followed the rule of St. Benedict, and spread rapidly in Germany, France, and Italy; but at present there are only a few convents left. There is a Franciscan congregation which bears the same name.

CELIBACY. In the Roman Church, is the state of virginity to which a person pledges himself, either by a special vow, or by receiving the consecration of one of the higher ecclesiastical orders. The Jewish priests and high priests lived in marriage; but, on account of the holiness of their office, they were forbidden to marry a harlot, a profane or a divorced woman. The high priest was to be a man without blemish (Lev. xxi. 6, 7. 8, 13. 14; comp. SAALCHUTZ: Das Mosaische Recht, II. 768–788). When preparing for actual service they were furthermore demanded to abstain from their wives, as was the whole people at the time when the law was given them on Mount Sinai (Exod. xix. 15; comp. SPENCER: De Legibus Hebraeorum Ritualibus, Tubingen, 1732, pp. 189 sqq.). The holy books of the new dispensation contain no prohibition of marriage. Several of the apostles were married (Matt. viii. 14; 1 Cor. ix. 5), and recommended even the chief of the congregation to marry (1 Tim. iii. 2), though without overlooking, that, under certain circumstances, it would be better not to marry (1 Cor. vii. 30). From this last notice and others of the same bearing, there arose very early in the Church an idea that the unmarried state ought to be preferred to the married (Hermas, lib. I. vision II. 3; Ignatius ad Polycarp. c. V.), and the idea soon developed into actual contempt of marriage (Origines in Num. Hom. VI., ed. de la Rue, Tom. II. p. 288; Hieronymus ad Jovinianum, I. 4). Already, in the second century, instances occur of voluntary vows of virginity; and the demand of abstinence before officiating was generally acknowledged as just (comp. SCHWEGLER: Der Montanismus, Tubingen, 1841, p. 122). In the fifth century, laws were issued with the same tendency, such as c. 1, Conc. Neocesarea. a. 314 (c. 0, dist. XXVIII.); c. 10, Conc. Ancyra. a. 314 (c. 8, ed.). Unmarried men were preferred for ecclesiastical offices, though ecclesiastics were as yet not forbidden to marry: nay, it was even forbidden to dissolve a marriage for religious reasons (c. 5 Apostolorum in c. 14, dist. XXVIII.); comp. the account of the close of the Council of Nicaea by SOCRATES, Hist. Eccl. lib. I. c. 11, and SOZOMENUS, Historia Tripartita, lib. I. c. 23, in c. 12, dist. XXXI.).

Celestius, Bishop of Rome in 385, declared (Ad Himerium Tarraconensem, Ep. I. c. 7, in c. 3, 4 dist. LXXXI.), that, under the old dispensation, the priest's marriage had been allowed because priests could be taken only from the tribe of Levi; but with the abrogation of this limit also the license was abrogated, as the obserance cupidityates, i.e., marriage, greatly impeded the ecclesiastical duties. The next bishops of Rome followed in the same track (see the decreets of Innocent I. from 404 and 405 in c. 4–6, dist. XXXI. and of Leo I. from 446 and 458 in c. 1, dist. XXXII. and c. 10, dist. XXXXI., etc.), and the whole Western Church soon joined issue with Rome (Conc. Carthag., II. a. 390, c. 2 in c. 3, dist. XXXI., c. 3, dist. LXXXIV.; Conc. Carthag., V. a. 401, c. 3 in c. 13, dist. XXXXI., c. 4, dist. LXXXIV., etc.). The prohibition regarded at first only bishops, priests, and deacons, but from the fifth century also subdeacons, who were not allowed to enter into marriage after ordination (Leo I., a. 446 in c. 1, dist. XXXII.; Gregory I., a. 501 and 503 in c. 1, dist. XXXI., c. 2, dist. XXXII., etc.; and Conc. Agath. a. 506, c. 39 in c. 19, dist. XXXIV.). The clergy of the lower orders were allowed to marry, though not widows, or for a second time (Conc. Carthag., V. a. 401, c. 3 in c. 13, dist. XXXII.; Gregory I. a. 601 in c. 3 ced.). The civil law confirmed these ordinances. Married persons, or such as had children, could not be elected bishops. The marriage of the clergy was highly punished. The marriage of the clergy was declared null and void, and the children sprung from such a marriage illegitimate (c. 10, 14 Cod. Theod. de Episcopis et Clericis by Constantius and Constans, a. 355 and 357; Theodosius and Valentinian, a. 434
came so formidable a weapon in the hands of the Reformation, simple prohibition, in the form of destruction of books already printed, proved impractical; and presently measures taking effect before the publication were resorted to. It was the Roman Church which introduced the censorship of books. In a letter addressed to the Archbishops of Cologne, Mayence, Treves, and Magdeburg, Alexander VI. ordered, in 1501, that no book should be printed without special authorization. In 1515 the Council of the Lateran decreed that no book should be printed without having been examined, in Rome, by the Pope or the magister sacri palatinii; in the other dioceses, by the bishop, or the inquisitor of heresies. Further and more detailed legislation followed, and the Council of Trent sanctioned the measures by its decretum de editione et usu sacrorum librorum. But while the State, which at first adopted the institution, and used it for its own purposes, afterwards abolished it as inadequate and vicious (in which it was followed by the Papacy), the Roman Church still maintains it in all its rigor. No ecclesiastic is permitted to publish any thing without the authorization of his superior.

As the Roman Church could exercise no censorship over the literatures of Protestant countries, it was necessary to continue the old prohibition. By the Council of Trent the whole subject-matter had been placed in the hands of a committee; and the results of the labors of this committee, which were never laid before the council, but sent directly to the Pope, were the ten rules concerning prohibited books and the Index Librorum Prohibitorum. The rules have been further enlarged and improved by Clement VIII., Sixtus V., Alexander VII., and especially by Benedict XIV., by his constitution of July 10, 1753. The Index was continued by a Congregatio Juristic. But it has never been acknowledged in Germany, and in France it has been formally rejected (see De l’Autorité de l’Index en France, Paris, 1833). Besides its Index Libr. Prohib., the Roman Church also keeps an Index Libr. Expurgatorum and an Index Libr. Expurgandorum.

CENSUS. In the Old Testament there is mention made of twelve censuses: 1. Under Moses (Exod. xxxviii. 26; Num. i. 2, xxvi.); 2. Under David (2. Sam. xxiv. 9); 3. Under Solomon (2 Chron. ii. 17, 18); 4. Rehoboam (1 Kings xii. 21); 5. Abijah (2 Chron. xiii. 9); 6. Jehoshaphat (2 Chron. xvii. 14-19); 7. Ahaziah (2 Chron. xxv. 5, 6); 8. Uzziah (2 Chron. xxvi. 13); 12. Under Jerubbabel (Ez. ii. 64, viii. 1-14). Some important facts are evinced by a scrutiny of these passages: e.g., the kingdom of Judah was largest under Jehoshaphat; the ratio of population was five hundred and thirty to the square mile, a dense population; but Palestine had a very fertile soil; nor is the number unparalleled in modern times.

In the New Testament, there is incidental reference to the census of the Roman Empire ordered by Caesar Augustus, in the days of that king (Luke ii. 1). We know that there were at least three such enrolments during his reign. The Roman method differed from the Jewish in requiring the enrolment of women; hence Joseph takes Mary with him to Bethlehem, and there Jesus is born. Thus upon the peculiar sanctity of the Roman census, we must regard it as the historical birth of Jesus depended. The ultimate object of the census was taxation: this design was probably at first concealed, for there is no recorded outbreak under Herod; but one later on occurred (Acts v. 37). For critical questions and difficulties in connection with Luke’s statement, see Quirinius.

CENTRAL AMERICA comprises, geographically, Guatemala, Honduras, San Salvador, Nicaragua, Costa Rica, Panama, and the British Colony Honduras or Balize; but politically Panama belongs to Columbia. The number of inhabitants is only approximately: Guatemala, 1,194,000; British Honduras, 24,700; Honduras, 351,700; San Salvador, 600,000; Nicaragua, 250,000; Costa Rica, 165,000. The majority of the population are Indians. The whites, descendants of the Spaniards, form only a small minority, and the Ladinos, a mixture of Indians and Europeans, another minority equally small. The general standard of civilization has been considerably lowered in these states since their separation from the mother-country; and the cause is undoubtedly the want of treatment which the Church experienced during the Revolution and the next following decades. The property of the Church was confiscated, the monasteries were abolished, the monks banished, and the secular clergy heavily persecuted. The clergy still represents nearly all the civilization which the nation possesses; but, impoverished and down-trodden as it is, it can exercise no decisive influence, though the mass of the people is fervently devoted to the Church. At the head of the clergy stands the Archbishop of Guatemala; his suffragans are the Bishops of Leon (Nicaragua), Comayagua (Honduras), San Salvador, and San Jose (Costa Rica). The legal position of the Protant States is somewhat different in the different states. Guatemalans and Costa Ricans concluded in 1852 concordats with the Pope. In Guatemala the monastic orders, even the Jesuits, were allowed to return, and the Jesuits take care of the public education. In the city of Guatemala there is a university, the best educational institution in Central America. In Costa Rica the Roman-Catholic faith was declared the religion of the republic, but the Jesuits were not admitted. In both states free worship has been secured to the Protestants. In Honduras, San Salvador, and Nicaragua, the Church has suffered exceedingly from poverty. It has no regular revenue, and the tax which is levied in San Salvador under the name of “Religious Gift” has proved a barren source. A great number of the clergy are ignorant negroes. In Honduras the Protestant Church has the exclusive right of public worship; but other denominations are allowed to worship in private.

G. PLITT.

CENTURIE MAGDEBURGENSIS (" The Magdeburg Centuries "). The first, and, for a long time, unsurpassed attempt to write the history of the Church from an evangelical point of view,
was planned by Flacius, and executed by him and a number of other scholars,—Johann Wigand, Matthæus Judex, Basilius Faber, Andreas Corvinus, Thomas Holzhauser, etc. The headquarters of the enterprise was Magdeburg, and hence the name under which the work is generally known, though its real title is Ecclesiastica Historia Noæ Testamenti. It was printed at Basel, and appeared in thirteen volumes folio, from 1538 to 1574. It comprises the thirteen first centuries of the history of the Church, and gives a volume to each century, arranging the materials under the following fifteen heads: de loco et propagatione ecclesiae; de persecutione et tranquillitate ejus; de doctrina ejusque inclinatione; de heresibus; de carennonis dieris in locis; de gubernatione ecclesiae; de schismatibus et sermonibus; de concilia; de personis illustribus in ecclesiae; de hereticis; de martyribus; de miraculis; de rebus judaicis externis; etcertaminibus levioribus; de conciliis; de personis et doctrina ejusque continuance; de haeresibus; de caeremoniis diversis persecutione et tranquillitate ejus; de doctrina ejusque continuance; and repulsive, the arrangement mechanical and awkward, the tone controversial; but the learning is immense, the criticism bold and upright, the spirit enthusiastic; and thus it became, in spite of its defects, the inauguration of the free study of church-history. See BAUR: Die Epochen d. kirch. Geschichtschreibung, Tubingen, 1852; SCHAF: Church History, vol. I. p. 97, revised edition, New York, 1892.


CEOLFRED, b. about 612 in the kingdom of Northumberland; d. at Langres, France, Sept. 25, 716; was abbot, first of Jarrow, and afterwards of Jarrow and Wearmouth. A letter by him, addressed to Naiton, King of the Picts, has been preserved by Bede (Hist. Eccl., W. 21). His life was written by an anonymous contemporary printed in Stephenson's edition of Bede, and by Bede in his Lives of the Five First Abbots of Wearmouth and Jarrow.

CERDÈ, a Gnostic teacher from the second century, the predecessor of Marcion, and known only through him; was a native of Syria, and came about 137 to Rome, where Marcion became his pupil. He left no writings. See GNOSTICISM.

CERINTHUS, a Gnostic teacher who came from Egypt, and was active in Asia Minor towards the close of the apostolic age. He was a converted Jew, and represents a mixture of Gnostic and Judaism. He left no writings, and the sect he founded soon died out. See GNOSTICISM and JOHN THE APOSTLE.

CESTIUS GALLUS was procurator provinciae in Syria when the Jewish rebellion, which ended with the destruction of the temple, broke out. From Antioch he moved slowly towards Jerusalem; and though he easily drove the Jews back to the upper part of the city, and every thing seemed to indicate a rapid close of the campaign, he suddenly retired, hastened in the rear by the exultant Jews. When Nerva heard of these proceedings, he immediately sent Vespasian to Palestine to take the command; but Gallus died before Vespasian's arrival.

CHADERTON, Laurence, the first master of Emmanuel College, Cambridge; b. at Lees Hall, Lancashire, Sept. 14, 1536; d. November, 1640. He was born of a Roman-Catholic family, and was distributed when a young man to the established Church. He was a fellow of Christ's College, Cambridge, and preached in Cambridge for many years with great applause. Sir Walter Mildmay, on refounding Emmanuel College in 1584, chose him for master, and, indeed, continued the continuation of the foundation upon his acceptance. He was one of the five Puritan representatives in the Hampton Court Conference (see title), and also one of the Bible translators, translating from Chronicles to Canticles inclusive. He published a treatise On Justification, and a sermon preached at St. Paul's Cross in 1578. Some other of his theological works remain in manuscript.

CHALDEANS. In the Old Testament, from the time of Jeremiah and the establishment of the new Babylonian Empire under Nabopolassar and Nabuchadrezzar, the terms Chaldeans and Chaldeans denote the inhabitants of Babylonia, or the culture region bounded by the Tigris and Euphrates, or by the Persian Gulf, or by the desert to the eastward. When the Book of Daniel (i. 2, 5, 10, iv. 4, v. 7, 11), and the profane historians Curtius, Strabo, and Diodorus, speak of the Chaldeans as the learned class of the Babylonian people, or even as a peculiar section of this class, the astral terminology has no foundation whatever in reality. See, for further information, ASSYRIA, BABYLONIA, etc. (Add to literature under ASSYRIA, Assyriologische Bibliothek, ed. by FREDRICH DELITZSCH and PAUL HAUPF, in course of publication at Leipzig since 1881.)

CHALCEDON, a city of Bithynia, on the Bosporus, near Constantinople. Here the fourth oecumenical council was convened (451) by the Emperor Marcianus. Six hundred and thirty bishops were present (mostly from the Orient), the legates of the Pope Leo I., and the commissioners of the emperor. The sessions began Oct. 8, and ended Oct. 31. The principal result of the debates was the condemnation of Eutychianism, and the symbolic statement of the orthodox Christology. See CHRISTOLOGY.

CHALMERS, Thomas, the leader of the Free Church of Scotland; b. in East Anstruther, Fife-shire, March 17, 1780; d. in Edinburgh, Sunday night, May 30, 1847. The family to which he belonged were middle-class people of the strictest type of Calvinism; and hence, in his opening years, received thorough indoctrination. He
entered St. Andrew’s University when only eleven years old, and confined his attention almost exclusively to mathematics, but did not give up his original intention of becoming a preacher, and accordingly was licensed by the presbytery of St. Andrew’s, January, 1799. His character early developed into maturity. Instead of beginning his professional work, he continued the study of mathematics, but did not give up his according was licensed by the presbytery of St. and accordingly was licensed by the presbytery of St. Andrew’s. He showed an extraordinary power to awaken enthusiasm in almost any topic he took up; although showed an extraordinary power to awaken enthusiasm in almost any topic he took up; although this very fact which at that time cost him his place, the authorities disliked the novelty of his methods. He settled as minister of Kilmarnock, nine miles from St. Andrew’s, May, 1803, and in the following winter, while preaching regularly, opened voluntary and independent classes in mathematics at the university, which were largely attended, although generally discouraged by the authorities. He was a faithful pastor at Kilmarnock, but his heart was not in his work. He was tampered with the prevailing modernism, which put culture above piety, and states support above independence. In 1809 evidence of the trend of his thinking appeared in his Inquiry into the Extent and Stability of National Resources. The supply of man's physical and social needs was uppermost in his mind. But God was preparing him by these very studies for a glorious career of divine service. In the midst of such work he was visited with severe domestic afflictions, and a serious illness brought him to death's door; but he recovered after a year. Dr. Brewster asked him to contribute to his Edinburgh Encyclopedia. He at first chose ‘Trigonometry,’ but at length took ‘Christianity.’ And as he examined the doctrines of this religion, and went deeper into its mysteries, he realized its importance, and by studying about Christianity he became a Christian. The congregation quickly became aware that he had really not so much resumed his work among them as begun it. His whole soul was on fire, and the culture was now used to make the saving truth of saving power. He cut loose from the moorings of modernism, and became a decided Evangelical. His eloquence was expanded in new channels, and with great results.

In July, 1810, he was formally admitted as minister of the Tron Church, Glasgow. In 1813 he delivered the famous series of seven Discourses on the Christian Revelation, viewed in Connection with Modern Astronomy. In September, 1819, he was formally admitted as minister of the Tron Church, Glasgow. In 1813 he delivered the famous series of seven Discourses on the Christian Revelation, viewed in Connection with Modern Astronomy. In September, 1819, he was removed from the Tron parish to that of St. John’s, in order that he might, in a newly-constituted parish, have an opportunity of testing the practicability in a large city of the old Scottish scheme of providing for the poor. In the parish there were two thousand families. These he distributed into twenty-five divisions; and over each such district he put an elder and a deacon, — the former to attend to their spiritual, the latter to their temporal, needs. Two commodious schoolhouses were built; four competent teachers were employed, and by school-fees of two and three shillings each per quarter, seven hundred children were educated; while on Sunday the forty or fifty local clerics, and all the clergy within a hundred miles around, were present. Dr. Chalmers not only presided over all this system of work, but made himself familiar with all the details, even visiting personally every two years each family in the parish, and holding evening meetings. He also assumed complete charge of the poor; and by thorough system, and consequent weeding-out of unworthy cases, he reduced the cost of maintaining them from fourteen hundred to two hundred and eighty pounds per annum. This efficient system, however, began to wear thin; and the “English” plan of compulsory assessments, which requires much less trouble, and probably does much less good, was substituted. In November, 1823, Dr. Chalmers became professor of moral philosophy in St. Andrew’s University, and in November, 1826, professor of theology in Edinburgh. In 1833 he issued his Bridgewater Treatise, On the Adaptation of External Nature to the Moral and Intellectual Constitution of Man. This work made a great sensation; and his biographer, Rev. Dr. Hanna, says, that, in consequence, he received “literary honor, as were never united previously in the person of any Scottish ecclesiastic.” In 1834 he was elected fellow of the Royal Society of Edinburgh, and soon after one of its vice-presidents, in the same year a corresponding member of the institute of France; and in 1835 the University of Oxford conferred on him the degree of D.C.L.

Up to this time he had taken little part in church government; from then on he was destined to do more than any other man of the century. The friction between Church and State in Scotland was rapidly growing, and in November, 1823, Dr. Chalmers became professor of moral philosophy in St. Andrew’s University. In 1833 he issued his Bridgewater Treatise, On the Adaptation of External Nature to the Moral and Intellectual Constitution of Man. This work made a great sensation; and his biographer, Rev. Dr. Hanna, says, that, in consequence, he received “literary honor, as were never united previously in the person of any Scottish ecclesiastic.” In 1834 he was elected fellow of the Royal Society of Edinburgh, and soon after one of its vice-presidents, in the same year a corresponding member of the institute of France; and in 1835 the University of Oxford conferred on him the degree of D.C.L.

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Chamier, Daniel, b. 1565; d. Oct. 17, 1621; studied theology at Geneva, and had charge of various Reformed congregations in France, at last in Montauban, where, during the siege, he was killed by a cannon-ball. He distinguished himself by the courage and energy with which he fought for the rights of his church at every occasion, but especially during the discussions which preceded the Edict of Nantes. His writings, which are mostly polemical, comprise Deputé de la Vocation des Ministres en l'Eglise Réformée, Larochelle, 1598; Epistola Jenaica, Geneva, 1598; La Honte de Babylon, Larochelle, 1612; Pansalutis Catholicae, unfinished, published by his son, Geneva, 1626, etc. See Memoir of D. Chamier, London, 1852; Read: Daniel Chamier, Paris, 1858.

Chandez, Antoine de la Roche, b. at the Château de Chabot in Mâconois (Sone-Loire), 1634; d. at Geneva, Feb. 23, 1501; embraced the Reformation; studied theology at Geneva; was the minister of the Reformed congregation of Paris, 1555-62, and convoked the first national synod of the Reformed Church in France, Paris, May 26, 1559; retired in 1564 to his estates in Mâconois, but did not cease to take the most active part in all the business of the Reformed Church, in the synods, and at the court, as a preacher and as an author; fled to Switzerland after the Massacre of St. Bartholomew, and lived, first in Lausanne, afterwards in Geneva, as professor of Hebrew. His principal works are, Histoire des persecutions et martyrs de l'église de Paris depuis l'an 1557 jusqu'au temps de Charles IX., Lyons, 1563; Locus de Verbo Dei Scripto, 1584; De Christi Sacerdotia, 1588; De Vera Peccatorum Remissionem, 1591, etc. Most of his writings were published either anonymously, or under the pseudonyms of Sadee and Zamariel. Collected editions appeared in 1592 and 1599.

Chandler, Edward, opponent of Collins; b. at Dublin, 1670; d. in London, July 20, 1750. He was made Bishop of Lichfield, 1717, and transferred to the see of Durham, 1730. He is best known by his Defence of Christianity from the Prophecies of the Old Testament (London, 1725), in reply to Collins's Discourse on the Grounds and Reasons of the Christian Religion. The work went over the whole ground with remarkable biblical and rabbinical learning. In 1727 Collins replied to it in his Scheme of Literal Prophecy considered; and the controversy closed by the publication of Chandler's Vindication of the Defence of Christianity from the Prophecies of the Old Testament, London, 1728. The point in debate was the existence of an expectation of the Messiah at the time of Christ's birth. This Collins denied. See Collins, A.; also Cairns, Unbelief in the Eighteenth Century, pp. 77-78.

Chandler, Samuel, b. at Hangerford in Berkshire, 1700; d. in London, May 8, 1766. His father, who was an eminent Nonconformist minister, gave him a good education, sending him first to Gloucester, where he formed what proved to be lifelong friendships with Bishop Butler and Archbishop Secker, and then to Leyden. In 1718 he was pastor of the Presbyterian Church at Peckham; and from 1726 pastor of the Presbyterian Church, Old Jewry, London, to which he ministered for forty years. His learning and talents were recognized by his election to the Royal and Antiquarian Societies, and doctorate in theology, both from Edinburgh and Aberdeen. On the death of George II. (1760), Chandler published a sermon in which he compared the deceased king to David. This drew out a pamphlet which set forth David as a bad man. Chandler replied briefly, but was led to give more study to David's history, and so wrote his best-known and most valuable work, finished just before his death, A Critical History of the Life of David, London, 1768, 2 vols. 8vo, reprinted, Oxford, 1834. Among his other works of note (all published in London), are, A Vindication of the Christian Religion (against A. Collins), 1725; A Vindication of Daniel's Prophecies, 1728; The History of Persecution, 1738; A Vindication of the History of the Old Testament, 1741; Commentaries on Galatians, Ephesians, and 1 and 2 Thessalonians, 1777, and on Joel, 1735; four volumes of posthumous Sermons, 1768. In theology he was a semi-Arian.

Channing, William Ellery, the most celebrated and influential Unitarian theologian and philanthropist of America, and better known in Europe than most American authors; b. at Newport, R.I., April 7, 1780; d. at Bennington, Vt., Sunday, Oct. 2, 1842. His father was an honored judge and a moderate Calvinist; his mother, a refined and pious woman; under such influences he early manifested a deeply religious nature, and chose the clerical profession. He traced his conversion to the influence of the funeral of his father, and a religious revival which then swept over New England. He was graduated at Harvard College. He devoted his leisure hours chiefly to the study of Shakspeare. In 1798 he went as a private tutor to South America, and while there had such mental agony from religious doubts, that he was physically enfeebled, and returned to Newport in 1800 a "thin and palid" invalid, with a constitution permanently impaired. At home he associated much with the Rev. Dr. Samuel Hopkins,—the famous Calvinist, and follower of Jonathan Edwards,—whom he warmly esteemed. In 1802 he was licensed to preach, and at once distinguished himself by his fire, his unction, and elegant style. Although popularly supposed to be orthodox, he was really an Arian, but with the ethical principles of Dr. Hopkins. On June 1, 1803, he was ordained, and installed pastor of a puritanical Calvinistic Congregation in Federal Street, Boston. His audience increased rapidly with his reputation for eloquence and devotion. His church was always well filled. At the close of his sermons he was often physically exhausted. He introduced a new era in preaching, and enlivened the pulpit by themes of Christian philanthropy and social reform.

Not very long after this time, it became apparent that many of the Congregational churches of New England were in a state of decay, especially in Boston neighborhood, had, through various influences, become gradually Antitrinitarian and Anti-Calvinistic. In the separation which followed, Channing allied.
himself with the so-called "Liberal" party, and became their acknowledged head. He is commonly called a Unitarian; but in his own language he wished to regard himself as "belonging not to a sect, but to the community of free minds, of lovers of truth, and followers of Christ, both on earth and in heaven." This catholicity of spirit secured him the esteem of men of all schools and parties. In a letter of Aug. 29, 1841, addressed to an Englishman, he expressed the noble sentiment: "As I grow older . . . I distrust sectarian influence more and more. I am more detached from a denomination, and strive to feel more my connection with the Universal Church, with all good and holy men. I am little of a Unitarian, have little sympathy with the system of Priestley and Beilsham, and stand aloof from all but those who strive and pray for clearer light, who look for a purer and more effectual manifestation of Christian truth" (Memoir, II. 400).

Channing opposed, on the one hand, the hard and bony Puritan orthodoxy of his day, and combated vigorously the traditional views on the trinity, the atonement, and total depravity; while on the other he equally opposed the rationalist and radical Unitarianism, and sought a middle way. He emphasized the human element in Christ and Christianity, which was too much overlooked by Calvinism, and paid one of the most beautiful and eloquent tributes to the perfection of the moral character of Christ. He held up his example as the great ideal to be followed. He found in Christ a perfect manifestation of God to men, and at the same time the ideal of humanity, who spake with divine authority. He firmly believed in his sinlessness and miracles, especially his resurrection. He was "always inclined," he wrote as late as March 31, 1832, "to the doctrine of the pre-existence of Christ" (Memoir, II. 410). He was, therefore, not a humanist, like Priestley, but rather an Arminian, as his nephew calls him (Memoir, II. 83). He paid little attention to metaphysical questions, and preferred to dwell on the historical Christ. But he remained a supernaturalist to the end; and his last utterances on the Gospels and the character of our Lord are among the strongest and noblest. See Memoir, II. 431, 436, 442.

Channing, however, was not so much a theologian as a preacher and a philanthropist. He was no dreamer, but a practical reformer. He labored for the purification and elevation of life and society, and entered heartily into schemes for the abolition of slavery, of intemperance, of prison-abuses, and for the circulation of the Bible. He had an exalted idea of the nobility of human nature, and an unbounded faith in freedom and progress.

He was reserved and reticent, but earnest and ardent when aroused. He was short and slender. He had a devout and unworldly spirit. He was singularly free from selfishness, and full of sympathy for others. A French-Catholic writer calls him the "Américain Chastelot." The impression he made upon Coleridge, whom he met in England in 1822, was so favorable as to draw forth the expression, "Channing has the love of wisdom, and the wisdom of love." Dr. H. W. Bellows, one of his pupils, says (in his Centenary Address, 1880, p. 6), "He belonged to the order of Christians called Unitarians, but he belonged still more to the Church Universal; and nothing would have grieved him more than any attempt to shut him into any enclosure that shuts out the pure and good of any name,—Catholic or Protestant, Trinitarian or Unitarian."

Channing's Works were published in six volumes, Boston, 1848, and in London, 1865, two volumes; German translation by Sydow and Schulze, Berlin, 1850. The best known of them are his Evidences of Christianity, delivered at Cambridge, Mass., Nov. 26, 1814, his treatise on Milton, and his life of Christ (Memoir, II. 400). In another letter, written three months later (November, 1841), he says, "I value Unitarianism, not because I regard it as in itself a perfect system, but as freed from many great and pernicious errors of the older systems, as encouraging freedom of thought, as raising us above the deputation of the Church, and as breathing a mild and tolerant spirit into all the members of the Christian body" (Memoir, II. 400).

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C. A. Bartol's "Portrait," in Principles and Portraits; and, most important of all, Miss Elizabeth Palmer Peabody's Reminiscences of Rev. William Ellery Channing, D.D., all published, Boston, 1880. The Channing Centenary, edited by Russell Morris Bellows, Boston, 1881 (532 pages), contains an account of the memorial meetings in America and Great Britain, and reports of the addresses made on those interesting occasions, while Ellery Channing, D.D., all preservation of the Dr. Channing made upon his age, especially in New England. The Channing Memorial Church was dedicated Oct. 19, 1881. Philip Schaff.

**CHAPEL.** (Latin, capella), a small church, destined for a family or a convent, but without parochial rights; or an addition to a large church, destined for occasional service, or for a mission congregation. The derivation of capella is obscure, but generally referred back to the capa, or cloak, of St. Martin, which the French kings carried with them in battle, deposited in a small, transportable structure, hence called a capella.

**CHAPIN, Edwin Hubbell, D.D.,** a Universalist minister, b. at Union Village, Washington County, New York, Dec. 29, 1814; d. in New-York City, Dec. 26, 1890. In 1837 he was ordained to the Universalist ministry, and until 1840 preached to a society composed of Universalists and Unitarians in Richmond, Va. After a six-years' pastorate in Charlestown, and two years in Boston, Mass., he came to New York in 1848, as minister of the Fourth Universalist Society, and from that time until the last few years of his life, he was one of the most admired and popular preachers and lecturers of the city. Harvard College bestowed upon him the degrees of A.M. and D.D. His publications were numerous, although ephemeral, consisting in the main of sermons. Among them are Moral Aspects of City Life, 1853; True Maufulness, 1854; Lessons of Faith and Hope, 1877; The Church of the Living God, and Other Sermons, 1881; God's Requirements and Other Sermons, 1881.

**CHAPLAIN (capellanus),** in the Roman-Catholic Church, means a parson's assistant, ordained principally for the assistance and aiding the priest in the discharge of his pastoral duties. According to canon law, a parish has only one parson; but when the flock is very large, or other circumstances prevent the parson from fulfilling his whole duty, the bishop may order him to procure one or more assistants (Trid. Sess. 21, c. 4 de ref.). These assistants (capellani, chaplains) are in the service of the parson, are paid by him, and may be dismissed by him at pleasure, though the bishop's approbation is necessary to their appointment. In cases in which, by endowments, means have been provided for the establishment of a perpetual chaplaincy, the incumbent, whether a capellanus curatus (that is, appointed for the general assistance of the parson), or a capellanus sacellanu, or vicarius, or primissarius (that is, appointed for some special service), ceases to be in the service of the parson, and cannot be dismissed by him, though he still remains in a certain dependence. As the word "capellanus" originally meant any one officiating in a capella, there are, of course, capellani regii, capellani episcopales, etc. The Pope has also a number of chaplains, divided into three groups, - capellani honorarii, a mere title; capellani ceremoniarii, who assist him in officiating; and capellani secreti, who serve as private secretaries. See Van Esen: Jus. Ecc. Un. Un. 11: Vesoul. P. 1846; I. 332 sqq.: Hinschius: System des Kath. Kirchenrechts, 2, 321 sqq.

**CHAPTERS.** In the Roman-Catholic Church, mean ecclesiastical corporations, organized, both at the cathedrals, and, later on, also at collegiate and parish churches, for the purpose of the divine service. They grew up from the presbyteries; that is, from those colleges of priests and deacons which in the old church stood by the side of the bishop as his council or senate; and they assumed a more distinct form, when, from the fourth century, the monastic vita communis (communal life) began to be transferred to the secular clergy.

Euzebius of Vercelli, and Augustine, introduced the vita communis at Vercelli and Hippo. The clergy lived together in one house (monasterium); and in the latter city, also, the monastic vow of perpetual poverty was adopted. This arrangement was imitated in Africa, Spain, and Gaul; but it was not generally accepted, nor fully developed, until the eighth century. At that time the vita canonica (canonical life), based upon Acts iv. 32, and, by its idea of common property, distinguished from the monastical life (regularia vires), with its absolute poverty, was organized in France by Chrodegang of Metz, about 760. See Mansi: Conc., 14, 313; Walter: Fontes Jur. Eccle., p. 29. This organization spread so rapidly, that, under Louis the Pious, the synod of Aix-la-Chapelle (816) elaborated a new regulation, resting on Chrodegang's rules, as they rested on the rules of Benedict, and comprising not only the cathedral, but also the collegiate churches. According to both these regulations, the clergy should live together in one house (claustrum), with the bishop and their special head, who, according to Chrodegang, is the archdeacon, according to the synod of Aix-la-Chapelle, the praepositus, to whose discipline they were subject. From pure monasticism this organization differed mainly by retaining the discipline, and it followed with the gradation of ecclesiastical order and function, and the right of the individual to hold private property. In the ninth century this organization generally came to bear the name capitulum, which at first simply referred to the chapter of the Bible which was read aloud at their daily gatherings, then to the room or house in which the assembly was held (the chapter-house), and finally to the assembly itself and the whole organization.

In the latter part, however, of the ninth century, a division of the common property began to take place between the bishop and the chapter, and between the members of the chapter, each retaining for himself individually a certain portion of the common mass. At the same time it became customary for the members of the chapter, at least for those of the higher grades, to have houses of their own (mansiones); and thus the very foundation of the so-called vita canonica was gradually broken up. In the course of the eleventh century the transformation was nearly completed; but, in the latter part of the eleventh and the beginning of the twelfth century, a re-
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CHAPTERS AND VERSES.

Modern. The purpose of the present division into chapters and verses was to facilitate reference. They sometimes, but not generally, ignore logical and natural divisions. Of the chapters the origin is obscure. Common opinion attributes them to Cardinal Hugo de Sanctor Caro (Hugues de St. Cher, d. circa 1202), who is alleged to have made the division for his concordance to the Latin Vulgate (circa 1240, first printed, with modification, at Bologna, 1470). This opinion rests on the direct testimony of Gilbert Genebrard (d. 1597); though that is greatly weakened by his well-known statement,—alleged as an inference from the seeming fact that theologians earlier than Hugo were ignorant of these chapters, while later ones knew them,—that “the scholastics who with Cardinal Hugo were authors of the concordance” made the division. Quétif and Echard, a century and a half later than Genebrard, who wrote competently and carefully about Hugo, ascribe to him only the subdivision of the chapters presently to be mentioned. The better opinion is, that Stephen Langton, Archbishop of Canterbury (d. 1228), made it for purposes of easier citation. This rests on the direct testimony of several writers, many of whom, again, seem to repeat that of Trevet or Trivetus (1228–1328). Before the invention of printing, this division had already passed from Latin manuscripts to those of other tongues, and after the invention of printing it became general. It has undergone slight variations from the beginning to the present day. Many early printed Bibles, especially Greek Testaments, besides these chapters retain also the old breces or versi noted in the margin.

The chapters were at first subdivided into seven portions (not paragraphs, as we now use the word), marked in the margin by the letters A, B, C, D, E, F, G; reference in the concordance being made by the chapter-number and the letter under which the passage occurred. In the shorter Psalms, however, the division did not always extend to seven. In Ps. cxix. (exxvii. in the Vulgate) it seems not to have been used at all. This initial division (except that of the Hymn of the Widow, by Conrad von Halberstadt (circa 1290), who reduced the divisions of the shorter chapters from seven to...
four; so that the letters were always either A–G or A–D. This subdivision continued long after the introduction of the present verses. But in the seventeenth century it became much modified; some chapters having more than four, and less than seven, subdivisions, and, though still used to mark liturgical readings or lessons, apparently useless for concordantial purposes.

The present verses differ in origin for the Old Testament, New Testament, and Apocrypha. In the canonical Old Testament they go back to the obscurity of the Massoretic division of the Hebrew Bible, appearing in the oldest known manuscripts marked with the accent *soph pasik*. They are thus older than the ninth century, though not used for citation by the Jews till the fifteenth century. The Hebrew concordance of Rabbi Nathan (finished 1448) seems to have been made upon the basis of its Hebrew numeral. Arabic numerals were first added for the intervening verses by Joseph Athias, manuscriptsmarked with the accent soph pastik.

1524) seems to have been made upon the basis of its Hebrew numeral. Arabic numerals were first added for the intervening verses by Joseph Athias, manuscriptsmarked with the accent soph pastik. This subdivision continued long after the Massoretic verses numbered was the Psalterium Quinqueplex (Latin) of Faber Stapelenius (James or Jacques Le Fevre), printed at Paris by Henry Stephens (Stephanus, Estienne, father of Robert) in 1509 (2d ed., 1513; 3d ed., by another printer, 1515). In 1528 Sanctes Pagninus published at Lyons a new Latin version of the whole Bible, with the Massoretic verses marked and numbered. He also divided the Apocrypha and New Testament into numbered verses; but these were three or four times as long as the present ones. The Massoretic verses have been sometimes modified in translating, in a few places; as, e.g., by Luther, for which subsequent historians (e.g., Mayer) have felt called upon to defend him.

The present New-Testament verses were introduced by Robert Stephens in his Greek-Latin Testament of 1551 (some copies erroneously have MDXL). On the titlepage, not MDXL. As stated by Wright and Tregelles), printed at Geneva. This contains, in parallel columns, the Vulgate (always in the inner column), the Greek (in the centre), and the Latin of Erasmus (in the outer). In Erasmus a smaller type serves the purpose of the Italicsof modern English Bibles. Of the verses, Stephens says in his preface that the division is made to follow the most ancient Greek and Latin copies; and that the more willingly “quod hac ratione utraque translationi possit ornato omnino egressi Graeco contexti responderi.” But it will be difficult, if not impossible, to find any Greek or Latin manuscripts whose divisions (even the later Latin, marked with G, like Pagninus's verses) coincide very nearly with Stephens's verses. It is likely, as Masch intimates, that he made this statement to forestall opposition from known enemies. His son Henry, in the preface to his Greek concordance (published in 1594, after Robert), relates that this division was made by his father on a journey from Paris to Lyons, and a great part of it “inter equitandum,” or on horseback. Doubtless this division was made with reference to his concordance to the Vulgate, then preparing, published in 1553, in the preface of which he announces his Greek concordance as also in hand. This Latin concordance, like former ones, contains references to the letters A, B, C, D, E, F, G, but also the numbers of the verses of each chapter “after the Hebrew method” of division. This latter, the preface states, has special reference to an “operi pulcherrimo et preclarissimo” which he is now printing; which must mean his splendid Bible of 1556–57, 3 vols., containing the Vulgate, Pagninus, and the first edition of Beza's Latin New Testament. Meanwhile, for present convenience, he is issuing a [more modest] Bible (Vulgate), with the verses marked and numbered. This latter was his Vulgate of 1555 (Geneva), — the first whole Bible divided into the present verses, and the first in which they were introduced into the Apocrypha. The text is continuous, not having the verses in separate paragraphs, like the New Testament of 1551, but separated by a ¶ and the verse-number. On the titlepage is a reference to the concordance, with a statement substantially the same as that which had been inserted in the preface. The verses division differs in only a very few places from that of 1551; and a comparison shows that the concordance agrees rather with that of 1551 than with that of 1555.

While Stephens was meditating this division, as his son Henry relates (ibid supra), most people thought his plan useless, if not ridiculous. “But lo! contrary to their condemnatory opinion . . . no sooner did the invention come to light than it met with universal favor, and at once obtained such influence that other editions of the New Testament which did not adopt that invention — whether Greek, or Latin, or German, or in any other vernacular tongue — were, so to speak, cashiered.” This is nearly the truth. In other languages the division appeared first as follows: French, New Testament, Geneva, 1552, Bible, Gellius Cestanius (Gillis van der Erven), Embden, 1556, Bible, Nicolaus Biens van Diest, Embden, 1560; English, Genevanew Testament, 1557, Genevan Bible, 1560; German, Luther's Bible, Heidelberg, 1598, but commonly Frankfurt—a.M., 1582.

In Beza's editions of the Greek Testament (1563–1604) sundry variations were introduced, which were followed by later editors, notably the Elzevirs (1633, etc.). But many minor changes have been made, quite down to the present day. (For variations in the Greek Testament see Dr. Ezra Abbot's collation in C. R. Gregory's Proleg. to Tisch. Gr. N. T., ed. VIII.) These Stephanic verses have met with bitter criticism; but their utility for reference outweighs their disadvantage, at least when they are confined, as they should be, to a numbering in the margin.

The providential occasion was an appeal for help to a suffering family, made to Vincent de Paul at Chartillon, just as he was about to go on a diet, which affected him so that he laid aside his sermon, and preached powerfully upon their duty toward this case. The congregation were deeply interested, and help was at once offered. But the incident led him to think upon the needs of the poor in times of sickness, and, under divine direction, to the foundation of an association of women for the care of the poor. It began with a membership of about fifteen, but quickly spread, so that in a few years it was found in more than thirty places. But the very spread of the order weakened it; for when Vincent de Paul and his missionaries could not longer give it their personal direction and encouragement, the love of many waxed cold, and many, especially in the country, who required instruction in nursing, could not get it. But at this juncture Madame Louise le Gras, née de Marillac, left a widow in 1625, and, by the advice of her bishop, under the spiritual direction of Vincent de Paul, made known her determination to devote her life to the poor. Vincent de Paul determined to avail himself of her help, but for four years he tested her, ere he sent her out to visit the order of women he had founded. She rendered him such efficient service, that she is entitled to be linked with him in the history of the order. But considerations for her family held her back from nursing very bad cases; and so Vincent de Paul found it expedient to enlist only virgins, and give them over to Madame le Gras for instruction. The order became very popular. Not only poor girls, but those of the highest rank of society, volunteered; and the world learned how much women will sacrifice and suffer for the sake of Christ. In 1633 the Archbishop of Paris raised the association into a distinct order, to be called the "Daughters of Christian Love," although they are commonly known as the "Sisters of Charity." In the lifetime of Vincent de Paul the order spread all over France, and also to England. The rule which he gave it was confirmed by Pope Clement IX., when in 1668 the order was officially acknowledged and indorsed. This rule was, that the Sisters should remember, that, in nursing the sick, they were nursing Christ, whose servants they were, and therefore go about their duty irrespective of the praise or blame of men; that they should rise daily at four A.M.; twice in the day engage, in earnest prayer; live very simply; never drink wine except in case of sickness; never refuse to nurse the sick, even in the most repulsive and infectious diseases; never to stand in awe of death; always to render implicit obedience to their superior. Moreover, they were to dress in uniform, to cultivate mutual trust and peace of spirit, and to do all and bear all, out of love for Christ. The vow is not perpetual or irrevocable, but renounced, and it is not given until after a probation of five years. The simplicity and flexibility of the rule has worked admirable in favor of the order. In France it took such a hold that it survived the storm of the Revolution; for, notwithstanding the edict of 1790, suppressing all religious orders, the poor maidens would not stop its work; and no sooner had the storm passed in 1800, when Napoléon gave them public
support, than it showed a more vigorous life than before. The community was introduced into the
United States, under a distinct rule, however, by Mrs. Elizabeth Ann (Bayley) Seton (1774–1821)
of Maryland, a pervert from Protestantism, who, with her sisters-in-law Harriet and Cecilia Seton,
took the veil as "Sisters of Charity," Jan. 1, 1800, at Emmetsburg, Md. There she opened a religious house in 1812; and "Mother" Seton became the head, or superior-general, of the order in America. Mother Seton's rule is still followed in several dioceses, but in more the French. See Seton, Mother: art. 2. CHARLEMACNE, b. April 2, 742; d. Jan. 28, 814; succeeded, together with his younger brother Carloman, his father, Pepin the Short, as King of the Franks in 768; became sole ruler of the Frankish Empire by Carloman's death in 774; was crowned Roman emperor by Leo III. in the Church of St. Peter in Rome, Christmas Day, 800, and stood, in the latter part of his reign, as one of the three great rulers of the world, the equal of the Emperor of Constantinople, and the Caliph of Bagdad.

No layman has exercised so great an influence on the history of the Church as Charlemagne; though his influence was, properly speaking, merely that of extension, organization, and consolidation. Personally he probably did not reach far beyond a tolerably accurate fulfillment of the precepts of the Church. His character has, no doubt, been much embellished by the legendary poetry of the Church. His want of chastity, and disregard of the marriage-vow, must be freely admitted. Practically the Church was to him, not only the visible representative of Christ on earth, but also an organ of civilization, an instrument of government; and he was sometimes unscrupulous enough in the use of this instrument, as, for instance, when he compelled the Saxons, by force and with unexampled cruelty, to receive baptism. Nevertheless he contributed perhaps more than any one else to make the Church a power in the history of the race, and enabled it to form during the middle ages a much-needed and highly beneficial counterpoise to the military despotism of Feudalism.

His relation to the Church is strikingly characterized by a total absence of any distinction between spiritual and temporal power. Both were identical to him; and as he unquestionably was the holder of the one he necessarily came to consider himself as holder of the other too. Without paying the least regard to the Pope, whom, under other circumstances, he was not unwilling to recognize as the representative of the Church, he condemned at the synod of Francfort (794) the decrees of the second council of Nicaea concerning image-worship; and with as little ceremony he introduced the Filioque of the Spanish churches into the Nicene Creed at the synod of Aix-la-Chapelle (809). He was liberal to the Church.

The exarchate of Ravenna was his splendid donation to the papal see. Churches and monasteries received enormous endowments everywhere in his realm; and with unexampled cruelty, to receive baptism. Nevertheless he contributed perhaps more than any one else to make the Church a power in the history of the race, and enabled it to form during the middle ages a much-needed and highly beneficial counterpoise to the military despotism of feudalism.

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pupils, with that school which he had founded in his palace, and which became the fertile germ of the mediæval university. All these men were theologians, but not exclusively: on the contrary, their greatness was their many-sidedness. They had studied grammar, rhetoric, philosophy, classical literature, canon law, etc. They were poets, philosophers, statesmen, practical administrators, etc. They were exactly what Charlemagne wanted,—men whom he could send out as legates to see how the counts were doing in the marches, or could settle as bishops in a diocese to take care, not only of the Church proper, but also of the school and the court; for, according to his ideas, the Church was an institution with many worldly duties of education and jurisdiction; and consequently it became, under his hands, an institution with many worldly interests of property and ambition.

Lit.—The sources of Charlemagne's life are found in Pertz: Monumenta Germaniae Historica: the biographies (among which that by Eginhard occupies the first place) and chronicles in Scriptores rerum gestarum Francorum (ed. H. Lebrecht); Loges, 1835; in Jaffé: Bibliotheca Rerum Germaniarum, IV., 1867, also containing his letters; and in Migne: Patrologia, 57–88, 1851, giving his opera omnia. Of modern treatments of the subject we mention: G. F. R. James: Life of Charlemagne, 1882; Gaston: Histoire politique de la France; and correspondance, IV., 1867; Abel: Jahrbücher des Deutschen Reiches unter Karl dem Grossen, 1866; Waizit: Deutsche Verfassungsgeschichte, III–IV., 1869; Wyss: Karl der Grosse als Gesetzgeber, Zürich, 1889; Bass Mullinger: The Schools of Charles the Great, 1877. Clemens Petersen.

Charles V., b. at Ghent, Feb. 24, 1500; d. at Monastery of San Yuste, Sept. 21, 1558; son of de Croy, an acute statesman, and Adrian of Fränkischen Reichs unter Karl dem Grossen, 1866; his operaomnia. Of modern treatments of the subject we mention: G. F. R. James: Life of Charlemagne, 1882; Gaston: Histoire politique de la France; and correspondance, IV., 1867; Abel: Jahrbücher des Deutschen Reiches unter Karl dem Grossen, 1866; Waizit: Deutsche Verfassungsgeschichte, III–IV., 1869; Wyss: Karl der Grosse als Gesetzgeber, Zürich, 1889; Bass Mullinger: The Schools of Charles the Great, 1877. Clemens Petersen.

Charles V., b. at Ghent, Feb. 24, 1500; d. at Monastery of San Yuste, Sept. 21, 1558; son of the Archduke Philip of Austria and Joanna of Aragon; was educated in Flanders by William de Croy, an acute statesman, and Adrian of Utrecht, afterwards Pope Adrian VI.; and inherited in 1517, after his maternal grandfather, Ferdinand the Catholic, Spain, with Naples, Sar-dinia, Sicily, and the newly-discovered America, and in 1519, after his paternal grandfather Maximilian, Emperor of Germany, Austria and Burgundy. In the same year he was elected Emperor of Germany. Goaded onward by the idea of a world-empire, he spent thirty-six years in war; and hardships of every kind, but gained no other result of his enormous exertions than a clearer understanding of the impossibility of his own aim. Disenchanted, and finding a kind of rest by occupying his mind with bagatelles, he abdicated in 1556, leaving Spain and the Netherlands to his son, Philip II., and Austria and the imperial crown of Germany to his brother Ferdinand, and retired, a suffering cripple, but a monster of gluttony, to the Monastery of San Yuste, in Estramadura in Spain, where he died.

His conduct with respect to the Reformation did not spring from a settled religious conviction, but from worldly and selfish policy. The rumors which spread after his death, and which were true, are as follows: the and some of Gar- ranza's pupils, so dear, may have been educated; but, on the other hand, the cruel measures which he actually employed in Flanders, and tried to employ in Germany, for the suppression of the Protestants, were nothing but political plans, colored by the innate despotism of his nature. Charles had no devotedness to any thing but himself: he would in religious respects have been completely indifferent, but for the habits of his childhood. There was only one idea which had root in his heart, beside his many whims and vices; and that was the idea of the renewal of the empire of Charlemagne. When this idea brought him into a deadly duel with Francis I., he proved himself ready to sacrifice any thing in order to reach his goal. It was necessary for him to have peace in Germany in order to be strong against France; and he found it easiest to maintain peace by sacrificing the Protestants. Had the opportunity pointed the other way, he would have sacrificed the Pope without a moment's hesitation.

Immediately after his coronation at Aix-la-Chapelle (Oct. 22, 1520) he convoked a diet at Worms, at which (April 26, 1521) Luther was outlawed. Soon after, however, the duel with Francis I. began; and the religious conflict in Germany was followed by the Spires (1529) allowed the German princes to regulate the religious affairs of their respective states according to their own judgment. At a second diet at Spires (1529), held during a pause in the wars with France, the Roman Catholics obtained a decree purporting to stop the further progress of the Reformation; and, when the Protestant princes met this decree with a protest (April 19, 1529), an outburst of the despotic spirit in Charles's nature followed, and might have led him to some decisive step, if he had not felt the pressure of the Turk so heavily at the same moment. At the diet of Augsburg he seemed to have been gained completely over by the Romanists; and a decree of Nov. 19, 1530, not only condemned the Confession of the Protestants, but demanded their unconditional submission. However, when this decree was answered by the Protestants with the league of Smalcald (Feb. 27, 1531), and Solyman on the one side, and Francis I. on the other, began to move, Charles was ready with the truce of Nuremberg (July 23, 1532), which granted freedom of conscience. It was evident, however, that sooner or later it must come to an armed conflict between the Protestants and Roman Catholics in Germany; and, from the decided preponderance which the Roman-Catholic interests possessed in the policy of the emperor, it was easy to infer which side he would take. But after the victory of Mühlberg (1546), which was almost crushing for the cause of the Reformation, he treated the Protestants, in general, with great leniency. After his entrance in Wittenberg, the Protestant service ceased in the churches; but it was taken up again, and continued, on his express order. He had at this time fully made up his mind that the religious conflict should come to an end, and unity be restored within the Church; and he had his hands free to do what he liked. Francis I. was dead, also Henry VIII.; and the Turk had fallen asleep. But when the Pope in the council from Trent to Bologna, and proved himself unyielding at every point, Charles showed him his displeasure as openly as he ever had done with the Protestants, and chose his allies.
in the Evangelical camp. The Interim proved, however, better than any thing else could have done, how incapable he was to deal with such a question; and the affair suddenly took a pitiful turn for him, when Duke Maurice of Saxony fell upon him at Halsbruck, and compelled him to sign the treaty of Passau (Aug. 2, 1648), which gave the Protestants complete religious liberty.

In his retirement at San Yuste, the idea of the restoration of unity in the Church occupied his attention nearly as much as his clocks. He began to understand that that which had thwarted all his plans, and baffled all his hopes, was not so much Francis I. as the Reformation; and, like an old woman whose brain has only one wheel going, he began to repeat over and over again, "Put it down! put it down!" But he probably never understood that it was he who had completely mistaken the time in which he lived, and wasted his power, while history went onward, pretty nearly undisturbed by him.

LIT.—The sources of the life of Charles V. are, SKEJDAENTUS: De Statu Religionis et Reipublicae Caroli V. Cesare, 1555, best edition, Francfort, 1785; SEPCULFA: Historiae Caroli V., Madrid, 1780; LANZ: Correspondence des Kaisers Karl V., Leipzig, 1841-46, 3 vols.; ACENTUETICHE UND BRIEFE ZUR GESCHICHTE CARLS V., Vienna, 1853; GACHARD: Correspondence de Ch. V. et d'Adrien VI., Brussels, 1863; DE LETTENHOVE: Commentaires de Ch. V., Brussels, 1862 (Eng. trans., London, 1862); LEMMER: Analucta Vaticana, 1581-46, Freiburg, 1863. Of modern treatments of the subject, we mention ROBERTSON: History of the Emperor Charles V., London, 1764; the great historical works on the age of Charles V., by Ranke, Prescott, Motley, etc.; and monographs by Gachard, Pichot, Mignot, etc.

CLEMMENS PETERSEN.

CHARNOCK, Stephen, D.D., the author of Discourses on the Attributes; or, in London, 1625; d. there July 27, 1680. He studied at Cambridge, but became (1644) a fellow of New College, Oxford, and ultimately proctor. In 1653 he went to Dublin as chaplain to Henry Cromwell; but in 1660 the Act of Uniformity put an end to his useful ministry there, and he returned to England. He preached afterwards irregularly until 1675, when he accepted the charge, in London, which he held at his death. His Discourses upon the Existence and Attributes of God (often reprinted) are acknowledged masterpieces, and surely take rank with the greatest of the many great products of the Nonconformist clergy. Charnock published only one sermon; but after his decease two volumes appeared, edited by Adams and Veel from his manuscripts, London, 1682-83, fol. Best edition of his complete works in Nichol's Series of Standard Divines, with introduction by Rev. Dr. James McCosh, Edinburgh, 1854, 5 vols. 8vo.

CHARRON, Pierre, b. in Paris, 1541; d. there 1603; studied law at Orléans, and practised for several years at Bourges as an advocate, but gave up this career, studied theology, was ordained a priest, and was very active in Southern France as anitist; he was finally as archbishop of the diocese of Cahors. His Traité des trois vertus (1594), and Discours chrétien (1600), exhibit him as a very orthodox Romanist; but his great work, Traité de la Sagesse (1601), suddenly revealed him as a disciple of Montaigne, drawing consequences which the master himself would have hesitated to draw. See CHANET: Considerations sur la Sagesse de Charron, Rochelle, 1643; the article in Bayle; and SAINTE-BEUVE: Causeries du lundi, vol. viii., which had the union nect to the Protestants complete religious liberty.

CHASE, Irah, D.D., one of the founders of Newton Centre Baptist Seminary; b. at Stratton, Vt., Oct. 5, 1793; d. at Newton Centre, Mass., Nov. 1, 1864. He was graduated at Middlebury College in 1814; a student at Andover, but ordained in the Baptist Church in 1817; was professor of theology in Baptist theological seminaries from 1818 to 1845,—1818-25, in the seminar at Washington; 1825-45, in that at Newton Centre, Mass. The latter part of his life was spent in literary pursuits. Besides other books, and many controversial articles, he published The Work claiming to be the Constitutions of the Holy Apostles, including the Canons, N.Y., 1848; Infant Baptism an Invention of Man, Phila., n.d., and A Life of Bunyan.

CHASSIDIM, or PIOUS, is a name given to a Jewish party which became very conspicuous in the time of the Maccabean struggle. "The zeal and even the fanaticism of this party had been admirable qualities in the hour of trial and execution" (Milman). The Chassidim rigidly adhered to the written as well as traditional law of their fathers. "Themselves austere," says Milman, "they despised all who did not practise the same austerities. Earnest in their belief, they branded as free-thinkers all whose creed was of greater latitude than their own, and considered it their duty to enforce the same rigid attention, not merely to every letter of the law, but likewise to all their own peculiar observances, which they themselves regarded as necessary, and most scrupulously performed." . . . till they finally degenerated into the "haughty, tyrannical, and censorious Pharisees, the Separatists of the Jewish religion." After the fall of the Chassidim they disappeared, until, about the year 1740, Rabbi Israel, with the epithet Saul-Shem ("Possessor of the Name," i.e., the mysterious name of God), appeared at the head of a small party of men, first at Hussee, and afterwards at Medziboze in Podolia, who called themselves Chassidim, or Saints. Rabbi Israel was most probably a man of devotional and enthusiastic spirit, who felt the insufficiency and lifelessness of Rabbinism, and thought he had discovered the essence of true piety in the mysticism of the cabalistic system. His fame soon spread, in spite of the opposition of the rabbins; and in a short time his followers were numbered by tens of thousands. As long as he lived, the sect formed one great whole, of which he was the head. After his death, which took place in 1780, it was divided into separate congregations, each of which had its own rabbi, or, as the Chassidim call him, Taddik, or Saint. They soon spread over Galicia, South Hungary, West and South Russia, Wallachia, and extended to the East. The Chassidim have separate synagogues; and their great object is,—at least they say so,—to bring each of their congregations as near as possible to the principal rabbi, or, as the Chassidim call him, Rabbi God. To effect this, they spend much time in contemplation, and in prayer use the most extraordinary contortions and gestures, jumping,
writhing, howling, in order to exalt their minds, and do certainly succeed in working themselves into a state little short of frenzy. Their chief edification is the spending of the sabbath day with the Tsaddik, when they listen to a sort of moral, mystical, cabalistical discourse, which is received as the dictates of immediate inspiration. For the benefit of such as are too far removed to come on the Saturday, the Tsaddik makes journeys through his district, when he lodges with some rich member of the sect, and is treated with all the respect due to one who stands in immediate communication with Deity. He then imposes penances, dispenses amulets, and slips of parchment with cabalistical sentences written on them, to those who wish exemption from sickness and danger, or protection against evil spirits; and pronounce on the sick and the barren his benefits, and to procure the fulfillment of every wish. The late Dr. Alexander McCaul, who for a number of years labored as a missionary among the Jews in Russian-Poland, once saw one of the most famous of these Tsaddikim, the Tsaddik Medziboze, or Mezbesh, during one of these periodical visits to a large congregation. "His antechamber," says Dr. McCaul, "was crowded with Jews and Jewesses, anxiously waiting for admission. The Tsaddik himself was seated in an inner chamber, in an arm-chair. He wore a long robe, something like a cassock, of sky-blue silk, a white girdle, and cap. He was a fine-looking, portly old man, with a long white beard. His attendants all stood around him, attired in the usual costume of the Polish Jews, excepting the cap, which was not black velvet, but white cotton. His conversation was that of a shrewd, sensible man; and with us he certainly showed nothing either of the mystic or fanatic. The Jews said, at his departure, that his receipts in the town alone were two thousand silver rubles, which this evil is fed anew."}

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CHASUBLE.

Covetousness on the one hand and spiritual narrowness on the other are the channels through which this evil is fed anew."  B. PICK.

CHASTITY is the inner side of modesty, the condition of bodily and moral purity in the sexual relations, and the virtue of self-control from forbidden sexual longings. Its opposites are lust, coquetry, and idle wit. It is a virtue known to and esteemed by the ancients, though rarely found among the men. Even the chosen people, as is proved by the numerous allusions to unchastity in the Old Testament, do not seem to have been exceptionally chaste. But Christ has made chastity in word and deed common, and laid its obligation upon all. The New-Testament writers employ the word ἁπάσα in this connection, the original meaning of which is dedicated, then clean, unspotted, and so chaste. The New-Testament idea of chastity is the natural result of its new view of the body as the temple of the Holy Spirit. Hence the obligation to be chaste was of the strongest (1 Cor. vii. 15-20). But obedience is difficult, owing to the force of passion (1 Pet. ii. 11). This sexual passion is not to be gratified, but is to be gratified only within the marriage bond. Unchastity is a scourge, a pestilence which lays low body and soul. It has a certain and sad effect upon the religious feelings, killing them, so that God is utterly cast out, and therefore the door is open to every sin. It leads to unnatural vice (Rom. i. 26, 27). And therefore according to the Bible the unchaste are lost (1 Cor. vi. 9; Eph. v. 5; Rev. xxi. 2, 27).

Chastity is to be in thought (Matt. v. 28) and word (Eph. v. 3, 12), as well as in deed. In regeneration the Christian receives grace to attain this high ideal. It is the duty of both sexes, and of all ages and relations, married or not, to be chaste. To some a special grace to this end is given (Matt. xix. 12; 1 Cor. vii. 7). To those who preserve absolute chastity outside of the married state, there is peculiar honor; though this is no implied disapproval to marriage (Rev. xiv. 4), which is a divinely-ordered protection. Modern ways of living have debarked many from entering that state, but their celibacy is no excuse for unchastity. See the Ethicsof HARLESS, NEANDER, SCHMID, WUTTKE, MARTHENSEN, and ROTHEN.  KARL BURGER.

CHASUBLE, an ecclesiastical garment, is derived from casula, a diminutive of casa, a "hut." Casula seems originally to have been a local or provincial designation for the paenula, an outer garment used by the humbler classes in the Roman world, and consisting of a single piece of cloth, with a hole in the centre, provided with a hood. With the head thrust through this hole, the wearer of the casula was completely covered, as if by a portable house. The Christian clergy adopted this piece of clothing as their common outer garment, the monks, as their regular dress; and after the eighth century it became a liturgical vestment, though in a somewhat altered form. It was split open on both sides in order to give free play to the arms; and afterwards the superfluous laps were cut off in the middle, and the garment reduced to two broad strips hanging down in front and behind. The color varied according to the character of the solemnity at which it was used. The changes seem first to have taken
place in Italy and Spain, where the vestment was known as the *pallium*, a century before it was generally adopted by the whole Western Church.

**CHAUCER, Geffrey**, the first great English poet, b. (perhaps in London, where his father, John Chaucer, was a vintner) before 1346 (possibly in 1340, though nothing is certain about it); d. in London in the autumn of 1400 (Oct. 25 has been given as the date). The most of Chaucer's life was spent in association with the higher classes of English society; and he is preeminently the poet of the "gentleman." A person of his name entered the service of Lionel, third son of Edward III., probably as page, in 1357: and in 1358 Chaucer joined the army of Edward III. as it went to invade France. He was made prisoner, but was ransomed in 1360, before the peace; and his importance may be inferred from the fact that the king himself paid a portion of the ransom. The next seven years are blank, so far as the record of his doings is concerned; then we find him a pensioner at court, and one of the valets of the king's household,—a position always held by "gentlemen." Before this time he had married one Philippa, possibly sister of Katherine Roet, who became wife of John of Gaunt, Duke of Lancaster; though there are reasons for doubting his relation to the duke in this way. Upon this connection, and upon various contemptuous expressions regarding the clergy, found in his poems, it has been assumed that Chaucer was a Wiclifite, and when the only corruption, Chaucer should have sympathized in the feelings of the "first Protestant," it is difficult to put out of court the testimony of the sentiments of devout Romanism found in some of Chaucer's verses. From 1370 to 1380 he was much of the time engaged in the service of the king on the continent, visiting Italy twice. The incidents founded upon passages in The Testament of Love (a composition long wrongly attributed to the 15th century) and his imprisonment in the Tower, and his release—are all contradicted by official records. He retired from court in 1386, but received new appointments in 1389, and again lost all his offices in 1391. He was in embarrassment until the accession of Henry Bolingbroke in 1399, but he died the next year. His reputation rests upon his Canterbury Tales, written at various dates during his life, and partially arranged in a connected form. These are remarkable pictures of society. Two of them are in prose,—The Parson's Tale, which is simply a sermon on penitence, from the text Jer. vi. 19 of the Vulgate; and The Tale of Melibaeus, an illustration of the law of love and mercy. Both of these are crowded with Scripture allusions, as, in fact, are most of the poems of Chaucer. In various parts of his poems he discusses the presence of God, and the subjects of predestination, pre-ordination, and free will. The latest complete edition of the poems of Chaucer is that edited by Arthur Gilman (3 vols., Bst., 1879), which is the only one containing the best text of the Canterbury Tales, that of the Ellesmere MS.

**CHAUNCY, Charles**, second president of Harvard College; b. in Yardleybury, Hertfordshire, Eng., in 1589; d. at Cambridge, U.S.A., Feb. 19, 1671. He was educated at Westminster school and Cambridge, Eng.; at the latter was chosen by the election of John of Brew, but by the vice-chancellor made professor of Greek. Shortly after, he left the university, and took the vicarage of St. Marston, and later of Ware, Hertfordshire (1627). His ministry was eminently successful. By his uncompromising Puritanism he involved himself with the ecclesiastical judicators, was imprisoned and fined. In an hour of weakness he recanted (Feb. 11, 1635). He never forgave himself for this, and, overcome by shame, left the country, and landed at Plymouth a few days before the great earthquake, which happened Jan. 1, 1643. He first preached in Plymouth for three years, and then at Scituate. In 1654 he received an invitation to return to Ware, and was in Boston in November to make arrangements for his departure, when he received the appointment of president of Harvard College, successor to Henry Dunster. Reluctantly he accepted the position, but faithfully and ably he fulfilled its duties. Cotton Mather, in his Magnalia Christi Americana (Bk. iii. c. 23. 2d Amer. ed., Hartford, 1855, vol. i. pp. 469-470), devotes a chapter to Chauncy, and commends especially his piety. The epitaph put on his tombstone in Cambridge (in Latin) says he was for "seventeen years a most faithful president of Harvard College in New England, a man of unsullied integrity, an accomplished debater, gifted with equal merit in piety and scholarship." He wrote Greek and Latin poems. His remorse at his weakness in yielding to his prosecutors was incessant, and led to his publication in London, 1641, of The Retraction of Mr. C. C., formerly Min. of Ware in Hertfordshire, written in 1637, and published, as he says, " for the satisfaction of all such who either are, or justly might be offended with his scandalous submission, made before the High Commission Court, Feb. 11, anno 1635" (4to, pp. 40). He published also Antisnodalicia Scripta Americana, or a Proposal of the Judgment of the Dissenting Messenger of the Churches of N. E., Cambridge, 1662 (4to, pp. 38), and several pamphlets and sermons.

**CHAUNCY, Isaac**, son of the above, was ejected in 1662; a successor of Dr. John Owen (d. 1683) in London, 1657; retired from ministry, 1704; taught divinity in Dissenter's Academy in London; d. Feb. 25, 1712. He wrote, The Catholike Hierarchie, or The Divine Right of a Sacred Domini on in Church and Conscience, 1684; Ecclesiasticum, or a Plain and Familiar Christian Directory, published also Antisynodalia Scripta Americana, or a Proposal of the Judgment of the Dissenting Messenger of the Churches of N. E., Cambridge, 1662 (4to, pp. 38), and several pamphlets and sermons.

**CHAUNCY, Charles**, relative of the above, b. at Boston, Jan. 1, 1705; d. Feb. 10, 1737. He...
was graduated at Harvard, 1871, and ordained pastor of the First Church in Boston in 1872, and there remained for sixty years. He was a learned and laborious author in public and private life, a man of religion, but not of the narrow, sectarian or orthodox, but of the broad, tolerant and catholic, and of the highest type of universalism. He wrote, Seasonable Thoughts on the State of Religion in New England, Boston, 1873; several open letters to Whitefield,—A Letter to G. Whitefield, publicly calling upon him to Vindicate his Conduct, or Confess his Faults, Boston, 1744; Second Letter to G. Whitefield, urging upon him the Duty of Repentance, Boston, 1743; and A Letter to Rev. G. Whitefield, Boston, 1745; two treatises on church-government,—The Validity of Presbyterian Ordination Asserted and Maintained, Boston, 1782, and A Compleat View of Episcopacy until the Close of the Second Century, Boston, 1771; several works on universal salvation,—The Salvation for All Men Illustrated and Vindicated as a Scriptural Doctrine, Boston, 1782; Divine Glory brought to View in the Final Salvation of All Men, 1783 (in 1784 a second ed., so Dexter supposes); The Death, Sufferings after Death, of every individual: by an extract from the Register of the Government of the Church of England, considered, Boston, 1784; Five Dissertations on the Scripture Account of the Fall and its Consequences, 1785.

CHAUTAUQUA. on Chautauqua Lake in Western New York, is the site of the Chautauqua Assembly,—a summer convocation, school, and resort, in the interest of education, religious and general, and of legitimate and wholesome recreation. The movement was projected in 1873 by Lewis Miller, Esq., and Rev. Dr. J. H. Vincent, the former a wealthy manufacturer in Akron, O., the latter, editor and secretary of the Sunday-school department of the Methodist-Episcopal Church. The first Assembly was held in August, 1874, as a two-weeks' normal (Sunday-school) institute, with general, biblical, and normal lectures, class-drills, specimen illustrative exercises, models of Palestine, an archaeological museum, etc. Its leaders early asked, and promptly answered, the questions: "How shall we increase the power of the Sunday school by connecting it more intimately with the other departments of the church and other agencies in society?" "How control, in the interest of religious culture, the forces—social, commercial, industrial, and educational—which for good or evil are affecting our pupils every day of the week?" These questions were practically answered at Chautauqua by the holding of "Church Congresses," "Reform Councils," "Scientific Conferences," and "Summer Schools." Brilliant lectures were delivered on chemistry by such men as Dr. Ogden Doremus, and Professor S. A. Lattimore; on astronomy, by Drs. Burr and Warren; on geology, by Professor Alexander Winchell, and Professor William N. Rice. Telescopes were in use night after night, season after season. A department of microscopy was established. Permanent organizations were effected for the prosecution of the several studies by persons at their homes. The Chautauqua Assembly aimed to give a start and an inspiration. Its few weeks' session at Chautauqua led individuals to read and study during the year. The C. L. S. C. (Chautauqua Literary and Scientific Circle) was organized in 1878. It is a "home college," and now numbers more than twenty-five thousand members. Its course of reading requires an average of forty minutes a day, and covers a period of four years. The C. F. M. I. (Chautauqua Foreign Missionary Institute) held its first session in 1879. The C. Y. F. R. U. (Chautauqua Young Folks' Reading Union), are all departments of this new movement, which aims at popular literary, scientific, and religious education at the promotion of rational recreation, at true reform,—domestic, social, and political,—and which aims to cultivate independent self-education at home by those who have hitherto lacked educational opportunity. J. H. VINCENT.

CHEKE, Sir John, an eminent Greek scholar, h. at Cambridge, June 16, 1514; d. Sept. 13, 1557. He was appointed by Henry VIII. in 1540 the first Regius Professor of Greek in the University of Cambridge. To him and Sir Thomas Smith belongs the honor of reviving the knowledge of Greek in England. In 1544 they were appointed tutor to Prince Edward, and on the accession of the latter (January, 1547) received honor and wealth; for he was appointed to various positions,—from provost of King's College, Cambridge, 1549, to secretary of state, and privy councilor. 1553. But having joined in the attempt to establish Lady Jane Grey in the government (1553), he was deprived of all his honors, and finally of all his wealth, by Mary, and confined for a year in the Tower. On liberation he obtained permission to travel; visited Italy and Switzerland; settled in Strassburg, where he supported himself by teaching Greek; and took so prominent a part in the English Church there, that the home government was alarmed, and, by means of a decoy, caught him, and brought him to England (1556). There he recanted, and even took part in the judgment of Protestants more constant than he. The Queen restored him to wealth and position; but his heart was broken, and he died from remorse, giving the best evidence that his recantation was insincere, and "carrying God's pardon, and all good men's pity, along with him." Cheke was a remarkable man, and deserves a wider fame. His Greek learning won the admiration of the day. He knew quite intimately the prominent Protestants of Europe. He was a sincere, humble, though a not sufficiently manly Christian, and inspired universal esteem by his lovely life. Curiously he anticipated two important phenomena of the present day,—the reform of the spelling, and phonography. (See Strype, pp. 161, 162.) He was also a strenuous advocate of pure English. In exemplification of his idea, he prepared a revised version of Matthew, and part of Mark, in which Saxon equivalents of Latin theological and ecclesiastical words are given. (For specimen see Stoughton's Our English Bible, pp. 176, 177.) He was a voluminous and learned writer. (For list see Strype, pp. 165-167.) The most interesting is said to be the True Subject to the Rebel, or the Hurt of Sedition, 1541 (also Oxford, 1841, with a Memoir). His translation of Matthew, and seven of his letters, were edited and published by J. Goodwin, D.D., London, 1843. His Life was written by JOHN STRYPE, new edition, Oxford, 1821.
CHEMNITZ, Martin, b. at Treuenbrietzen, Brandenburg, Nov. 9, 1522; d. at Brunswick, April 8, 1586; lost his father when he was eleven years old, and finished his education under very difficult circumstances. From 1539 to 1542 he studied at Magdeburg, preparing for the university, but was then compelled to go to Calbe, and afterwards to Writzen, and teach school, in order to earn money enough to continue his studies. In 1545 he came to Wittenberg, and attached himself closely to Melanchthon, on whose advice he studied mathematics and astrology, and who, in 1547, sent him to Königsberg with a letter of recommendation to Dr. Sabinus. In Königsberg he lived as tutor to some young Polish noblemen, as rector of the school of Kneiphof, and as a practical astrologer; which last business brought him in connection with Duke Albrecht, who in 1550 made him his librarian. From this time he began to concentrate himself on theology, having ascertained the looseness of the foundation on which astrology rested. He studied the Bible, and began to lecture in the university on Melanchthon's Loci Theologicæ; and his lectures attracted so much attention, that in 1554 he was called to Brunswick as coadjutor to the superintendent. In 1560 appeared in Cologne the Censura de Hereticiis, and became the first theologian of the Reformation. His Loci Communes, however, were not published until after his death (1592), by Polycarp Leyser.

CHEMOSH (subduer), the national deity of the Moabites, who are called the people of Chemosh, just as the Israelites were the people of Jehovah (Num. xxi. 29; Jer. xlvi. 48); identical with Molech, the god of the Ammonites (Judg. xi. 24). Solomon introduced (1 Kings xi. 7), and Josiah suppressed, his worship in Jerusalem (2 Kings xxii. 13). The Moabitish worship of Chemosh has received unexpected illustration by the Moabitic Stone (C. D. Ginsburg: The Moabitic Stone, 2d ed., London, 1871). It was to Chemnitz that Mesha offered his son (2 Kings iii. 27). See MEISA; MOAB; MOABITE STONE.

CHERUB, CHERUBIM (uncertain derivation, perhaps from strong, hence terrible). Cherubim are a distinct order of beings from angels; for they are always in the immediate presence of God, whereas angels are not (Exod. xxv. 18). They are winged, while angels are not. The Bible descriptions of their appearance are rather vague. Nothing very intelligible is said about their shape, except that they are winged. According to the Hebrews' primitive conception, they were the bearers of God when he appeared in glory upon earth (Ps. xviii. 10; Ezek. xi. 22); the witnesses of God's presence, wherever they are, are he. Very appropriately, therefore, were representations of them placed in the Holy of holies, both in the tabernacle, when the golden figures stood upon the mercy-seat (Exod. xxxvii. 8), and in the temple, where they were of colossal size (fifteen feet high), and stood on the floor, overshadowing the ark, which was between them (1 Kings vi. 27). They were pictured upon the curtains (Exod. xxvi. 1, 91, xxxvi. 8, 35), and upon all parts of the temple (1 Kings vi. 29, 32, 35, vii. 29, 36). Thus was testified the truth that God was in the midst of his people, and also the further ideas, that the holy places were under sleepless surveillance, and God by them was covered from the irreverent gaze of men. God is said to be dwelling in the Ark (Ps. xxxii. 5, 8), associated as dwelling between the cherubim (Num. vii. 89; 1 Sam. iv. 4; 2 Sam. vi. 2; 2 Kings xix. 15; 1 Chron. xiii. 6; Ps. lxxxi. 1, xci. 1; Isa. xxxii. 16). After the fall, it is said (Gen. iii. 24) God placed the cherubim, and a flaming sword (a separate thing not a sword in the hand of a cherub), to keep the way of the tree of life. The garden, having been the scene of God's presence, was an appropriate, indeed necessary, place for the cherubim (see above).

Much study has been given to the supposed non-Hebraic origin of the cherubim; but, although analogous shapes are found upon Egyptian and Assyrian monuments, it remains to be proven that these were patterns, in any sense, of the cherubim of the tabernacle and temple. What is much more likely is, that the cherubim of Ezekiel are thought to be developments of the earlier ideas under the influence of the surrounding cultus. In regard to Ezekiel, it has been noticed that he has two different sorts of cherubim in his prophecy. 1. In xxvii. 14 he calls the king of Tyre, in a passage of great
beauty, “the anointed cherub” that covereth with his wings the holy things: in other words, the king is said to have been raised to a divine throne. The cherub here appears as a divine being, who upon the mount of the gods has his fire-encircled seat. There is no such use of language in the non-Hebraic peoples. The second sort of cherubism is that in i., iii. 13, xi. 22, cf. xii. 18 sq. Here we find, for the first time, a description of the shape of the cherubim, which, however, does not go far. They have four faces, four arms and hands, four wings, are covered over with eyes, stand between wheels which have wheels in them, so that they can move in any direction. They carry the throne of God. In this conception we trace Babylonian influence; for winged gods, and animals with men’s faces, and rie cerat, are common on their monuments. In Ezekiel, as in other parts of the Bible, we trace the connection between the cherubim and the thunderstorm, in which God manifests himself. There is the same fire of lightning running to and fro, and the same roar as of rumbling wheels.

Later Jewish speculation resulted in a change in the conception. The cherubim appear in the Book of Enoch, but not as the guardians of the places of God’s appearance upon the earth, but of the heavenly throne itself. They are higher than the seraphim and the ophanim, are nearest the throne, and are the sleepless watchers (Enoch xiv. 11, 18, xx. 7. lxxi. 10 sq., lxxi. 6 sq., cf. xxxix. 12 sq.). In the Apocalypse this later conception is again modified. The cherubim [who in the authorized version misleadingly are called beasts] are four in number, each resembling a different animal (iv. 6, 7); have six wings (iv. 8), like Isaiah’s seraphim (Isa. vi. 2); are the guardians (and give the seer invitation to approach, vi. 1, 3, 5, 7), not the bearers, of the throne of God; and are vocal (cf. Isa. vi. 3), not silent; are, indeed, leaders of the unceasing praises of heaven (Rev. iv. 8–10). A remarkable variation from the old Hebraic idea is the statement that one of the cherubim gave unto the seven angels the seven golden vials full of the wrath of God (xv. 7).

As the cherub-concept from the beginning served substantially to set forth a lively notion of the holiness, and particularly of the glory, of God as the Creator, and as Employer, of all things to show forth his majesty and power, so the Christian Church, as fruit of the previous development, holds fast to the notion that in the highest rank of heavenly creatures stand the angels, who, in power to reflect, and eloquence to proclaim, the glory of God, transcend all others; and from them eternally goes forth the wondrous ascriptions of honor and power unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever. See ANGEL. 

FRANZ DELITSCH.

CHILDERMAS DAY. See INNOCENTS’ DAY.

CHILI, The Republic of, established Feb. 16, 1817, and numbered 1,938,861 inhabitants in 1869, most of whom were of pure Spanish descent. The number of independent Indians, the so-called Araucanians, is estimated at seventy thousand. The religion of the State is Roman Catholic, though the public worship of other denominations is tacitly allowed. The president of the republic, however, appoints the bishops; and no papal bull or episcopal letter can be published in the country without his placet. At the head of the Church stands the Archbishop of Santiago, with three suffragans,—La Serena, or Coquimbo, Concepcion, and Ancud, or Chiloé. The number of priests is insufficient, but there are no means to provide for any more. The Church of Chili was never rich; and after the separation from Spain, the State seized all the estates of the Church, and also the tithes. As compensation, the State assumed the duty to pay the clergy, but is not always able to fulfil it. There are two theological seminaries, and a theological faculty at the University of Santiago. Twenty missionary stations, kept by the Capuchins, Franciscans, and Jesuits, and supported by the State, are laboring among the Indians. Some of the monasteries had their property restored to them in 1830, on the condition that they should establish free schools for poor people. In Valparaiso the foreigners—Englishmen, Americans, and Germans—form two small Protestant congregations. In the city of Valdivia and Llanquihue the German settlers have an evangelical minister residing at Puerto-Montt. Another evangelical congregation was afterwards formed at Asorno.

CHILIASM. See Millenium, Millenarianism.

CHILINGWORTH, William, b. at Oxford, October, 1602; d. at Chichester, Jan. 30 (?) 1644. He was made a fellow of Trinity College, Oxford, 1628; and was converted to Romanism by the Jesuit, John Piercy, alias John Fisher, who, with others of the Society of Jesus, was at that time particularly active among the talented young men of the universities and the gentry, and successful in proselyting. The marriage of Charles I. with Henrietta Maria of France (1625) had deepened the interest in the question as to the proofs ecclesiastical to the country, and Rome did her best to bring the nation over to her side. Chillingworth was persuaded to go to Douay; but his godfather, Laud, then Bishop of London, put the Protestant side so forcibly to him, that he determined to leave Douay, returned to Oxford, and wrote his great work of question de novo. The result of his investigations was his hearty acceptance of Protestant teaching. A controversy had sprung up between
Dr. Christopher Potter, Provost of Queen's College, Oxford, and Matthias Wilson, alias Edward Knott. The latter had published, in 1630, the little tractate, Charity Mistrusts; and to it Dr. Potter replied in 1633. Wilson replied to him, in Mercy and Truth, 1634. Chillingworth took a deep interest in the discussion, carefully studied the question, and replied to Wilson, in the famous The Religion of Protestants a Safe Way to Salvation, 1635, Charity Mistaken; and to it Dr. Potter replied in 1636. Wilson, the Augustinian, and the Augustinian, were each armed with a projection which would rest on the pluteis, which ran upon cart-wheels, and had a musket-proof covering to conceal the assailants, who shot through holes; they were further provided with a projection which would rest on the breastworks, and so form a bridge over the ditch into the city. In December, 1643, he was taken prisoner at Arundel Castle, when laid up by illness; and in January, 1644, he was conveyed to the bishop's palace at Chichester, where he died. A strange scene occurred at his funeral. A devout Puritan, who happened to be in the town, scandalized all decency by flinging a copy of the Bible with the utmost kindness, secured him the lodgings in the palace, nursed him, and vigorously defended his reputation, but, by his further efforts to convert him, is said to have shortened his days; and at the funeral he outraged all decency by flinging a copy of the Religion of Protestants into the open grave, exclaiming, "Get thee gone, thou cursed book go rot with thine author." He afterwards published his Chillingworth Novissima, 1644. Chillingworth was estimable for piety, modesty, and learning, for genius, acuteness, and enthusiasm. He was the best reasoner, and the most acute logician, of his age. The charge of Socinianism was brought against him by Cheynell and others; but, as Tillotson sadly explains, in that day every one that offered to give a reasonable account of his faith, and to establish religion upon rational principles, was presently branded for a Socinian. Besides, the charge of Socinianism admitted many treatises of much, though, in comparison, minor value. The best edition of his Works: reprint of the tenth folio edition of 1742, containing life by Dr. Birch, Oxford, 1838, 3 vols. 8vo; American reprint, Phila., 1840. See Des Maizeaux: Historical and Critical Account of the Life and Writings of W. Chillingworth, London, 1725.

China.

China, Christian Missions in. The knowledge that so populous an empire was ignorant of the gospel of Christ was an incentive to his followers in early times to preach it to the Chinese; and about A.D. 505 the Nestorians had missions among them. Very little authentic information, however, concerning the extent and thoroughness of their work, has been preserved. Not a single fragment of their religious literature in Chinese has been discovered, nor any portion of the Bible; no legend or ruins of an ancient church remain to bear witness of their work. The only certain relic is a stone tablet dated A.D. 781, still standing in Si-nan, the ancient capital of China. Its author was Liu Siu-yen, a court-counsellor; and it records the establishment of the King Kiao, or Illustrious Religion, in that city, with the consent of the Emperor Kien-chung.

Nestorian churches are mentioned by travellers as late as the fourteenth century; but their extinction leads to the sad conclusion, that, like the church at Sardis, they were all dead, while they had a name to live. Shut off from constant intercourse with Western Asia, dependent on a native ministry alone for their pastors, and these having no Chinese version of the Scriptures to guide and animate them, it is not surprising that ritualism, ignorance, poverty, and dissensions, gradually destroyed the mission. The Roman-Catholic Church took up the missionary work a little while before the Nestorians had entirely quitted it; and Nicholas IV. sent John de Monte Corvino, who reached Peking in 1292, while Kublai khan was living. He labored alone eleven years; when Clement V. made him archbishop, on hearing of his zeal and success, sent him seven assistants. He translated the Psalms and New Testament into Mongolian; and at his death, in 1328, he had converted more than thirty thousand infidels. At this distance of time it is impossible to ascertain what these conversions really amounted to. But the seed sown seems to have been like that which fell on stony ground; for after the expulsion of the Mongol rulers from China in 1369, nothing survived of these numerous churches or their bishops. John of Florence, one of the Pope's nuncios in China, returned to Europe in 1355, after an absence of twelve years.

The next attempt was made by Xavier in 1552, but he died just at landing; and China remained till 1580 without a Christian teacher. Matthew Ricci and Michael Ruggiero were then designat-
ed by Valignani, and entered upon their work with zeal and tact. The details of their efforts, disappointments, and skillful uses of means and ends, calculated to promote their purpose. At Ricci's death, in 1610, he was at the head of a large body of coadjutors, scattered in many cities between the capital and Canton, who were gathering churches among the people, and propagating their tenets among all ranks. His body was buried in a plot of ground west of the city, given for the purpose by the Emperor Wanli, where, with those of many of his successors, it still remains to draw the homage of visitors and believers. His work has been minutely detailed by admiring friends. They have given its *modus operandi* in the full belief that its results prove its purity and power. Henceforth, and for many years, the Jesuits were regarded with such consideration, that the emperor conferred on her the title of "virtuous woman."

Other societies also entered the field. Francis and Dominican priests began their labors at various points; and, as their system of operations was unlike that of the Jesuits, differences arose which tended to further separate them. Ricci was disposed to gloss over the idolatry involved in the Chinese worship of ancestors by allowing its practice with mental reservations; and the worship of Confucius was so described, that no one needed to regard it as otherwise than the veneration due to a great sage and legislator. The imperial state worship on the altars of Heaven and Earth in Peking was also divested of its idolatrous principle, and resolved into a state craft that possessed no religion at all. The advocates on each side took their discussions to Rome, and each obtained a bull in their favor, thus providing themselves with the strongest proof of their orthodoxy they could desire. In 1689 the Jesuits appealed to the Emperor Kanghi to decide between them, stating the pith of their own belief in such a manner that he could not fail to coincide with them. He assured them that "tien means the true God, and that the custom of China are political."

Soon after Longobardi became superior-general, disorders arose in the ill-governed empire; and many among the converts desired to free themselves from the legacies to their rulers. He was aided in his efforts to maintain a discreet neutrality by Adam Schaal, whose science and skill had become well known, and whose influence reached to the farthest provinces. When the Manchus took possession of Peking in 1644, Schaal and his colleagues made friends with their chiefs during the reign of Shunchi; but during the minority of his son, in 1665, a strong opposition developed at court, and its leaders succeeded in banishing, degrading, and imprisoning them and their adherents in the capital and provinces. Schaal died of grief; and dangers thickened over the heads of his coadjutors, who were beaten, imprisoned, and ordered to leave the country; so that their enemies looked for a speedy triumph, when an earthquake at Peking delivered the missionaries by terrifying their adversaries. On the majority of Kanghi, in 1671, they were gradually restored to their positions, and Verbiest took the place of Schaal in imperial favor.

During his reign of sixty years, the extension of the missions throughout the Chinese Empire suffered little real reverse: churches, schools, and other religious establishments, multiplied in the provinces; so that it is a cause for wonder that the Romish Church did not become dominant among the people. No exact data are given of its condition; but we are told, that when at Kanghi's death, in 1722, an edict was issued for the suppression of the faith, "more than three hundred churches were destroyed or suppressed, and three hundred thousand Christians abandoned to the fury of the heathen. The dispositions which arose during the last fifteen years of his reign, about the right of the Pope to direct the worship of his subjects, had aroused a spirit of suspicion among native officials; and he began to restrain the freedom of propagating Christianity while employing the missionaries in state duties. His son Yungching was sustained in his repressive policy by the officers in the capital and provinces; so that when he died in 1735, the cause had suffered severe losses. Its noble army of martyrs had also greatly increased; and the record of their constancy, patience, and fidelity, even unto death, does honor to their profession. Their foreign teachers also suffered with them, and many sealed their ministrations with their blood. It is not possible here to describe in detail how the great expectations entertained of the prosperity and final triumph of the faith were gradually destroyed by the dispersion of the native clergy, the want of foreign teachers, and the opposition of the educated class to a heretical religion, until the fires of persecution languished and died for want of fuel, towards the end of the century. Between the years 1768 and 1820 the disturbed state of Europe crippled the resources of missionary bodies, and few of their agents went to China. At the last date an estimate of the Roman-Catholic Church in China gives 8 bishops and coadjutors, 23 missionaries, 90 native priests, and 215,000 converts, as the total community. Since then it has steadily increased; so that in 1866 the report enumerates 20 bishops, 8 coadjutors, 233 missionaries, 237 native priests, 12 colleges with 331 students, and 400,000 converts: 54 boys' and 114 girls' schools were opened in the province of Szechuen alone. In 1844 France sent a Plenipotentiary, M. Lagrené as French envoy to China; and, after the latter had
signed the treaty of Whampoa, he obtained from the Chinese plenipotentiary, in reply to a memorial sent to court, an imperial rescript, which granted toleration to these long-persecuted native converts, and placed them on a higher ground than ever before. Fourteen years after, an express article in each of the four treaties negotiated at Tien-tsin gave the highest sanction to the exercise of Christianity in all its forms throughout the empire. This was about three hundred years after Xavier's death at St. John's Island, near Macao.

The character of the work of these earnest laborers, if examined by the standard of the word of God, will be found to lack many vital points, and goes far to explain why the existence of such a number of Christians scattered throughout the land has failed to elevate the morality and intelligence of the natives. The greatest deficiency in this system of evangelizing is withholding the Sacred Scriptures from the people. This keeps the great salvation hidden away under a mass of ritual ceremonies; and the person of Christ is obscured by the worship of the Virgin and numerous saints, whose pictures and images too closely resemble the same thing in Buddhist temples to be easily discriminated by ignorant converts. The hierarchy which governed and guided these converts could therefore teach for doctrines the commandments of men, and control every part of their dioceses. If, therefore, a struggle arose between the civil and religious duties of the converts, their choice was in favor of the new faith; and the officers of the Chinese Government naturally resorted to force, oppression, and injustice, to maintain their power. This struggle has already developed some irritation and suspicion on the part of influential scholars and high officers, and contains in it the germs of serious troubles in the future.

The results of over two hundred years of unopposed proselytism in China by Roman-Catholic missionaries, as shown in the morals, learning, enterprise, and self-sustaining power of their converts, are sufficient proofs, that without the direct, continual instruction in the word of God, no heathen nation can ever be elevated to become a free and intelligent Christian people. Yet it is likewise true, that the good effects of so many years of careful labor are seen in many villages and communities of peaceable, industrious, and obedient believers attached to their worship. These Christian sects are found in all the provinces; and their members are generally superior to their pagan countrymen.

It was therefore, in the providence of God, a preparation for the new relations into which the ultra-Gaudentic nations were to be forced by Christian powers during this century, that the Protestant churches in Europe and America were led to establish their missions in all of them as soon as the way was opened. China was occupied first. Robert Morrison, the pioneer of Protestant missions to all that region, was told by the officers of the London Missionary Society, at his departure in 1807, that, after he had learned the Chinese language, "he might have the honor of forming a Chinese church more composite and correct than any preceding one, or the still greater honor of translating the Sacred Scriptures into a language spoken by a third part of the human race." He earned both these honors, and published the dictionary and translation before his return to England in 1824. The cordial reception extended to him by all classes—from King George IV. to the cottagers in his home at Newcastle—indicated the national sense of his services.

The year of his death (1834) saw the winding-up of the East India Company's establishment in China, and the commencement of the new era. During the past half-century the evangelizing labors of both divisions of Christians have gone on among the Chinese. The same toleration acts contained in the treaties now give each of them access to all parts of the empire, and allow a candid comparison of their modes of operation, many of which, are, of course, alike; as schools, theological seminaries, erection of chapels, orphanages, and churches, etc.

Protestant missions in China really date from 1814, when their agents first occupied the five newly opened ports. The missionaries presently procured chapels in convenient positions for the daily preaching of the gospel, and thereby soon became known to the common people in and around the cities. Connected with the missions was usually a hospital, where diseases and wounds were attended to by a trained physician as far as the means allowed; and the crowd of patients became also a company of auditors to hear the message of salvation. The first institution of this kind was opened at Canton in 1835, by Dr. Peter Parker, and has since been imitated, with uniform success, at about twenty other places. The Canton hospital has received about seven hundred and fifty thousand patients since it began; and, like the others, its operations have been aided by the donations of foreign residents in China.

Printing-offices were also opened in three or four central stations, and four or five fonts of movable metallic types (each containing nearly eight thousand sorts) cut and cast, with which printing could be cheaply done. These types have also furnished the natives with facilities for issuing newspapers, thus incidentally starting one of the powerful agencies of their education. The printing-offices and foundries at Shanghai, Hongkong, Canton, Foochow, and Peking, have issued millions of copies of works upon religion, science, history, and geography, besides many copies of the Bible in whole or in part, nearly all of which were written and translated by the missionaries. Their quality, variety, and usefulness vary greatly, of course; but all tend to one point,—the explanation and enforcement of God's truth and works. In addition to purely Chinese books, about three hundred others have been printed at these offices, —dictionaries, vocabularies, phrase-books, grammars, and numerous separate treaties of a more scientific character, besides periodical publications in the English as well as Chinese languages. From all these sources the natives have learned more, in thirty-five years, about God and their fellow-men, and their duties to each, than they had previously learned since they were a people.

In schools and seminaries the labors of Protestant missions have kept pace with the means at
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their command. Through these schools and the public preaching, the missionaries have aimed more directly to carry out Christ’s command: “Teaching them to observe all things whatsoever I have commanded you.” Calling in the aid of native converts to supplement their own teachings, it has been shown, as it was in apostolic times, that no agency can take the place of the living voice in arousing dull intellects, vivifying dead consciences, and leading men to the cross of Christ. In a country where common schools are within the reach and means of even the very poor, it is not necessary to spend time and money in extensive plans of education. The children of converts, are, however, gathered under the care of the Church, and parents thereby taught their new responsibilities in training their offspring in the nurture and admonition of the Lord. Chinese education does not much have given in ordinary cases; and the energies of the ladies who have in recent years joined the missions are much directed to the training of girls.

In no one respect is the difference between the two bodies of missionaries now pursuing their work in China more apparent than to the mass of people than in the oral preaching of the gospel. The open door of the wayside chapel, where usually stands a foreign or native teacher to invite the passers-by to enter, and hear the Word, is known in the neighborhood or village as one of the common tokens of their presence. Curiosity, for a while, draws the residents and strangers to fill the house. Out of the hundreds who hear little or much, with more or less comprehension of the truth, some are led to inquire more, and their hearts become the honest ground where fruit grows up to eternal life. But everybody at first is aroused, and learns something of the foreigner and his message. It is difficult for a stranger to understand the utter ignorance of the great body of natives of every thing pertaining to other lands; but a few years’ chapel-preaching in a town, is the result of removing much of this ignorance and prejudice. The divine declarations, “The entrance of thy words giveth light, it giveth understanding unto the simple,” is found to be constantly verified. The erection of large and expensive churches at foreign expense has been usually discouraged by Protestants. Such is not the plan of the Romish missions. An imposing edifice for the ceremonies of their Church by its bishops and priests is erected, and thus becomes a centre to attract and hold their converts, around which they group their schools and seminaries, and provide retreats for their missionaries. Some of these establishments of Christian dimensions, and prepare hundreds of catechists and native clergymen.

The growing power of the Christian Church in China renders statistics of its condition at a given time of comparatively little value. In 1879 the enlargement of Protestant missions was pushed with vigor. Out of a total of 406 men and women sent out by twenty-five societies from the United States, Great Britain, and Germany, about 280 were ordained ministers and physicians, distributed over missions and 532 out-stations in ten provinces, and assisted by 1,089 native pastors, and 8,057 helpers, colporteurs, and schoolmasters. They reported 18,707 communi- cants of both sexes in their churches, and 6,227 children in day and boarding schools, for whose education, and other religious objects, $8,571 had been contributed by the Christians in 1876. About 725 churches and chapels had been erected up to that year; and 18 hospitals were opened, where nearly 100,000 patients had been treated. No satisfactory data of the myriad copies of Sacred Scriptures, in whole or in part, and of tracts, sold and distributed, can be obtained. The estimates derived from these figures and statements, showing the progress made in leaning the dormant mind of China with religious, scientific, and political truths, will be very imperfect if their collateral results on the vast mass of people not yet reached personally by foreigners is not also considered.

These figures need only to be contrasted with the condition of mission-work at Missionary Death, in 1834, when two missionaries and four converts formed the entire working-force in the empire, to be assured that God’s time for the fulfilment of his ancient promise through Isaiah (xl. 12), “Lo these from the land of Sinim,” has at last fully come.

Choir, a body of men, or of boys, or of men and boys, or of men and women, performing or leading the song which forms part of the Christian service. There was a choir in the Jewish temple: after the time of David it was at certain occasions composed of no less than four thousand singers. There was also a choir at the worship of Bacchus, singing and dancing around his altar; and this choir became the nucleus of the Greek tragedy. Indeed, the choir seems to have formed part of all public religious worship. For ‘choir,” as an architectural term, see Architecture. Christian.

Chorazin, a city of Galilee, not mentioned in the Old Testament, nor by Josephus, and only twice in the New Testament (Matt. xi. 21; Luke x. 13), which is not connected with Caesarea and Bethsaida. The etymology of the name is uncertain. Origen (Migne’s ed. ii. p. 280) makes it a Greek name, Χωρα Ζιν (“district of Zin”); but the manuscripts give Χοραζκιν, or Χωραζιν, which, if of Hebrew derivation, might mean “woodland.” Its identification is still a matter of sharp controversy, along with that of Capernaum and Bethsaida. Ritter, who was never in Palestine, puts Bethsaida at Khan Minyeh, Chorazin at Tabiga, and Capernaum at Tell Hūm. Some writers put Bethsaida at Tabiga, Capernaum at Tell Hūm, and Chorazin at Kerazeh (two miles north of Tell Hūm), without assigning any place to Khan Minyeh. Robinson puts Capernaum at Khan Minyeh, Bethsaida (about two-thirds of a mile farther north) at Tabiga, and Chorazin (about a mile and a half north of Tabiga) at Tell Hūm. In support of this theory we have first of all the positive statement of Jerome (Migne’s ed., iv. p. 124), that these three places were all of them, with Tiberias, on the shore of the Lake of Gennesaret. Kerazeh is a good long two miles away from the lake, and the remains of buildings found there are not apparently very ancient. The inhabited site of Chorazin, which, in the time of Eusebius (Onomasticon, Lassow and Parthey’s ed., p. 375), was already deserted, may
have taken the old name along with them to the
new site; as in the case of Saracena by the seaside,
which is now Surafend upon the hill, a mile and
a quarter off. We have also the itinerary of
the German bishop, Willibald, who visited Pak
tin about the middle of the eighth century, and,
in going up on the west side of the lake, went
from Tiberias, through Magdala, to Capernaum,
Bethsaida, and Chorazin (TOLHERS Descriptiones
Terrarum, 1874, p. 63). This order of places is
exactly that of Robinson. [For another view,
see CAPERNAUM.] ROSWELL D. HITCHCOCK.

CHOREPISCOPI, i.e., lit. "country bishops," those
who acted as bishops in distant rural dis-
tricts under the authority of some city bishop.
They were a class between bishops proper and
presbyters, and appeared first in Asia Minor,
at the close of the third century, because there
and then the impossibility of careful oversight of
all the interests of large dioceses was first felt.
In the West they are mentioned first in the fifth
century. They performed such episcopal duties
as the ordination of readers, exorcists, subdea-
cons, but only rarely of deacons or presbyters, and
never of bishops, confirmation in their own dis-
trict, and the granting of letters dimissory; they
also assisted at the Lord's Supper in the mother
church in the city. One of the subsidiary yet
important uses to which the office could be put
was to make a place for schismatical bishops who
had returned to the Church. In both parts of
the Church they were common. But the office
depaired and vanished. In the West its place
was taken by the archdeacons, although in France
and Germany the title was long given to an alto-
gother different office. In the East it continued
for a time among the schismatics. A modern
analogy is the English suffragan bishop. See
art. Choraeepiscopi, in SMITH and CHEETHAM:

CHRISM (from χρίσαω, "oil," or "unction"), the
consecrated oil, or mixture of oil and balsam,
which is used in the Greek and Roman Church
in the administration of baptism, extreme
unction, applied respectively to the
crown of the head, the forehead, and the organs
of the five senses, the loins, and the feet. The
use dates far back into the Christian Church.
The earliest testimonies are, TERTULLIAN: De
Baptismo, c. 7; ST. CYPRIAN: Epist. 71, c. 2;
Apost. Consec., VII. 48, § 3; 44 § 1. The right
to consecrate chrism is, since the Council of
Toledo (389), an episcopal privilege in the Western
Church: in the Eastern it is reserved for the
patriarchs alone.

CHRISMA. The word is applied to, (1) The
vessel or flask which held the chrism, (2) A
cloth for covering relics, (3) Chrism, see below.

CHRISMA, the white cloth with which the
Roman priest covers the head of an infant after
the administration of baptism; hence the expres-
sion, a "christened child." Before the introduc-
tion of infant baptism, the catechumen received
a white robe, chrismalis: which word is also used
of the vessel in which the chrism was preserved.

CHRIST JESUS. See JESUS CHRIST.

CHRIST, Monogram of. In the Roman cata-
comb the monogram of Christ, consisting of
the first letters of his name, X and P, combined in various manners, and sometimes fur-
ther adorned with an added Alpha and Omega;
which article see. By Constantine this mono-
gram was applied to the military standards,
coins, etc. See MRS. JAMESON and Lady EAST-
LACE: History of our Lord as exemplified in Works

CHRIST, Offices of. See JESUS CHRIST, Of-
fices of.

CHRIST, Sinlessness of. See CHRISTOLOGY.

CHRIST, The Order of, was founded in 1317
by Dionsysius, King of Portugal, under the name
of the Knights of Jesus Christ, and for the pur-
pose of defending Algarbia against the Moors.
In the beginning of the sixteenth century the
order had four hundred and fifty canons and
enormous revenues. In 1550 the grand-master
ship was forever combined with the Portuguese
crown by Pope Paul IV. In 1780 the order
was abolished, and its estates confiscated. Its
titles and insignia are now simply a token of
royal favor.

CHRIST, Pictures of. None of the evangel-
gists gives us the least hint with respect to the
personal appearance of Christ; and when after-
wards a tradition began to form, it was evidently
the product of incidental circumstances. The
persecuted Church of the first three centuries
liked to imagine Christ in his state of humilia-
tion, starting from the prophetic description of
the suffering Messiah in Ps. xxii. and Isa. li.;
the victorious Church liked to imagine him in
his state of elevation, starting from the Messianic
pictures in Ps. xiv. and the Song of Solomon.
The first formal description of the personal ap-
pearance of Christ is found in a Latin letter,
which pretends to have been written by Publicius
Lentulus, a contemporary of Pilate, and "presi-
dent of the people of Jerusalem" (there was
no such office), and sent to the Roman Senate.
Christ is here described as "a man of noble and
well-proportioned stature, with a face full of
kindness and yet firmness, so that the beholders
were amazed at the face of him whom they had
seen to laugh, but oftentimes to weep." The
letter was first discovered in a manuscript copy
of the works of Anselm from the twelfth cen-
tury, and it is certainly not older than the fourth
century. Another description is found in the
works of John of Damascus, Epist. ad Theoph.
Imp. de venerandis Imag., from the eighth century;
and a third, in the Church History of Nicephorus
I. 40, from the fourteenth century. Christ is
here represented with long, waving, blond hair,
and pale olive complexion. Besides these tradi-
tions and formal descriptions may be mentioned
as materials utilized by modern artists in pictures
of Christ, the two so-called portraits of Christ,—
that sent to King Abgarus, and that imprinted
on the handkerchief of Veronica. See the
articles on ABGAR and VERONICA. Modern pic-
tures of Christ show generally, either the
Salvator
CHRISTIAN, Origin of the Name. The Greek word used is a translitera-
tion of the Latin Christus, the nickname meaning ‘partisan of Christ,’
given by the people of Antioch to the believers in the new religion brought there by those driven from Jerusalem by the persecution after Stephen’s death (Acts x. 19, 26). The name may have been given in ridicule, for the Antiochenes were known for their scurrilous wit; but the time had come for naming an anointed, popular, intelligent, and holy name, those who were in religion neither Gentiles nor Jews. The name arose, probably, in the mistaken belief that Christ was a proper name; nevertheless, it was the fittest, most honorable, possible: it expressed the distinguishing features of the Christian religion. It is a Person, not a system of ethics or of divinity; it is a Life, not a thought; it is, moreover, Christ, the Messiah, the Son of God, whose partisans we are, not Jesus, the Son of man,—a name common among the Jews. And it is striking, that whereas “Christian” is a term of respect all the world over, notwithstanding its meaning to the Jews, the minority in denying the Greek form of this word is suggestive. (Bishop Lightfoot is in error, when he asserts that the name comes from the Hebrew Cristinu, and is a transliteration of the Latin Christus.) It is a combination of the two widespread languages, Greek and Latin, reminding us that Christianity desires not concealment, but publicity, and by declaring that in all tongues the name of Christ shall be heard. The Christian Connection, or Christians, one of the grandest fruits in the history of combined Christianity, patriotism, and philanthropy. It was first proposed by Mr. Vincent Colyer of New York, in a letter written Aug. 22, 1861, to his colleagues of the New-York Young Men’s Christian Association Committee, and originated by a call of the young Men’s Christian Association of New York (Sept. 23, 1861) upon all similar associations in the North, to unite in a convention to consider the religious needs of the soldiers. The idea was approved by the National Committee of the Young Men’s Christian Association of the United States of America, which proclaimed the principles of the denomination, was formed in 1864. But a union was quickly effected between these different organizations, inasmuch as the expulsive force was found to be in each case the same,—the desire to be free from the “bondage of creed.” But although the Bible is their only authoritative rule of faith and practice, yet the general characteristics of their belief may be determined. They are antitrini-
tarians, yet call Christ a divine Saviour, and acknowledge the Holy Spirit to be the power and energy of God; immersionists, yet open communists of the widest kind, extending their fellowship to Christians of every name. In ecclesiastical polity they are congregational, but have annual State conventions, and quadrennial general conventions. At first their ministry was not well educated; but now the sect has several amounts of good done was of course incalculable. The Sanitary Commission looked after the bodies of the soldiers. The Christian Commission, after their souls; but at the same time the bodily comfort were cared for, and the soldier’s comfort was much increased. The soldiers knew where they were at home daily prayers on their behalf; and on the very battlefield God was invoked to bless the right. The evils of camp-life wereameliorated; the wounded were treated, and given spiritual comfort. Into a Christian’s ear the dying told his secret, or gave his last bequests. An aggressive work for Christ was carried on amid all the distractions of war. Bibles, hymnals, tracts, religious newspapers and books, were distributed, and personal work was done. Two special works were taken up. The Commission was the medium of speedy and safe communication between the soldiers and sailors and their friends at home; and, besides, it circulated “Loan-Libraries” of general literature through the army. The money collected for this authorized purpose aggregated nearly $2,750,000; but counting in the gifts of books, etc., and the value of the facilities gratuitously given, the official Annuals of the United States Christian Commission reckon the total amount as $8,291,107.65 (p. 729). Of course these figures do not tell the whole story; but they show how ready the Christian public was to give, to carry on the work of the Commission. The final meeting of the Christian Commission was held on Sunday evening, Feb. 11, 1866, in the hall of the House of Representatives, Washington, D.C. The leading men in this movement were the president, Mr. George H. Stuart of Philadelphia, and Dr. Nathan Bishop of New York. For a full and very interesting account of the grand work, see LEMUEL MOSS: Annals of the U. S. Christian Commission, Phila., 1868.
CHRISTIAN UNION CHURCHES.

institutions of learning, including the Christian Union College at Merom, Ind. They are distributed throughout the United States and Canada. Their membership in the United States is about two hundred thousand. See the general histories of the different denominations in the United States by Winerbrenner (1844), and by Belcher (1855); also Baird: Religion in America (1856).

CHRISTIAN UNION CHURCHES OF THE WEST. This body of Christians arose in the West in 1863-64. The official statement of their principles is as follows: 1. The oneness of the Church; 2. Christ the only head; 3. The Bible, the only rule of faith and practice; 4. "Good fruits," the only condition of membership; 5. The repudiation of controversy; 6. Each local church self-governed; 7. No partisan politics preached. They have no creed; but they unite cordially with organized Christian churches in supporting such institutions as the American Bible and the American Tract Society; and their pulpits are open to all denominations which they recognize as sound. The body holds a general council every four years, and each State a separate yearly council. They claim to number about a hundred thousand members. It seems to be a purely ephemeral movement. See art. in supplementary volume to Appleton's Cyclopædia, pp. 803, 804.

CHRISTIANS OF ST. JOHN. Some Carmelite missionaries laboring in the regions of Basrah and Susa, in the middle of the seventeenth century, met there with a body of Christians who called themselves Nazaraeans or Mendaeans, but by the Mohammedans were called Sabhians. They pretended to be the descendants of the disciples of John the Baptist, and to have been driven away from the regions of the Jordan by the Mohammedans; hence their name, "Christians of St. John." Give them to the missionaries. Their holy books are written in an Aramaean dialect. One of them has been published, with a Latin translation, Codex Nazarens, by Matth. Norberg, London, 1815-16, 3 vols. See Ignatius A Jesu: Narratio Originis, Rituum, et Epistolarum S. Iacobi, Rome, 1655.

CHRISTIANS OF ST. THOMAS, or, as they call themselves, The Syrian Church of Malagala; a Christian sect living in the southern part of the Malabar coast of India; pretend to be the descendants of the converts of the apostle Thomas on his visit to India, but originated, probably, from some early Nestorian colony. In the sixth century they were in regular communication with the Nestorian Church of Western Asia; and, though this connection was afterwards disturbed, their whole tradition rests on a Nestorian basis. When the Portuguese reached India, they found the church, numbering about sixteen thousand families, in a very poor condition, and under their protectorate its very independence and natural character were threatened. In 1569 the Archbishop of Goa brought it in connection with the Jesuits; and the conversion began; but in 1653 most of the converts again broke off from the Roman Church, and at present one-half, comprising about ninety-seven churches, follow their old Syrian rites, while the rest conforms to the Church of Rome. The language of the liturgy is not the Malabar, but the Syriac. See W. Germain: Die Kirche der Thomaschristen, Gütersloh, 1877.

CHRISTMAS, a Christian festival celebrated on Dec. 25, in memory of the birth of Jesus Christ. The English name Christmas, like the Dutch Kerstmis, or Kersmis, is formed analogous to such names as Candlemas, Michaelmas, etc. In the Romance languages the name is derived from the Latin Natalis, Natalititia, or Nativitas, Italian Natal, Spanish Natal, or Natalidad, French Noël. The German Weihnacht is a literal translation of the Hebrew Chanuka, the name of the Jewish festival of the dedication or purification of the temple by Judas Maccabeus. The Scandinavian Jaul, and the Anglo-Saxon God, mean "wheel," and refer to the winter solstice.

When the festival of Christmas is first spoken of in the ancient Church (Clement of Alexandria: Stromata, lib. I., cap. 21), it was celebrated by the Eastern Church on Jan. 6, under the name of Epiphania, and by the Western Church on Dec. 25, under the name of Natalis. The discrepancy is easily accounted for, however, by the circumstance that the gospel gives no date of Christ's birth, but simply tells that it took place during night. But the date of the Epiphania is arbitrary, so far as it rests upon an inference of merely allegorical import,—the first Adam was born on the sixth day: consequently the second Adam ought also to be born on a sixth day,—and the festival itself had something allegorical in its character. It was celebrated, not so much in memory of the actual birth of Christ, as in memory of the first manifestation of the divinity of Christ; the name Epiphania being the word commonly used in the Greek language to denote the manifestation of a god in human shape. Later on, however, from the beginning of the fourth century, when the restless searchings of the nature and person of Christ drove men's mind into many singular errors, the Eastern Church began to feel the importance of emphasizing the actual birth of Christ by a separate festival distinct from the Epiphania, with its somewhat vague historical bearing; and from a sermon of Chrysostom, delivered on the name of Natalis December 25, it appears that the Natalis of the Western Church was rapidly though gradually adopted throughout the East.

What foundation there originally was for the Roman date of Dec. 25 is difficult to decide. On account of this date, some connect the Christian festival of Christmas with the above-mentioned Jewish feast, Chanuka; and many features seem to speak for such a relation between them. Others connect it with the Saturnalia, or Brumalia, or some other pagan Roman feast; and here, too, the single features are often strikingly reminiscent. Others, again (Lighthof, Jablonsky, Munter), inveigh against the date as arbitrary, and not in harmony with the gospel narrative, etc. Nevertheless the fact remains, that the whole Western Church unanimously agreed upon this date, and that the 25th December and the conversion began; but in 1653 most of the converts again broke off from the Roman Church, and at present one-half, comprising about ninety-seven churches, follow their old Syrian rites, while the rest conforms to the Church of Rome. The date once fixed, Christmas gradually be-


CHRISTOLOGY.

CHRISTOLOGY (Χριστολογία, from Ἰησοῦς and λόγος, as "theology" is from ὄς and λόγος). It embraces the doctrine of Christ's person; while soteriology is the doctrine of Christ's work, and the doctrine of salvation. Some writers include both the person and work under the term; but when we confine it here to the former, although we admit, of course, the inseparable connection. The word was used by the English divines in the seventeenth century, and has recently been re-introduced from Germany. Christology is based upon the life and testimony of Christ, as represented historically in the Gospels, and as reflected doctrinally and experimentally in the Acts and Epistles. It treats of the mystery of the incarnation (in the wider sense of the term), (1) the humanity, (2) the divinity, of our Lord, and (3) their relation to each other in his one person. This divine-human personality forms the basis of his work, which is the redemption, reconciliation, and re-union of men with God. It is the central doctrine of Christianity (preceded by theology and anthropology, and followed by pneumatology, soteriology, ecclesiology, and eschatology). It was the one article of St. Peter's creed, and it forms the heart of the Apostles' Creed. The leading evangelical divines of Europe and America come to agree more and more in this estimate of its importance, and the ever-increasing number of Lives of Christ strengthen the christocentric character of modern theology. Yet care must be taken not to emphasize the incarnation at the expense of the equally important doctrines of the atonement by Christ's death, and the regeneration by the Holy Spirit.


2 DR. THOMAS JACKSON (1595-1640) DEFINED IT CORRECTLY AS "THAT PART OF DIVINE REVELATION WHICH DISCLOSES THE GREAT MYSTERY OF GODLINESS,—GOD MANIFESTED IN THE HUMAN FLESH." JOHN OWEN USED THE TERM; AND ROBERT FLEMING, JAN., A SCOTISH DIVINE (D. 1716), WROTE A CHRISTOLOGY, IN 3 VOLS., LONDON, 1703-1708. SOME FRENCH WRITERS ALSO WROTE ON IT; AND THOUGH THEY have much attention to the doctrine, notwithstanding the sensibility of RENAN'S LIFE OF JESUS. LICHTENBERGER (BÜRGEL, II. 120) CORRECTLY DEFINES IT: "ON DE LA CONCEPTION DE L'ENFANCE DE JESUS CHRISt QUI SE NOUS MONTRÉE SOUS CE NOM, L'ENSEMBLE DES DOCTRINES TOUTANT LA PERSONNE DU SEPTRE JUIF.

The length of this article varies from the fact that it is complete though condensed historical summary of all the connected topics; such as Apollinarianism, Eutychianism, Nestorianism, Chalcedon, Monophysitism, Monothelitism,
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(II) It is the unanimous teaching of the New-Testament writings, that Christ combines in a most real, though mysterious way, the double character of a unique divine Sonship and a unique sinless manhood in one harmonious personality; and that by this very constitution of his person he is qualified to be the Lord and Saviour of the human race, and the only Mediator between God and man. He represents at once the nearest approach which God can make to man, and the nearest approach which man can make to God. The orthodox christology is an attempt to formulate this "mystery of godliness," and to guard it against error; but every age must grapple anew with this problem of problems, and make it alive, and fruitful for its own intellectual and spiritual benefit.

Christ strongly asserts his humanity, and calls himself about eighty times in the Gospels the Son of man; not a son of man among other descendants of Adam, but the Son of man emphatically, as the representative of the whole race; as the second Adam, destined to bear the guilt of Adam's sin, Rom. v. and 1 Cor. xv.; as the ideal, the perfect, the absolute man, the head of a new race, the King of Jews and Gentiles, the model man for universal imitation. While putting himself on a par with us as man, he claims at the same time, as the Son of man, superiority over all, and freedom from sin, and thus stands solitary and alone as the one and only spotless human being in the midst of a fallen race, as an oasis of living water and fresh verdure, surrounded by a barren desert of sand and stone. He never fell out of harmony with God and with himself; he alone needed no repentance, no conversion, no regeneration, no pardon. This sinlessness of Christ is the great moral miracle of history which underlies all his miraculous works, and explains them as natural manifestations of his miraculous person.

On the other hand, Christ as emphatically asserts his divinity, and calls himself not simply a son of God among other children of God by adoption, but the Son of God above all others, in a peculiar sense; the Son by nature; the Son from eternity; the Son who alone knows the Father, who reveals the Father to us, who calls him, not "our" Father (as we are directed to pray), but "my" Father. He is, as his favorite disciple calls him, the "only-begotten Son" (according to some of the oldest manuscripts, "the only-begotten God," ὅνοιος); or, as the Nicene theology expresses it, "eternally begotten of the essence (ἑνίον) of the Father." He is thus represented to us by himself and his disciples as a divine-human being, truly God and truly man in one person; and his words and acts and sufferings have a corresponding character and effect. Hence he puts forth claims which in the mouth of every other man, no matter how wise and good, would sound like blasphemy or lunacy, but which from his lips appear as natural as the rays of light emanating from the sun, and which command the respect even of unbelievers, so far as to prevent any charge of pride and presumption. He represents himself constantly as being sent from God, or as having come directly from God, to teach this world what he had not learned from any school or any book. He calls himself the Light of the world, the Way, the Truth, and the Life; he invites all men to come to him, that they may find rest and peace; he claims the power to forgive sins, and to raise the dead; he says, "I am the Resurrection and the Life," and promises eternal life to every one that believeth in him. Even in the moment of his deepest humiliation, he proclaimed himself the King of truth, and the Ruler and Judge of mankind. His kingdom is to be co-extensive with the race, and everlasting as eternity itself. And with this consciousness he sent forth his disciples to proclaim the gospel of salvation to every creature, forewarning them of persecution and martyrdom, and promising no reward in this life, but pledging them his presence to the end of the world, and a crown of glory in heaven. He co-ordinates himself in the baptismal formula with the eternal Father and the eternal Spirit, and allows himself to be worshipped by the sceptical Thomas as his "Lord" and his "God."

This central truth of Christ's divine-human person and work is set forth in the New-Testament writings, as a logically- formulated dogma, but as a living fact and glorious truth, as an object of faith, a source of comfort, and a stimulus to a holy life, in humble imitation of his perfect example. This is sufficient for all practical purposes. The simple narrative of the Gospels is far more powerful for the general benefit of mankind than all the systems of theology. But the mind of the Church must meditate, and try to grasp this truth; and the New Testament itself furnishes ever new impulse and food for theological speculation. The beginning of a christology we find already in Paul and John.


II. The ANTE-NICENE CHRISTOLOGY (from A.D. 100 to the Council of Nicaea, 325). The ecclesiastical development of this fundamental dogma started from Peter's confession of the Messiahship of Jesus (Matt. xvi. 16), and from John's doctrine of the incarnate Logos (John i. 14). It was at once and by two opposed formulæs,—Ethionism and Gnosticism; the one essentially Jewish, the other essentially heathen; the one affirming the humanity of Christ to the exclusion of his divinity, the other running into the opposite error by resolving his humanity into a delusive show (ἐνσωματωμα); both agreeing in the denial of the incarnation, or the real and abiding union of the divine and human in the person of our Lord.

Besides, there arose in the second and third
centuries two forms of Unitarianism or Monarchianism.

(1) The Rationalistic or Dynamic Unitarianism—represented by the Alogians, Theodotus, Artemon, and Paul of Samosata—either denied the divinity of Christ altogether, or resolved it into a mere power (leivault), although they generally admitted his supernatural generation by the Holy Spirit.

(2) The Patriffassian and Sabellian Unitarianism maintained the divinity of Christ, but merged it into the essence of the Father, and so denied the independent, pre-existent personality of Christ. So Praxeas, Noetus, Callistus (Pope Calixtus I.), Beryllus of Bостra, and Sabellius.

In antagonism with these heresies, the Church taught the full divinity of Christ (versus Ebionism and rationalistic Monarchianism), his full humanity (versus Gnosticism and Manichaeism), and his independent personality (versed Patripassianism and Sabellianism). The dogma was developed in close connection with the dogma of the Trinity, which resulted, by logical necessity, from the deity of Christ and the deity of the Holy Spirit on the basis of the fundamental truth of Monotheism.

The ante-Nicene Christology passed through many obstructions, loose statements, uncertain conjectures and speculations; but the instinct and main current of the Church was steadily towards the Nicene and Chalcedonian creed-statement, especially if we look to the worship and devotional life as well as to theological literature. Christ was the object of worship, prayer, and praise (which implies his deity) from the very beginning, as we must infer from several passages of the New Testament (John xx. 28; Acts vii. 59, 60, ix. 14, 21; 1 Cor. i. 2; Phil. ii. 10; Heb. i. 6; 1 John v. 13-15; Rev. v. 6-13), from the heathen testimony of Pliny the Younger concerning the singing of hymns to Christ as God ("Carmen Christo quasi Deo dicere," Ep. x. 97), from the singular testimony of Ignatius of Antioch which we owe to the daily morning hymn of the Eastern Church as early as the second century, from the "Ter-sanctus," from the Hymn of Clement of Alexandria to the divine Logos (Pædag. III. 12), from the statements of Origen (Contra Cels. VIII. 67), Eusebius (Hist. Eccl. V. 29), and many other testimonies. Christ was believed to be divine, and adored as divine, before he was clearly taught to be divine. Life preceded theology ("Fides pre cedit intellectum"). Many a martyr in those days of persecution died for his faith in the divinity of our Lord, with very imperfect knowledge of this doctrine. It is unfair to make the Church responsible for the speculative crudities, the experimental and tentative statements, of some ante-Nicene fathers, who believed more than they could clearly express in words. In the first efforts of the human mind to grapple with so great a mystery, we must expect many mistakes and inaccuracies. The ante-Nicene rules of faith as we find them in the writings of Irenæus, Origen, Tertullian, Cyprian, etc., are essentially agreed among themselves and with the Apostles' Creed, which appears, first, in the fourth century, especially at Rome and Aquileia. (See Rufi'nus, De Symbolo.) They all confess the divine-human character of Christ as the chief object of the Christian faith, but in the form of facts, and in simple, popular style, not in the form of doctrinal or logical statement. The Nicene Creed is much more explicit and dogmatic in consequence of the preceding contest with heresy; but the substance of the faith is the same in the Nicene and Apostles' Creeds. In these ante-Nicene Rules of Faith in Schaff, Creeds of Christendom, vol. II. 11-45.

In the Apostolic Fathers we find only simple practical, biblical statements, and reminiscences of apostolic preaching for the purposes of edification. Ignatius of Antioch does not hesitate to call Christ God without qualification (Ad Ephes. c. 18: δ' γὰρ Θεὸς ἦν Ἡσυχίας δν Χρ., c. 7; i' ναρκή γενόμενος Θεός, comp. Adv. Rom. c. 6). Polycarp calls him "the eternal Son of God" (Ad. Phil. c. 2, 8), and associates him in his last prayer with the Father and the Spirit (Martyr. Polyc. c. 14).

The theological speculation on the person of Christ began with Justin Martyr, and was carried on by Clement of Alexandria and Origen, in the East: by Irenæus, Hippolytus, and Tertullian, in the West.

Justin Martyr (d. 166) takes up the Johannean Logos idea, which proved a very fruitful germ of theological speculation. It was prepared by the Old-Testament personification of the word and wisdom of God, assumed an idealistic shape in Philo of Alexandria, and reached a realistic completion in St. John. Following the suggestion of the double meaning of the Greek λόγος (ratio and oratio), Justin distinguishes in the Logos two elements,—the immanent and the transitive; the revelation of God ad intra, and the revelation ad extra. He teaches the procession of the Logos from the free will (not the essence) of God by generation, without division or diminution of the divine substance. This begotten Logos he conceives as a hypostatical being, a person distinct from the Father, and subordinate to him. He co-ordinates God, the Son, and the prophetic Spirit, as objects of Christian worship (σεβήμενον και προσκυνόμενον, Apol. I. 6). Peculiar is his doctrine of the λόγος σπερματικός, the seminal Logos, or the Word disseminated among men, i.e., Christ before the incarnation, who scattered elements of truth and virtue among the heathen philosophers and poets, although they did not know it.

Clement of Alexandria (d. 220) sees in the Logos the ultimate principle of all existence (without beginning, and timeless), the revealer of the Father, the sum of all intelligence and wisdom, the personal truth, the author of the world, the source of light and life, the educator of the race, who at last became man to make us partakers of his divine nature. Like some other ante-Nicene fathers (Justin Martyr, Tertullian, and Origen), he conceived the outward appearance of Christ's humanity as a manifestation of the Logos to have been literally without form or comeliness (Isa. lii. 2, 3); but he made a distinction between two kinds of beauty,—the outward beauty of the flesh, which soon fades away; and the moral beauty of the soul, which is permanent, and shines through the servant form of our Lord (Pol. III. c. 1).

Origen (d. 254) felt the whole weight of the
christological problem, but obscured it by foreign speculations, and prepared the way, both for the Arian heresy and the Athanasian orthodoxy, though more fully for the latter. On the one hand he closely approaches the Nicene Homoeousian by bringing the Son into union with the essence of the Father, and ascribing to him the attribute of eternity. He is, properly, the author of the Nicene doctrine of eternal generation of the Son from the essence of the Father (though he usually represents the generation as an act of the will of the Father). But on the other hand he teaches subordinationism by calling the Son simply God (O déos), and a second God (lētropos déos), but not the God (6 déos, or airop déos).

In his views on the humanity of Christ, he approached the semi-Gnostic doketism, and ascribed to the glorified body of Christ ubiquity (in which he was followed by Gregory of Nyssa). His enemies charged him with teaching a double Christ (anawphotos 6 and 6, and the higher Soter of the Gnostics), and a merely temporary validity of the body of the Redeemer.

With the relation of the two natures in Christ, he was the first to use the term "God-man" (66eútpofoi), and to apply the favorite illustration of fire heating and penetrating the iron, without altering its character.

The Western Church was not so fruitful in speculation, but, upon the whole, sounder and more self-consistent. The keynote was struck by Irenaeus (d. 202), who, though of Eastern origin, spent his active life in the south of France. He carries special weight as a pupil of Polycarp of Smyrna, and through him a grand-pupil of St. John, the inspired master (66e6lógoi).

He likewise uses the terms "Logos" and "Son of God" interchangeably, and conceives the distinction, made also by the Valentinians, between the inward and the uttered word, in reference to man, but contests the application of it to God, who is above all antitheses, absolutely simple and unchangeable, and in whom before and after, think and speaking, coincide. He repudiates also speculative or a priori attempts to explain the difference between the Son from the Logos, to hold to be an incomprehensible mystery. He is content to define the actual distinction between Father and Son by saying that the former is God revealing himself; the latter, God revealed. The one is the ground of revelation; the other is the actual, appearing revelation itself. Hence he calls the Father "the invisible of the Son:" and the Son, "the visible of the Father." He discriminates most rigidly the conceptions of generation and of creation. The Son, though begotten of the Father, is still, like him, distinguished from the created world as increate,—without beginning, without change, a self-existent, eternal being; all previous representations of the eternal Logos and the incarnate Christ. Expressions like "My Father is greater than I," which apply only to the Christ of history, in the state of humiliation, he refers also, like Justin and Origen, to the eternal Logos. On the other hand he is charged with leaning in the opposite direction,—towards the Sabellian and Patripassian views,—but unjustly. Apart from his frequent want of precision in expression, he steers in general, with sure biblical and churchly tact, equally clear of both extremes, and asserts alike the essential unity and the eternal personal distinction of the Logos. The incarnation of the Logos he ably discusses, viewing it both as a restoration and redemption from sin and death, and as the completion of the revelation of God and the creation of man. In the latter view, as finisher, Christ is the perfect Son of Man, in whom the likeness of man to God (the similitudo Dei), regarded as moral duty, in distinction from the image of God (imago Dei) as an essential property, becomes for the first time fully real. According to this, the incarnation would be grounded in the original plan of God for the education of mankind, and independent of the fall. It would not put out the fall, though in some other form. Yet Irenaeus does not expressly say this: speculation on abstract possibilities was foreign to his realistic cast of mind. He vindicates at length the true and full humanity of Christ against the Gnostic doctrine of the Gnostic scholasticism. He calls Christ the Son of God, like us, in body, soul, and spirit, though without sin, if he would redeem us from sin, and make us perfect. He is the second Adam, the absolute, universal man, the prototype and summing-up (morphe, recapitulatio) of the whole race. Connected with this is the beautiful idea of Irenaeus (repeated by Hippolytus), that Christ made the circuit of all the stages of human life to redeem them all (Adv. Haer. II. 25, § 4: omnes venit per semet ipsum salutare...infantes et pueros et pueros et juvenes et seniores, etc.). To carry this out he extended the life of Jesus to fifty years, and supported it by a mistaken inference from the loose conjecture of the Jews (John vii. 57), and by an appeal to tradition. He also teaches a close union of the divinity and humanity in Christ, in which the former is the active principle, and the seat of personality, the latter the passive principle and of creation. He did not teach the God-man, as the orthodox teaching; the Son into union with the Father and Son into union with the Son into union with the Son into union with the Father.

TERTULLIAN (about 220) cannot escape the charge of subordinationism. He bluntly calls the Father the whole divine substance, and the Son a part of it, illustrating their relation by the figures of the fountain and the stream, the sun and the beam. He would have two suns, he says; but he might call Christ God, as Paul does in Rom. ix. 5. The sunbeam, too, in itself considered, may be called sun, but not the sun a beam. Sun and beam are two distinct things (species) in one essence (substantia), as God and the Word, as the Father and the Son. But we must use the language too strictly, and must remember that Tertullian was especially interested to distinguish the Son from the Father, in opposition to the Patripassian Praxeas. In other respects he did the Church christology material service. He propounds a threefold hypothetical existence of the Christos: (1) The preexistent, eternal immanence of the Son in the Father, they being as inseparable as reason and word in man, who was created in the image of God, and hence in a measure reflects his being; (2) The coming-forth of the Son with the Father.
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for the purpose of the creation; (3) The manifestation of the Son in the world by the incarnation. He advocates the entire yet sinless humanity of Christ, against both the doketistic Gnostics (Adv. Marcionem, De carne Christi) and the Patripassians (Adv. Praxeas). He accuses the former of making Christ, who is all truth, a half lie, and, by the denial of his flesh, resolving all his work in the flesh into an empty show. He urges against the latter that God the Father is incapable of suffering and change.

Cyprian (d. 258) marks no progress in this or any other doctrine, except that of the Catholic unity and the episcopate. He was not so much a theologian as an ecclesiastic, and a typical High-Churchman.

Dionysius, Bishop of Rome (282), came nearest the Nicene view. He maintained distinctly, in the controversy with Dionysius of Alexandria, the unity of essence, and the threefold personal distinction of Father, Son, and Spirit, in opposition to Sabellianism, tritheism, and subordinationism. His view is embodied in a fragment preserved by Augustine, De div. Spirit. Dionysi. c. 4, and Ruth Reliqu. s. III. 381).


III. The Nicene christology (from 325 to 381) is the result of struggle with Arianism and Semi-Arianism, which agitated the Eastern Church for more than half a century. The Arian heresy denied the strict deity of Christ (his co-equality with the Father), and taught that he is a subordinate divinity, different in essence from God (Trópaseœs), pre-existing before the world, yet not eternal (έπερ οὐδὲ οὐκ ἔδραμεν), himself a creature of the will of God out of nothing (εἰκος ζειος οὐκ εἰς ζωον), who created this present world, and became incarnate for our salvation. Semi-Arianism held an untenable middle ground between the Arian hetero-ousia and the orthodox homo-ousia, or co-equality of the Son with the Father, and asserted the homoi-ousia, or similarity of essence, which was a very elastic term, and might be contracted into an Arian, or stretched into an orthodox, sense, according to the general spirit and tendency of the times.

In opposition to these heresies, Athanasius of Alexandria (the father of orthodoxy, at one time " unus versus mundum"), and the three Capsadocian bishops, — Basil, Gregory of Nazianzus, and Gregory of Nyssa, — maintained and defended with superior ability, vigor, and perseverance, the homo-ousia, i.e., the essential oneness of the Son with the Father, or his eternal divinity, as the corner-stone of the whole Christian system. This doctrine triumphed in the first ecumenical council, convened by Constantine the Great; and, after a new and longer struggle, it was re-asserted in the second ecumenical council. It is briefly and tersely laid down in the chief article of the Nicono-Constantinopolitan Creed, which has stood ever since like an immovable rock:

"(We believe) ... in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds [God of God], Light of Light, Very God of Very God, Begotten, not made, being of one substance with the Father; by whom all things were made; who for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary," etc.

LIT. — On the Nicene christology see, besides the general works already quoted of Bull, Petavius, BAUR, Dörner, Hefele's dogmengesch. der niconischen Zeit, Münster, 1862; (first part, the patristic period); Schaff: Hist. of the Christ. Ch., 1871); also the art. Arianism.

IV. The Chalcedonian christology finds its normal expression in the Chalcedonian statement of 451. It was the answer of the Orthodox Church to the heresies which related to the proper constitution of Christ's theanthropic person.

These heresies are chiefly three; viz., —

(1) Apollinarism, a partial denial of the humanity, as Arianism is of the eternal deity, of Christ. Apollinaris the Younger of Laodicea (d. 390), on the basis of the Platonic trichotomy, ascribed to Christ a human body (σωμα) and animal soul (ψυχ ψυγ), but not a human spirit or reason (ψυχ λογικ, νους, πνευμα); he put the divine Logos in the place of the rational soul, and thus substituted a θεος σαρκοφος for a real ψυγουμον, — a mixed middle being for a divine-human person.

From this error it follows, either that the rational soul of man was not redeemed, or that it needed no redemption.

(2) Nestorianism (from Nestorius, Patriarch of Constantinople, d. in exile 440) admitted the full deity and the full humanity of Christ, but put them into loose mechanical conjunction, or affinity (συνώμωσα) rather than a vital and personal union (τωνωμον); and hence it objected to the unscriptural term "mother of God" (παροιμων, Deipara), as applied to the Virgin Mary, while willing to call her " mother of Christ" (αγιωσατο). (3) Eutychianism (from Eutyches, presbyter at Constantinople, d. after 451) is the very opposite of Nestorianism, and sacrificed the distinction of the two natures in Christ to the unity of the person, to such an extent as to make the incarnation an absorption of the human nature by the divine, or a deification of human nature, even of the body: hence the Eutychians thought it proper to use the phrases " God is born," " God suffered," " God was crucified," " God died."

The third and fourth ecumenical councils
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(Ephesus, 431, and Chalcedon, 451) settled the question of the precise relation of the two natures in Christ's person, as the first and second (325 and 381) had decided the doctrine of his divinity. The decree of the Council of Ephesus, under the lead of the violent Cyril of Alexandria, was merely negative, a condemnation of the error of Nestorius, and leaned a little towards the opposite error of Eutyches. This error triumphed temporarily in the justly so-called "Robber Synod" of Ephesus, in 410, under the lead of Dioscurus of Alexandria, who inherited all the bad, and none of the good, qualities of his predecessor, Cyril. But Dyophysitism re-acted; and Dioscurus and Eutyches were condemned a few years afterwards by the Council of Chalcedon. This council gave a clear and full statement of the orthodox christology as follows (see the Greek and Latin text in Act. v. in Mansi's Conc. tom. vii. p. 115, and in Schaff's Creeds of Christendom, II. 62-64):—

"Following the holy Fathers, we all with one consent teach men to confess one and the same Son, our Lord Jesus Christ, the Son of God, the same in Godhead and perfect in manhood, and also perfect in manhood, truly God and truly Man; of a reasonable soul and human body; consisting, not parted or divided into two persons, but one and the same Son, and only begotten, God the Word, the Lord Jesus Christ; as the prophets from the beginning (have declared) concerning him, and the Lord Jesus Christ himself has taught us, and the Creed of the holy Fathers has handed down to us."

The same doctrine is set forth in a more condensed form in the second part of the Symbolum Quinque, or the falsely so-called Athanasian Creed (see the Latin text, with notes, in Schaff, Creeds, etc., II. 60-71):—

"Furthermore it is necessary to everlasting salvation: that he also believe rightly [faithfully] the Incarnation of our Lord Jesus Christ. For the right Faith is, that he believe and confess: that our Lord Jesus Christ himself has taught us, and the orthodox christology as follows (see the Greek and Latin text in Act. v. in MANsi's Conc., tom. XI. p. 637, and in SchAFF's Creeds of Christendom, I. 34 sq."

V. THE POST-CHALCEDONIAN CHRISTOLOGY.—

The Chalcedonian decision did not stop the controversy, and called for a supplementary statement concerning the two wills of Christ, corresponding to the two natures.

Eutychianism revived in the form of Monophysitism (μονοφησία), or the doctrine that Christ had but one composite nature (μία φύσις συνεπεξερχομένη, or μία φύσις διάφορα), it makes the humanity of Christ a mere accident of the immutable divine substance. The liturgical symbol of the Monophysites was "God has been crucified," which they introduced into the Trisagion (μόνο ο ἐμφανίζω, Πάσχων θεών, εἰς τό καθά, έκχεων σώματα): hence they are also called Theopaschites (τεοπασχηταί). The tedious Monophysite controversies convulsed the Eastern Church for more than a hundred years, weakened its power, and facilitated the conquest of Mohammedanism.

The fifth ecumenical council (held at Constantinople, 680; also called the Third Constantinopolitan Council, or the Conc. Trullanum I.) condemned the Monothelite heresy, and repeated the Chalcedonian Creed, with the following supplement concerning the two wills (Artic. xviii. in MANSI's Conc., tom. XI. p. 637, and in Schaff's Creeds, II. 72, 73):—

"And we likewise preach two natural wills in him [Jesus Christ], and two natural operations undivided, inconvertible, inseparable, unmixed, according to the doctrine of the holy fathers; and the two natural wills [are] not contrary, far from it! (as the impious heretics assert), but his human will follows the divine will, and is not resisting or reluctant, but rather subject to his divine and omnipotent will. For it was proper that the will of the flesh should be moved, but be subjected to the divine will, according to the wise Athenæus."

The same council condemned Pope Honorius as a Monothelite heretic, and his successors confirmed it. This undeniable fact figured conspicuously in the Vatican Council (1870) as an unanswerable argument against papal infallibility, and was pressed by Bishop Hefele and other learned members of the council, although they afterwards submitted to an infallible modern
pope and council rerus infallible old popes and councils. Monotheleitism continued among the Maronites on Mount Lebanon (herscov, however, afterwards submitted to the Roman Church), as well as among the Monophysites, who are all Monotheletes.

With the sixth ecumenical council closes the development of the ancient Catholic christology. The Monothelites, who arose in Spain and France toward the close of the eighth century, turned upon the question whether Christ as man was the Son of God by nature (naturaliter), or simply by adoption (nuncupativiter). The Adoptionists maintained the latter, and shifted the whole idea of sonship from the person to whom it belongs to the nature. Their theory was a modification of the Nestorian error, and was condemned in a synod at Frankfurt-on-the-Maine, 794; but it did not result in a positive addition to the humanity (except his passion), and substituted dogma. The mediaeval Church almost forgot, itself to a dialectical analysis and defence of the idea of the Greek, Latin, and Evangelical Protestant Churches: —

1. A true incarnation of the Logos, i.e., the second person in the Godhead (Ἕνας ὄψεως θεός, ἑνάς ὀψεως τοῦ Αἴγου, incarnato Verbo). This is an actual assumption of the whole human nature — body, soul, and spirit — into an abiding union with the divine personality of the eternal Logos, so that they constitute, from the moment of the supernatural conception, one undivided life forever. The incarnation is neither a conversion of God into man, nor a conversion of man into God, and consequent absorption of the one, nor a confusion (κωσμικός, συγχώνος) of the two. On the other hand, it is not a mere indwelling (τελειομον, inhabitatio) of the one in the other, nor an outward, transitory connection (συνάφεια, conjunction) of the two factors.

2. The distinction between nature and person. Nature or substance (essence, σώφια) denotes the totality of powers and qualities which constitute a being; while person (ὑποστάσεις, ὑποστάσεως), as the Ego, the self-conscious, self-asserting, and acting subject. The Logos assumed, not a human person (else we should have two persons, — a divine and a human), but human nature, which is common to us all; and hence he redeemed, not a particular man, but all men. Yet no council has denied the human personality of Christ.

3. The God-man (Θεομάν, τὸ τεῦχος) is the result of the incarnation. Christ is not a (Nestorian) double being, with two persons, nor a compound (Apollinarian, or Monophysite) middle being, a tertium quid, partly divine, and partly human; but he is one person, both wholly divine, and wholly human.

4. The duality of the natures. The orthodox doctrine maintains, against Eutychianism, the distinction of natures, even after the act of incarnation, without confusion or conversion (συνεζύγωσις, or unconfusio, insuscipientes), yet, on the other hand, without division or separation (ἀναφέρως, or indicias, and ἀναφέρως, inseparabilitas); so that the divine will ever remain divine, and the human ever human; and yet the two have continually one common life, and interpenetrate each other, like the persons of the Trinity (πάντα, πάντα, πάντα). According to a familiar figure, the divine nature pervades the human as the fire pervades the iron. The two natures are complete, and embrace every thing which pertains to them separately, even will (according to the anti-Monothelite decision). Christ has all the properties which the Father has, except the property of being unbegotten (ὁ αὐτογενής); and he has all the properties which the first Adam had before the fall: he has, therefore (according to John of Damascus), two consciousnesses, and two physical wills, or faculties of self-determination (αὐτογενής). This is the extreme border to which the doctrine of two natures can be carried, without an assertion of two full personalities; and it is almost impossible to draw the line.

5. The unity of the person (ὁμογενής, ἐνομογενής, ὑμογενής, ὑμογενής, ὑμογενής, ὑμογενής, ὑμογενής, or unio persona- lis). The union of the divine and human nature in Christ is a permanent state, resulting from the incarnation, and is a real, supernatural, personal, and inseparable union, in distinction from an essential absorption or confusion, or from a mere moral union, or from a mystical union, such as holds between the believer and Christ. The two natures constitute but one personal life, and yet remain distinct. "The same who is true God," says Pope Leo I. in his famous Epistle, which anticipated the decision of Chalcedon, "is also true man; and in this unity there is no deceit, for in it the lowliness of man and the majesty of God perfectly pervade one another. . . . Because the two natures make only one person, we read, on the one hand, 'The Son of man came down from heaven' (John iii.13), while yet the Son of God took flesh from the Virgin; and, on the other hand, 'The Son of God was crucified and buried,' while yet he suffered, not in his Godhead as co-eternal and co-substantial with the Father, but in the weakness of human nature."

6. The whole work of Christ is to be attributed to his person, and not to the one or the other nature exclusively. The person is the acting subject; the nature, the organ or medium. It is the one divine human person of Christ that wrought miracles by virtue of his divine nature, and that suffered through the sensorium of his human nature. The superhuman effect and infinite merit of the Redeemer's work must be ascribed to his person, because of his divinity; while it is his humanity alone that made him capable of, and liable to, temptation, suffering, and death, and renders him an example for our imitation.
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7. The Enhypostasis, or, more accurately, the Enhypostasia (Impersonality) of the human nature of Christ. The meaning is, that Christ's human nature had no independent personality of its own, and that the divine nature is the root and rule basis of his personality. His humanity was enhypostatized through union with the Logos, or incorporated into his personality. The synod of Chalcedon says nothing of this feature: it was an afterthought developed by John of Damascus. It seems inconsistent with the dyothetic theory; for a being with consciousness and will has the two essential elements of personality, while an impersonal will seems to be a mere animal instinct.

8. Critical Estimate. The Chalcedonian christology is regarded by the Greek and Roman, and the majority of the orthodox English and American divines, as the ne plus ultra of christological knowledge attainable in this world. Dr. Shedd (History of Christ. Doctrine, I. 408) thinks it probable that "the human mind is unique to the unfolding of the mystery of Christ's complex person;" and he therefore serenely ignores all subsequent christological controversies and speculations. Dr. Hodge, in his Systematic Theology, vol. II. 297 sqq., notices and criticizes the "erroneous dogmas," — by Schleiermacher, Baur, Dorner, Rothé, and the modern Kenoticists. It is charged with a defective psychology, and now with dualism, now with doketism, according as its distinction of two natures, or the personal unity, is made its most prominent feature. It oscillates between two extremes, without truly reconciling them; as the orthodox doctrine of the Trinity stands between tritheism and modalism, now leaning to the one, now to the other, when either the tripersonality or the unity is emphasized. It assumes two natures in one person; while the dogma of the Trinity assumes three persons in one nature. It teaches a complete human nature with reason and will, and yet denies its personality. It does not do justice to the genuine humanity of Christ in the Gospels, and to all those passages which assert its real growth. It overshadows the human by the divine. It puts the final result at the beginning, and ignores the intervening process. If we read the gospel history, we find that Christ was a helpless infant on his mother's breast, — and therefore not omnipotent till after the resurrection, when "all authority in heaven and on earth" was given unto him (Matt. xxviii. 18); he grew in wisdom, and learned obedience (Luke ii. 40; Heb. v. 8), and was ignorant of the day of judgment (Mark xiii. 32), therefore not omniscient; he moved from place to place, and was therefore not omnipresent before his ascension to heaven; he was destitute of his divine glory, which he was to regain after his death (John xvii. 5). To confine these limitations and imperfections to his human nature, while in his divine nature he was, at one and the same time, omnipotent, omniscient, and omnipresent, even in the manger and on the cross, is to destroy the personal unity of life, and to make two Christs, or a double-headed Christ. How can ignorance and omniscience simultaneously co-exist in one and the same mind? How can omnipotence and omnipresence pervade the universe in the same moment in which he exclaims, "My God, my God, why hast thou forsaken me?" Christ speaks and acts throughout as one undivided Ego. We must, therefore, so reconstruct or improve the Chalcedonian christology as to conform it to the historical realness of his humanity, to the full meaning of his own sayings concerning himself, and to all the facts of his life. This is now generally felt among the evangelical divines in Germany, where christological speculation has been most active since the Reformation, and by not a few in other countries. If any thing has resulted from the multitude of lives of Christ, written by learned and able men in this nineteenth century, it is the fact of the possible reconciliation of divine-human personality of Jesus of Nazareth.

At the same time, the Chalcedonian dogma is the ripest fruit of the christological speculations and controversies of the Ancient Church, and can never be lost. It gave the clearest expression to the faith in the incarnation for ages to come. It saves the full idea of the God-man as to the essential elements, however imperfect the form in which it is cast. It defines with sound religious judgment the boundary-line which separates christological truth from christological error. It guards us against two opposite dangers, — the Scylla of Nestorian dualism, and the Charybdis of Eutychian Monophysitism, or against an abstract separation of the divine and human, and an absorption of the human by the divine. It excludes also every kind of mixture of the two natures which would result in a being which is neither divine nor human. With these safeguards, theological speculation may boldly and hopefully move on, and penetrate deeper and deeper into the central truth of Christianity. Protestantism cannot consistently adopt any doctrinal or disciplinary decisions of popes or councils as an infallible finale, but must reserve the right of further research and progress in the apprehension and appropriation of Christ's infallible teaching according to the Scriptures as the only rule of faith.

VII. The Orthodox Protestant Christology. The churches of the Reformation (Lutheran, Anglican, and Calvinistic) adopted in their confessions of faith, either in form or substance, the three ecumenical creeds, and with them the ancient Catholic doctrines of the Trinity, and of Christ's divine-human character and work. They condemned the old and new Antitrinitarians, and the peculiar doctrine of ages to the Socinians, — that Christ was raised by his own merit to a participation in the divine honor and dignity. The Unitarians, like the Anabaptists, were everywhere (except in Poland and Transylvania) imprisoned, exiled, or executed; and the unimpassioned Servetus was burnt as a heretic and blasphemer, under the eyes of Calvin, and with the full approval of the mild Bullinger and Melanchthon. We quote from the principal Protestant Confessions. The Augsburg Confession of the Lutheran Church (1530), Art. III. (De Filio Dei): —
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also for all actual sins of men.

that he might reconcile the Father unto us, and might be a sacrifice, not only for original guilt, but for all actual sins of men.

The Second Helvetian Confession, by Bullinger (1566), chap. 11: —

We acknowledge, therefore, that there are in one and the same Jesus Christ our Lord, two natures, the divine and the human nature; and we say that these two are so conjoined or united, that they are not swallowed up, confused or mingled together, but rather united or joined together in one person, the properties of each nature being safe and remaining still: so that we do worship one Christ our Lord, and not two; I say, one, true, God and man; as touching his divine nature, of the same substance with the Father, and as touching his human nature, of the same substance with us, and 'like unto us in all things, sin only excepted.'

The Thirty-nine Articles of the Church of England, Art. II.: —

"The Son, which is the Word of the Father, begotten of the Father, is God the Word; the true God, eternal God, and of one substance with the Father, took man's nature in the womb of the blessed Virgin, so that two whole and perfect natures, the divine and the human, inseparably joined together in unity of person; one Christ, true God and man. And in this sense we understand the words, 'all things, sin only excepted.'" "The Son of God, the second person in the Trinity, being of one substance with the Father, the very and eternal God, and of one substance with the Father, took man's nature in the womb of the blessed Virgin, of her substance; so that two whole and perfect natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God and very man; who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for [all] actual sins of men."

The Westminster Confession, which gives the clearest and strongest expression to the faith of the strictly Reformed or Calvinistic churches, thus states the doctrine of Christ's person in chap. vii. § 2: —

The Westminster Shorter Catechism, which is famous for clear and terse definitions, says (Qu. 21): —

"The only Redeemer of God's elect is the Lord Jesus Christ, who being the eternal Son of God, became man, and so was, and continued to be, God and man, in two distinct natures, and one person, forever."

VIII. The Scholastic Lutheran Christology. On this general basis of the Chalcedonian christology, and following the indications of the Scriptures as the only rule of faith, the Protestant, especially the Lutheran, scholastics, at the close of the sixteenth, and during the seventeenth, century, built some additional features, and developed new aspect of Christ's person. The propelling cause was the Lutheran doctrine of the real presence or omnipresence of Christ's body in the Lord's Supper, and the controversies growing out of it with the Zwinglians and Calvinists, and among the Lutherans themselves.

There is, however, a characteristic difference between the christology of the Lutheran and that of the Reformed churches, which affects the whole system. The former has a leaning towards the Eutychian confusion of the divine and human natures; the latter, to the Nestorian separation: yet both distinctly disown the Eutychian and Nestorian heresies. The Lutheran christology started from the principle that the finite is capable of receiving the infinite (finitum capax infiniti), and went to the very border of doketism, which destroys the reality of Christ's humanity. The Reformed christology held fast to the inseparable gulf which separates the finite from the infinite as to their essence or nature (finitum non capax infiniti), and kept open the possibility of a full appreciation of the humanity of Christ in its actual growth and development.

The progress made in christology since the Reformation, on the basis of the Chalcedonian orthodoxy, relates to the communion of the two natures, and to the states, and the offices of Christ. The first was the production of the Lutheran Church, and was never adopted, but partly rejected, by the Reformed: the second and third were the joint doctrines of both, but with a very material difference in the understanding of the second.

(1) The communicatio idiomatum, the communication of attributes or properties (都知道, proprieties) of one nature to the other, or to the whole person. It is derived from the unio personalis and the communio naturarum. The Lutheran divines distinguish three kinds or genera.

(a) The genus idiomatum (or idiomatricum), whereby the properties of one nature are transferred and applied to the whole person, for which are quoted such passages as Rom. i. 3; 1 Pet. iii. 18, iv. 1.

(b) The genus apotelesmaticum (or apotelesmaticum), whereby the redemptory functions and actions which belong to the whole person (the ἀνάθεσις, or promise) are predicated only of one or the other nature (1 Tim. ii. 5 sq.; Heb. i. 2 sq.).

(c) The genus auchematicum (or euchematicum), or majestatical, whereby the human nature is clothed with and magnified by the attributes of the divine nature (John iii. 18, v. 27; Matt. xxviii. 18, 20; Rom. ix. 5; Phil. ii. 10). Under this head the Lutheran Church claims a certain ubiquity or omnipresence for the body of Christ, on the ground of the personal union of the two natures; but as to the extent of this omnipresence there were two distinct schools, which are both represented in the Formula of Concord (1577). Brenz and the Swabian Lutherans maintained an absolute ubiquity of Christ's humanity from his very infancy, thus making the incarnation not only an assumption of the human nature, but also a deification of it, although the divine attributes were admitted to have been concealed during the state of humiliation. Chemnitz and the Saxon divines called this view a monstrousity, and taught only a relative ubiquity, depending on Christ's will (volipraesentia), which may be present with his whole person wherever he pleases to be, or has promised to be.
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(d) A fourth kind would be the genus kenoticum (from κένωσις), or tapeinoticum (from ταπεινωσις), Phil. ii. 7, 8; i.e., a communication of the properties of the human nature to the divine nature. But this is decidedly rejected by the old Lutherans as inconsistent with the unchangeableness of the divine nature, and as a 'horrible and blasphemous' doctrine (Form. Conc. p. 612), but is asserted by the modern Kenoticists (see below).

The Reformed divines never committed themselves to the communicatio idiomatum as a whole (although they might approve of the first two kinds, at least, by way of what Zwingli termed ἀξεστικος, or a rhetorical exchange of one part for another); and they decidedly rejected the third kind, because omnipresence, whether absolute or relative, is inconsistent with the necessary limitation of the human body, as well as with the Scripture facts of Christ's ascension to heaven, and promised return. The third genus can never be fully carried out, unless the humanity of Christ is also eternalized. The attributes, moreover, are not an outside appendix, but inherent qualities of the substance to which they belong, and inseparable from it. Hence a communication of attributes would imply a communication or mixture of natures. The divine and human natures can indeed hold free and intimate intercourse with each other; but the divine nature can never be transformed into the human, nor the human nature into the divine. Christ possessed all the attributes of both natures; but the natures, nevertheless, remain separate and distinct. The familiar illustrations of the iron and the fire, of the body and the soul, favor the Reformed rather than the Lutheran theory; for the fire, while it pervades the iron, does not communicate its properties to the iron, nor the iron its properties to the fire. The soul resides in and interpenetrates the body; but its spiritual qualities, as cognition and volition, are not communicated to the body; nor are the physical qualities of the body, as weight and extension, communicated to the soul.

The Scripture passages quoted by the Lutherans are conclusive.

(2) The doctrine of the twofold state of Christ, the state of humiliation and the state of exaltation. This is based upon Phil. ii. 5-8, and is no doubt substantially true. The status extasificationis (humiliationis) embraces the supernatural conception, birth, circumcision, education, earthly life, passion, death, and burial of Christ: the status exalationis includes the resurrection, ascension, and the sitting at the right hand of God.

The Reformers, on the other hand, divide the office of Christ into three parts: (a) The prophetic office (munus propheticum), which relates to the Church on earth. The old divines distinguished between the reign of nature (regnum naturae sive potentia), which embraces all things; the reign of grace (regnum gratiae), which relates to the Church militant on earth; and the reign of glory (regnum gloria), which belongs to the Church triumphant in heaven.

This convenient threefold division of the office of Christ was already approved by Calvin, and used by the divines of both Confessions during the seventeenth century. Ernesti opposed it, but Schleiermacher restored it.

Lit. — On the Lutheran side: The Formula Concordiae (1577); BRENZ: De personali unione durarum naturarum in Christo (1551); DU MAITRE: De Majestate Domini nostri J. C. (1692); CHEMNITZ: De duabus naturis in Christo, de hypostatica earum unione, de communicacione idiomatum (1571, revised 1576). On the Reformed side: the Admonitio Neostadiensis (1577) and the christological writings of BEZA, URISINUS, SADELL, DAIUS (Examen libri de duabus naturis a Chemniti concruperit, Genev., 1581), ZANCHIUS (De Incarnatione Filii Dei, Heidelberg, 1599).

The disagreement between the Lutheran and Reformed Christology, see especially MATTHIAE.

1 Dr. Lightfoot, also, in his Cont. on the Philippians, p. 130, gives the Reformed interpretation: 'The point of time is clearly prior, not only to our Lord's open ministry, but also to his becoming man. Even if the word ἐνυπνισθαι ἐκδόθη λαξιωτον did not directly refer to the incarnation, it still appear to do, nothing else can be understood by ἐν ἡμας ἠνεπικρίτω ἀνθρώπων γένεσις.'

1 Drs. Hodge (Syst. Theol., II. 416) objects to the Lutheran doctrine that it 'destroys the integrity of the human nature of Christ. A body which fills immensity is not a human body: a soul which is omniscient, omnipresent, and almighty, is not a human soul. The Christ of the Bible and of the human heart is lost, if the doctrine be true.'
bingen divines defended their position till the controversy was lost in the disastrous events of the Thirty-years’ War, without leading to any positive result. The Kenotic controversy was renewed recently, but in a modified form, and on a new basis (see below).

Lit. on the Giessen-Tübingen Kenosis controversy:


(3) On the Roman-Catholic side: Bellum ubique quasquis veritatis liberum, 1627; Alter und neuer lutherischer Kutskenkrieg ε. Κυβερνητικα, Ingolst., 1629.


X. Modern Christologies. The orthodox christology emphasized the divinity of Christ, and left his humanity more or less out of sight (although it was always recognized in theory), and, in the last stage of its Lutheran development, arrived at the brink of Gnostic doketism. Rationalism arose, towards the close of the eighteenth century, as a reaction against sym- bolical and scholastic orthodoxy, and ran into the opposite extreme; it ignored the divine nature, and fell back upon a purely human or Ebionitic Christ. Its force, as well as its weakness, consists in the examination of the human element in Christ and in the Bible.

With the revival of evangelical faith in Germany, the divine element in Christ was again duly appreciated by theologians. Hegel and Schleiermacher mark a new epoch in christological speculation, with two tendencies—the one pantheistic, the other humanistic; and these, again, were followed by original reconstructions and modifications of the Catholic doctrine of the God-man. The pantheistic tendency of Hegel is more congenial to the maxim of the Lutheran Confession, that the finite is capable of the infinite: the humanistic of Schleiermacher, to the tendency of the Reformed Confession, which guards the divinity of Christ against confusion with the divine. The former starts from the divine, the latter, from the human element; but both may unite, and do often unite when they proceed from naturalistic premises.
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Both Hegel and Schleiermacher gave impulse to orthodoxy as well as negative and destructive tendencies. To most of his pupils Schleiermacher was a sort of John the Baptist, who led them to Christ.

1. The Humanitarian or Unitarian Christology makes Christ a mere man, though the wisest and best of men, and a model for imitation. It is held in various forms, from the communicated semi-divinity of the old Socinians down to the pure humanity of modern Unitarians and Humanitarians.1 Kant may be said to have inaugurated the modern Humanitarian view. He regarded Christ as the representative of the moral ideal, but made a distinction between the ideal Christ and the historical Jesus. The more conservative Unitarians admit the sinless perfection of Christ. Dr. Channing (see that art.) was, at least in his earlier period, a firm believer in the pre-existence of Christ: hence he is sometimes called a Bovian. He certainly rose above the mere Humanitarianism of Priestley. He saw in Christ the perfect manifestation of God to man, and the highest ideal of humanity, and paid one of the noblest and most eloquent tributes to Christ's character and inspiring example.

Lit.—The writings of William Ellery Channing, Boston, 1818 (especially vol. IV. 1-29); James Martineau: Studies of Christianity (1858), Essays Philosophical and Theological (1869), Religion and Modern Materialism (1878); Theodore Parker (radical Unitarian): Discourse of Matters pertaining to Religion, Boston, 1847.

2. The Panteistic Christology, suggested by Schelling and Hegel, and best represented by Baur, Marheineke, and Goechel (of the right or conservative wing of Hegelianism), and by Daub, Marheineke, and Göschel (of the right or radical wing), starts from the idea of the essential unity of the divine and human, and teaches a continuous consciousness of this unity, and that he represents it in its purest and strongest form. Under this view Biedermann (Christliche Dogmatik) places Christ highest in the scale of humanity, not only in the past, but for all time to come. Even Strauss was at one time willing to go so far; but he destroyed nearly the whole historic foundation of his life, and ended in the philosophical bankruptcy of materialism. He regarded Christ as the representative of the divine and human, and originated an incessant flow of a new spiritual life, with all its pure and holy emotions and aspirations, which must be traced to that source. Sabellian as he was, Schleiermacher did not hold an eternal personal pre-existence of the Logos which would correspond to the historical indwelling of God in Christ. His compromise with the simplicity of the Godhead excluded an immanent Trinity. See his christology in his Der christl. Glaube, §§ 92-99 (vol. II. 26-93), and the sharp criticism of Strauss, i.e. II. 175 sqq.

Lit.—D. F. Strauss: Die christl. Glaubenslehr in ihrer geschichtl. Entwicklung und im Kampfe mit der modernen Wissenschaft, Tüb., 1840, II. 193 sqq. (a work as destructive of Christian dogmatics as his Leben Jesu is of the evangelical history); A. E. Biedermann: Christliche Dogmatik, Zürich, 1869 (more serious, but almost equally unsatisfactory in its results); Emanuel Marius: Die Persönlichkeit Jesu Christi. Mit besond. Rücksicht auf die Mythologien und Mystrien der alten Völker, Leipz., 1881 (first ed., 1878), a strange compound of the mythical views of Strauss, and the mystical interpretation of Swedenborg.

3. Schleiermacher's Christology represents the highest form of Humanitarianism with an important admission of the supernatural or divine element. He regards Christ as a perfect man, in whom, and in whom alone, the ideal of humanity (the supernatual or divine element. He regards Christ as a perfect man, in whom, and in whom alone, the ideal of humanity (the inmost being) has been fully realized: at the same time he rises above Humanitarianism by emphatically asserting Christ's essential sinlessness and abso luteness ("esentliche Unschuld," and "scheelchinnige Vollkommenheit"), and a peculiar and abiding indwelling of the Godhead in him ("sein eigentliches Sein Gottes in ihm"), by which he differs from all men. He admits him to be "a moral miracle," which means a great deal for a divine of the boldest and keenest criticism in matters of history. He was willing to surrender almost every miracle of action in order to save the miracle of the person of Him whom he adored and loved, from his Moravian childhood to his deathbed, as his Lord and Saviour. He adopts the Sabellian view of the Trinity as a threefold manifestation of God in creation (in the world), redemption (in Christ), and sanctification (in the Church). Christ is God as Redeemer, and originated an incessant flow of a new spiritual life, with all its pure and holy emotions and aspirations, which must be traced to that source. Sabellian as he was, Schleiermacher did not hold an eternal personal pre-existence of the Logos which would correspond to the historical indwelling of God in Christ. His compromise with the simplicity of the Godhead excluded an immanent Trinity. See his christology in his Der christl. Glaube, §§ 92-99 (vol. II. 26-93), and the sharp criticism of Strauss, i.e. II. 175 sqq.

Lit.—A. Hard Roth (d. 1866), the greatest speculative divine of the century next to Schleiermacher (d. 1834). He was influenced by Hegel and Schleiermacher, but wrought out an original system of ethics of the highest order. He abandoned the orthodox dogma of the Trinity and the Chalcedonian dyophysitism (which he thinks goes far beyond the simplicity of biblical teaching, and makes the union physical rather than moral), but fully developed the same in its purest and strongest form. He regards Christ as the one personality of Christ, and lays great stress on the ethical feature in the development of Christ, by which alone he can become our Redeemer and Example. God, by a creative act,
calls the second Adam into existence in the bosom of the old natural humanity. Christ is born of a woman, yet not begotten by man, but created by God (as to his humanity), hence free from all sinful bias, as well as actual sin. His development is a real, but normal and harmonious, religious moral growth, and a correspondingly increasing indwelling of God in him. There was not a single moment in his conscious life in which he stood not in personal union with God; but the absolute union took place with the completion of the personal development of the second Adam. This completion coincided with his perfect self-sacrifice in death. Henceforth he was wholly and absolutely God (ganz und schlecht-hin Gott), since his being is extensively and intensively filled with the true God; but we cannot say, vice versa, that God is wholly the second Adam; for God is not limited by an individual person. The death of Christ on earth was at the same time his ascension to heaven and his elevation above all the limitations of material existence (a return to the uopº 600Wov), which, however, implies also his perpetual presence with his Church on earth (Matt. xxviii. 20).

Here is the place also for the theory of Horace Bushnell (d. at Hartford, Conn., 1876), which strongly resembles those of Schleiermacher and Rothe, but differs from them by adhering to the eternal pre-existence of Christ (though only in a Sabellian sense). It was first delivered in his Concio ad Clerum, at the annual commencement of Yale College, New Haven (Aug. 15, 1848), and was published, together with two other discourses (delivered at Cambridge and Andover), and a preliminary dissertation on the Nature of Language as related to Thought and Spirit, under the title, God in Christ (new ed., New York, 1877). It gave rise to his trial for heresy. Bushnell, one of the most independent and vigorous American thinkers, was not a German scholar, but he read Schleiermacher’s essay on Sabellius as translated by Professor Moses Stuart in the Biblical Repository, and says that “the general view of the Trinity given in that article coincides” with his own view, and confirmed him in the results of his own private struggles (i.e. p. 111 sq.). He maintains the full divinity of Christ on the Sabellian basis. He rejects the theory of “three metaphysical or essential persons in the being of God,” with three distinct consciousnesses, wills, and understandings; and he substitutes for it simply a trinity of revelation, or what he calls (p. 170) an “instrumental trinity,” or three impersonations, in which the one divine being presents himself to our human capacities and wants, and which are necessary to produce mutuality, or terms of conversableness, between us and him, and to pour his love most effectually into our feeling (p. 137). “God may act,” he says (p. 152), “a human personality, without being measured by it.” The real divinity came into the finite, and was subject to human conditions. There are not two distinct subsistences

in the person of Christ,—one infinite, and the other finite; but it is the one infinite God who expresses himself in Christ, and brings himself down to the level of our humanity, without any loss of his greatness, or reduction of his majesty. At the same time, Bushnell holds to the full yet sinless humanity of Christ; and the tenth chapter of his work on Nature and the Supernatural is one of the ablest and most eloquent tributes to the sinless perfection of the moral character of Christ.

4. The modern Kenotic theory differs from the theories just noticed, by its orthodox premises and conclusions as far as the dogma of the Trinity and of the eternal Deity of Christ is concerned; but it likewise departs from the Chalcedonian dyophysitism, by holding to one divine human Christ, with one consciousness and one will. It is chiefly based on the famous passage Phil. ii. 6-8 (καὶ γενόμενος Θεὸς, he emptied himself, etc., the subject of the Kenosis being the pre-existent, not the incarnate, Logos), and also on 2 Cor. viii. 9; John i. 14 (ἐγεννημεῖν, became); Heb. ii. 17, 18, v. 8; and on the general impression which the Gospel history makes of Christ as a truly human, yet divinely human being, speaking of himself always as a unit. It was suggested by Zinzendorf in the form of devout sentimentality, that brought the divine Christ down to the closest intimacy with men; it was scientifically developed, though with various modifications, by a number of eminent German divines of the Lutheran Confession (Thomasius, Liebner, Gesm, Von Hofmann, Kahnis, Delitzsch, Schöberlein, Kübel), and several Reformed divines (Lange, Ebrard, Godet, Pressensé, in Europe, Henry M. Goodwin and Howard Crosby in America). It is hardly just to call it (with Dr. Dorner) a revival of Apolloniarism and Patripassianism, or Theopaschitism; for, while it resembles both in some features, it differs from them by assuming a truly humanized Logos dwelling in a human body. It carries the Kenosis much farther than the Giessens Lutherans, and makes it consist, not in a concealment merely (κρύφθη), but in an actual abandonment, of the divine attributes of omnipotence, omniscience, and omnipresence, during the whole period of humiliation from the incarnation to the resurrection; the differences between the advocates of this theory referring to the degree of the Kenosis. It substitutes a genus kenoticum, or taeonium, for the genus majestaticum of the Lutheran Creed: in other words, a communication of the properties of humanity to the divinity for a communication of the properties of the divine nature to the human. It proceeds from the maxim, infinitum capax est finiti, which the old Lutheran theology rejected; while it held to the opposite maxim, finitum capax infiniti, which the Calvinists rejected. Instead of raising the finite to the infinite, the Kenotic theory lowers the infinite to the finite. It teaches a temporary self-examination or depotentialization of the pre-existent Logos. In becoming incarnate, the second Person of the holy Trinity reduced himself to the limitations of humanity. He brought the divine glory, but also of his divine mode of existence (the μορφή Θεοῦ), and assumed the human mode of existence (the μορφή ὄντος), subject
to the limits of space and time, and the laws of development and growth. He ceased to be omnipotent and omnipresent: he became ignorant and helpless as a child. But he retained what Thomasius calls the essential attributes of truth, holiness, and love, and revealed them fully during his humiliation. The incarnation is not only an assumption by the Son of God of human nature, but also a self-limitation of the divine Logos; and both constitute one divine-human personality. Otherwise the infinite consciousness of the historical Christ: it would transcend and outreach it, and the result would be a double personality. The self-limitation is to be conceived as an act of will, an act of God's love, which is the motive of the incarnation; and his love is absolutely powerful, even to the extent of the utmost self-surrender.

This is the view of Thomasius, a Bavarian Lutheran. He and Lieben held, first, that the Logos actually became a rational human soul; but afterwards they assumed a truly human soul alongside with the Kenosis of the Logos, and thereby they lost the chief benefit of the Kenosis theory.

Gess, a Swabian divine brought up under the influence of the school of Bengel, Goting, and Beck, and starting from a theosophic biblical realism, carries the Kenosis to the extent of a suspension of self-consciousness and will. He identifies it with the outgoing of the Son from the Father, or his descent from heaven, which resulted in a temporary suspension of the influx of the eternal life of the Father into the Son, and a transition from a state of equality with God into a state of dependence and need. Gess and Ebrard assume an actual transformation of the Logos into a human soul, i.e., he assumed a human body from the flesh of the Virgin, but became a rational human soul, so that he had no need of assuming another soul. Consequently the soul of Christ was not derived from Mary: it was the result of a voluntary Kenosis, while an ordinary human soul derives its existence from a creative act of God. This view, therefore, is inconsistent with trinitarianism, and presupposes the theory of creationism. It is very questionable whether such a soul, which is the result of a transformation which begins with divinity, and ends with divinity, can be called a truly human soul any more than the Apollinarian Logos, who, remaining unchanged, occupied the place, and exercised the functions, of the human soul. The bond of sympathy with Christ, on the ground of the identity of his mental constitution and condition, seems to be broken by this form of the Kenotic theory.

Marten, a very able Danish theologian, more cautiously teaches only a relative, though real, Kenosis. He distinguishes between the Logos-revelation and the Christ-revelation, and confines the Kenosis to the latter. In the Logos-revelation the Son proceeds from the Father as God: in the Christ-revelation he returns to God as God-man, with a host of redeemed children of God. The eternal Logos continues in God and his general revelation to the world as the Author of all reason; while at the same time he enters into the bosom of humanity as a holy seed, that he may arise within the human race as a Mediator and Redeemer. He would, however, have become man even without sin, though not as Redeemer. The Son of God leads a double life. As the pure divine Logos (der reinen Gottheitsloge), he works in all-pervading activity throughout the kingdom of nature; as Christ, he works through the kingdom of grace, redemption, and completion, and he indicates his consciousness of personal identity in the two spheres by referring to his pre-existence, which, to his human consciousness, is the result of a recreation. But Martens does not explain how this Doppelleben of the Logos can be reconciled with the unity of his personality any more than the two natures of the orthodox creeds.

Kahnis and Lange limit the Kenosis substantially to an abandonment of the use, rather than the possession, of the attributes. Lange's christology abounds in fruitful and original hints for further and clearer development.

Julius Muller (d. 1879), one of the profoundest divines, whose humility and modesty induced him to forbid the publication of any of his valuable manuscripts, taught, likewise, a moderate Kenosis theory, which I am able to give from my notes of his Lectures on Dogmatics (1839 to 1840): "Paul contrasts the earthly and pre-earthly existence of the Son of God as poverty and riches (2 Cor. vii. 9), and represents the incarnation as an emptying himself of the full possession of the divine mode of existence (Phil. ii. 6). This implies more than a mere assumption of human nature into union with the Son of God: the incarnation is a real self-exinanition (Selbstentáusserung), and a renunciation, not only of the use, but also of the possession, of the divine attributes and powers. . . . The Church is undoubtedly right in teaching a real union of the divine and human nature in Christ. But in the state of humiliation this union was first only potential and concealed; and the unfolded reality belongs to the state of exaltation. Only with the assumption of a self-exinanition can we fully appreciate the act of the self-denying condescension of divine love; while in the orthodox dogma God gives nothing in the incarnation, but simply receives and unites something with his person." Want of space forbids further extracts.

Goodwin differs from the German Kenoticists by assuming that the Logos is the human element in the person of Christ. He teaches, with several of the Fathers and modern German divines, that the highest revelation of God, and was only modified, not conditioned, by the fall.
in God which pre-existed in him from eternity, and became incarnate by taking flesh, and occupying the place of the soul. No incarnation, he thinks, is possible without a humanization of the divine; and this implies a self-limitation, and true development from ignorance to knowledge and wisdom. The incarnation is not a synthesis or union of opposite natures, but a development of the divine in the form of the human. The Word did not assume flesh or human nature, but it became flesh. As the true idea of God includes humanity, so the true idea of man includes God. The divine and human differ only as the ideal differs from the actual, or the prototype from the copy. This essential unity is the basis of the possibility of the incarnation as a Kenosis.


For an adverse criticism of the Kenosis theory see Dörner: "Entwicklungsgesch.," II. 126 sqq. (Eng. trans. Divis. II. vol. III. 100); his able
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Essays on the Unchangeableness of God in the
Jahrbücher für deutsche Theol. for 1856 and 1858,
and his Christl. Lehre, II. 367 sqq.; hence, also
Dogmatt. II. 157 sqq. BRUCE gives the fullest
account in English of the Kenosis theories in his
able work, The Humiliation of Christ, Edinb., 2d
ed., 1881, Lect. IV. Dr. HODGE also notices
the Kenotic theories of Thomasius, Ebrard, and Gess,
but condemns them very severely, saying, "A theory
which assumes that God lays aside his omnipotence,
omniscience, and omnipresence, and becomes feeble, ignorant, and circumscribed as
an infant, contradicts the first principle of all
religion, and, if it be parradigmatic to say so, shaws
the common sense of men" (Syst. Theol. II. 439).
He also objects that the Kenosis destroys the hu-
manity of Christ, since it is no human soul and a human heart cannot be a
man. But Gess maintains that the Logos became
a true human soul.

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only it does not go far enough, and it becomes a serious error when it denies the higher truth beyond. For Christ is also the eternal Son of God, who in infinite love renounced his glory and majesty, and lowered himself to a fallen race, entering into all its wants, trials, and temptations, yet without sin, and humbled himself, even to the death on the cross, in order to emancipate men from the guilt and power of sin, and to reconcile them to God. He is the one undivided God-man, who, as man, calls out all our sympathies and trust, and, as God, is the object of true worship. In this respect we accept fully the faith of the Church in all ages, and consider the divinity of our Lord as the corner-stone of Christianity. We hold, with Rothe and Ritschl, to the moral nature of the God-manhood of Christ, but without sacrificing his eternal divinity. We would go as far with the Kenosis theory as the unchangeable nature of God permits, and as the unbounded love of God demands. We dissent from the philsophistic and dualistic psychology of Chalcedon, and hold to the inseparable personal unity of the life, and at the same time to the genuine growth of Christ, without asserting, with the Kenotici, a growth of the divine Logos, who is unchangeable in his nature; but we substitute for this impossible idea a gradual communication of the divinity to the God-man.

This is, in substance, the Christ of the Catholic creeds and the Protestant confessions of faith. He is a mystery indeed to our intellectual and philosophical comprehension, but a mystery made manifest as the most glorious fact in history,—the birth, life, death, resurrection and ascension of the Son of God. The theme of meditation and praise for all generations. How the whole fullness of uncreated divinity can be poured out into a human being passes over our understanding, but not more, perhaps, than the familiar fact that an immaterial and immortal soul can enter into all the wants, trials, and temptations of a mortal body. And deeper and grander than both mysteries is the infinite love of God which lies back of them in the very depths of eternity, and which prompted the incarnation and redemption of a sinful world. Yet this love of God in Christ, whose "breath and length and height and depth passeth knowledge" (Eph. iii. 18, 19), is more certain and constant than the light of the sun in heaven and the voice of conscience in man.

Lit.—Besides the books already mentioned, among which Dörner's exhaustive History of Christology is the most important, the following English works deserve notice, though mostly confined to an exposition and defence of the Chalcedonian dogma: R. J. Wilberforce: The Doctrine of the Incarnation of our Lord, etc., London, 1852; H. P. Liddon: The Divinity of our Lord and Saviour Jesus Christ (Bampton Lectures for 1861), London, 1863; M. T. Sadler: Emmanuel, or the Incarnation of the Son of God, the Foundation of Immutable Truth, London, 1867; A. M. Bruce: The Humiliation of Christ in its Physical, Ethical, and Official Aspects, Edinb., 1876, second ed. 1881. The various Lives of Christ will be noticed, with the historical facts, in the art. JESUS CHRIST. Here we have discussed the person of Christ simply from the dogmatic point of view, as an object of the Christian faith, leaving out the historical, the ethical, and the artistic aspects of this central fact in the history of mankind.

CHRISTOPHER, St., lived, according to the oldest versions of his legend, at Saucos in Lycia, and suffered martyrdom under King Dagnus; but no place of the name Saucos is known in Lycia, nor any king of the name Dagnus. Nevertheless, though the historical kernel of this legend seems to be of a very doubtful character, few legends have grown so luxuriantly. In mediaval art and poetry St. Christopher is of frequent occurrence, generally represented as a huge fellow wading through the waters, and carrying a child on his shoulder. His day in the Greek Church is May 9, and, in the Latin, July 25. See Act Sanct., July, VI, pp. 125–149; Butler: Lives of Saints, July 25; Mrs. Jamieson: Sacred and Legendary Art, II, 439–450.

CHRISTOPHORUS, pope from November, 903, to June, 904, imprisoned his predecessor, Leo V., but was himself imprisoned by his successor, Sergius.

CHISTO SACRUM, the name of an association founded (1797–1801) by Onder de Wijngaart Canzius, burgomaster of Delft, and some members of the Walloon congregation, for the purpose of gathering all Christians into one body, irrespective of the different denominations to which they might belong. The foundation of the association was the so-called positive Christianity; that is, the faith in the divinity of Christ and the redeeming power of his suffering and death. In the beginning the association was very successful: the number of its members increased to three thousand. But in 1836 the church had to be closed, and in 1838 the association was dissolved. See Het Genootschap Christo Sacrum binnen Delft, Leyden, 1801; Canzius, burgomaster of Delft, Leyden, 1801; and some members Delft, Leyden, 1801; Grégoire: Histoire des sectes religieuses, V. J. J. Van Oosterzee.

CHRODEGAN (Hrodegandus, Ruotgang), b. in Hasbania (Belgian Limburg) in the beginning of the eighth century; d. at Metz, March 6, 766; descended from one of the most distinguished families among the Frankish nobility, was destined for an ecclesiastical career, and incorpored with the court clergy. Having been appointed referendarius by Charles Martel, he was made Bishop of Metz in 742 by Pepin, Charles's son. Twice he visited Rome,—in 753 to conduct the Pope safely to Gaul, and in 764 to bring back with him the relics which the Pope had presented to his monasteries and churches; and the intimate relation which sprang up between the papal see and the Frankish empire was much furthered by his influence. His great fame, however, is chiefly due to his labors for the improvement of the discipline of the Church. By his rules, which in parts are borrowed from those of Benedict, he instituted or regulated the so-called Vita Canonica. Of these rules there was a double version: an older, destined only for the Cathedral of Metz, and published by Maximilian of Trier, without date, but no place of the name Saucos is known in Lycia, nor any king of the name Dagnus. Nevertheless, though the historical kernel of this legend seems to be of a very doubtful character, few legends have grown so luxuriantly. In mediaval art and poetry St. Christopher is of frequent occurrence, generally represented as a huge fellow wading through the waters, and carrying a child on his shoulder. His day in the Greek Church is May 9, and, in the Latin, July 25. See Act Sanct., July, VI, pp. 125–149; Butler: Lives of Saints, July 25; Mrs. Jamieson: Sacred and Legendary Art, II, 439–450.

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Chronicles for historical purposes. — The language, when not that of quotation, betrays in idiom and words, as well as in orthography, its later age and degeneracy. The translation is after Ezra and Nehemiah (cf. Neh. xii. 47), more exactly about 330 B.C., or a little later, in the beginning of the Greek rule in Asia, as Ewald acutely argued from the application of the phrase “King of Persia,” to Cyrus and his successors (Ezra i. 8, etc.); nor is the reckoning according to darikionem (“drams”) (1 Chron. xxi. 7, and in Ezra and Nehemiah) against this view; because such reckoning would, of course, continue after the fall of the Persian Empire. — The object of the writer was not so much to retell the story of Israel, as, from the rich historical stores at his command, to select those portions which related more particularly to the history of worship in order to demonstrate to his compatriots how precious this legacy was, and how fundamental to the existence and prosperity of the new state arising from the ashes of the old. — The author was either a priest or a Levite. — The Septuagint text and the present Masoretic text are exactly the same. — The book was received into the canon because of its important additions to history; but, as it was plainly recent, it was relegated to the Hagiographa. It seems to have been originally wanting in the Peshitto.

A. DILLMANN.

Dr. Zöckler, in Lange, says, “Neither the exegetical nor the critical literature of this book is very rich: indeed, there is scarcely one portion of the Old Testament that has found fewer laborers, either in the one respect or the other. The older Jewish commentators shrank from the many difficulties which the genealogies of the first chapters presented; and there are in all very few Jewish commentators. Of the Church Fathers, Theodoret and Procopius of Gaza alone commented upon the book at any length: Jerome is very cursory and meagre. None of the Reformers have treated Chronicles exegetically.” Of modern works the best are, E. BERTHEAU: Die Bücher der Chronik erklärt, Leipzig, 1865, 2d ed.; W. ZÖCKLER: Die Bücher der theologischen Literatur (Lange, 1872); R. KIRCHEIM: Ein Kommentar zur chronik aus dem 10. Jahrh. zum erstenmal hrsg., Frankauf-a-M., 1874; ZÖCKLER: The Books of Chronicles (vol. 7th of the American edition of Lange’s Commentary, translated by Professor James G. Murphy of Belfast), New York, 1877. — Important also is the critical though destructive monograph of K. H. GRAF: Die geschichtlichen Bücher des A.T., Leipzig, 1866.

CHRONOLOGY. See ERA.

CHRYSOLOGUS. b. at Imola, 406; d. there 450; was made Bishop of Ravenna in 433, and distinguished himself as one of the most eloquent preachers of the fifth century. A hundred and seventy-six Sermones ascribed to him are still extant; but only a hundred and sixty of them belong really to him. The five sermons (57-62) on the apostolical symbol are of great historical interest, as containing an independent text. The first edition of the sermons was given by

CHRYSOLOGUS.
CHRYSOSTOM.

Vincentius, Bonn, 1534, and often reprinted. His letter to Eutyches was edited in Greek and Latin by Vossius, 1604. Both the letter and the sermons are found in Bibli. Max. Patrum, Lyons, Tom. VII.

CHRYSOSTOM (CHRYSOSTOMOS), Joannes, b. at Antioch, 347; d. at Comana in Pratas, 407; descended from an illustrious Greek family. His father was Magister Militum Orientis. His mother, Anthusa, was a Christian woman; and, though only twenty years old when her husband died, she remained a widow, and concentrated her whole life on the education of her son. The young Chrysostom—the name is a surname (the "golden-mouthed") occurring for the first time in the beginning of the seventh century, with Isidore of Seville—was destined for a public career in the administration or the court, and received instruction from the celebrated rhetorician Libanius. But there was a deeper craving in his nature. Rhetoric became repugnant to him. At last he left the Pagan sophist for the Christian priest; and, after studying for three years under Bishop Meletius of Antioch, he was baptized.

Monasticism, and generally the ascetic views of his time, attracted him powerfully; and immediately after the death of his mother he joined a society of hermits living in the mountains outside Antioch. It was probably there that he met with Diodorus, afterwards Bishop of Tarsus, and founder of the school of Antioch; and how deep a satisfaction he extracted from this kind of life, in which study of the Bible, and meditation on holy things, alternated with prayers and manual labor, may be seen from a couple of enthusiastic treatises written in its praise, and more especially from two letters addressed to his friend Theodore, afterwards Bishop of Mopsuestia, who wished to abandon monasticism, and marry. After the lapse of six years, however, his failing health compelled Chrysostom himself to forsake the solitude; and, having returned to Antioch in 380, he was ordained a deacon by Meletius.

Thus began his practical labors in the service of the Church, and he inaugurated this period of his life by the publication of his celebrated treatise On the Priesthood. In 386 he was ordained a presbyter by Flavian, the successor of Meletius. As a presbyter he began to preach, and the very next year offered a grand opportunity for his extraordinary oratorical gifts. A rebellion broke out in Antioch, and the statues of the imperial family were hurled down from the pedestals into the dust. But the rebellion was speedily suppressed, and the city was in an agony of fear. Flavian proceeded to Constantinople to avert the emperor's wrath; and in the mean time Chrysostom delivered his famous twenty-one sermons On the Statues. The activity which he developed as a preacher during the twelve years he staid in Antioch was very great; and his fame as the first preacher of the Church was spreading rapidly. We have still from that time sixty-seven sermons on Genesis, ninety-one on the Psalms, ninety-six on the Gospel of Matthew, eighty-eight on the Gospel of John, and a number on the Epistles to the Romans, Corinthians, Galatians, Ephesians, Thessalonians, and Titus. Of a more strongly-marked doctrinal character is the series of sermons against the Anomoeans, belonging to the same period.

In 398 he removed to Constantinople. Eutropius, the favorite of the Emperor Arcadius, wished to see him placed on the patriarchal throne of the metropolis; but Chrysostom absolutely refused to assume the responsibility of such a position. Nevertheless, by a trick he was allured to Constantinople, and by force he was compelled to accept the patriarchal ordination from Theophilus of Alexandria. Thus he suddenly found himself at the head of the whole Greek Church, very much against his own will. The situation was full of dangers to him. He was a man of single aims and straight ways. Severe to himself, he was severe to others too; and, in his passionate hatred of any thing bad or wrong, his frankness and courage prevented him from paying any regard to circumstances. But such a man was very ill adapted to manage the whims of a despotic court, and handle a population immoral beyond description, fanatical concerning its own forms and ceremonies, and extremely proud of its own doctrinal orthodoxy. Controversies with heretics, Arians, Novatians, etc., added to the difficulties; and the situation finally proved too strong for the man who had been pressed into it.

Some Egyptian monks, who, on account of the esteem in which they held Origen, had excited the displeasure of Theophilus, Patriarch of Alexandria and a very violent character, fled to Constantinople, and sought refuge with Chrysostom. Theophilus was summoned to Constantinople to defend himself. But on his arrival there he found that Eudoxia, the empress, was very ill disposed towards Chrysostom; and at the decisive moment he managed to assume the part of the judge instead of that of the accused. Under his presidency a synod was convened on the imperial estate at Chalcedon,—the so-called Synodus ad Quercum; and there forty-six accusations were raised against Chrysostom, most of them mere lies, and some of them completely ludicrous. Nevertheless, as the synod was composed of Chrysostom's enemies, it gave in a verdict of guilt. The谴责ing sentence and banishment. The Emperor accepted the verdict; and Chrysostom was secretly brought on board a vessel to be carried to Bithynia. But an earthquake which shook the city during the night, and the threatening fermentation in the population, frightened the court. Chrysostom was recalled, and received by the people with great applause. Thus he escaped the first bolt.

A few months later, a silver statue of Eudoxia was raised on a column of porphyry in front of the Church of St. Sophia, and consecrated with all those idolatrous ceremonies and licentious rites which characterized such an occasion during the days of rank Paganism. Chrysostom gave a warning: Eudoxia accepted it as a challenge. Chrysostom went farther: he is reported to have said in the pulpit, "Again Herodias is dancing; again she demands the head of John on a charger;" and the empress now determined to get rid of the man. A council of Constantinople deposed him a second time; and June 20, 404, he was dragged into exile, Cuenus in Lesser Ar-
menia having been fixed as his abode. In this dismal village he spent three years in bodily pain and mental anguish, but without losing his influence on the Church, without even relaxing his hold on his congregation in Constantinople. No less than two hundred and thirty letters, written from this place, are still extant, and bear witness to the extraordinary power and purity of his mind. His friends, even the Bishop of Rome and the Emperor Honorius, labored for his release; but the result of their exertions was simply that he was transferred to a still more distant place, Pityos in Colchis. On the way thither he died.


CHUBB, Thomas, deist, b. in East Harnham, near Salisbury, Sept. 29, 1679; d. at Salisbury, Feb. 8, 1746. He was a tallow-chandler to the end of his life. When Whiston published his Primitive Christianity revived, Chubb wrote a defence of the idea of the supremacy of the one God and Father, expressed in the preface, entitled The Supremacy of the Father asserted, and sent it to Whiston, who printed it in 1715. This brought Chubb into notice, and induced him to write a good deal. He represents the decay of Deism in England. He stated his objections to orthodoxy in a simple, vigorous style; but he had no learning, nor very great logical ability. His principal writings are, A Discourse concerning Reason, London, 1731; The True Gospel of Jesus Christ vindicated, 1739 (advocating the pregnant idea that Christianity is not doctrine, but life: wrongly, however, he makes the true gospel of Christ identical with natural religion: Lechler characterizes it as an essential moment in the historical development of Deism); The Author's Farewell to his Readers, printed in his Posthumous Works, 2 vols., 1748. This is the most complete summary of his opinions. He denied a special providence, miracles, literal inspiration, and apparently Christ's resurrection. Stephen says his writings show a very calm and honest intellect; there is little bitterness in his attacks upon the established faith; and his arguments are fairly, though seldom vigorously, stated. He was a man of considerable natural ability, and in many of his tracts (and he wrote more than fifty) exhibits a logical faculty, which, guided by better training, might have made him a formidable antagonist. But it was not to be expected that much new light was to be thrown upon his well-worn topics by an ignorant chandler. See LECHLER: Geschichte des englischen Deismus, Stuttgart, 1841; STEPHEN: History of English Thought in the Eighteenth Century, London, 1876, 2d ed., 1881; CAIRNS: Unbelief in the Eighteenth Century, Edinburgh and N. Y., 1881; see DEISM.

CHURCH. I. The CHURCH IN THE NEW TESTAMENT. Meaning of the word.—The word εκκλησία in the New Testament means either the universal Church of Christ, or a local congregation. In modern use, "church" means also the "house of God," or the building in which the congregation assembles for divine worship, and a particular "denomination." [Our English word "church" is of Greek origin, from ἐκκλήσια or τῷ κοινῷ, in Anglo-Saxon, cyrce; in Scotch, kirk. The fact seems to be, that the Romance languages derive their word for church from εκκλησία; e.g., French église, Italian chiesa; and the Teutonic and Scandinavian, from κοινὰ. In profane Greek εκκλησία, from εκκαλεῖν (to call together), describes an assembly of citizens called together, usually by a herald, the members of which were therefore the "elect," εκκλήσια (the called). Instances of this usage occur in Acts xix. 32–41.—"the assembly" (ἐκκλησία), cf. ver. 39, where the town-clerk contrasts the tumultuous gathering with a "lawful assembly." (τὸνομὸς εκκλησίας). But the ecclesiastical meaning of the word in the New Testament is directly connected with the Hebrew of the Old Testament and the Greek of the Septuagint. The two expressions in the Old Testament for the people of God are λαός and Ιησους: the difference between them is, that, while both express an assembly, λαός means assembly in general, and Ιησους an assembly for divine worship; cf. Lev. iv. 13, 14, where the two words are in juxtaposition. In ver. 13 the "congregation" is general; in ver. 14 the "congregation" is that assembled for religious worship. The Seventy translate Ιησους by σωφρόνας, and never by εκκλησία, and Ιησους also by σωφρόνας, though more frequently by εκκλησία. At bottom lies the idea that the congregation is called together by God himself.

The question has often been discussed, whether Jesus contemplated a new Church in distinction to the Jewish Church. He surely announced the nearness, nay, the existence, of the kingdom of God. But did he mean by this a particular organization of his own? The allusions to and parables of the kingdom, with the exception of Matt. xvi. 18, do not lend themselves to this idea. The "kingdom" is already present (Luke xxi. 21) in those who are good ground for the seed sown by the Son of man (Matt. xii. 3–8, 37–43). These, together with those in whose hearts the seed does not come to fruitfulness, and those in whom it is mixed with weeds, are represented as standing upon one and the same field. But of any such connection between them as membership in one church would imply, there is no hint. Nor is there any in the parable of the net or of the pearl. At the same time, it is true that the disciples constituted a little body by themselves:
they were Jesus' flock (Luke xii. 32; John x. 1 sqq.), his devoted band, whose love and interest stood in boldest contrast to the indifference and hate of the rest of the nation. In Matt. xvi. 18, the prophecy of building a church upon Peter (Matt. xvi. 18); by which prophecy. But of any succession in office, and of the Church which should result from their activities occupied the most prominent positions. Yet there was no distinction in authority between them and the newer disciples; rather, when churches were established, they left them to the care of the members, and discharged in all literalness their Lord's commission, and went forth to preach in new localities the gospel of Christ. In Matt. xxiii. 34 Jesus speaks of sending "prophets, wise men, and scribes;" and in Matt. xxiv. 45 sqq., Luke xii. 42 sqq., of "stewards" and "upper servants;" all which expressions are not to be considered other than different forms of loving service, by which the Church was built up. Next to the preaching of the Word came baptism, an institution plainly Christ's; and every congregation observed the other sacrament, the Lord's Supper, as the principal feature of its peculiar growth. At first the Church was a Palestinian affair; and although one might argue it was intended to be much more comprehensive, yet there was nothing in its structure to directly support the opinion that it would ultimately unite Jew and Gentile in one society. Therefore evangelical Protestantism is right in asserting that the existence of the Church does not depend upon the apostolic forms; for our Lord's speeches concerning his Church have nothing to do with the externals of religion, the ordering of worship, and of government, nor yet with the formulating of doctrine,—phenomena which have greatly occupied later attention. [The distinction between the Kingdom of God and the Church is important to observe. The Kingdom is much more comprehensive. It exists irrespective of the Church. Its members are the ultimately saved, whether they belong to the Church as an ecclesiastical body, or not. The Church, on the other hand, is made up of all under gospel influences. Therefore, when we pray for the Church, we pray for the progress of divine truth with all its attendant blessings; but when we pray, "Thy kingdom come," we pray for the speedy presence of the saints, gathered under the sceptre of their King, Jesus Christ.] The historical Church began on the Day of Pentecost; and it was at first composed of the disciples whom Jesus had personally gathered. It was a community inside of Judaism, with peculiar worship and government. It was the εκκλησία; and by this name Paul calls it in his earliest Epistles, whether in Palestine or outside (1 Thess. ii. 14). Its complete name was the "Church of God," or the "Church of Christ." (Rom. xvi. 16), whether of a single congregation, or of the whole body of believers. It was made up of the "sanctified in Christ Jesus" (1 Cor. i. 2), the "called saints" (Rom. i. 7), the "holy nation" (1 Pet. ii. 9). In the deep conception of Paul every believer was united with Christ, and entered this close union through baptism (1 Cor. xii. 3; Gal. iii. 27). The Church was Christ's body, of which he was the Head (Col. i. 24, ii. 19).

But how comes it that this body of Christ is described by Paul as enclosing unworthy members, "vessels of dishonor" (2 Tim. ii. 20)? Not because the term is used in a general sense, just as the Israelites were called collectively the "people of God," but rather, as Luther says, because Paul speaks synecdochically, putting the whole for a part, looking not at the unsaintly, but at the saintly, at those who had really put on Christ, and by their lives gave form and value to the whole body. It was indeed the basis of the distinction between the visible and the invisible Church: only we must bear in mind that there was then no State Church; so that the relations of the unworthy to the worthy were quite different from what they afterwards became, when both made up one body politic. It is noticeable how Paul refers to Jesus' idea of the kingdom of God. He, like the other apostles, put the kingdom into an aeron, when the Lord shall in person unite Christianity, and bring it to its highest development. In the present aeron, Christianity is a developing, spreading force, working upon the hearts and practices of men: in the future it will be completed (cf. 1 Cor. vii. 9 sqq., xxv. 47 sqq., Gal. v. 21; Eph. v. 5; 2 Thess. i. 5; 2 Tim. iv. 1; Heb. xii. 28; Jas. ii. 5; 2 Pet. i. 11). The Church in the present has for its immediate duty the steady growth in God, letting his word dwell among it richly (Col. iii. 16), praying, praising, and working, reaching out its hands of love and comfort unto all needy ones, and providing especially for the necessities of the saints. Each member is a priest to offer spiritual sacrifices (Heb. xiii. 15 sqq.). To the proper discharge of these duties the Church had certain officers, who were endow with particular gifts. In a collective sense the duties were called διακονίας ("ministrations," 1 Cor. xii. 5). The leaders were known as ἀπόστολοι ("overseers"), who were the elders, or "presbyters," and "deacons." Originally they were the selection of the apostles themselves, then by the congregations. See CLERGY. They sprang up in accordance with the wants of the different churches. Thus "deacons" were a necessity in the Jerusalem church; and that church was modelled upon the synagogue. But the clergy are not divinely constituted in the sense that God gave special order for their organization, or special direction for their continuance: on the contrary, the New Testament contains no particular ecclesiastical plan for the future. The future church was free to manage its affairs according to its needs. One gift of the nascent Church was the prophetic (1 Cor. xii. 28 sqq.), it was necessary to build up the communities, and lead them unto
better acquaintance with the divine Word. But the “prophets” were not an order; rather the gift was shared by presbyters (1 Thm. iii. 2, v. 17), and generally by the Church (Jas. iii. 1). The apostolic office was by its very conditions unique and untransmissible. There will never be apostles again, because they were the divinely-ordered founders of the Church. See Apostle.

There was a mighty difference between the “legal” church in Jerusalem, and the “spiritual” churches permeated by Paul’s heavenly freedom. But bond and free constituted one Church in Christ Jesus; and the test of membership was not ecclesiastical observances or theological conceptions, but love. Love to Christ, love of the brethren,— by this were Christians known to the world. “See how these Christians love one another!” was the admiring speech of their enemies. “These things I command you, that ye love one another,” said Jesus (John xv.17). And which the Church forgot minor differences. The mias. “These things I command you, that ye not found in the New Testament. In place of the holiness of the individual member, leading directly to a belief of a priesthood. The uniting band is no more

The holiness of the external Church is increasingly emphasized, instead of the holiness of the Church. And yet it contains elements which certainly are exceptions, but love. Love to Christ, love to the brethren,— by this were Christians known to the world. “See how these Christians love one another!” was the admiring speech of their enemies. “These things I command you, that ye love one another,” said Jesus (John xv.17). And which the Church forgot minor differences. The seal of this sweet brotherhood was the holy kiss.

The Catholic Church takes in all true Christians; and so each congregation was a “Catholic Church.”

With noteworthy definiteness speaks Ignatius: “Each church stands under one bishop, who is the representative of Christ or of God, and under the presbytery, and various other officials; the bishop as the apostles were about Christ.” But he does not discuss the questions, how the bishops came to occupy this position, how far they were divinely gifted for their office, and how the Church and they were guarded against erroneous leadings. Irenaeus and Tertullian voice the general opinion of their day, when they speak of the episcopacy as the representatives of the apostles, continuing their work of teaching and leading the Church, and thus giving to it “apostolicity.” See Irenaeus (IV. 26, 2) and his famous sentence (III. 24, 1): “Ubi ecclesia, ibi Spiritus Dei, et ubi Spiritus Dei, illae ecclesiae et omnium gratia” (“Where the Church is, there is the Spirit of God; and where the Spirit of God is, there is the Church, and every kind of grace”). Similarly Tertullian compares, as Clement of Rome had done, the presbytery, and especially the episcopacy, to the Old-Testament priesthood, asserting that to the Church belonged an “order of priests,” and that the bishop was the “high priest” (pontifex maximus, ιεραρχής). It must, however, be allowed that the notion of the bishop as the dispenser of the “means of grace” was the development of a later age. — The Alexandrian theology of a Clement and an Origen did not affect this development. Their philosophical and aristocratic gnosis was out of the stream of New-Testament Christianity. Against this stream Montanism tried to work its way, but failed; and we find its progress in Cyprian, to whom the bishops are the Church’s rulers, with divine authority. Baptism was indeed allowed to be valid, even if performed by heretics or schismatics; yet the schiiboleth, that “out of the Church there is no salvation,” was maintained; for those baptized by outsiders first received the saving effects of their baptism when they entered the Church. See Baptism by
Heresies. Besides the expressions of Cyprian, which show that to the episcopacy he granted unconditional authority, are others which as emphatically point to a necessary participation of the presbyters, and even of the laity, particularly in the "power of the keys." Nor does he suggest any explanation of this contradiction. In him, also, the priest, in the Lord's Supper, represents Christ, and offers the body of Christ. See Mass.

It is true, however, that he does not use the word "body" in its later Roman sense. — Cyprian finds the unity of the Church in its being built upon the one Peter (Matt. xvi. 18). In Rome he sees the "cathedra Petri," the root and the matrix of the Catholic Church (De Unit. Eccl., c. 4; Epist. 70, 73, 55 [39], 45 [48]); yet he explains that the Lord granted to the other apostles, and to the post-apostolic bishops, the same power originally given to Peter, and vindicates for himself independent episcopal authority. See the Old Catholic bishop Reinkens: Die Lehre des hl. Cyprian von der Einheit der Kirche, Würzburg, 1873.

We come now to Augustine. It is from him that the Church received her deepest and fullest exposition of the doctrine of the Church. The historical occasion for this was the contest with the Donatists, who denied the holiness of the Catholic Church, because she kept within her fold those who had sinned unto death, as they claimed; i.e., those who had delivered up the sacred writings to the heathen persecutors. To these idealists Augustine opposed the true conception of the Church as really the body of Christ, because the divine energy impelled her, and not the place of the popes, and the great papal schism, which aroused the Church against the Papacy. Hence, especially in France, do we find a vigorous exposition of a Catholic Church in distinction to the Roman Church; and under the leadership of D'Ailly and Gerson (cf. his De modis unitendi et ref. eccles.) these ideas were presented in the great Reform councils: the councils were infallible, not the Pope; the Roman Church was fallible, and under the authority of the Universal Church, which was represented in the councils, composed not of bishops alone, but also of princes, and delegates from the universities; the Head of the Church was Christ; the Pope was not the head of Christ. The divine right of episcopacy, and the divine ordinance of the papal primacy, were not, however, denied; and Hus was condemned to death, even by a Gerson and a D'Ailly, for maintaining that the true Church was made up of the elect, that the Papacy was not divinely appointed, and that council were not infallible.

Notwithstanding this opposition, the papal theory gained ground. It dominated the Lateran Council (1512-17) under Leo X. The Jesuits gave it their powerful advocacy. Bellarmine defines the Church as the assembly of those professors of the Christian faith who are bound by the sacraments under the rule of legitimate pastors, and especially under the Pope. But the Council of Trent refused to decide between the opposing theories; and it was left for the Vatican Council of 1870 to give the logical conclusion of development, in its dogma of the infallibility of the Pope, when speaking ex cathedra upon matters of faith and morals. This makes the Pope the Head of the Church, and as Pope Pius IX. actually claimed, in his famous letter of Aug. 7,
1873, to the Emperor William, rightful ruler of all who have received baptism.

3. THE CHURCH AND THE PROTESTANT DOGMATICIAN OF THE CHURCH SINCE THE REFORMATION.

The Waldensians were the first to return to the primitive idea of the Church, but without any new principle of church-action, or any scientifically settled doctrine upon the subject. The first theologian who opposed to the Roman-Catholic doctrine of the Church another which was well grounded, was Wiclif, whom Hus followed. According to him, the Church is the company of the predestinated. This was so far forth both Catholic and Augustinian: but the conclusion to which his idea led him was decidedly otherwise; for he declared that to the proper administration of salvation neither priest, nor bishop, nor pope was needful. He denied the papal primacy and the de fure divino episcopacy, and maintained that God granted the laity to hold fast to truths lost sight of by the clergy. The Church, to Wiclif, was the elect, both living and dead. The champion of the Church, and only Hus is Luther, who, at the Leipzig Disputation (1517), defined the Church as the Communion of Saints, whose existence depended upon its possession of the Word and sacraments, and not of bishop or clergy. The "power of the keys," which the true Church knew, was no exclusive class-possession, but the assurance, by the means of grace, that sin was forgiven, independent of the personal character of the administrator. The saints who form the Church are those who have been sanctified by the Word and sacraments, through the exercise of faith. On this basis Luther conducted the revolt against Rome; proving out of the Word that no human agency intervened before the sinner and his Saviour, but that by faith in Christ we were saved, and became members of his body. The Church thus defined was real, although not visible, except to God, who knows his own. The evidence of saintship was a holy life, and of the Church was the preaching of the Word and the sacraments; and it consequently assumed such shape as best suited this activity. Luther held strong notions of the right and power of the Church to punish offences. The cutting loose from the Church of Rome, Luther (like the Waldensians so long before) recognized in that Church the members of Christ's Church.

Very different, of course, was Rome's opinion of Luther's followers. In the mouth of the Lutherans the Catholic Church is the Church spread all over the world and over all the centuries. Its Head is the one Christ: its bands are the one faith, one hope, one baptism. As is evident, this definition of Luther's is too vague to decide the many questions and problems which it starts: what is purity in preaching, and administration of the sacraments, and how far is it necessary? what is the power of the Church? who should exercise it? etc. The position of the Church to the State was the result of circumstances; its mode of government was almost accidental; and the return to episcopacy was left over many years. See LUTHERAN CHURCH.

Melanchthon in his later teaching emphasizes the conception of the Church as a visible organization, in which the pure Word or the pure doctrine was taught; and in its doing of these things consisted its visibility. [He also favored a modified episcopacy, and was willing even to allow a papal supervenience over the Church, provided the Pope tolerated the freedom of the gospel. See Schaff: Creeds, I. 204.]

The Reformed Confessions describe the Church as the Communion of Believers or Saints, and condition its existence on the pure preaching of the Word. They distinguish between the visible and the invisible Church; the latter composed of the elect, who, however, know their election, and therefore their membership in the invisible Church. The Reformed theologians made much less of the sacraments. They declared that the Church was in no sense the "dispenser of grace," as the Roman Catholics and Lutherans affirm. Various solutions were offered to the problem of Church and State. Zwingli made the Church the servant of the State. Calvin favored presbyterian government, and independence of the State, but could not carry out his scheme. As in the case of the Lutherans, the political surroundings and relations of the Church, and only where these were hostile did the Church assume independent government. The theory of complete separation of Church and State belongs to a later period. Inside the Reformed churches difference of opinion also existed in regard to ecclesiastical polity; and so Presbyterianism and Congregationalism sprang up side by side. The Reformed theory in government and theology reached its extremest point in Quakerism.

Unlike either the Lutheran or the Reformed churches, is the Anglican. Reformed in its teachings on the sacraments, it is yet Melanchthonian in its assertion of the visibility of the Church. But its assertion of the necessity of apostolical succession to the existence of the Church of Christ is not found in its Thirty-nine Articles.

After the Reformation, followed a period when a newly-awakened religiousness rebelled against the too tightly drawn lines of ecclesiastical polity. Then came in rationalism, religious indifference, and unbelief, which depreciated the Church in any sense. Spener strove to counteract this disintegrating tendency by awakening the laity; but Pietism sought satisfaction took on a narrow, legal character, and one related to the Reformed idea. Rationalism considered the Church as a purely human organization, on a level with other societies, and denied that Jesus ever contemplated the formation of a Church.

[Of great influence was the view of Schleiermacher (1768-1834); namely, that "the Christian Church is quickened by the Holy Ghost, and is in its purity and completeness a perfect copy of the Saviour, and that every regenerate soul is a component part of this society" (Der christliche Glaube, 3d ed., Berlin, 1836, II. 306). The theory of Rothe (1799-1867) was quite different. He held, that, in the true moral development, civil society is in itself a religious community. Every man should have a part in the Church; for only thus can his part in other associations have moral validity. It follows, that, when humanity becomes perfect, the Church vanishes; for then the sphere of the moral and that of the religious communion become one and the
same: hence the Church disappears in proportion as the State becomes perfect. This gradual solution of the Church in the State can take place only by the State becoming a religious body, a kingdom of God,—a theocracy in the highest sense. See R. Roth: Die Anfänge der christlichen Kirche, Wittenberg, 1857.

The fright of revolution in the first part of the century produced in Germany, in some quarters, a longing for authority; and so a new emphasis was laid upon the Church. It was clothed with divine might and right: it was laid upon the Church. It was clothed with a longing for authority; and so a new emphasis was talk of reviving the episcopacy. The discussion elicited by this Neo-Lutheranism showed the necessity of ecclesiastically recognizing the laity, and of giving them part in the government of the Church. The condition of the Church's existence and growth is, however, not in its policy, but in its use of the divinely ordained means of grace, and, above all, in the presence of the Holy Spirit, who gives efficacy to the Word, and enables the congregations to live and work together in love.

In England, about the same time, arose High-Churchism (Anglo-Catholicism) with its Romish tendency as expressed in the famous Oxford Tracts for the Times. See Puseyism, Tractarianism. The Anglo-Catholics announced their belief, (1) In apostolic succession (i.e., the ministry of the Church of England was derived by uninterrupted descent, through episcopacy, from the apostles, and is a permanent and unalterable institution: upon this connection with the apostles rested the efficacy of the sacraments); (2) In baptismal regeneration; (3) The eucharistic sacrifice, and the real communion in the body and blood of our Lord; (4) The appeal to the Church from the beginning as the depository and witness of the truth. Opposite to them is the Broad-Church party, which, in the interests of the widest freedom, denies that apostical succession is essential to the Church and the sacraments. A strange product of the extreme High-Church view is the Catholic Apostolic Church, commonly called the Irvingite. The interpretation of the New-Testament passages in the interest of episcopacy is gradually giving way to a more liberal exegesis under the influence of such scholars as Bishops Ellicott and Lightfoot, G. A. Jacob, and E. Hatch. See Bishop; England, Church of.


CHURCH-DIET. See Kirchentag.

CHURCH-PROPERTY. The means necessary for its organization and maintenance the primitive Church derived, partly from voluntary gifts, and partly from direct taxes levied upon its membership. The revenues thus raised were collected in a common diocesan purse, whence they were paid out, in proportionate allotments, to the clergy, for the fabrica ecclesiae (that is, the churchbuilding, the cemetery, etc.), and to the poor. The administration devolved originally upon the presbytery, and afterwards upon a steward, ἀρχιερεύς, appointed by the presbytery, and acting under the supervision of the bishop. The Council of Chalcedon (451) recommended the appointment of such an officer in every diocese, and this practice was still in existence when the Fourth Council of Toledo was held (633), though at that time the financial department of the Christian Church had long lost its original simplicity.

In 321 Constantine the Great granted permission to donate and bequeath property to the Christian Church; and this permission was so extensively used, that, already in 364, Valentinian felt constrained to enact a mortmain law in order to prevent the accumulation of land by the Church. Property consisted at that time chiefly of land; and great masses of landed property accrued to the Church from the erection or ornamentation of buildings, for the foundation or maintenance of establishments, etc. Valentinian's law, however, had no permanent influence. Under Justinian (527–565) it became a recognized maxim of Roman jurisprudence, and the general practice of the Roman courts, to put the most favorable construction on wills making dispositions of property for the benefit of the Church. It occurred very frequently, that by will a legacy was given to the Church in general, or to the poor in general, or to God; but in such cases the courts never allowed the legacy to be lost on account of the uncertainty of the instrument, but construed it to inure to the parish of the testator. Thus the Church soon became very rich, holding property in every form in which property could be held: and this wealth was well guarded; it could not be alienated by its present incumbents, and robbers of it were punished doubly.

But the question now arose, Who is the true owner of all this property? In the contest between the monastic institutions and the episcopal authority, the bishop protested that he was the real owner of all the ecclesiastical property in his diocese; but finding no support from the Pope, whose policy it was to use monasticism as a counterpoise to the episcopacy, the claim was never recognized. Again: in the contest between the episcopacy and the papacy, the Pope asserted that he, as the representative of the Universal Church, was the real owner of all the property of the Church, and to a certain extent he succeeded in establishing his claim. Finally, in the contest between the Church and the secular government, the Church declared that its property belonged to Christ, and any encroachment upon...
its rights, or privileges, or immunities, was a robbery of Christ. It may be doubtful whether such an argument ever could have obtained legal force; but it is certain that it made a deep impression on people in general, and exercised great influence on the formation of public opinion, and continued to be a source of strength to the Church in the form of tradition.

In theory, the State was the owner of the property of the Church, and was applied only to its use. In practice, however, as the Reformation spread and the Church became a function of the State establishment, the Church was preserved, its rights, or privileges, or immunities, was a robbery of Christ. They can neither sue nor be sued in civil courts; and they cannot hold property directly, yet they can control property held by others for their use. Donations and grants may be legally made to trustees for the use and benefit of an unincorporated society; and courts of equity will protect them in the enjoyment of their rights, and, if necessary, will raise up legal trustees through whom they may act.

The Reformation acknowledged this principle, and acted upon it, at least in the beginning. When the object of a certain institution was rejected, as, for instance, in the case of monasteries, legacies for saying mass, etc., the institution was dissolved, and its property confiscated. But when the institution was preserved, its property remained with it, and was applied only to religious or charitable purposes. See Luther: Ordnung eines gemeinen Kastens, 1635. By degrees, however, as the Reformation spread and split, and every State organized its own church establishment, the Church became a function of the State. The bearing of the property of the Church depends upon the State,— and the State be- came the owner of the property of the Church. Such is the case in all Protestant countries, with one great exception,— America, in which the Church is perfectly free and independent of the State,— and a number of minor exceptions arising from the existence of dissenting churches beside the State establishment. Such is also the case in France; though it has proved very difficult, as the people are Roman-Catholic, to carry through there the principle of organizing the Church as a State institution. But there is at present a tendency abroad in all the evangelical countries (in the United States, for example, it is not a law), of placing the Church on the same basis as other public corporations, whose duties are to protect the church-building, and provide public worship, and see that it be orderly.

In America a church may hold property in various ways, sometimes not without impediments of various kinds, but always with perfect safety. The law of charity is here the chief protector of church-property, and, in connection with the law of trusts, also the chief regulator. When a religious society is incorporated, it is regarded by the law, and treated by it, exactly like any other civil corporation, — a railroad company, a bank, or an insurance company; and the civil courts will not interfere with its organization, order, discipline, doctrine, or ownership of property, except to enforce an application of its wealth in strict accordance with the purposes for which it was acquired. When, however, a religious society is not incorporated (and in some States a charter cannot be obtained by them), they are not recognized as having a legal existence. They can neither sue nor be sued in civil courts; and they cannot hold property directly, yet they can control property held by others for their use. Donations and grants may be legally made to trustees for the use and benefit of an unincorporated society; and courts of equity will protect them in the enjoyment of their rights, and, if necessary, will raise up legal trustees through whom they may act.

The oldest records of this kind still extant are the baptismal registers of Florence, beginning with 1500. There are French burial registers from 1515; and in 1530 Francis I. ordered that baptismal registers should also be kept. The Council of Trent (sess. XXIV. cap. 1 and 2, de reform. matris.) instituted marriage registers; and the State institution was adopted also in Protestant countries. As, however, the civil law could not well leave it entirely to the Church to decide whether or not in a certain case there existed a real marriage, a French law of Sept. 20, 1792, transferred the whole business of registering marriage to the civil officer; and this change was afterwards introduced in all civilized countries.

CHURCH-REGISTERS were books in which the minister recorded the births, deaths, and marriages, etc., occurring in his congregation. The custom originated in the Roman law; but, in spite of its eminent usefulness, it never became a general law, and never acquired a universal method. The oldest records of this kind still extant are the baptismal registers of Florence, beginning with 1500. There are French burial registers from 1515; and in 1530 Francis I. ordered that baptismal registers should also be kept. The Council of Trent (sess. XXIV. cap. 1 and 2, de reform. matris.) instituted marriage registers; and the State institution was adopted also in Protestant countries. As, however, the civil law could not well leave it entirely to the Church to decide whether or not in a certain case there existed a real marriage, a French law of Sept. 20, 1792, transferred the whole business of registering marriage to the civil officer; and this change was afterwards introduced in all civilized countries.

CHURCH-WARDENS, lay-officers in the Episcopal Church in England and America, appointed by the united consent of minister and parishioners (in the United States they are elected at Easter), whose duties are to protect the church-building, and provide public worship, and see that it be orderly.

CHURCHING OF WOMEN, or Thanksgiving of Women after Childbirth. The Hebrew idea, that child-bearing was in a sense a defilement which required purification on the fortieth day (Lev. xii.), passed over into the Christian Church, and comes out in Dionysius of Alexandria, the canons of Nicaea, Chrysostom, and Augustine (Quest. in Levit., lib. iii. q. 64). Primitively there were no formularies for this purpose; but there was a service of some sort, at the discretion of the priest. "On the fortieth day the mother and the child, accompanied by the godfather, went solemnly to church. Before the church-door the priest received them, signed the mother with the cross, and said over her several prayers. He then took the child, made the sign of the cross with it, and carried it up to the altar. The godfather then received it from the priest, and left the church" (Smith's Dict. Christ. Antiq., in loco). The service as now used in the Greek, Roman, and Episcopal churches, is based upon the Chris-
tress of the world; and in the same degree as the position, it ceased to be a religion, and became the most vital one, — the heart. Still greater dialectics; its wisdom became petrified in mere itself a philosophy. It sent its entusiasms sprouted out, becoming the heir of its philosophy; but, in the corresponding effect, of course, on its dogmatics. In the West, by the general decay with natural fit upon one. The ceremony prescribed in speculation; its conscience got entangled in the Church, became an active part of the State, like the change so soon took place in itsexternal condition, that it has opened a new chapter in the history of the Church, a chapter of the most decisive interest.

The Christian Church started in the Roman Empire as a forbidden organization, and was, as such, a pest, to be cast out or extirpated. In the fourth century, under Constantine the Great, this situation was completely changed. When the Emperor became a Christian, the Christian Church became an active part of the State, like the judicature, or the army, an organ, and that the most vital one, — the heart. Still greater changes soon took place in its external condition, with corresponding effect, of course, on its internal construction. In the East, when the Greek civilization had run out its course, Christianity became the heir of its philosophy; but, in the same degree as it assimilated this new acquisition, it ceased to be a religion, and became itself a philosophy. Its enthusiasm sprouted out in speculation; its conscience got entangled in dialectics; its wisdom became petrified in mere dogmatics. In the West, by the general decay of the empire, by its division into two empires, by the disintegration of the western empire, the Christian Church was made the heir of the pres tige of the city of Rome, for centuries the mistress of the world; and in the same degree as the Church took possession of this its new heirloom it ceased to be a preacher, and became itself a ruler. Most of the good which the Roman Catholic Church has done for Europe during the dark ages and the middle ages — and the sum total is incalculable — she did, not as the messenger of the gospel, but because she furnished the noblest and the strongest government.

The sources of the immense power which the Church of Rome attained during those ages are by no means a mystery. She was then teaching people the first rudiments, that is, the essential elements, of human nobleness, — to obey, not as the slave or the vanquished, but from love and reverence, and to work, not from greed or any other impulse of egotism, but from gratitude for the faculties given, and for the glory of the giver. She was then gathering into her bosom the most and the best of the genius which was produced. In the feudal world one was born in a castle, on the back of a horse, and with a sword in his hand; another in a hut, crouching on his knees in the dust: and no amount of idiocy or genius couldpossibly change their lots. But in the ecclesiastical world the gates of the Church stood open to all, to the serf as well as to the king. Provided he was a man of upright heart and clear brain, of pure will and strong understanding; and in the Church he was sure to rise according to his gifts and his energy. She was, then, the sole possessor of science and art. All knowledge, from the origin of a thunderstorm to the mysteries of the Trinity, from a song by Horace to the Lord's Prayer, she held; all skill, from the tilling of a vineyard to the rearing of a cathedral, from the curing of a fever to the fabrication of gunpowder, was in her hands. Even the science and art of war did not form an exception. She held, then, the weightiest, the most intelligible, and the only beloved and awe-inspiring title of authority. The king had his sword with what agony of blood and brand might still cling to it, and upon his sword depended all his claim to authority; could anybody dull or break it, so much the better. But the Pope had the prestige of Rome, and on the background of this radiant effulgence the words of the Lord to Peter, his predecessor: To deny this authority, was, indeed, to shut one's self out from what light the world contained, and turn away into utter darkness. Thus the idea that all power on earth emanated from the Church, and centred in the Pope, was the natural and inevitable outcome of history itself, and by no means the dream of a diseased ambition, or the result of a well-contrived fraud. But the idea was one born of time, to be again swallowed by the course of time. In Gregory VII. it became conscious of itself. In Innocent III. it found its most brilliant expression. In Boniface VIII. it already became a desperate struggle on the other side of the line, on the course downwards.

In order to realize this idea, it was necessary, first, to organize the whole mass of the Church into one compact body, independent of those divisions into states into which the secular world was cut up, and, next, to bring the collected force of this one body to bear upon each of the secular divisions individually until the State was actually crushed into submission. The first part of this problem the Roman Church handled with mar-
The investiture with ring and jurisdiction of the civil courts of the country, or over England; that is, whether, in secular affairs, the staff was reserved for the Pope; but the bishops' compact body, independent of all secular powers of the murdered Thomas Becket, the English dangerousand unbearable arrogance, and to our imperial fiefs, was not abolished. Equally am

But, even if the Church of Rome had never been found wanting herself in any respect, the idea of a universal church-monarchy would, nevertheless, have proved an impossibility on account of the steadily growing national differentiation of the mass of the subjects. Had Europe been inhabited by one nation, with homogeneous instincts and impulses, homogeneous traditions and aspirations, homogeneous customs and manners, it might still have been sitting quietly in the dark ages, lit up with Roman candles from one end to the other, and no one suspecting the existence of a sun in the world. But as it was a number of nations consolidating themselves, each having its own errand to do, the Church herself became split into many divisions: for the Church is not and can never be, like the imperium Romanum, a mere superstructure which can be stretched across all national differences. With the nations the Church became national; and already, at the Council of Trent, the Pope was compelled to make special arrangements with the special states (see Concordat), which simply amounts to a practical abandonment of the idea of a universal church-monarchy.

In the individual states the Pope still continued to exert himself in order to maintain the supremacy of the Church, with what ups and downs may be learned from the concordats with Napoleon I. and Francis Joseph I., with what final result may be inferred from recent events, — the Kulturkampf in Germany, the expulsion of the Congregations in France, etc. But if the Pope now would repeat the famous words of Boniface VIII., "Imaginum potestate urbi et scribini pectoris sui habere censetur," he would simply make the impression of a distracted actor suddenly wandering astray into a wrong part. A striking exposition of the enormous claims which the Pope made, and of the position which he met already in the period of the Council of Constance, is found in Gerson's De potestate ecclesiastica considerationes, written during the sessions of the council, Opera, vol. II. pars II., Antwerp, 1706. Among modern ultramontane writers, see Joseph DE MAISTRE: Du Pape, Lyons, 1819.

With the Reformation the principle of the relation between Church and State was completely reversed. The Roman-Catholic Church had tried to make the State her righthand by which to defend her property, temporal and spiritual, from robbers and heretics. The Reformed Church became the left hand of the State, charged with keeping back the citizens from any kind of unruly or immoral behavior. The Church supreme, the State her knight; the State supreme, the Church its servant, — that was the change. It took place in a somewhat different manner in England and on the Continent; but it was essentially the same in both cases, and had the same effect.

The maxim "cujus regio, ejus religio," the pithy definition of territorialism, which makes the religion of the ruler of the country, became the leading principle in all Protestant states on the Continent; and, in spite of a certain roughness of expression, it agrees fully with what we read in the Thirty-nine Articles: "The Queen's Majesty has the chief power in this Realm of England, and other her Dominions, unto whom the chief Government of all Estates of this Realm, whether they be Eccle-
The results to the Church herself, of this her complete subordination to the State, were, first the so-called orthodox, a barren pedantry which made it impossible for any one who had not a lawyer's smartness to become a good Christian; and, next, rationalism, which made Christianity an enlightenment of the intellect, a matter of the school merely. The opposition of piety to orthodoxy did not touch the question of the relation between Church and State; but that opposition did, which, in the third and fourth decades of the present century, arose against rationalism. It claimed that the Church should be a representation of the religious life of the congregation, and it consequently demanded that the congregation should at least have a certain share in the government of the Church. The movement was strongest in Prussia, weakest in Sweden; but it achieved everywhere some results. Elements of presbyterian or synodal government were everywhere introduced, and the movement is still in vigorous progress.

In England the Reformation did not begin from below, but from above, Henry VIII. simply taking the place of the Pope, and, making himself the head of the English Church; and, when it was finally accomplished under Elizabeth, the supremacy of the State was firmly established as the principle of the relation between Church and State. Opposition, however, soon arose, first from the Puritans, and afterwards from other dissenters. The Puritans protested that the Church and the State are two entirely distinct societies; that they ought, therefore, to stand wholly independent of each other; that the Church can in no way rightfully be made subject to the control of the civil magistrate, etc. The opposite view, the theory adopted by the Established Church itself, is represented by Hooker, Laws of Ecclesiastical Polity, London, 1594, who maintains that Church and State are one and the same society, only contemplated from two different aspects, and that the State, therefore, has a perfect right to legislate for the Church. After a short victory for the Puritans under Cromwell, who, with certain limitations, adopted the principle of toleration, guaranteed free exercise of religion to all who professed faith in God and in Christ Jesus, and forbade all compulsion, by penalties or otherwise, to conform to the Established religion, there followed a violent re-action under Charles II. It is said, that, on account of the Act of Uniformity of 1662, two thousand ministers were ejected, eight thousand laymen imprisoned, and sixty thousand persons made to suffer, in some way or other, for conscience' sake. Finally, however, the Toleration Act of 1688, granting full liberty of worship to all nonconformists excepting Roman Catholics and Unitarians, broke down the main bar obstructing the freedom of the Church; and the progress towards liberty and independence has ever since been uninterrupted, though slow. The act was extended in 1778 to Roman Catholics, and in 1813, to Unitarians. The repeal of the Test Acts, etc. (1828–29), gave the dissenters access to Parliament and public offices. The Registration and Marriage Acts of 1836, 1837, and 1844, made the baptisms and marriages performed by dissenting ministers valid before the law. The Reform Bill of 1834 opened the universities of Oxford and Cambridge to dissenting students, etc. Meanwhile, also, the theory changed. In his The Alliance between Church and State, London, 1736, Warburton accepts the Puritan premise, that the Church and the State are distinct societies, but rejects the inference, that, for that reason, they should remain independent of each other, and construes the relation as an alliance, something like a contract social for the sake of mutual advantage. The book is not remarkable for any logical strength in its reasoning; but it is interesting as indicating a decisive step onward in the direction of liberty. Among more recent contributions to the theoretical solution of the question are, S. T. Coleridge: On the Constitution of the Church and State according to the Idea of each, London, 1830; Thomas Arnold: Fragment on the Church, unfinished, and published after his death.
church history is the largest, and, with the exception of exegesis, the most important, department of the historical science of sacred literature. It embraces, in the widest sense, the whole religious development of mankind, from the creation down to the present time, and is continuously growing in bulk. In a narrower sense, it is confined to a history of Christianity and the Christian Church from the birth of Christ and the Day of Pentecost, when Christianity made its first appearance in an organized form as distinct from the Jewish religion. The historian has to trace the origin, growth, and fortunes of the Church, and to reproduce its life in the different ages. The value of his work depends upon the degree of its truthfulness, or exact correspondence with the facts. Church history is not a heap of dry bones, but life and power: it is the Church itself in constant motion and progress from land to land, and from age to age, until the whole world shall be filled with the knowledge of Christ. It is the most interesting part of the world's history, as religion is the deepest and most important concern of man, the bond that unites him to God. It embraces the external expansion and contraction of Christianity, or the history of missions and persecutions, the visible organization or Church polity and discipline, the development of doctrine and theology, the worship, with its various rites and ceremonies, liturgies, sacred poetry and music, the manifestations of practical piety, Christian morality, and benevolent institutions: in one word, all that belongs to the inner and outer life of Christianity in the world. It is a panorama of God's dealings with the human race, and man's relations to God under all aspects. It shows the gradual unfolding of the plan of redemption,—a plan of infinite wisdom and goodness, in constant conflict with the Satanic powers and influences which are struggling for the ascendency, but are doomed to ultimate defeat, and overruled for good. It is the greatest triumph of God's wisdom to bring good out of evil, and to overrule the wrath of man for his own glory and for the progress of truth and righteousness. Church history is a book of life, full of warning and precept, of hope and encouragement.

II. Church History and Secular History.

—They differ as Church and State, as Christianity and humanitv, as the order of grace and the order of nature; yet they are inseparably connected, and the one cannot be understood without the other. Among the Jews the spiritual and secular history together form one history of theocracy. Both currents intermingle in the Byzantine Empire, in the European States and the Latin Church during the middle ages, in the period of the Reformation, during the colonial period of America, and in all countries where Church and State are united. Gibbon's History of the Decline and Fall of the Roman Empire is in great part also a history of the rise and progress of Christianity, which survived the fall of Old and New Rome, and went forth to conquer the barbarian conquerors by Christianizing and civilizing them. Every history of papacy is also a history of the German Roman Empire, and vice versa. No history of the sixteenth century can be written without constant reference to the Protestant Reformation and Roman-Catholic reaction. The Puritan settlements of New England are as well a history of the ecclesiastical and secular history of North America. In modern times the tendency is more and more towards separation of the spiritual and temporal powers:
nevertheless, the Church will always be influenced by the surrounding state of civil society, and must adapt itself to the wants of the age, and progress of events; while, on the other hand, the world will always feel the moral influence, the restraining, ennobling, stimulating, purifying, and sanctifying power of Christianity, which works like a leaven from within upon the ramifications of society.

III. Sources. — They are mostly written, in part unwritten.

A. The written sources include, (1) The official documents of ecclesiastical and civil authorities, such as acts of councils, creeds, liturgies, hymn-books, church-laws, papal bulls and encyclicals.

B. The unwritten sources are works of Christian art; as churches, chapels, pictures, sculptures, crosses, crucifixes, relics, and other monuments which symbolize and embody Christian ideas.

The Roman catacombs, with their vast extent, their solemn darkness, their labyrinthine mystery, their rude epitaphs and sculptures, their symbols of faith, and their relics of martyrdom, give us a lifelike idea of the Church in the period of persecution, its trials and sufferings, its faith and hope, its simple worship, and devoted piety.

"He who is thoroughly steeped in the imagery of the catacombs will be nearer to the thoughts of the early Church than he who has learned by heart the most of Tertullian or Origen." The basilicas are characteristic of the Nicene; the Byzantine churches, of the Byzantine age and the Eastern and Russian Church; the Gothic cathedrals, of the palmy days of medieval Catholicism; the Renaissance style, of the revival of letters. "The eye of society needs most its monuments and relics. Every new building must have monuments, friends and foes, narrator, eulogist, advocate, and antagonist, whether orthodox or heretic, whether Christian, Jew, or Gentile, aiming in all this laborious investigation at "the truth, the whole truth, and nothing but the truth." (2) He must, therefore, interpret the results of his investigation in a faithful and lifelike narrative, so as to present the objective course of history itself, as it were, in a photographic, or rather in an artistic painting; for a photograph gives a ghastly view of the momentary look of a person, while the portrait of the artist combines the changing moods and various aspects of his subject into a living whole. The genuine writer of history differs as much from the dry chronicle of isolated facts and dates as from the novelist. He must represent both thoughts and facts. He must particularize and generalize, descend into minute details and take a comprehensive bird's-eye view of whole ages and periods.

He must have a judicial mind, which deals impartially with all persons and events coming before his tribunal. He must be free from partisan and sectarian bias, and aim at justice and truth. It is the exclusive privilege of the divine Mind to view all things sub specie aeternitatis, and to see the end from the beginning. We can only know things consecutively and in fragments. But history is its own best interpreter; and, the farther it advances, the more we are able to understand and appreciate the past. Historians differ in gifts and vocation. Some are miners, who bring out the raw material from the sources (Flacius, Baronius, Tillyard, Gieseler); others are manufacturers, who work up the material for the use of scholars (Bossuet, Mosheim, Gibbon, Milman, Neander). Some are wholesale merchants, some retailers. Some are bold critics, who open new avenues of thought (Ewald, Baur, Renan); others popularize the results of laborious researches for the general benefit (Hagenbach, Merle, Pressensé, Stanley).

V. Periods and Epochs. — These represent the different stages in the religious development of the race. They must not be arbitrarily made, according to a mechanical scheme (such as the centurial division, introduced by Flacius in the Magdeburg Centuries, and followed by Mosheim), but taken from the actual stops or starting-points (which is the meaning of τροχος, from τρέχω, "to stop," "to pause") and circuits (περίφραξis) of the history itself. The following are the natural divisions:

A. Sacred or Biblical History, the history of the divine revelation, from the creation to the close of the apostolic age, running parallel with the Scriptures, from Genesis to Revelation. Here we must distinguish the dispensation of the law and the dispensation of the gospel, or the history of the Old-Covenant religion and that of the New-Covenant religion.

(1) Under the Old Dispensation, from the creation down to John the Baptist. Subdivisions: (a) The primitive period; (b) The patriarchal period; (c) The Mosaic period (the establishment of the theocracy); (d) The Judges, the Jewish monarchy and prophets; (e) The Babylonian exile; (f) The period of the restoration (Ezra, Nehemiah, and the post-exilian prophets); (g) The Maccabees; (h) The Roman rule till Herod the Great, and the destruction of Jerusalem.

(2) Under the New Dispensation — Christ and the apostles, or primitive and normative Christianity in its divine-human founder and inspired organs. Subdivisions: (a) The preparatory mission of John the Baptist; (b) The life and work of Christ; (c) The founding of the Church among the Jews and Gentiles by the labors of Peter, Paul, and John.
CHURCH HISTORY.

B. Christian History, or Ecclesiastical History, proper, from the close of the apostolic age to modern times: Subdivisions: (1) History of Ancient Christianity, embracing the first six centuries to Gregory I. (500). — (2) The age of scholastic and polemical confessionalism, in conflict with nonconformity and subjective piety (from the middle of the seventeenth to the middle of the eighteenth century); (3) The age of revolution and revival, and conflict between Christianity and the various forms of scepticism and secularism (from Deism in England, and the French Revolution, to our time).

VI. VALUE. — The study of history enables us to understand the present, which is the fruit of the past and the germ of the future. It is the richest storehouse of wisdom and experience. It is the best commentary of Christianity. It is full of comfort and encouragement. It verifies on every page the promise of the Saviour to be with his people always, and to build his Church on an indestructible rock. It exhibits his life in all its forms and phases; it is the triumph of his kingdom from land to land and generation to generation. Earthly empires, systems of philosophy, have their day; human institutions decay; all things of this world bloom and fade away, like the grass of the field; but the Christian religion has the dew of perennial youth, survives all changes, makes steady progress from age to age, overcomes all persecution from without, and corruption from within, is now stronger and more widely spread than ever before, directs the course of civilization, and bears the hopes of the human race. The history of the world is governed in the interest, and for the ultimate triumph, of Christianity. The experience of the past is a sure guaranty of the future.

VII. LIT. — We confine ourselves here to works on General Church History and Ancient History. — Eusebius (d. 340): Church History, from the birth of Christ to Constantine the Great (321); his successors in the Greek Church: Sozomen, Theodoret. The Latin Church contented itself with extracts from Eusebius and his continuators. The middle ages produced most valuable material for history, but no great general church history. The Reformation called forth the spirit of critical inquiry.

(2) Historians from the Sixteenth to the Eighteenth Century. — Matthias Flacius (d. 1575) and other Lutheran divines of Germany wrote the Magdeburg Centuries (Basel, 1559–74), covering thirteen centuries in as many volumes — the first history, from a Protestant point of view, in opposition to the claims of Romanism. In defence of Romanism, and in refutation of Flacius, Caesar Baronius (d. 1607) wrote Ecclesiastical Annals, in 12 folio vols. (published at Rome, 1588 sqq.; new ed. by Aug. Theiner, Barle-Duc, 1868 sqq.), continued by Raynaldus, Spondanus, Theiner, and others, — a work of extraordinary learning and industry, but to be used with great caution. Tilly (d. 1632) wrote his invaluable Memoires (Paris, 1693–1712, 16 vols.), the history of the first six centuries from the sources, in bibliographical style and in the spirit of the more liberal Gallican Catholicism. Gottfried Arnold (d. 1714), of the Pietistic school, wrote the Imperial History of the Church and of Heretics (Frankfort, 1699 sqq., 4 vols. fol., to J.D., 1688.), advocated the
interests of practical piety, and the claims of heretics and schismatics, and all those who suffered persecution, and at last superseded heresies and orthodoxy. J. L. Mosheim (d. 1755) wrote his Institutes of Ecclesiastical History (in Latin, Helmstadt, 1758, and often since in several translations) in the spirit of a moderate Lutheran orthodoxy, with solid learning and impartiality, in clear style, after the centurial arrangement of Flacius, and furnished a convenient text-book, which (in the translation of Murdock, with valuable supplements) has continued in use in England and America much longer than in Germany. Schrock's Christian Church History (Leipzig, 1768–1810, in 45 vols.) is far more extensive and far less readable, but invaluable for reference, full of information from the sources. It forsook the mechanical centurial division, and substitutes for it periodic arrangement. Hense (d. 1866) followed with a thoroughly rationalistic work in 9 vols. (1788–1810).


(5) Doctrine histories by Münscher (Marburg, 1797–1809, 4 parts), C. Baur (Lehrbuch der dogmengeschichte, Tübingen, 1847, 3d ed., 1867; Vorlesungen, ed. by his son, Leipzig, 1865–67, 3 vols.). Neander (ed. by Jacoby, Berlin, 1859, 4 vols.); Hagenbach (Leipzig, 1841; 5th ed., 1867, trans. from the German, first by Cunningham in Philadelphia, 1846, then by Davidson and Hull in England, and revised and completed by H. B. Smith of New York (1857–80, in 5 vols.). The text is a more or less skeleton of facts and dates; but the body of the work consists of carefully-selected extracts and proof-texts from the sources which furnish the data for an independent judgment. Baur's Church History, partly published after his death (Tübingen, 1865 sqq., in 5 vols.), is distinguished for philosophic grasp, critical combinations, and bold conjectures, especially in the treatment of the apostolic and post-apostolic ages, and the ancient heresies and systems of doctrine. Hagenbach's Church History (in 7 vols., Leipzig, 1873) is a popular digest of the vast material for the educated lay reader. Schaff's History of the Christian Church (New York, 1850 sqq., German ed., Leipzig, 1888), 3 vols., till A.D. 600, to be completed in 5 or 6 vols., is written from the Anglo-German and Anglo-American standpoint. A new edition of the first volume, thoroughly revised and corrected, will be published 1882, together with a volume on the middle ages. England has produced greater works on special departments (as Gibbon, on The Decline and Fall, etc.; Milman, on Latin Christianity; Stanley, on The Jewish Church; Farrar, on The Life of Christ and The Apostle Paul) than on general church history.


CHURCH JURISDICTION. See Jurisdiction, Ecclesiastical.

CHURCH POLITY. See Polity.

CHURCH, States of the. (Patrimonium Petri; Stato della Chiesa), the region occupying the
central part of Italy, between Tuscany and Naples, and once forming an independent state, of which the Pope was the sovereign. This sovereignty of the Pope was not, as Roman-Catholic writers like to represent it, a striking providential arrangement: on the contrary, it was a long and laborious growth of a rather vicious character. The prominence which the Roman episcopacy very early obtained was a natural and necessary consequence of the position which the city of Rome held in the empire. Nothing in Rome could be second-rate; and, from the moment Christianity became the religion of the State, the Roman bishop naturally and necessarily became the centre of Christendom. It was only through reflection that Jerusalem could be anything grand and awe-inspiring to people of Greek and Roman descent. The congregation of Rome was the largest already in the third century: in the fourth it also became the richest. It commanded respect by itself, independently of its being the “spiritual emperor;” nor did he cede the city of the western part of the empire, to the Pope. The instrument of this bequest is a forgery of the ninth century. The donation of Constantine was a mere fable.

The prominence which the Roman episcopacy became was repeated, and confirmed in 774 by Charlemagne, who completely destroyed the Lombard rule in Italy. The instruments of Pepin’s and Charlemagne’s donations are not extant; the reality is somewhat doubtful. The general character, however, of the gift, cannot be questioned: it was a fief. In 860 Leo III. severed the last bond between the papal see and the Byzantine Empire by crowning Charlemagne Roman emperor: and from that moment the Pope stands in the political field as a vassal of the Frankish Empire.

Immediately after the death of Charlemagne (814), the dissolution of the empire began. But, as the strength of the central government became weakened, the power of the feudal lords or fief-holders increased, and the popes were not slow in taking advantage of the situation. Nicholas I. (858–867) is said to have changed his mitre into a crown; and when Charles the Fat, the last emperor of the Carlovingian house, was deposed (857), the papal independence became an accomplished fact. Thus the step from simple subject to complete sovereignty was successfully made through a short, intermediate stage of vassalage. But to hold this new position proved exceedingly difficult in the beginning. First followed a century of shameless intrigue and scandalous fighting—the period of the Pamphletocracy. The Pope was elected, not by the clergy alone, but by the clergy and people of Rome; and each election was disputed by factions led by foreign and native adventurers. Sergius III. (905–911) was simply the paramour of Marozin of Tuscany, and for her sake he prostituted the dignity of the apostolic see, and squandered its treasures. The disorder continued till the emperor, Henry III. (1046), marched into Italy with a great army, deposed the three pretenders at the Council of Sutri, and seated Clement II. on the papal throne; in 1052 he ceded the Duchy of Benevent to Leo IX., a relative of his. Then followed two centuries of bitter contest with the emperors of Germany, the most brilliant and most dramatic part of the history of the Papacy. In this contest the papal sovereignty did not form the principal issue; but through the whole period it exercised a considerable influence on the papal policy, and at times it actually occupied the foreground; thus, when the Countess Mathilde of Tuscany, in whose Castle of Canossa Gregory VII. received the homage of Henry IV. (1067), bequeathed all
her possessions to the Pope. She died 1115; but her will was immediately disputed by the German emperors, and the question was not decided until the days of Louis IX. When Otho IV. recognized the Pope's claim. A change, which in this period took place in the mode of electing the Pope, contributed much to consolidate the papal sovereignty. By a decree of 1059 Nicholas II. reserved the right of electing the Pope exclusively to the college of cardinals; and in 1170 Alexander III. further decreed, that a majority of two-thirds of the votes was necessary to make the election valid. Through the contest with the emperors of Germany the papal power reached its culmination. It was accepted as an undisputed fact, as a moral certainty, that in no case could there be an authority above the Pope; and only the next question was left open,—whether there could be a case in which the Pope had no authority. During the last three centuries, however, prelates, the Rerourbe, or the papal sovereignty was often in danger, but only from interior or domestic causes. Every now and then the memory of the past would flash upon the people of Rome, and cause turbulent commotions. Arnold of Brescia was the first of those heroes from Hades; and, at the beginning of the Reformation, the Pope was not only in sure and quiet possession of his sovereignty, but the sovereign of the states of the Church, nearly with their old boundaries; and for about a decade everything went on smoothly. But, since the French Revolution, the sovereignty of the Pope was only the beginning of a French army. Meanwhile a new great idea,—the national unity,—had begun to enter men's minds, and within a few years it swept away the papal sovereignty as a spider's web. In 1860 the States of the Church, with the exception of the city of Rome, were incorporated with the Kingdom of Italy; and in 1870 Victor Emmanuel took up his residence in Rome itself. The sovereignty of the Pope, if there still is anything in existence which can be thus called, is now confined to the Papal States of the Vatican.


CHYTREUS (Kochhafe), David, b. at Ingel- bingen, Feb. 26, 1530; d. at Rostock, June 25, 1600; studied, under Camerarius and Schnepf, at Tubingen, and, under Melanchthon, in Wittenberg; travelled in Italy, and was made professor at Rostock, in 1551; lectured on philosophy and theology, and distinguished himself as one of the most influential of the Lutheran theologians of
CIRCUMCISION. 486  CIRCUMCISION.

the latter part of the sixteenth century. In 1569 he visited Austria, on the invitation of Maximilian II., for the purpose of organizing the evangelical church of the country. He was one of the chief directors at the foundation of the University of Helmstäd, and wrote the statutes. His theological works, among which are *Onomasticon Theologicum*, an *Historia Confessionis Augustanae*, etc., were collected in 2 vols. fol., Leipzig, 1599. He also wrote a *Chronicon Saxonicum*, 1500–83. His biography has been written by Strüzer (Rostock, 1601), Schütz (Hamburg, 1720), Pressel (Elberfeld, 1862), and Krabbe (Rostock, 1870).

CIBORIUM (from the Greek *κηπόν*) denoted originally the canopy, which, borne by four columns, surmounted the altar, but was afterwards specially applied to the shrine or vessel in which the host was kept, which occasioned the erroneous derivation from *cilos* (= "food").

CILICI'A, the south-easterly province of Asia Minor, having Cappadocia on the north, from which it is separated by the Taurus and Anti-Taurus Range, Syria on the east, the Mediterranean Sea on the south, and Pamphylia on the west. Eastern Cilicia was a rich plain. Western Cilicia was rough and mountainous. Tarsus, the home of Paul, was its capital, and there was a famous school of philosophy. The province contained many Jews. There are many references to it in Acts (see vi. 9, xv. 23, 41, xxi. 39, xxii. 3, xxiii. 34, xxvii. 5; also Gal. i. 21). The goat's-hair cloth, called *cilicum*, was one of its products: to make tents of this was Paul's trade. The word, in a slightly modified form, exists to-day in modern European languages, to describe this article, which is still produced.

CIRCUMCELLIANS. See Donatists.

CIRCUMCISION, the cutting-away of the whole or of parts of the prepuce, was, in the olden times, performed with a stone knife, both among the Israelites and the Egyptians (Exod. iv. 23; Josh. v. 2); and other nations adhered to this custom, even after becoming acquainted with sharper instruments; while in later times the Jews employed a steel knife. The operation was not without danger, especially when performed on adults. The third day was feared as the day of the crisis (Gen. xxxiv. 25). Every Israelite was allowed to perform the rite, but no Gentile. Generally it was the office of the father (Gen. xvii. 23); only under certain circumstances it became that of the mother (Exod. iv. 25; 1 Macc. i. 60). Afterwards it became the business of the physician, and at present it is performed by a special officer. According to Gen. xvii. 10–14, circumcision was laid upon Abraham, his seed, and his servants, as a direct commandment from God; and the penalty of neglect was, to be cut off from the people. The Mosaic law speaks only incidentally of it as something already established. According to Lev. xii. 3, the eighth day after the birth of a boy was the term fixed for the performance of the rite. If the days were ill, the rite could be postponed, however. The old Egyptians performed it between the sixth and tenth year; the Mohammedans of our days often wait till the twelfth or thirteenth year. With the Israelites, the naming of the child takes place together with the circumcision (Luke i. 60, ii. 11; comp. Gen. xvii. 5).

Besides by the Israelites, circumcision was practised, not only by the Terachitian peoples, such as the Edomites, Ammonites, Moabites (Jer. ix. 25, the interpretation of the passage is somewhat obscured, what does it mean?); but also by the Egyptians. Herodotus (2. 36, and 2. 104), and, after him, Diodorus and Strabo, even assert that the custom was original among the latter; while the Phoenicians and the "Syrians of Palestine" (the Jews) simply adopted it; a statement which Aristobulus among the Ituraeans (Joseph.: Ant., 13, 9, 1, and 13, 11, 3). That the Egyptians should have learnt the practice from the Israelites cannot be maintained, on account of the great age of the Egyptian monuments representing the custom. In Egypt, however, it seems that only the sacerdotal caste was compelled by law to observe the rite. Josephus, Clement of Alexandria, Orig., and others, indicate that such was the case: and Apion, the adversary of Josephus, was himself an uncircumcised Egyptian, and submitted to the operation only late in life, and for physical reasons. The probability is, that the Israelites adopted the custom from the Egyptians; but, as intimate connections existed between the two nations long before the time of Moses, it is unjustifiable, and in contradiction with the whole Hebrew tradition, to place the establishment of the institution of circumcision among the Israelites after the exodus, in the times of Moses or Joshua. After the captivity, the Edomites remained uncircumcised until John Hyrcanus compelled them to re-introduce the rite, as did Josephus and the Jews. The rite was even introduced to the Persians, Turks, Arabs, it was introduced to the Persians, Turks, among the Congo Negroes and Caffrarians in Africa, the Salivas Indians in South America, the inhabitants of Tahiti and the Fiji Islands, etc.

With respect to the symbolical signification of the rite, a distinction must be made between Israel and the heathen religions. Even if it could be proved, that, among the Egyptians, circumcision originated from the phallic-worship, this would have no bearing on the Israelite view of the rite. Nor can the rite be brought in connection with the idea of sacrifice (as a remnant of an ancient self-sacrifice, sacrifice of the body, castration in honor of the Deity, etc.); for sacrifice means the selection of something pure for the service of God, and not the destruction of something impure for the sake of God. But to the Israelite the foreskin was a token of human impiety and uncleanness, and circumcision was an act of purification and cleanliness. Other Oriental peoples considered the act from the
exertions of the Judæa-Christians, it was dropped 39–163, giving full information of the pertinent
the Day of St. Benedict, 1098. Robert, who at
an early age had become Prior of the Monastery
Frankfurt-a-M., 1775, §§ 184–186; J. B. FRIED
REICH: Zur Bibel. Fragmente, Nürnberg, 1848, II.
in the Paschal feast. In spite, however, of the
it was the rite of admittance into Israel,—the rite
of St. Michel de Tonnerre, but felt unable to
without which he was not allowed to participate
and his chosen people, and has been designated
obtained dispensation from Pope Urban II., then
the external token of the covenant between God
of the ear, the heart, etc. Finally, the act became
the external token of the covenant between God
and his chosen people, and has been designated
as the marks of nobility of the Jews. As such
it was the rite of admittance into Israel,—the rite
by which a convert entered the synagogue, and
which he was not allowed to participate in the
Paschal feast. In spite, however, of the
exertions of the Judæa-Christians, it was dropped by the Christian Church, whose corresponding
rite of admission is baptism.

CIRCUMCISION. Feast of. See OCTAVE.
CISTERCIANS, a monastic order founded by
Robert, at Citeaux near Dijon, in Burgundy, on
the Day of St. Benedict, 1098. Robert, who at
an early age had become Prior of the Monastery
of St. Michel de Tonnerre, but felt unable to
reform the loose and frivolous life of his monks, obtained dispensation from Pope Urban II., then
travelling in France, and preaching the first crusade, to retire, at the head of a small colony of
hermits, into the forest of Molesme, in the diocese
of Langres, for the purpose of leading a life of
austere asceticism. The colony prospered; but the reverence of the surrounding population, and the
more substantial favors which followed in its
wake, brought vanity and irregularities into the hermits' camp; and Molesme was soon as bad as St. Michel de Tonnerre. A second time Robert tried a change, and retired to Haur, a desert in
the middle of the thirteenth century, to eighteen
hundred. In 1119 the number of Cistercian abbeys had increased to thirteen; in 1151, to five hundred; in
1199, to fifteen hundred. In 1119 the constitution of the order, the Charta Caritatis, was issued by Abbot Stephan; and confirmed by Pope Calixtus II. One of the
principal points of this constitution was the establishment of the order entirely independent of the episcopal power, and directly under the papal authority; and the co-operation between the order and the Pope was at times complete. Eugenius III. belonged to the order, and was a pupil of St. Bernard. Led by St. Bernard, and following the Pope, the order occupied one of the very first places in the Christian world. It crushed the heretics, Abelard, Arnold of Brescia, the Cathari, etc.; it preached the second crusade; it called into life the military orders of the Templars, of Calatrava, Alcántara, Montesa, Avis, and Christ. In 1148 the kingdom of Portugal declared itself a fief of the Abbey of Clairvaux; and in 1578 the abbey actually tried to make good its
claims.

By the middle of the thirteenth century the order had passed its point of culmination.
lost its historical mission, which was inherited by the mendicant orders; and the internal decay of the rich and landed institution soon became apparent. One of the first attempts of reform was made by Martin de Vargas in Spain, supported by Pope Martin V. (1426); and in 1409 an independent Spanish congregation was formed on the basis of extreme asceticism. Similar attempts were made a little later in Tuscany, Calabria, and the Papal States. In France, its home, the order suffered very much during the wars with England; and all the attempts of reform which were made during the fourteenth and fifteenth centuries failed. In the sixteenth and seventeenth century, independent congregations were formed; the first Cistercian nunnery was founded at Tart, probably by Abbot Stephen; but the most famous was that of Port Royal.


**CITIES.** Cities date from the days of Cain (Gen. iv. 17). In this article we consider only those of Palestine. The Hebrew word shows that originally they were walled, and thus were in contrast to the unwalled villages and the open country. In the walls were gates, over which were towers (2 Sam. xviii. 24 sq.). Immediately inside the gate was a wide open space, known as the “gate.” Here councils and public gatherings were held (Gen. xxxiii. 10, 18; Deut. xxi. 19 sq.; Ruth iv. 1, 11; Isa. xxix. 21 sq.). Here, too, one went to learn the news (1 Sam. iv. 18; Job xxix. 7). The gates were provided with posts and bars (Judg. xvi. 3; 1 Sam. xxii. 7; 1 Kings iv. 13). From the gate the streets led into the city; the streets, like those of modern Palestine, were probably narrow and unpaved, and distinctively business streets or bazaars; as the “Street of the Bakers” referred to in Jer. xxxvii. 21. The names of the Palestinian cities have almost altogether perished, however, to comply with certain of the most general laws of the land,—the sabbath, abstinence from blood, of the land,—the sabbath, abstinence from blood, etc. (Exod. xii. 14; Lev. xvi. 29, xviii. 6, etc.). Entire strangers had no rights in Israel: they were only tolerated. Originally, foreigners could, under certain restrictions, obtain citizenship in Israel: only Ammonites, Moabites, the offspring of prostitution, etc., were excluded. Egyptians and Edomites could be nationalized in the third generation (Deut. xxxii. 1; Neh. xiii. 1). Afterwards, however, with the growing fanaticism, it was at first required to exclude all foreigners from citizenship in Israel.

**RUETSCH.**

2. AMONG THE ROMANS. The Roman idea of citizenship—that of a privileged class amidst a world of slaves—had no existence among the Hebrews; for their commonwealth was a congregation, and their ruler was God; men governed merely as God’s vicegerents. But Roman citizenship is several times spoken of in the Acts as a valuable franchise. It was obtained by inheritance or purchase (Acts xii. 28), by military service, favor, or manumission. It conferred the right of trial before imprisonment, and of appeal unto Caesar (xxxv. 11). Its possessors could not be scourged (xvi. 37), much less crucified. Tradition, which puts the martyrdoms of Peter and Paul on the same day, respects Paul’s Roman citizenship, and makes him die by the sword.

**CLAP.**

CLAP, Thomas, a president of Yale College, b. at Scituate, Mass., June 26, 1703; d. in New Haven, Jan. 7, 1767. He was graduated at Harvard College, 1722, and was minister of Windham, Conn., 1729–38, and president of Yale College, 1739–66. He was one of the most learned men of his day in the country: eminent
CLARENDON. 489  CLARKE.

as a mathematician, he constructed the first orrery in America. His devotion to Yale College was very great. The Code of Laws (in Latin) which he drew up for its government was the first book of a代码 published in New England. Although, as he was universally acknowledged, a truly pious man, he opposed Whitefield, and against him wrote, A Brief History and Vindication of the Dogmatics revised and established in the Churches of New England, with a Specimen of the New Scheme of Religion beginning to prevail (1755). His opposition caused so much feeling, that in deference he resigned his office. His Annals or History of Yale College appeared in 1786.

CLARENDON, Constitutions of, is the name given to the laws made by the general council of English barons and prelates held at Clarendon, a royal summer residence near Salisbury, Wiltshire, and subscribed to by the bishops, with the exception of Becket, Jan. 25, 1164. They are a monument in the advancement of progress; because they checked the encroachments of the Church upon the State, put clerics guilty of crime under the civil tribunals, prevented all appeal to Rome, and made Henry II. the virtual head of the Church. See Becket, Jan. 25, 1164. The Constitutions are in sixteen chapters, of which ten were condemned by the Pope: the rest were tolerated.

CLARE, St., and the CLARISSES. Clara Sciffi, b. at Assisi, 1194, d. there Aug. 11, 1233, belonged to a distinguished family, but left her home in 1212 to follow St. Francis; practised, under his guidance, the severest asceticism: founded the order of the Nuns of St. Clare, or the Clarisses; and was canonized by Alexander IV. shortly after her death. The order received its original rule from St. Francis in 1224, enjoining absolute poverty, temporary silence, fasting, etc. This rule was mitigated in 1246 by Innocent IV., and again in 1264 by Urban IV., after whom those who adopted only the mildest form of the rule were called Urbanists. In the fifteenth century, however, the development took the very opposite direction. Colette of Corbie (d. 1447) founded the Congregation of St. Colette, whose members bound themselves to a strict observance of the Congregation of the Strictest Observance; and in 1567 Peter of Alcantara founded the Congregation of the Hermits of Alcantara, both of which went still farther in austere asceticism. See Act. Sacr., and Butler: Lives of Saints, Aug. 11; and the biographies of St. Clare, by Vitalis, Milan, 1646; Stockler, Vienna, 1675; Vauchot, Paris, 1782; Orsbach, Aix-la-Chapelle, 1844; Dr. More, Marseilles, 1848; and Locatelli, Naples, 1854.

CLARKE, Adam, the commentator, b. at Moybeg, north of Ireland, 1750 or 1762; d. of cholera, in London, Aug. 26, 1832. From 1782 to 1805 he travelled as a Methodist itinerant; preached over all Great Britain and Ireland. From 1805 to 1815 he held an appointment in London, his stay being prolonged by the special request of the British and Foreign Bible Society in order that he might continue to superintend the printing of their Arabic Bible. From 1815 till his death he devoted himself to literary work. In 1849 St. Andrew's University made him LL.D.

He was a most industrious student, and acquired much varied and profound learning, particularly in Oriental languages, and wrote many elaborate works, of which the principal are, A Bibliographical Dictionary, Liverpool, 1802, 8 vols.; The Geographical Miscellany, or Supplement to the Bibliographical Dictionary, London, 1806 (both works were published anonymously); Succession of Sacred Literature, vol. i., London, 1808 (vol. ii. by his son, 1830); and his widely circulated and still used Commentary on the Holy Bible, London, 8 vols., of which vol. i. appeared in 1810, vol. viii., 1826, and which cost him forty years of work. See Memoirs, edited by his son J. B. B. Clarke, London, 1859, 3 vols.; Everett: Adam Clarke Portrayed, London, 1843; 2d ed., 1866, 2 vols.

CLARKE, John, a founder of Rhode Island, b. in Bedfordshire, Eng., Oct. 8, 1609; d. in Newport, April 20, 1679. He joined Roger Williams's colony, and at Newport, 1644, founded the second Baptist church in America. He was, with Williams, in 1651 sent to England as an agent of the Colony, and published in 1652 the famous tractate, ill News from New England, or a Narrative of New England's Persecution (4to, 76 pp.).

CLARKE, Samuel, the English philosopher and divine, b. at Norwich, Oct. 11, 1675; d. in London, Saturday, May 17, 1729. He studied at Caius College, Cambridge, and greatly distinguished himself by publishing in 1697 a Latin version of Rohault's Physics, whose system was founded upon Cartesian principles, with notes derived from Sir Isaac Newton. Having chosen the clerical profession, he rose rapidly, until in 1709 he became rector of St. James's, Westminster, London. He was the author of numerous works, several of a scientific nature; but his fame chiefly rests upon his Boyle Lectures (1704–1705), printed together under the title, A Discourse concerning the Being and Attributes of God, etc.; and his Scripture Doctrine of the Trinity (1712), a work which exposed him to the charge of Arianism. Dr. Clarke's famous proof for the being of God was not meant to be a purely a priori argument: it starts from a fact,—"something has existed from eternity,"—and often directly appeals to facts. Among other propositions, maintained, is that time and space, eternity and immensity, are not substances, but the attributes of a self-existent being. And it is incorrect, although commonly said, that Clarke argued from the existence of time and space to the existence of Deity: rather, he presupposed the existence of an immutable, independent, and necessary being, before time and space. Nor could the opinion have been borrowed from the Scholium Generale of Newton's Principia, which was not printed till 1714.

Clarke's theory of virtue was briefly this. The inherent and necessary difference between things causes them to stand in different relations. These relations make it fit that both creature and creator should act in accordance with them, separately from any command of the Creator, or any foreseen advantage or disadvantage which may follow such actions. It is fit, however, that the Creator should enforce this fitness by his positive commands, and by rewards and punishments. Inasmuch as the original tendency of things to reward virtue, and to punish vice, has
failed to be effectual in the present condition of human existence, there must be a future state of existence for men in order that this adjustment may be complete."

Clarke has been accused of confounding mathematical and moral relations, and of meaning by "fitness" merely the adaptation of means to an end. But the charges are not well founded. What is true is, that he states an analogy between mathematical and moral truths, and means by "fitness" accordance to a standard of judgment.


CLARKE, Samuel. Three lesser men of this name deserve mention. 1. Biographer and divine, b. at Woolston, Warwickshire, Oct. 10, 1689; d. at London, Dec. 25, 1683. He was educated at Emmanuel College, Cambridge; was minister of St. Bennet Fink, London, and ejected 1662. He was for eight years a governor, and for two years a president, of Sion College. He was also a member of the Savoy Conference. His biographical writings are valuable, because he drew upon sources now difficult to obtain. Among them are, A Mirror or Looking-Glass both for Saints and Sinners, London, 1646, 12mo; 2d ed., 1654, 8vo; 4th ed., 1671, 1672, 2 vols. fol.; The Marsow of Ecclesiastical History, 1650, 2 vols. 4to; 3d ed., 1675, 2 vols. fol.; A General Martyrology, 1651, fol.; same with Lives of Thirty-two English Divines, 1652, fol.; 3d ed., corrected and enlarged, 1677, fol.—2. Commentator, d. Feb. 24, 1700–1701, aged seventy-five. He was made M.A. at Oxford, 1648, and in 1658 returned to his Alma Mater, to be superior of the X. vol. of Portraiture of Quakerism, London, 1807. His principal writings are, Portraiture of Quakerism (1806), History of the Abolition of the Slave-Trade (1808, 2 vols.), and Memoirs of William Penn (1813). See Memoir of Thomas Clarkson, by Thomas Elmes and Thomas Taylor, 2d ed., London, 1847.

CLASS-MEETINGS, a distinctively Methodist arrangement, whereby the members of a congregation are divided into sections, over each of which is a leader, appointed by the pastor, whose duty it is "to see each person in his class once a week at least, in order to inquire how their souls prosper; to advise, reprove, comfort, or exhort, as occasion may require; to receive what they are willing to give towards the relief of the preachers, church, and poor; to meet the ministers and the stewards of the society once a week in order to inform the minister of any that are sick, or of any who walk disorderly and will not be reproved; to pay the stewards what they have received of their several classes in the week preceding." (Book of Discipline, pt. i. ch. ii. § 1.) Mr. Tyerman, in his Life of John Wesley (vol. i. pp. 377–379), thus relates the origin of class-meetings: On Feb. 15, 1742, some of the principal members of the Bristol (Methodist) Society met to consult how the debt upon their meeting-house was to be paid. One of them said, "Let every member of the society give a penny a week, till the debt is paid." Another answered, "Many of them are poor, and cannot afford to do it."—"Then," said the former, "put eleven of the poorest with me, and, if they can give anything, well: I will call on them weekly; and, if they can give nothing, I will give for them as well as for myself. And each of you call on eleven of your neighbors weekly, receive what they give, and make up what is wanting." "It was done," writes Wesley, "and in a little while the borders of these infirm told me they found such and such a one did not walk as he ought. It struck me immediately, 'This is the thing, the very thing, we have wanted so long.'" On March 25 Wesley introduced the plan in London. At first the leaders visited each member at his own house; but this was soon found to be inconvenient, and a common place of meeting appointed. The leader began and ended each meeting with singing and prayer, and spent about an hour in conversing with those present, one by one.

The class-meeting has been traced, in idea at least, in pre-existing religious societies; but it remains to-day a Methodist peculiarity.

CLAUDE, Jean, b. 1619 at La Sauvetat-du-Dropt, in the department of Lot-et-Garonne; d. in the Hague, Jan. 18, 1687; studied theology at Montauban; was ordained in 1645, and had charge of several minor congregations, till in 1654 he was made pastor in Nismes. Having defeated in the provincial syndow a scheme of the Parisians, he was banished; and being banished, could not live in France; he presented the union of the Protestant and Roman churches, he was forbidden to preach any more in the prov-
CLAUDIANUS.

CLAUDIUS.

ines, and removed to Montauban. There, too, he was forbidden to preach (1665); and in the next year he was appointed minister at Charenton, near Paris, where he remained till the revocation of the Edict of Nantes drove him in exile. His controversies with Nicole, Réponse aux deux traités intitulés la perpetuité de la foi (1665), with Arnaud, Réponse au livre de M. Arnaud (1670), and with Bossuet, Réponse au livre de M. l'Evêque de Meaux (1683), attracted great attention; but his principal work is La défense de la réformation (1678). In his exile he wrote his Plaintes de Protestants; and after his death his son published five volumes, Œuvres posthumes and letters. His life was written by De La Devèze, Amsterdam, 1857.

CLAUDIANUS (Claudianus Mamertes, Claudianus Ecclesi Mammertus), d. 474; was a presbyter at Vienne, brother of the bishop of the diocese, and an intimate friend of Apollinaris Sidonius. His work De Statu Animae, which during the middle ages exercised considerable influence on the doctrine of the soul, is written as a refutation of Faustus, Bishop of Riez, who held that the soul, like every thing else created, was material. The work has been published in Maz. Bibl. Patr., VI., and with notes by Barth, on the whole treatment of the subject, was written of the passage in Suetonius, Claudius, 25: donius. His work De Statu Animae, which during his lifetime was considered the instigator of the persecution of the Christians on account of the teaching of Apollinaris (Apollinaris Ecdicius Mamertus), d. 474; was a presbyter at Vienne — still extant; the former having been published among Apollinaris's Lectures, IV. 2, the latter in Baluze: Miscellanea, VI. p. 535. The hymn, Pange, lingua gloriosi, is generally ascribed to him. It has been published among Apollinaris's Lectures, IV. 2, the latter in Baluze: Miscellanea, VI. p. 535. The hymn, Pange, lingua gloriosi, is generally ascribed to him. It has been published among Apollinaris's Lectures, IV. 2, the latter in Baluze: Miscellanea, VI. p. 535.

CLAUDIUS, Roman emperor (41–54), is still by some historians considered the instigator of the first persecution of the Christians on account of the passage in Suetonius, Claudius, 25: "Judaeos, impulsore Chresto, assidue tumultuabatur," and to which there is a reply from the emperor in the form of an edict, edictum universitatis. Theodoric wrote directly to Claudius, to warn him against heresy; and then Claudius wrote the elaborate Apogeticum atque Rescriptum adversus Theutmirum Abbatem, his principal work. The book was condemned by an assembly of the court-clergy of Lewis the Pious, and vehemently attacked by Dungal, a Scotchman whom Charlemagne had appointed teacher at Pavia, and by Jonas, Bishop of Orleans. Nevertheless, Claudius continued his activity in Turin unimpeded, till his death; but his book, the chief source to an understanding of his views, has disappeared. In 1461 there existed a copy of it in the Monastery of Bobbia; but, since the incorporation of the library of Bobbia with the Bibliotheca Ambrosiana, the Apogeticum has never been seen. Of Claudius's other works (commentaries on the Bible), the most still remain unprinted. See Ruelle: Claud. Turin., etc., Copenhagen, 1824; H. Rüter: Geschichte d. relig. Aufklärung im Mittelalter, I. pp. 16–24.

CLAUDIUS, Matthias, b. at Rheinfeld, near Lübeck, Aug. 15, 1740; d. in Hamburg, Jan. 21, 1815; studied law at Jena, and spent most of his life at Wandsbeck, partly as reviser of the Bank of Schleswig-Holstein in Altona, partly as a private citizen. His writings consist of poems and articles published under the signature of Amor in the Wandsbecker Bote and other periodicals. Of these writings he made the first collection in 1765, the last (in 8 vols.) in 1812: of the latter, the ninth edition appeared in 1871. He was not a theologian. His articles are not sermons or devotional tracts. None of his poems are used in the churches. He exercised, nevertheless, a great influence on the religious life of his country by his strong, primitive, and sympathetic Christian feeling, expressed in an easy and individual manner, in which humor and irony are singularly blended with warm and even passionate earnestness. The tendency of his writings points directly against the rationalism of his time, though he did not forget to condemn the barren and pedantic orthodoxy.

Lit. — His life has been written by Herbst, Gothia, 1857, 3d ed., 1863; Mönckeberg, Hamb., 1870; Rüdlich: Die poetischen Beiträge zum Wandsbecker Bote, Hamb., 1871. Hagenbach.
CLEAN AND UNCLEAN, as a distinction between animals, existed apparently from the earliest times (Gen. vii. 2). Only those animals which divide the hoof, and chew the cud, were regarded as clean (Lev. xi. 3-4). The distinction was primarily related to sacrifice, but in the Mosaic law was extended to food (Lev. xi. Deut. xiv.); and indeed some of the articles pronounced unclean are really unwholesome. The underlying idea, however, was the education of a people distinguished from all the world by peculiar modes of life. The Jews keep up the distinction to this day, and have their own butchers. So ingrained was the idea, that it required a miracle to convince Peter that he might eat with Gentiles who did not observe this law of food (Acts x. 9-10). See also Apostolic Council.

CLÉMANGES, Nicolas de, b. in the village of Clémanges, in Champagne, 1360; was educated in the Collège de Navarre, in Paris; studied theology under Pierre d'Ailly and Gerson; began himself to lecture in 1391; and was in 1393 chosen rector of the university. In the ecclesiastical history of that period the University of Paris played a very prominent part, standing at the head of the party of reform, and exerting itself to restore order and unity to the Church; and many of the remarkable memoirs, addresses, and letters which it issued to kings and popes, were penned by Clémanges; thus, for instance, the memoir addressed in 1393 to Charles VI., to induce him to put an end to the papal schism, and the memorial of the following year, proposing, as the only means of ending the schism, the abdication of the popes, or a court of arbitration, or an ecumenical council, etc. When Clement VII. died at Avignon, both the French court and the University of Paris tried to prevent the election of a new pope, until the cardinals came to an understanding with their colleagues in Rome, and with Boniface IX. Nevertheless, Benedict XIII. was elected Sept. 28, 1344; and the following year Clémanges went to Avignon as his secretary. But in 1348 France withdrew from the obedience of Benedict; and in 1407 Benedict laid the kingdom and the country under a blessing, and made his residence at Valprofonds, afterwards at Fontaine-du-Bosc. His benefice of Langres he exchanged for another at Bayeux, and after the lapse of some years he once more emerged into public life. In 1421 he defended the liberties of the Gallican Church in a public disputation at Chartres: in 1425 he again took up his lectures in the Collège de Navarre. The date of his death is unknown.

During his stay in Valprofonds and Fontaine-du-Bosc, Clémanges wrote, besides a number of exceedingly interesting letters, De Fructu Rerum Adversarum, De Novis Festinatibus, etc.; De Studio Theologico (of special interest for the encyclopaedia of theology), Dissertatio de Cerchio Georità, Prétoria ut Crître manu, Principes, De Lapsu et Reparatione justitiae, etc.; and these works show that he went through a remarkable development. Always on the side of reform and liberty, he came farther and farther away from the idea of the papal authority; and his studies of the Bible brought him nearer to the great principles of the Reformation than his teachers d'Ailly and Gerson ever reached. Above all the Pope he placed the ecumenical council; but above the ecumenical council he placed the Bible; and the idea of the invisible Church, to which all the paraphernalia of an established Church may be a mere scandal, began to dawn upon him. A collected edition of his works was published by Joh. Lydus, Leyden, 1613, in 2 vols. 4to; but much of what he has written still remains in manuscript, and some of his treatises seem to have been suppressed. His life was written by Adolphe Müntz, Nicolas Clémanges, sa vie et ses écrits, Strassburg, 1846.

The two works De Ruina Ecclesiae, or De Corrupto Ecclesiæ Status, and Apostoli (i.e., littere et missoriae) et Responsio per Nationem Gallicanam Dominis Cardinalibus Appellantibus, etc., generally ascribed to him are, as Adolph Müntz has shown, not by him.

CLEMENT ROMANUS, one of the most celebrated names of Christian antiquity, but so overgrown with myths, that it has become next to impossible to lay bare the historical facts which it represents, occurs in all lists of the first Roman bishops, but not always in the same place. Thus Irenæus (Har., III. 3, 3) puts it in the third place from Peter (Petrus, Linus, Anencletus, Clemens); and so do Eusebius (both in his Church History, III. 13, 15, and in his Chronicle), Epiphanius (Har., XXVII. 8), and Jerome (De Vir. Ill., 15); only that, with the two last mentioned, the name of the second bishop after Peter is Cletus, and not Anencletus. But another succession meets us in the Chronicle of Hippolyte, in which Clement is placed before Cletus,—Petrus, Linus, Clemens, Cletus; and this succession was adopted by the Liberian Catalogue, by Augustine, Optimas, and others, as also by the Apostolical Constitutions; while at the same time the double tradition made two different persons out of the two names of Anencletus; and this was confirmed by the Liberian and Clementine Catalogues, with the following list,—Petrus, Linus, Clemens, Cletus, Anencletus. The Leonian Catalogue, however, returns once more to the old succession, according to which Clement occupies the third place after Peter; and thus the second bishop after Peter is Cletus, which is merely a combination of the Liberian and Leonian Catalogues, arriving at the following succession,—Petrus, Linus, Cletus, Clemens, Anencletus. The pseudo-Tertullian Carmen adu. Marcionem finally places both Cletus and Anencletus before Clement; while the epithet said to have been written by Clement to the apostle James narrates that Peter himself appointed Clement his successor; but the former found no advocates at all, and the latter only one,—the author of the pseudo-Clementine romance. See Lipsius: Chronologie der römischen Bischöfe, Kiel, 1869. There is, indeed, no reason to abandon the oldest tradition of the Church, according to which, Clement was the third bishop of Rome after Peter; only it must be remembered that he was not a bishop in that sense of the word which the monarchical tendency of a later period developed. He was simply one of the most prominent presbyters of the Roman Church, according to which, Clement was the third bishop of Rome after Peter; only it must be remembered that he was not a bishop in that sense of the word which the monarchical tendency of a later period developed. He was simply one of the most prominent presbyters of the Roman Church.
congregation immediately after the post-apostolic age.

So much for the time in which he lived. With respect to the identity of his person, Irenæus (l.c.) makes him a pupil of an apostle: and Origen (In Joann. I. 28), Eusebius (Hist. Eccl., III. 15), Epiphanius (Hist. Rap., II. XXVII. 6), and Jerome (De Vir. Ill., 15) identify him with the Clement mentioned by Paul (Phil. iv. 3), making him a special pupil of Paul. This supposition Chrysostom carries still further (Comm. in 1 Tim.), speaking of Clement as the steady companion of Paul on all his travels; while the Clementine literature, in harmony with its Judeo-Christian character, brings him in the closest connection with Peter, and makes him his most intimate pupil. These two traditions have been combined in many various ways, all more or less artificial. But though the identity of Clement of Rome and Clement mentioned by Paul still finds its defenders (see Wocher: Die Briefe des Clemens und Polycarp, Tübingen, 1830), it has been given up by most theologians, and with good reason; as Irenæus, if he had known anything about this identity, would hardly have neglected to speak of it. The Clement mentioned by Paul was, no doubt, a Philippien. Still more intricate is the question, whether the report of the Clementine literature, that Clement was a relative of the imperial family, but not that the consul Flavius Clemens (who was sentenced to death by Domitian on account of Atheism, the common Pagan designation of Christianity) belonged to the Christian congregation, we have, then, at the same time, two prominent Christians in Rome of the same name, — the one consul and martyr, the other bishop or presbyter; and the question arises, were there originally only one person, afterwards split into two by a confusion of the tradition, or were there originally two, afterwards merged into one by the Clementine literature? On this point modern opinions deviate very much: and the question can, perhaps, never be fully answered. But it must be remembered, first, that the Christianity of Flavian Clemens is a mere assumption; next, that the martyrdom of Clemens Romanus is equally doubtful. The catacombs prove that Christianity penetrated into the Flavian family, but not that the consul Flavius Clemens was a Christian; and the report of Dio, or rather of his epitomizer Xiphilinus, is in many of its details so palpably erroneous, that it becomes unreliable as a whole. And how could the Roman congregation forget, in the course of only one century and a half, that one of its first bishops had been a consul, that the first martyr among its bishops had been a member of the imperial family? But Irenæus (l.c.) mentions Telephorus as the first martyr among the Roman bishops; and Eusebius, in the same connection well, tells Jerome (De Vir. Ill., 15), that says that Clement died a natural death in the third year of the reign of Trajan. This leads us to the conclusion that the consul and the bishop, Flavius Clemens and Clemens Romanus, were two different persons; which necessitates the admission that we know nothing of the personal life of Clemens Romanus but its approximate date and the position he occupied in the congregation.

Of the numerous writings which bear the name of Clement, most are evidentially spurious, as, for instance, the Apostolical Constitutions, and the whole group comprised under the name of the Clementines; which articles see. Nor are the two Epistles on Virginity worth a long debate. They were first published by Wetstein as an appendix to his New Testament (1729), and afterwards by Villecourt, in Migne, Patrol. Græc., I., and by J. Ph. Beelen, Louvain, 1856. But the views of asceticism which they propound, and the state of ecclesiastical development to which they refer, show that they belong to a much later period. Jerome knew them (Ad Janov. Ep. 12), perhaps also Epiphanius (Hær., XXX. 15). The two Epistles to the Corinthians, on the contrary, especially the first, among the most important documents of Christian antiquity still extant. In the Ancient Church, and in many places where they were read at divine service. Nevertheless, after the fifth century they disappeared from the Western Church, and remained completely unknown until Junius rediscovered them in the celebrated Cod. Alex., a present from Cyrillicus Lecaris to King Charles I., and published them at Oxford (1633). Up to 1857 this manuscript remained the only one known; and all editions before that year — by Wotton, Cambridge, 1718; Jacobson, Oxford, 1838; Maddox (photographic facsimile), London, 1856; Tischendorf, Leipzig, 1857; Lightfoot, London, 1869, to which an Appendix was added in 1877; Hilgenfeld, Leipzig, 1886; Laurent, Leipzig, 1870; and finally by Gebhardt and Harnack, in Dressel: Pat. Apost., Leipzig, 1875 — were taken from it alone. But in 1873 Bryennios, metropolitan of Serræ, gave an edition from a newly-discovered manuscript in the Library of the Holy Sepulchre at Farnari, in Constantinople; and in this new edition, not only were the many gaps of the Cod. Alex. filled, but also the second epistle, of which hitherto only a fragment had been known, appeared in full. Editions based upon a comparison between the two manuscripts have been given by Gebhardt and Harnack, and by Hilgenfeld, Leipzig, 1876. [The Appendix of Lightfoot gives a good English translation of both epistles.] R. L. Usely found in June, 1876, a Syriac translation of the two epistles in a manuscript purchased for the University of Cambridge at the sale, in Paris, of Julius Mohl's library. The First Epistle is an official missive from the Roman congregation to the Corinthian, occasioned by some dissensions which had arisen in the latter. As it is written in the name of the whole congregation, it bears no author's name; but ancient witnesses mention Clement as the author. Dionysius, Bishop of Corinth, in a letter addressed to Bishop Soter of Rome, about 170, speaks of the epistle as being from Clement, and adds that it was always read aloud in his congregation (Euseb.: Hist. Eccl., IV. 23). Clemens Alexanderinus also holds it in great esteem, quotes often from it, and designates its author as an apostle.
As so very little is known of Clement, the question of the genuineness of the epistle becomes a question of the date of its authorship. Formerly the opinion was generally prevailing, and is still held by Hefele ("Prolegomena," p. 296) and Wieseler ("Eine Untersuchung über den Hebärbrief," Kiel, 1861), that it was written between 64 and 68. A closer examination, however, seems to lead to the last decade of the first century, between 93 and 97. On the one side, not only Peter and Paul, but also the apostles of the chief churches in the East, such as Antioch and Alexandria, have, for this very reason, been appointed by the apostles themselves; and there are members living who have been contemporaries of the apostles.

The Second Epistle is not an epistle at all, but a homily; and, as it is the oldest existing sermon, it is, of course, of great interest. Where, at what time, and by whom, it was written, are questions of great difficulty; and, of the many hypotheses which have been offered as answers, none has proved fully satisfactory. It seems most probable that it originated in Rome, and between 130 and 140; but how it came to be connected with the Epistle to the Corinthians by Clement as a second epistle must for the present be left unexplained. For Lit. see editions mentioned above.

CLEMENT, Titus Flavius, was one of the most celebrated teachers of the Church of Alexandria. The date of his birth falls near the middle of the second century; but all the data have disappeared, and the state of the congregational life seems to indicate that some time has elapsed since that event. On the other hand, there are presbyters in office who have been appointed by the apostles themselves; and there are members living who have been contemporaries of the apostles.

The writings of Clement are rich in brilliant thoughts, often most strikingly expressed; and to a certain extent he has succeeded in permeating the whole mass of thoughts with certain grand fundamental ideas. But his talent is not systematic. Even when he most sincerely tries to systematize, much remains loose, and only mechanically tied together. The elements which he proposes to harmonize are the Greek philosophy, Pagan mysticism and Christianity, an independent reason, and an authority based on tradition. But though he never succeeds in fully defining the office of reason on the field of authority, or in fully separating that of Pagan thought which Christianity can assimilate from that to which it must reject, he is, nevertheless, exceedingly suggestive, and often eminently striking.


CLEMENT is the name of fourteen popes. — Clement I. (see Clemens Romanus.) — Clement II. (Dec. 24, 1049–Oct. 9, 1047). After the abdication of Gregory VI., Henry II., at the head of a formidable army, stood as the master of Rome and the Church; and the people and the clergy conceded to him the right of the first — and, according to the interpretation of Petrus Damiani, also the decisive — vote at the papal election. On Dec. 24 he presented Bishop Suider of Bamberg to the synod assembled in the Church of St. Peter, and seated him on the papal throne, the first German pope; and the next day Suider, who assumed the name Clement II., crowned King Henry and his wife. See Jaffé: "Regesta," and Watterich: "Pontif. Roman. Vite. I. — Clement III. (Dec. 19, 1187–March 25, 1191), a Roman by birth; ascended the papal throne just as the report of the fall of Jerusalem and the entrance of Saladin (Oct. 3, 1187) spread horror and dismay throughout all Europe. He espoused the cause with great fervor, and succeeded in rousing a general enthusiasm. Letters were sent to all the kings and princes; daily prayers were ordered for the rescue of the Holy Land; the Truce of God was preached in all countries; indulgences, dispensations, absolutions, were freely

(Strom., IV. 17; I. 7; V. 12; VI. 8).
distributed; and the summons to the third crusade was accepted by the nations with nearly as much enthusiasm as that to the first. Venice and Hungary made peace with each other; the Emperor took the cross; even France and England were reconciled, and joined in the undertaking. The pitiful end, however, of this grand beginning, Clement was spared from seeing. With King William of Scotland he came into a sharp conflict. The see of St. Andrew became vacant. The chapter chose one bishop; but the Pope threatened with interdict, and the king yielded. As a reward for this concession, the Pope placed Scotland immediately under the papal authority by a bull of March 13, 1188, thus exempting it from the jurisdiction of the Archbishop of York, who had hitherto acted as papal legate for Scotland. On Nov. 18, 1189, William II. of Sicily died. The Pope, who claimed the kingdom as a fief, invested Tancred with the country; but Henry VI., son of Frederic Barbarossa, protested as the next heir, and was marching against Robert, when the latter died. The see of Puy in 1256, Archbishop of Narbonne in 1259, and cardinal in 1262. He was on a journey to England as papal legate, when he heard of his own death, and had two daughters, but was, by sorrow over the loss of his wife, led to enter the Church, and was made Bishop of Puy in 1256, Archbishop of Narbonne in 1259, and cardinal in 1262. He was a right-minded and moderate man, an adherent of Boniface VIII., and a firm supporter of the papal rule, is so much the more praiseworthy, as he had manifold enemies and difficulties to meet. Henry VIII. of England took the cross; even France and England were reconciled, and joined in the undertaking. The see of St. Andrew became vacant. The chapter chose one bishop; but the Pope threatened with interdict, and the king yielded. 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As a reward for this concession, the Pope placed Scotland immediately under the papal authority by a bull of March 13, 1188, thus exempting it from the jurisdiction of the Archbishop of York, who had hitherto acted as papal legate for Scotland. On Nov. 18, 1189, William II. of Sicily died. The Pope, who claimed the kingdom as a fief, invested Tancred with the country; but Henry VI., son of Frederic Barbarossa, protested as the next heir, and was marching against Robert, when the latter died. The see of Puy in 1256, Archbishop of Narbonne in 1259, and cardinal in 1262. He was on a journey to England as papal legate, when he heard of his own death, and had two daughters, but was, by sorrow over the loss of his wife, led to enter the Church, and was made Bishop of Puy in 1256, Archbishop of Narbonne in 1259, and cardinal in 1262. He was a right-minded and moderate man, an adherent of Boniface VIII., and a firm supporter of the papal rule, is so much the more praiseworthy, as he had manifold enemies and difficulties to meet. Henry VIII. of England took the cross; even France and England were reconcile...
son of Giuliano de Medici; entered the military order of St. John; was Prior of Capua, and carried the colors of the order at the coronation of his cousin Leo X., but was legitimized the very next day, made Archbishop of Florence, and soon after cardinal. After the death of Adrian VI. he ascended the papal throne by a shrewd compromise with his antagonist, Cardinal Colonna. But the great business capacity with which he had shown under his two predecessors proved altogether insufficient for his new position; and his policy brought not only him, but the Papacy itself, into the greatest dangers. Afraid of the growing influence of Charles V. in the Italian Peninsula, Clement entered into an alliance with Francis I.; but May 6, 1526, Rome was stormed and sacked; the Pope had to ransom his own person for four hundred thousand scudi; and the Medici were expelled from Florence. This war between the Pope and the emperor proved a great opportunity for the German Reformation, and the Protestants utilized it. The diet of Spires established religious liberty in Germany, and placed the Protestant churches on equal terms with the Roman. The Pope now hoped to crush the Reformation by the aid of the Emperor; but Charles V. found that a general council was altogether insufficient for his new position; and Clement VII. was afraid of such a measure, on account of his illegitimate birth, the manner in which he had obtained the tiara, etc. Once more he sought the support of France; and his niece, Catherine de Medici, was married to Henry of Orleans, the second son of Francis I. Meanwhile, Protestantism spread rapidly both in Germany and France; and when the Pope (in 1531) decided against Henry VIII. in the divorce case, the king immediately threw off all allegiance to the Papal see. See ZIRULIK: *Hist. Clementis VII., in SCHELKORN: Amenti. Hist. Eccl. et Lit.; Ross: Memorie Istoriche di Clemente VII., Rome, 1887. There was an Antipope of the same name (see URBAN VI.). — Clement VIII. (Jan. 30, 1592–March 5, 1605), Cardinal Ippolito Aldobrandini, descending to Xi. noble Florentine family, undertook the difficult task to rescue the curia from the overwhelming influence of Spain, and finally succeeded in fulfilling it. The manner in which he dealt with Henry IV. of France is very characteristic of his policy in general. The conversion of the king (July 25, 1593) was not a sufficient guaranty. The abdication did not follow until Paris and the greater part of France had accepted the king (Dec. 17, 1555). The king then recalled the Jesuits; and the Pope kept silent on occasion of the Edict of Nantes. By the aid of Henry IV. Clement VIII. was able to retain Ferrara as a papal fief when the House of Este became extinct; and thus gradually the French influence grew until it was a match for the Spanish. The same method the Pope employed in the great dogmatical controversy between the Jesuits and the Dominicans, which he smoothed down without risking the estrangement of either of the two great orders by a definite decision. See Wadding: *Vita Clementis VIII., Rome, 1728. There was also an Antipope of the same name on Dec. 1, 1764. On Jan. 7, 1765, the Pope issued the bull *Apostolicum Pascendi Munus*, in which he spoke of the order as a useful and holy institu-
Jesuits, agreed upon Cardinal Ganganelli (b. at sea seemed possible but the destruction of the political power of the Papacy, when Clement suddenly died. See Theiner: Geschicht e. Pontif. Cl. formiarium of Jan. 30, 1768 (Aliudad Apostolatus), the Pope undertook to annul those measures. The duke answered by expelling the Jesuits; and the Pope actually began to prepare for war. But at this moment French troops occupied Avignon and Venaissin; Sicilian troops, Benevent and Ponte Coroa; and no other issue seemed possible but the destruction of the political power of the Papacy, which assembled after the death of Clement XIII. lasted for three months; and only after a hundred and eighty-five scrutiny, the two parties, the friends and the adversaries of the Jesuits, agreed upon Cardinal Ganganelli (b. at Arcangelo in the Papal States), the son of a poor physician. He was agreed upon because he was considered the most insignificant; but he succeeded, nevertheless, in steering safely through the dangers of the moment. He became reconciled to all the estranged powers, even Portugal and Parma, without losing anything of his dignity; and, while journeying, Clement narrates the romantic incidents of his life,—how his father and mother are lost; brethren have mysteriously disappeared. It now turns out that his two companions, Niceta and Aquila, are his two lost brethren. His father and mother are also found; and Simon Magus is finally overtaken, and completely crushed in a dispute lasting four days. This romantic narrative, however, is used only as the framework around a doctrinal development. The doctrine is the chief interest of the book, and may generally be characterized as speculative Ebionitism, though it is not perfectly homogeneous. Sometimes God is represented decidedly pantheistically, as the One, the All, the world's Heart, which makes the whole stream of life pulsate, etc. At other times he is represented as a person, the Creator, the Judge, etc., but with the strongest anthropomorphisms known to Judaism. These two tendencies the author never succeeds in fully blending. Of the Recognitions, the Greek original is lost. We have the work only in a Latin translation by Rufinus; but of this translation the manuscripts are quite numerous, bearing various titles, generally dramatic terms referring to the meeting between Clement and his brethren. This work was published before the Homilies, first by Sichardus (Basel, 1536 and 1538), then by Lambertus Gruterus Venradius (Cologne, 1568 and 1570). The best edition is that by Gersdorf, in Bibl. Patr. Lat., Leipzig, 1838, vol. I. [There is an English translation by T. Smith in the Ante-Nicene Library, vol. III., Edinburgh, 1867.] The difference between the Recognitions and the Homilies is comparatively small in the narrative part of the works, but very striking in the doctrinal. In the Recognitions the ideas and views are all through the work weakened and modified so as to suit a catholic reader. The Epitome, first edited by Turnebus (Paris, 1555), then by Cotelerius, is an uninteresting extract from the Homilies, to which are added extracts from the letter of Clement to James, from the Martirium of Clement by Eusebius, etc. Dressel's edition, after a newly-discovered codex, and containing a second Epitome, has no great interest; nor has the Syriac translation, edited by De Lagarde, Leipzig, 1861.

The doctrinal labor with the Clementine Litera-
tute was begun by Neander, who, in the appendix to his Genetische Entwicklung der gnostischen Systeme, Berlin, 1818, gave a representation of the doctrinal view of the Homilies; and it was continued by F. C. Baur, who, for his conception of the ancient Church, drew a considerable amount of evidential matter from this group of writings. Baur laid at first the emphasis on the Ebionitic elements (De Ebionitarum Origine, Tübingen, 1831; Die Christenpartei in der korinthischen Gemeinde, Tübingen, 1831), but seemed afterwards inclined to ascribe more importance to the Gnostic elements (Die christliche Gnosis, Tübingen, 1835: Über den Episkopat in der christlichen Kirche, 1838). In opposition to Baur, Schleiermacher wrote his Die Clementinen nebst den verwandten Schriften und der Ebionitismus (Hamburg, 1844), a book as careful in the collection of materials as acute in the investigation of details; and this work in connection with Schweger's Nach-apostolisches Zeitalter (see I. 364 sq.), formed the transition from a purely doctrinal to a purely literary treatment. The turning-point was Hilgenfeld's Die Clementinischen Rekognitionen und Homilien, Jena, 1848. Not the doctrinal views and their systematical elaboration, but the historical origin and literary character of this group of writings, were to him the points in question; and he attempted to show that the Recognitions formed the basis for the Homilies, and were themselves based on a still older tract, of Roman origin and Judeo-Christian character,—the true Kerygma Patri, of which he found an actual remnant in I. 27–72, and a general outline in III. 75. Against Hilgenfeld, Uhlhorn attempted to show, in his Die Homilien und Rekognitionen des Clemens Romanus (Göttingen, 1854), that the author of the Recognitions had the Homilies lying before him when he wrote, and that the true nucleus from which the whole literature developed was to be found, not in Recogn., I. 27–72, but in Hom., XVI.–XIX. The one-sidedness of these two works was eliminated by Lehmann, who, in his Die Clementinischen Schriften (Gotha 1859), begins by dissolving the Recognitions into two different parts, by two different authors,—I.–III. and IV.–X.—and then penetrates deeper into the construction of the two works until he arrives at the root, the Kerygma. Still farther has this method been carried by Lipsius, in his Die Quellen der römischen Petrusage (Kiel, 1872), who finds the basis of the whole Clementine literature in the Acta Petri with their strongly-marked anti-Pauline tendency. The evidence which can be offered for this last supposition may be deemed insufficient; but the general results of the whole course of investigation are irrefragable. The Homilies, the Recognitions, and the Epitome are three independent elaborations, perhaps at first hand, perhaps at second or third, of some older tract not now extant.

CLERICUS (Jean le Clerc), b. at Geneva, March 19, 1637; d. at Amsterdam, Jan. 8, 1736; studied theology and philosophy in Geneva, Grenoble, Saumur, Paris, and London; was, by the reading of the works of Curcelius and Episcopius, drawn over to divine things, and became professor of philosophy and belles-lettres at Amsterdam, and, after the death of Limborch, professor of church history. Of his numerous works, his commentaries on the Old Testament, and his Harmonia Evangelica, are still valuable. See Nicéon: Memoires, Tom. XI. p. 294.

CLERGY, Benefit of, a mediæval custom by which accused persons who could read Latin could claim the privilege of being tried in the bishop's court. Originally such "clerks" were really ecclesiastics; but laymen who had the knowledge claimed the privilege, to the great impediment, and, in many cases, the actual mockery, of justice. The struggle between the civil and ecclesiastical authorities over this point resulted in the common law courts abandoning the extreme punishment of death assigned to some offences, when the person convicted was a "clerk" in holy orders; but a secondary punishment was inflicted. For more atroces of this exemption was not allowed: consequently offences were divided into clergyable and unclergyable. This exemption ultimately brought out the reformation of the entire criminal law. It became the practice for every criminal to claim, and to be allowed, the benefit of clergy; so that, when a crime was made capital, the statute declared that its action was without "benefit of clergy." The "benefit of clergy" in cases of felony was abolished in England in 1827. See Blackstone's Commentaries, iv. 28.

CLERGY, Biblical. It may be considered settled that there is no order of clergy, in the modern sense of the term, in the New Testament; i.e., there is no class of men mentioned whom spiritual functions exclusively belonged. Every believer is a priest unto God. Every believer has as much right as anybody else to pray, to preach, to baptize, to administer communion (Rom. v. 2; Eph. ii. 19–22, iii. 12; 1 Pet. ii. 9; 1 John ii. 12; Rev. i. 6, v. 10, etc.). Believers constitute the body of Christ (Eph. i. 22, 23; cf. Col. i. 18, ii. 19), and therefore have all things (1 Cor. iii. 21–23). The so-called "power of the keys" is theirs, for it is surely true, that whatever the Christian Church does (whether to be right or false) is bound in heaven, i.e., has also the divine condemnation, and what it loses (declares to be right or true) is loosed in heaven. But it does not follow that therefore the clergy are superfluous. Experience has shown that certain persons, are by natural endowment better fitted for spiritual functions than others, and also, that, in the Christian communities, there will be leaders to whom will gravitate the major part of the work. The clerical order took its rise, therefore, in the very necessity of the case. Decency, order, and efficiency demanded that certain persons should make it their business to conduct the services, and have the oversight, of the congregations. Without such a class, the very freedom of the gospel would be defeated. If everybody discharged the spiritual functions of which they were capable, then confusion and anarchy would result. In the sense that "order is Heaven's first law," and that progress is the object of public service, the spiritual may be said to be of divine origin.

But who selects and installs the stewards of the gospel Church were the disciples; and they were chosen by the Lord, and sent out with a di-
rect personal commission; yet the baptism of the Spirit on Pentecost fell not upon them exclusively, but the whole body of believers (Acts ix. 17; x. 46; xii. 15, i. 11). The apostles founded the Church on earth (1 Cor. iii. 10; Eph. ii. 20; Rev. xxi. 14): consequently they cannot have successors. The foundation does not need relaying. When persecution arose, the scattered Church did not require special commissions to spread the gospel. It was more difficult to conceal than to sell the glad tidings. Thus the Church grew, and extended to localities where neither commissioned apostle nor evangelist had ever gone. The model upon which these congregations organized themselves was the Jewish synagogue. It is nowhere said that the apostles founded the office of elders or bishops, much less that they endowed it with their own plenary power. In the Jewish-Christian congregations the arrangement grew up naturally. In the heathen-Christian the example of their brethren would be decisive. We read of elders in the Jerusalem Church in very early days (Acts xi. 30, xcv. 3 sq.), and of the ordination of elders by the apostles or their pupils (Acts xiv. 23; Tit. i. 5). But in every case the congregation existed before such ordinations; and the only effect they had was to organize the congregations upon a firmer basis, and fit them better for effective work. The offices thus filled were indeed for the benefit of the Church (1 Cor. xiv. 33, 40). They were, in a sense, necessary for the Church's existence; but they are not to be put on a par with the sacraments as the ordinances of Christ. In the beginning of the Church the numerous necessary services were performed by the members in common, according to each one's natural ability and supernatural endowment (1 Cor. xi. 3-13, 27-30). The elders or bishops were merely the leaders and guides. That they were ordained by the laying-on of hands and prayer was in imitation of Old-Testament models. The conclusion of the whole matter is, the office in the Church is dependent on the means of grace, and not the means of grace on the office. The office is only necessary to the orderly progress of the Church. But the means of grace gain not a whit of efficacy from their administrator. Baptism, the Lord's Supper, preaching, and prayer, like singing, and like reading of notices, — may be performed by laymen with precisely the same spiritual effect as if the highest or the most godly minister in the land had been the administrator. The source of all power is God. If he see fit, he can make the lowest woman mightier than the pulling-down of strongholds than the whole clergy combined. If God withhold his blessing, the whole clergy are powerless to lift a finger for Christ. BURGER.

Archaeological and Historical. 1. Meaning of the Word. — The word "clergy" is derived from εκκλησία ("lot"), because the whole body of believers were the "lot," or inheritance, of the Lord (1 Pet. v. 3). The derivation from the choice of Matthias (Acts i. 26) is inaccurate; because, as a matter of fact, the clergy were not chosen by lot.

2. The Clerical Orders. — Although, in the New Testament, there is no clergy in the modern sense of the word, there had five hundred clerics, one thousand deacons, forty deaconesses, ninety-subdeacons, one hundred and twenty-five chanters, one hundred door-keepers, and a guild of eleven hundred grave-diggers. The Bishop of Alexandria was faithfully and fanatically served by their parabolani (see title) to the number of six hundred. The Bishop of Carthage had five hundred clerics under his authority. The various provincial synods met twice a year for the free discussion of their affairs. The
position of bishop depended, of course, upon the size of their city or diocese; but in any case they enjoyed great influence, and received much respect. The laity, and even the emperor, bowed the head to the bishop, and kissed his hand. The terms used in speaking of him were very honoring, not to say adulatory: indeed, some epithets were profane. Thus he was styled “God-beloved,” “Most Holy,” “Holy Lord,” and “Most Blessed Pope.” His seat in his cathedral was called his throne; his vestments were very rich; his praises were sung, although the latter practice was infrequent.

Of the regulations respecting the clergy, contained in the Justinian Code, and which have been enumerated above, few now remain in force. The difference in their present condition in England has been thus concisely put: “Their judicial privileges and immunities exist no longer, except so far as the coercive power of a bishop’s court be regarded as a shadow of them. Their pecuniary privileges and immunities exist no longer; for the grant made in some countries to the clergy from the national exchequer is rather a substitute for estates confiscated than a free grant of love. Their official privileges and immunities exist no longer, unless the permission conceded to bishops to take part in national legislation, and the exemption of the clergy from having to serve in the army or on juries, be regarded as the equivalents of the honors and immunities bestowed by the Caesars with so ungrudging a hand.” It is the American idea very widely to separate Church and State; and no one who reads history with open eyes has aught but regret that the State ever undertook to coddle the Church, or the Church to rule the State. The State transcends her sphere when she attempts to regulate the Church.

5. Those Eligible to Orders.—So long as the Church was oppressed, comparatively few unworthy persons desired her offices; but, when she became the object of the liberality and care of the State, worldly men pressed into her service. Hence regulation was necessary. It was decreed that no more persons should be ordained than were needed for the service of each church. Among those ineligible to orders were soldiers, slaves, comedians, tax-gatherers, those who had been married twice, persons of a mean and servile occupation, those who had performed public penance, homicides, adulterers, lapsed, usurers, mutilated or self-crippled, clinics (see Baptism), and those once insane. See Bingham: Orig. Eccl. lib. 4.

6. Clerical Houses.—It was very common in early times for the clergy to live together, and have all things common. Leo IX. (1048-54) ordered that cloisters should be established in connection with the churches for this purpose. The power of the clergy was probably at its height in the eleventh century, when they absorbed all the learning of the time, and their houses were places of refuge. But their influence was never greater than in the seventeenth century, when, according to Von Ranke, “they sat in the councils of kings, and were given political affairs from the pulpit in the presence of the whole people. They directed schools, controlled the efforts of learning, and governed the whole range of literature.” Hist. of the Popes (bk. vi. Intro.)


Clerk is derived from the Latin clericus, and was originally the name given to those in holy orders, and is still the legal name of clergymen of the Church of England. But afterwards it acquired a secondary meaning,—a learned man, or rather, one who could read; but now it is restricted (ecclesiastically) to the persons who lead the responses in the parish churches in England.

Cletus, one of the first bishops of Rome. It is doubtful, however, whether he followed immediately after Linus, and whether he is identical with Anacletus. See Anacletus and Clemens Romanus.

Clinic Baptism (Clinici, from cliun, a “bed”) meant in the ancient Church those who received baptism on the sick-bed. Most of the Fathers considered such baptism valid; though it was a question often raised whether it should be repeated or not, if the sick recovered. The ordination of a clinicus for the presbytery was objected to; and the synod of Neo-Caesarea (314) forbade to ordain a clinicus priest.

Cloister (from the Latin claustrum, an “enclosure”) meant originally simply the wall surrounding a monastery, but became gradually applied to the whole establishment, synonymous with monastery; as, for instance, in the capitularies of Charlemagne. A little later it acquired a more special sense (now the most generally used), denoting the arcades which surround the inner court of a monastery, and which were used by the monks as places of study, meditation, and recreation.

Clothing and Ornaments of the Hebrews. The collective name for clothes is béqadim, which were made out of linen, wool, and cotton, although silk is also mentioned (Ezek. xvi. 10; Rev. xviii. 22). Clothing prepared from wool and linen was prohibited (Lev. xix. 19; Deut. xxii. 11). Costly clothing was of different colors and of needlework. Luxury in, and imitation of, foreign fashions, are often censured (Isa. iii. 10; Zeph. ii. 8). The costume of both sexes was very similar: there was sufficient difference, however, to mark the sex. The articles of clothing common to men and women were: 1. The under-garment, which was held together by a girdle, and besides which a linen shirt (sadin) is sometimes mentioned. A person who had only this under-garment on was called naked (1 Sam. xix. 24; Job. xxiv. 10; Isa. xx. 2). Persons in high stations wore two under-garments; the outer one being called meil, a robe (1 Sam. xv. 27, xviii. 4, xxiv. 5; Job i. 20). A Chaldee costume was the pattish, or mantle (Dan. iii. 21). 2. The over-garment, for which different expressions were given, which was thrown around the person. Poor people and travellers also used the outer garment as night-clothes. Both sexes made out of the superabundant folds
in front a pocket or lap. Priests alone wore a kind of drawers. Besides these dresses, women wore veils. Both sexes covered the head with a turban, made of divers articles, and in different forms: hence, from its costliness, it is also called "an ornament, not beauty." Gloves were not unknown; yet they appear not to have been used as a part of the attire, but by workmen as a protection of the hands from injury and soiling (cf. Mishna, Chelin, xvi. 6, xxiv. 15, xxvii. 3). The covering of the feet were sandals of leather or wood, bound to the foot with thongs: they were dispensed with indoors, and put on when leaving the house. On entering of sacred places the sandals were cast off.

Rending the clothes was a sign of nervous irritation and of mourning. Only the high priest was forbidden to rend his garment. Lepers also had to rend their clothes. In times of distress perfumed their garments (Ps. xlv. 9; Cant. iv. 11). Public reverence and homage toward the emperor was signified by the ribbons and sandalis cast off. And the ribbon of blue attached along the way; and the ribbon of blue attached to the house. On entering of sacred places the sandals were cast off. Such costly garments were also used as presents to another, a sign of friendship (1 Sam. xviii. 4).

As for the ornaments, they were especially common to the female sex, although both sexes wore bracelets (2 Sam. i. 10; Num. xxxi. 50). Besides, we find ear-rings, which (according to Job xii. 11) were also worn by men. So-called ear-pendants (Judg. viii. 26; Isa. iii. 19) were also attached to the ear-rings. Other ornaments were the nose-rings, made of precious metal or ivory; the signet, which was suspended by a string; necklaces formed of perforated drops strung together; to which must be added the ancles, an especial ornament of the women, which were connected with step-chains to announce their coming, and to either attract or chase away the opposite sex.

CLOTHING AND INSIGNIA OF THE CHRISTIAN CLERGY. See VESTMENTS.

CLOVIS (Cludocus, Chlodovechus, Ludovicus, Ludwig, Louis), King of the Franks 481–511; defeated Syagrius in 486; extended his dominion from the Somme to the Seine, and fixed his residence at Soissons. In 492 he married Clothilda, a Burgundian princess; a Christian and a Catholic; and a happy incident, turning the battle of Zulipich to his advantage, induced him to embrace Christianity, together with the greater part of his warriors and subjects. It is related, that, when he heard the story of the crucifixion of Christ, he exclaimed, "Would I had been there with my valiant Franks to avenge him!" He was baptized upon Christmas Day, 496. This event contributed very much to bring the Teutonic races in closer connection with the Christian Church and Roman civilization; and the circumstance that he became a Catholic, while the princes of Burgundy and of the Visigothic realm in Southern France were Arians, exercised also a considerable influence on the development of the Roman Church. Partly from political, and partly from religious, reasons, Clovis attacked and extended the boundary of the Frankish Empire to Bordeaux. The principal source to this life is GREGORY OF TOURS: Historia Francorum, ii. 27–43. See JUNGHANS: Geschichte der fränkischen Könige Childerich und Chlodovech, Göttingen, 1857.

CLUGNY. Towards the end of the ninth century, monastic life had sunk very low in France, partly because the monasteries had grown wealthy and were badly governed, and partly on account of the uncertainty which prevailed in all public life. Duke William of Aquitania, called the Pious, thought to save monasticism by reforming it. In 910 he founded a new monastery at Clugny, Cluniacensium in Burgundy, endowed it well, and placed at its head Berno, a descendant of the ruling family of Burgundy, and Abbot of Beaune in the diocese of Dijon. Berno enforced the strictest observance of the rules of St. Benedict; and this severity struck a rich vein of sympathy in the monks. The monastery immediately filled up with monks. Under his successor Odo (927–941) seventeen other monasteries joined the congregation of Clugny; and the success of the establishment continued increasing under Aymardus (941–948), Mayolus (948–954), and Odilo (954–1018). Clugny became the reformer, not only of the order of St. Benedict, but of monastic life in general. Its rules, Consuetudines Cluniacenses, first collected in the beginning of the tenth century by the monk Bernard (HERRGOTT: Vetus Disciplina Monastica, Paris, 1729), then in 1770 by the monk Ulric (D'ACHERY: Spicilegium, T. i.), and finally by Petrus Venerabilis (Biblotheca Cluniacensis, p. 1553), were generally adopted; while the popes vied with each other in conferring new privileges on the establishment. Its abbots bore the title of archi-bishops. Alexander II. decreed that no bishop or other prelate could lay the ban upon the place. Urban II. gave the abbot episcopal emblems, and exempted the monastery and its estates from the jurisdiction of the Bishop of Mâcon. Towards the end of the eleventh century three popes—Gregory VII., Urban II., and Paschalis II.—issued from the congregation. The monastery Isaac, was the largest in Christendom. In 1345 it received at one time Pope Innocent IV. and the French king, with their whole retinue. Its church was one of the most magnificent built during the middle ages, ornamented with wall and glass pictures, and embroidered tapestries, and stocked with furniture of gold and bronze.

In the beginning of the twelfth century the discipline slackened; and the establishment was...
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impoorished during the incompetent rule of Pontius. He finally abdicated, and went on a pilgrimage to the Holy Land; but on his return he fell upon the monastery, and sacked it. Under Petrus Venerabilis it rose again. The number of monks increased from two hundred to four hundred and sixty; and three hundred and fourteen abbeys belonged to the congregation; but the improvement was only temporary. The further history of Cluny is a steady decline. The abbey lost its power. In order to defend itself against the counts of Châlons, Cluny invoked the protection of the French king, and the monastery was surrounded with walls, and transformed into a fortress. Both the popes and the French kings interfered in the election of abbots.

In the beginning of the sixteenth century the office became a commendam in the House of Guise. In 1744 a royal ordinance placed the establishment under the jurisdiction of the Bishop of Mâcon.

In vain Abbot Yvo of Vergy (1269) founded the Cluniac order in France (1412) to support by English prose and poetry which exposed the abominations of the Church. After his marriage he was excommunicated, and sold the church and the buildings in order to encourage the propagation of their doctrines; while his castle sheltered many a wandering Lollard preacher, to whose ministrations he listened with delight. His interest may have been at the start partly political; but at all events it was profound. He employed John Purvey, Wiclif's companion and fellow Bible-translator, to write books, and had Wiclif's treatises copied and distributed. In 1391 he delivered a speech in the House of Commons against the papal political despotism, which forbade the publication of excommunications issued by the Pope. In 1395 he wrote a book in prose and poetry which exposed the abominations of the Church.

After his marriage he was employed in France (1412) to support by English arms the interest of Philip the Good in Burgundy. On his return, his troubles began. His bold stand on behalf of Lollardism led to persecution, from which his rank, wealth, and popularity could not save him; and after trial he was sentenced to be burnt as a "pernicious and detestable heretic." A respite of forty days was, however, granted, perhaps in the hope that he would recant. On the night of Oct. 27-28, 1413, William Fisher, a leather merchant, came to his hiding-place, and fled to Wales, where he was discovered early in 1417.

His condition was made by the provincialsynods, though with the consent of the Pope; but, later on, the Pope rescued this cuorium episcopalia, like all cuurve majores, for his own decision (c. 13, 14, cit. c. 17 Send. [Zacharias ad Bouficiam a. 748]; c. 5, 6, X. de clerico egratante [III. 6], Innocent. III. a. 1204; Honorius III.); cap. un. de clerico egrato, in VI. [III. 5]; [Bonit, VIII. a. 1298]). The old principle, ne in una urbe duobus episcopis (Conc. Nicarn. a. 325 c. 8), was preserved, at least formally, by consecrating the coadjutor on the title of some other church. The Council of Trent further decreed (sess. XXV. cap. 7, de reform.) that coadjutors should be appointed at cathedral churches and monasteries only in cases of absolute necessity, and that they should never acquire the right of succession, except after a careful investigation of all circumstances by the Pope.

Lit. — OBERGER: Diss. de Electionibus Con- ajuditum Episcopatim, Münster, 1780; KÖHLER: Quest. inq. de Coadjutoribus in Germanye, 1787. For the famous election of Dalberg as coadjutor in Mayence see MEJER: Zur römischen Frage, 1, 110. For the election of Cardinal Geiselin as coadjutor in Cologne see HELD: Das Reich zur Aufstellung eines Koadjutors, Munich, 1848.

COBB, Sylvanus, D.D., a Universalist minister; b. at Norway, Me., July, 1799; wrote a Commentary on the New Testament, and other works, and was editor of a denominational paper for almost twenty years; c. in East Boston, Mass., Oct. 31, 1866.

COBHAM, Lord (Sir John Oldcastle), a prominent supporter of the Lollards; b. in Herefordshire about 1300; martyred at London, Dec. 25, 1417. He married about 1408 Joanna (whose fourth husband he was, and who married again after his death) the only daughter of Baron Cobham, and by right of his wife's title sat in the House of Lords. He was a brave soldier, an able statesman, a faithful friend. He was called the "good Lord Cobham." He seems to have been early drawn toward the Lollards (see title), and to have freely used his wealth to further the cause of Lollard preaching, and to propagate their doctrines; while his castle sheltered many a wandering Lollard preacher, whose ministrations he listened with delight. His interest may have been at the start partly political; but at all events it was profound. He employed John Purvey, Wiclif's companion and fellow Bible-translator, to write books, and had Wiclif's treatises copied and distributed. In 1391 he delivered a speech in the House of Commons against the papal political despotism, which forbade the publication of excommunications issued by the Pope. In 1395 he wrote a book in prose and poetry which exposed the abominations of the Church. After his marriage he was employed in France (1412) to support by English arms the interest of Philip the Good in Burgundy. On his return, his troubles began. His bold stand on behalf of Lollardism led to persecution, from which his rank, wealth, and popularity could not save him; and after trial he was sentenced to be burnt as a "pernicious and detestable heretic." A respite of forty days was, however, granted, perhaps in the hope that he would recant. On the night of Oct. 27-28, 1413, William Fisher, a leather merchant, came to his hiding-place, and fled to Wales, where he was discovered early in 1417.
the fall of that year taken prisoner. On Dec.
14 he was brought before the Lords in Parlia-
ment assembled, and the proclamation of Janu-
ary, 1414, read to him. As he had no defence
which was acceptable, he was sentenced a second
time; and on Christmas Day he was carried from
the Tower through the city to St. Giles-in-the-
Fields, and there hung in a horizontal position by
means of three chains, and burnt over a fire kind
led on the ground. He died praising God, and
exhorting the people to follow Christ.

See The processe of Thomas Arundell against
lorde Cobham [London], 1544; T. GASPEY: Life
and Times of the Good Lord Cobham, London,
1844, 2 vols.; especially G. LECHLER: Johann von

COCCEIUS. (Latin form of KOCH), Johannes,
b. in Bremen, Aug. 9, 1603; d. in Leyden, Nov.
4, 1669. He pursued his theological studies at
the University of Franeker in West Friesland.
In 1629 he became professor of biblical philology
in Bremen, in 1636 professor of theology at
Franken in West Friesland, and professor of theology in Leyden.

He laid down the guiding exegetical principle, that every pas-
sage must be interpreted according to its context,
and have only that sense to which the context
leads. He drew his theology directly from the Bible, and from it alone; and thus he put him-
self in opposition to the scholastics and the Car-
sadians. And since the Bible is the history of
redemption, in the form of a covenant between
God and man after the fall, he logically conceived of
the relation between the parties before the fall
as also a covenant. But this covenant is not, like
a human one, an agreement for mutual service:
rather it is one-sided. The fundamental law of
every covenant of God with men is, he says, that
man is receiver, God giver. Man was qualified
by his creation to receive it. He was free, ra-
tional, and holy. The first Covenant was "of
Works." God gave man the promise of eternal felicity,
on condition that man remained holy, as
he was able to do. This was his work. But he
fell, and accordingly was cursed. After the fall
he was still bound to perfect obedience and faith.
God, however, who is rich in mercy, put in place of
the fallen covenants with trifling ingenuity (De OEconomia
antis, &c., &c.) the new covenant of Grace, based
upon precisely similar principles. God yet stands
as free giver; man, as willing receiver. Cocceius
shows that the fulfilment of the latter required
the sending of Jesus Christ, and in the biblical
history we read the doctrines of redemption under
divisions, — its purpose (the promised grace),
its mode (gratuitous), its foundery (a mediator),
its means (faith), its recipients (believers), its
cause (God's good pleasure), its revelation (the
Bible), the method of its application (the opera-
tion of the Holy Spirit), its ultimate object (the
redemption of men). — The history of the second Cova-
nenant with Adam is the discussion of the God's
creation of man, — antilegal (the law under the form of conscience).
The grace under which the patriarchal protovangel
manifested itself, and the kingdom of God existed
in the form of the family, the legal (the written
law, grace in the form of ceremonial types and
priests), the kingdom of the patriarchal (God's
 Messiah), and the postlegal economy (in which Christ
himself appeared as the completely fulfilled per-
sonal law, and as the personal grace, as the personal
word, and in which the kingdom of God exists
in universal form). — The effects of the Covenant
of Grace are the happiness of the individual soul,
the conversion of physical death from a punish-
ment into a deliverance from the body of sin,
and, finally, the resurrection of the body. See
his Summa Doctrinae de Fadere et Testamentis Dei,
1618, 2d ed., 1653.

The Federal theology of Cocceius does not rest
upon the doctrine of predestination, as did the
Teaching of the Protestant scholastics of the six-
teenth century. Man, he taught, was not a ma-
chine by which the divine decree was carried out,
but a person who received the divine grace into
his heart, and by it was led unto perfection. See
ERNARD: Christliche Dogmatik, § 257. As was to
be expected, the scholastic school attacked him,
and called him a heretic. He replied that "or-
thodoxy à la mode" was the ruin of the Reformed
church, because it prided itself upon its ortho-
doxy, and yet was full of worldliness. Cocceius
had the spiritually-minded upon his side. He
took the substance of the ground, that one
should not listen to those preachers who regarded the
work of teaching religion merely as a profes-
sion. Unhappily the controversy took a political
turn. The aristocratic party which had supported
Arminius supported the Cocceians; the Oran-
ian party, his opponents. At one time a deeper split
than Arminianism had made threatened the Neth-
erland Church; but by pacifactory measures peace
was restored, and it was established by law that
one out of every three ordinarii at each university
should be a Cocceian.

As an exegete Cocceius is open to the charge
of fancifulness, but not more so than other stu-
dents of prophecy of his day. His influence is
best seen in his pupil, Campeius Vitringa. But
in the history of theology he plays a very impor-
tant part, in that he delivered the Reformed
Church from the tyranny of the scholastic ortho-
doxo, and taught her to give heed to her true
text, and carried through the synod a measure
requiring all candidates in theology to pass an
examination in Greek and Hebrew.

The Works of Cocceius and his School. — He
wrote, besides his Summa Doctrinae, Summa Theo-
logiae (2d ed., 1665), which was more conventional
in its use of terms, but not less independent in
its explanations and contents. Among his follow-

ers are Wilhelm Momma and Hermann Witsius,
who carried out the analogies between the two
conventions with trifling ingenuity (De OEconomia
Faderum Dei cum Hominibus, Leeuwarden, 1685);
but far more important is Franz Burmann (Synop-
is Theologiae et Speciulium Economico Faderum
Dei, Utrecht, 1671), who carried out the analogies in his
arrangement of his material, but

enters into the discussion of all the scholastic
questions which had genuine value, and embodies
the results of the Federal theology in a perma-
dent and lasting form: lastly, Van Til (Compendium Theologiae, Bern, 1703; Theologie utroque Compendium, Leyden, 1704) set forth a theology which had its roots in both the Federal and Cartesian schools.

The complete works of Cocceius appeared in twelve volumes folio, including two volumes Amstotae (Opera Ommnia, Theologica, Eregetica, Didactica, Polemica, Philologica, 3d ed., auctior et emendator, Amsterdam, 1701). They include commentaries on nearly the whole Bible, essays, controversial and expository (among them one on the sabbath as a Jewish institution not binding upon the Christian Church, although he favored its observance on the ground of expediency), sermons, a Hebrew and Chaldee lexicon compiled at the request of a Brandenburg princess, and letters. A. EIBARD.

COCHLÆUS (Johann Dobevec), b. at Wendelstein, near Nuremberg, 1479; d. at Breslau, 1552; was successively rector of the Latin School in Nuremberg, dean at the Church of Our Lady at Frankfurt, secretary to Duke George from above Dresden, canon at Breslau, etc., and led a very erratic life as one of the busiest and most passionate adversaries of the Reformation. He was present at the diets of Worms, Ratisbon, and Augsburg, and at the disputation of Ratisbon. But as a debater he was too excited and violent. He had his force as a pamphleteer always ready, and well-nigh inexhaustible. He is, if not the inventor, at all events one of the first representatives of the view according to which the Reformation was nothing but the stupid result of an incidental jealousy between the Dominican and Augustinian orders; and in his Commentaria de Actis et Scriptis M. Lutheri et Historia Hussitarum he derives with unexampled cynicism the causes of the grandest spiritual movements from the meanest personal circumstances. See URB.

COCHLÆUS-CREMER: De Joannis Cochleii Vita et Scriptis, Münster, 1865; CARL OTTO: Johannes Cochleus, Breslau, 1874.

CELESTIUS, a native of Ireland: studied law; became a monk, and from 405 to 401 is often mentioned in the history of the Church as the friend and collaborator of Pelagius. He was condemned by a council of Carthage (412), but was soon after ordained a priest at Ephesus, and acquitted of heresy by Zosimus in 417. In the following year, however, he was condemned by a synod in Rome; and, after the condemnation of Pelagianism by the Council of Ephesus (431), he is not heard of any more. Of his writings (a confessio Fidei, addressed to Zosimus, and some epistles) only fragments are still extant in the writings of Augustine and Jerome.

CELESYRIA. According to the early classic geographers, Ccesalyria included only the long valley which separates the parallel ranges of Lebanon and Anti-Lebanon. Subsequently, however, the name came to have a wider application, including not only the region surrounding Damascus, but also a large part of the country east of the Jordan. Ccesalyria thus expanded contained nearly all the cities of Decapolis within its limits; and, though the name does not occur in the plain itself, it is frequently mentioned in the Apocryphal books (1 Eom. ii. 24, 27, iv. 48, vi. 29; 1 Mac. x. 69; 2 Mac. xiv. 3, 5, 8), and by Josephus (Ant. XIII. 4, 2; XIV. 0, 5; 11, 4) and other writers. It has a legendary history of its own, attested by curious monuments. At Kerak Nūh is shown the grave of Noah, one hundred and thirty-two feet long; and on the opposite side of the plain is the tomb of Nebi Shit, the prophet Seth; while the temples at Ba'albek have astonished the world for many centuries. The massive foundations upon which they were built by Greek and Roman architects must have been placed there at a time too remote for even tradition to reach; and long before "Toi, King of Hamath," sent presents to David (2 Sam. viii. 9–11), the Hittites of that region were sufficiently powerful to contend with the Pharaohs of Egypt for supremacy in the Valley of Cesalyria, or Hollow-Syria, as its original Greek name signifies.

That remarkable valley, now called el Bukā'a, "the cleft,"—extends to the north-east, from Jubb Jenin, under Hermon, for about one hundred miles, having an average width of seven miles. Its surface is so level; but this appearance is deceptive. It is, in fact, an elevated plateau rising gradually northward, until, at the north-east end, it is nearly four thousand feet above the level of the sea,—a cold, rugged, and barren region.

The northern end of the Bukā'a is drained by the Orontes, called el' Asy, "the rebellious,"—because its course is northward, contrary to the other rivers of Syria. Its most southern source is at Lebweh, the Libo of the ancients. By means of canals the water is conducted far away to the north, to irrigate fields of Indian corn, the chief product cultivated along the numerous streams that form the Orontes. The main permanent source of that river is the copious fountain that flows out from under the cliffs of Lebanon, near Mughrāt er Rāhib. Passing below Kamāt er Hārmal, a unique monument with hunting-scenes carved upon its four sides, the Orontes irrigates the extensive corn-growing plains of the Biblical Riblah (2 Kings xxy. 6), and the equally fertile region around the small Lake of Kedes. The shapeless ruins near Tel el Nebi Mindau may mark the site of the chief city of the Hittite Kingdom. Issuing from the artificial Lake of Kedès, six miles south of Hums, the river pursues its winding course through the land of Hamath, past the extensive ruins of Apamea, and along the eastern foot-hills of the Nusairiyyeh Mountains, where it turns westward, and, passing by Antioch, it enters the sea near the base of Mount Casius.

The central and southern portions of the Bukā'a are comparatively level, and their fertility and beauty are entirely due to the abundance of water. Perennial streams descend from the mountains on either side, and copious fountains rise in the plain itself, in such positions that the water can be conducted to all parts of its surface. Lowering down upon the Bukā'a from any one of the hundred stand-points on Lebanon and Hermon, the beholder is charmed with the checker and endlessly-varied expanse of blending wheat-fields, green or golden, recently-ploughed land, broken by broad belts of dun-colored fallow-ground, reaching to and climbing up the gray foot-hills of the mountains.

CELESYRIA.
Through the centre of the Būkā'a meanders the Litānī, the ancient Leontes, one of the longest and largest rivers of Syria. It rises at 'Ain el-Burdānī, above Ba'albek, and is joined, as it flows southward, by many tributaries, amongst them the Litānī, the ancient Leontes, one of the long est and largest rivers of Syria. It rises at 'Ain el-Berdūny, which descends from snow-crowned Lebanon, and the larger emitting fountain near the ancient Chalcis. Below Jubb Jethn the Litānī enters a profound gorge, along which it has worn its way through Southern Lebanon to the sea, near Tyre.

Coelesyria, celebrated in ancient times for its fertility, and its numerous and warlike inhabitants, large cities, and magnificent temples, is now merely an insignificant district of the Turkish Empire.

W. M. THOMSON.

COELICOLÆ, the name of a Jewish sect first mentioned in 408, in a decree of the Emperor Honorius. Of their doctrines the decree says nothing: it only forbids their meetings. Afterwards Honorius had occasion to issue another decree, especially against the Coelicolae, enjoining either to embrace Christianity within a year, or to embrace Judaism; and this crime was considered as treason, and punished in the severest possible manner. Augustine says (Ep. 169) that they were numerous in Africa, and used a peculiar form of baptism; but it is not correct to infer from this fact that they had borrowed their custom of baptizing from the Christians, as they might have taken it from the Jewish baptism of proselytes. Like the Jews, they often used the word "Heaven" instead of "God;" hence their name of "Heaven-worshippers." See SCHMID: Historia Caelicolarum, Helmstädt, 1794.

HERZOG.

CENOBITES. See MONASTICISM.

COFFIN. See BURIAL.

COFFIN, Charles, a hymnist, b. at Buzancy, 1676; d. in Paris, 1749. He succeeded M. Rollin, the famous historian, in 1712, as principal of the College of Dormans-Beauvais, University of Paris, and held that position with distinguished success until his death. He was chosen rector of the university in 1718. Several of the Latin hymns which he contributed to the Paris Breviary are found in our collections in John Mason Neale's and John Chandler's renderings.

In the original they are much commended for purity of style and felicity of expression. His works appeared in 2 vols., Paris, 1755, with prefatory "Eloge" by Lenglet.

COLEBASIAS. See GNOSTICISM.

COKE, Thomas, D.C.L., first superintendent of the Methodist-Episcopal Church; b. at Brecon, South Wales, Sept. 9, 1747; d. at sea, on a voyage to Ceylon, May 2, 1814. He was a gentleman commoner of Jesus College, Oxford, and curate of South Petherton, Somersetshire; but in the latter place he came under Methodist influences, and in 1777 joined Wesley, to whom he was "a right hand," and who in 1784, at Bristol, set him apart as a superintendent of the work. Of his early connection with Mr. Wesley, it is recorded, "He meant the ceremony," says Mr. Tyerman, "to be a mere formality likely to recommend his delegate to the favor of the Methodists in America." Coke was in his ambition, wished and intended it to be considered as an ordination to a bishopric" (Life of Wesley, vol. III. p. 434). Coke and two elders arrived in America, Nov. 3, 1784, held a conference at Baltimore, Dec. 24, at which he ordained Francis Asbury to the office of superintendent, and with characteristic energy discharged his duties in this country. But he by no means confined his attention to America. On the contrary, he traversed Great Britain and Ireland, crossed the ocean eighteen times at his own expense, founded a mission among the negroes in the West Indies, and one also in the East Indies, and it was upon his voyage thither that he died. "During his life it was not deemed necessary to organize a missionary society among the Wesleyans, for he embodied that great interest in his own person." Coke was not only a missionary and organizer, he was also an author. His principal writings are (in connection with Henry Moore) Life of John Wesley (London, 1792), Commentary on the Old and New Testaments (finished 1807, 6 vols.), History of the West Indies (1808, 3 vols.). See S. DREW: Life of Thomas Coke, N.Y., 1871.

COKE, W. M. See COLEBASIAS.

COLERIDGE, Samuel Taylor, poet, critic, philosopher, and theologian; b. at Ottery St. Mary, Oct. 21, 1772; d. at Highgate, July 25, 1834. He was the youngest child of the Rev. John Coleridge, vicar of Ottery St. Mary, Devonshire, and master of the free grammar-school founded by Henry VIII. in that town. His mother, whose maiden name was Ann Bowdon, managed skilfully the large household; while his father, a learned, guileless, good man, absent-minded and eccentric, devoted himself to his parish and school, and to writing curious unsalable books. The childhood of Samuel Taylor, according to his own account, had in it far more of shade than of sunshine. Although his father was very fond of him, and he was his "mother's darling," yet, for that very reason, Molly the nurse, who idolized his brother Frank, hated and tormented him. He became morbid and fretful, never played except by himself, read incessantly, never had the child's habits, never thought or spoke as a child. The year after his father's death, which occurred in 1781, Judge Buller, a friend of the family, obtained for him a presentation to Christ's Hospital, London, of which the noted Bowyer was then head master. Here he spent eight years, during the first half of which he describes himself as "a playless day-dreamer, a helio librorum." Among his school-fellows was Charles Lamb, who, in one of the Essays of Elia, has drawn a vivid picture of him as "the inspired charity-boy." In February, 1791, he entered at Jesus College, Cambridge. The fame of his genius and classical attainments had preceded him, and raised high anticipations of his university career, which were by no means realized. He was studious, and a great reader, as well as brilliant talker; but his only college honor was a gold medal for the Greek ode. In November, 1793, in a fit of despondency, he suddenly left Cambridge, and went to South Wales, Sept. 9, 1747; d. at sea, on a voyage to Ceylon, May 2, 1814. He was a gentleman commoner of Jesus College, Oxford, and curate of South Petherton, Somersetshire; but in the latter place he came under Methodist influences, and in 1777 joined Wesley, to whom he was "a right hand," and who in 1784, at Bristol, set him apart as a superintendent of the work. Of his early connection with Mr. Wesley, it is recorded, "He meant the ceremony," says Mr. Tyerman, "to be a mere formality likely to recommend his
himself a Unitarian. He was also full of the
generous but wild enthusiasm for liberty and the
rights of man, aroused by the French Revolution.
In the summer of 1794 he first met Robert
Southey, with whom he formed a close friendship.
He quitted college without taking a degree, and
devoted himself to literature, lecturing also, and
preaching occasionally in Unitarian pulpits. A
scheme to emigrate to America with Southey and
others, and to establish on the banks of the Sus-
quehanna a new social order, called "Pantisoc-
cracy," perished in its birth. In October, 1795,
he married, at Bristol, Sarah Fricker, whose sis-
ter Edith soon after became the wife of Southey.
He resided for a while at Bristol, or in its vicinity,
and later at Nether Stowey, near his faithful
friend, Thomas Poole. At Bristol he became
intimate with Mr. Cottle, who in 1796 published
his Juvenile Poems. Early in this year he started
a short-lived miscellany called The Watchman.
In 1798 appeared at Bristol the famous Lyrical
Ballads, written jointly by himself and Words-
worth. During this period he composed his
finest poems. In September, 1798, in company
with Wordsworth and his sister, he went to Ger-
many, where he passed fourteen months, mostly
at Göttingen, supported by the liberality of
Thomas and Josiah Wedgwood. Soon after
returning home, he made his admirable transla-
tion of Schiller's Wallenstein, and began to write
for the Morning Post. Later he contributed to
the Courier. In 1801 he settled at Keswick,
remaining there until 1804, when he went to
Malta. Here he acted for a time as secretary of
the governor, Sir Alexander Ball. At Rome,
where he spent some months, he met William
von Humboldt, Tieck the poet, and Allston the
painter. With the latter he formed a friendship
that lasted for life. In 1806 he returned to
England, and settled again in the lake country.
In 1810 he betook himself to London, and for
several years seems to have had no certain dwell-
ing-place. This period was one of severe suffer-
ing, trials, and disappointment; relieved, how-
ever, by the hospitable kindness of Mr. and Mrs.
Basil Montague and other devoted friends. In
April, 1812, he became an inmate of the family
of James Gillman, a surgeon of Highgate, near
London. The friendship and watchful, affection-
ate care of Mr. and Mrs. Gillman afforded him a
refuge and home during the rest of his days;
and for this service their names should be ever
held in grateful remembrance. From the time
he settled at Keswick in 1801 until 1816, his lit-
ery activity consisted largely in giving courses
of lectures in London and Bristol, and in writing
The Friend, a new edition of which, recast and
enlarged, appeared in 1818, with a beautiful
dedication to Mr. and Mrs. Gillman. The happy
effect of his life at Highgate soon showed itself
also in the Biographia Literaria and the Lay Ser-
mons; and, a few years later, in the Aids to Reflec-
tion (1825), and Church and State (1830). After
his death, four volumes of his Literary Remains,
three volumes of Essays on his own Times, Confes-
sions of a Inquiring Spirit, and a fragment on The
Idea of Life, were published. In the retire-
ment of his last years he was resorted to as an oracle
of wisdom by disciples and admirers from far
and near; and some of the ablest minds of the
next generation were formed under his influ-
ence.

It was while at Highgate that Coleridge at
last conquered the terrible habit of opium-eating.
He had first resorted to the fatal drug as a relief
from disease and pain; but the taste grew into
an insatiable appetite, involved him in untold miseries,
and brought him to the verge of ruin.

While passing through this desolate valley of
humiliation, he took his deepest lessons in the
school of Christian repentance. "I feel," he
wrote, "with an intensity unfathomable by words,
my utter nothingness, impotence, and worthless-
ness in and for myself." And here, too, he learned
the infinite fulness and power of God's grace in
Christ, the Redeemer of the world. He died in
perfect peace on the 25th of July, 1834, in the
sixty-second year of his age. The writer once
received from the lips of Mrs. Gillman a very
touching account of his last days on earth, and
also many interesting details respecting his man-
nner of life during the eighteen years which he
passed at Highgate. Her picture of him, both
living and dying, was that of a man as remarka-
ble for his very gentleness of disposition and his
unaffected piety and goodness, as for the splen-
dor of his intellect. Shortly before his death he
composed his own epitaph, which closes thus:

"Mercy, for praise; to be forgiven, for fame—

He asked and hoped through Christ. Do thou the
same."

Coleridge was one of the most remarkable men
of his age. The annals of literature, indeed,
hardly furnish another instance of such a union
of poet, philosopher, and theologian in one and
the same person. And, what is specially note-
worthy, his genius as a thinker blossomed even
earlier than his genius as a poet. "Come back
into memory, like as thou went in the dayspring
of thy fancies, with hope like a fiery column be-
fore thee,—the dark pillar not yet turned,—

S. T. C., logician, metaphysician, bard!" (LAMB).
The impression he made upon his contemporaries
is shown by the testimonies which some of the
most eminent of them have left on record. Here
is that of John Foster: "His mind contains an
astonishing map of all sorts of knowledge; while
in his power and manner of putting it to use he
displays more of what we mean by the term
'genius' than any mortal I ever saw, or ever ex-
pect to see." Shortly after his death, DeQuincey
speaks of him as "This illustrious man, the
largest and most spacious intellect, the subtlest
and most comprehensive, in my judgment, that
has yet existed amongst men." Less extravagant
than this, but not less emphatic, is the witness
borne by Sir Walter Scott, Hazlitt, Wordsworth,
Dr. Arnold, Mill, Julius Hare, Maurice, and
others, to his extraordinary gifts. And in full
accord with this exalted opinion of his own
countrymen was that of the German philosopher
Schelling.1

1 Schelling once expressed to the writer his warm admira-
tion for Coleridge, whom he pronounced the first Englishman
who fully understood German philosophy. In one of his
lectures he borrowed from Coleridge the remark that mythology
"is not allegorical, but tabular," and then subjoins a note
in praise of Coleridge for his ingenuity in finding and acquitting
him of the charge of plagiarism, so sharply made by some of his own
countrymen. "Für den erwähnten treffenden Ausdruck über-
lasse ich ihm gerne die von seinen eigenen Landsleuten scharf,
As a poet Coleridge occupies a place not only high, but almost unique. *The Ancient Mariner* and *Christabel*, not to mention other poems, are wonderful creations, full of imaginative power and beauty. He was also pre-eminent as a critic of literature and art. The notes of his lectures on Shakespeare are rich in subtle, discriminating thought, and original views; while his dissertation on Wordsworth, in the *Biographia Literaria*, is unsurpassed by any thing of the kind in the language. His writings on political subjects, whether questions of the day or the vital principles of government, are marked by deep reflection, ardent zeal for both liberty and law, and a skilful use of the lessons of history. If not always convincing, he is always fresh and instructive.

But the great work of his life belongs to the sphere of Christian philosophy. Here he was without a rival in his generation; and his influence was alike profound and far-reaching. Having fought his own way, through much error and doubt, to the full light of truth, he strove to guide others to the right. With his own words, *that Christianity, 'though not discoverable by human reason*, is yet in accordance with it; *that link follows link by necessary consequence*; that *religion passes out of the ken of reason*, even as the day softens away into twilight, and twilight, hushed and breathless, steals into the darkness.” As a philosopher he was a power rather than a system-maker; and his power was exerted almost as much in conversation as by his writings. When he came upon the stage, the mind of England was fast bound in the systems of mechanical thought and empiricism which ruled the last century. Locke and Paley were the oracles of popular wisdom. A subtle rationalism was everywhere at work sapping the ancient foundations in morals and religion. Coleridge undertook, at first almost single-handed, to re-assert the claims of a spiritual philosophy. In order to this, he laid the utmost stress upon the difference in kind between reason and understanding,—a distinction first clearly defined by Hegel and Schelling, as old, indeed, as Aristotle. A careful statement of his views on this point may be found in *Aids to Reflection*, the most mature and complete of his works. He also revived the Platonic doctrine of ideas; that is, of the archetypal forms, or eternal verities, in the divine mind. Upon these two points his battle with the dominant systems largely hinged. His philosophical method and opinions were greatly influenced by Kant, of whom he was an ardent admirer. He owed much also to Schelling and Jacobi. Of Hegel he seems to have known nothing. His writings, while full of seeds of the highest thought and the noblest wisdom, are yet disciplinary rather than doctrinal: they contain no fully-developed system.

For this very reason they are, perhaps, even the better fitted to aid inquiring minds, especially youthful minds, in the search for truth, and in solving the deep problems of existence both earthward and heavenward.

His religious temper and sympathies are indicated by his fondness for such divines as Luther, Hooker, Leighton, Donne, Baxter, Jeremy Taylor, and Bunyan. The writings of Archbishop Leighton and *Pilgrim's Progress* were his especial delight. As a theologian he revered the Fathers of the Reformation, and accepted heartily the catholic doctrines of faith, substantially as contained in the ancient creeds and in the great Protestant symbols. His orthodoxy has been warmly impugned, particularly in reference to inspiration and the atonement. It can hardly be denied that, in the re-action from what he called bibliolatry, he sometimes expressed himself incautiously, to say the least, on the question of inspiration. With regard to the atonement, whatever may be said about certain passages, the general tone of his later writings favors the conclusion that he was in substantial accord with the teaching of the Reformed churches on this subject. In general, it may be said that he anticipated, and furnished pregnant hints on the best way of meeting, most of the objections to revealed truth which have been raised by the sceptical science and speculation of the last fifty years. Whatever his faults and imperfections, whether as a man or an author, Coleridge must still be regarded as the most original, profound, and many-sided Christian thinker who has lived in England in the nineteenth century.

**Litt.**—*The Poetical Works of S. T. Coleridge*, 3 vols., 1835 (London, William Pickering; Boston, Hilliard, Gray, & Co.); several later editions have appeared; *The Friend*, edited by H. N. Coleridge, 3 vols., 1837, and later; *Biographia Literaria*, 2d ed., 2 vols., edited by H. N. C. and his widow, Sara C., 1847; *Aids to Reflection*, 5th ed., enlarged. 2 vols., with President Marsh’s Preliminary Essay (1843); *The Complete Works of S. T. C.*, edited, with a very able Introductory Essay, by Professor Shedd, 7 vols. (Harper & Brothers, 1854); *Specimens of the Table-Talk* of the late Samuel Taylor Coleridge, 2 vols., 1835. Interesting notices of Coleridge, his opinions were greatly influenced by Kant, of whom he was an ardent admirer. He owed much also to Schelling and Jacobi. Of Hegel he seems to have known nothing. His writings, while full of seeds of the highest thought and the noblest wisdom, are yet disciplinary rather than doctrinal: they contain no fully-developed system.

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COLERIDGE.

He lies buried near the grave of Wordsworth in Grasmere churchyard. He was a frail mortal, but gifted with qualities which endear him to such friends as Wordsworth and Southey, and led to the common saying, that he was no one's enemy but his own. See Poems by Hartley Coleridge, with an interesting memoir of his life by his brother Derwent, 2 vols., 1831. G. L. PRENTISS.

COLERIDGE, Sara, only daughter of Samuel Taylor Coleridge; b. at Keswick, 1803; d. in London, May 3, 1832. She passed most of her early years in the home of her uncle, Robert Southey. In 1829 she was married to her cousin, Henry Nelson Coleridge, editor of several of her father's works, and himself an author of note. While still a girl, she translated from the Latin Martin Dobrizhoffer's Account of the Ahipones, an Equestrian People of Paraguay, 3 vols., 1822. After the death of her husband (1849), she took his place as editor of her father's works. She wrote a fairy-tale called Phantasmagoria, which was much admired. She possessed real learning, superior culture, no little power and acuteness of thought, and was a very lovely Christian woman. It was said of her, that her father "looked down into her eyes, and left in them the light of his own." See Memoir and Letters of Sara Coleridge, edited by her daughter, New York, 1874.

G. L. PRENTISS.

COLERIDGE, Sir John Taylor, an eminent English jurist, nephew of Samuel Taylor Coleridge; b. at Tiverton, in Devonshire, 1790; d. at Ottery St. Mary, Feb. 11, 1876. He was educated at Oxford and the Middle Temple; became judge of the King's Bench in 1835, and privy councillor in 1848. He was an intimate friend, and the biographer, of the poet Keble.

COLET, John, Dean of St. Paul's, and founder of St. Paul's School (1512); b. at London, 1469; d. there Sept. 10, 1519, and was buried in St. Paul's Cathedral. He was one of the "Reformers before the Reformation." He took his M.A. at Oxford (1490), and went abroad (1493) to study Greek and Latin. On his return, in 1497, he publicly expounded Paul's Epistles at Oxford, and there became acquainted with Erasmus, with whom he maintained an intimate friendship. In 1498 he was made D.D. of a heretic: hence he was subject to various positions, — made D.D. of the University of Oxford, London, 1504, and Dean of St. Paul's 1505. His great reform was to introduce expository preaching, and a perpetual divinity-lecture on Sunday; this was known disapproval of auricular confession, celibacy of the clergy, and other Roman practices, he was considered by the faithful little short of a heretic: hence he was subject to a variety of persecutions. He wrote Absolutissimus de octo orationibus constructione Libellus, London, 1530; Rudimenta Grammatices, London, 1510 (a book designed for use in St. Paul's School, and dedicated to its first master, the famous George Lilloy); Daily Devotions, or the Christian's Morning and Evening Sacrifice (Darling mentions only the edition of 1593). For his life, see the sketch, with portrait, in Fuller's Abel Redevicus (sic), Nicholls's ed., London, 1867, vol. I. pp. 112-125; Samuel Knight: Life of Colet, London, 1724; Oxford, 1853; and recently in Seeborn: The Oxford Reform of 1498 [Colet, Erasmus, and More], London, 1869.

COIGNY, Caspard de; b. Feb. 16, 1517, at Châtillon-sur-Loing; in the department of Loiret; d. in Paris, Aug. 24, 1572, was the second son of Gaspard de Châtillon, Marshal of France (d. 1522), and Louise de Montmorency, a sister of the famous constable of France, but became the head of the family, when, in 1538, the elder brother, Odet, was made a cardinal. Gaspard was a grave, pure, and prof character. Francis de Guise was his only friend. He fought with great distinction in Germany, Italy, and Spain, advanced rapidly on the military career, and was in 1547 made commander of the French infantry, among whose wild hordes he knew how to establish discipline. In 1552 he was made Admiral of France, and in 1555 Governor of Picardy. As such he signed the armistice of Vaucelles, Feb. 5, 1556; and, when Henry II. broke it, he felt both hurt and confounded. He was an honest man, and the peace and dispensation of the sword for a moment completely reversed. Coligny came into power, and he and his brother Andelot had openly embraced Protestantism. In the solitude of the prison the truth began to dawn upon the mind of Gaspard; and a letter from Calvin, Sept. 4, 1558, brought fuller clearness.

When they entered the military arena, the youthful friendship of Gaspard de Coligny and Francis de Guise soon became a jealous rivalry; and some years later, when, in the field of politics, they found themselves placed respectively at the head of two opposite parties, their rivalry grew into a deadly enmity. During the reign of Francis II. Guise lived at the court in power and splendor; Coligny, on his family estate, Châtillon, in quiet retirement. But when Francis II. suddenly died (Dec. 5, 1560), and Henry III. ascended the throne, the position of the two party-leaders was for a moment completely reversed. Coligny came into power, and he and his brother Andelot worked in perfect unison with the Chancellor l'Hôpital. Persecutions ceased, toleration was shown on both sides, and there were fair prospects of ending the conflict with a peaceful settlement. But on March 1, 1562, the massacre of Vassy took place, and on April 2 the first religious war began with the occupation of Orléans by Andelot. On the one side, the Roman Catholics, the Guises, and Antoine de Navarre; on the other, the Protestants, Coligny, see the sketch, with portrait, in Fuller's Abel Redevicus (sic), Nicholls's ed., London, 1867, vol. I. pp. 112-125; Samuel Knight: Life of Colet, London, 1724; Oxford, 1853; and recently in Seeborn: The Oxford Reform of 1498 [Colet, Erasmus, and More], London, 1869.
March 19 peace was concluded at Amboise, by which freedom of conscience, and, within certain limits, liberty of worship, were granted to the Protestants. But the hatred between the House of Guise and Coligny was only deepened by the events. Poligny declared that he had been encouraged to murder Francis de Guise by Coligny, Beza, etc.; and although the acts of the process (comp. Mémoires de Conde, IV. 285, 339; BezA: Hist. Eccles. des Eglises Réformées, II. 291, 310, 315) show, that, in this form, the accusation was an infamous calumny, it is, nevertheless, possible that Coligny was not altogether ignorant of what happened.

Four years of peace followed. But in the mean time the development of affairs in the Netherlands, the imprisonment of Egmont and Horn (Sept. 9, 1567), and rumors of a plan to capture the Prince of Condé and Coligny, made the Protestants suspicious; and the second religious war began. Coligny’s scheme of taking possession of the person of the King at Monceaux, near Meaux, failed (Sept. 27, 1567); but the victory at St. Denis (Oct. 9, 1567) led to the second religious war (March 28, 1568), by which the agreement of Amboise was renewed. The enmity, however, between the Roman-Spanish and Protestant-English parties, was too fierce not to break the peace; and within the same year the third religious war began. It ended with the peace of St. Germain (Aug. 2, 1570), after the battles of Jarnac, Moncontour, and Arnay le Duc. By this peace the cause of Protestantism in France seemed to be much improved. Charles IX. wasaverse to the Spanish direction which French politics lately had shown. Coligny was called to Blois Sept. 12, 1571; and the king seemed to listen to him with confidence. The negotiations for a marriage between Marguerite of Valois and Henry of Navarre finally succeeded. April 11, 1572, the marriage contract was signed, and Aug. 18 the wedding ceremony was celebrated. But Aug. 22, when Coligny, at eleven o’clock in the night, returned from the Louvre to his house (the present No. 144 Rue Ricoli), he was fired upon twice by one Maurevel, who escaped, and was brought home wounded. The next day the king visited him; but their intercourse was interrupted by the arrival of the queen-dowager. On the way back to the Louvre, the king confessed to his mother, that Coligny had given him certain warnings with respect to his councillors; and in the following night the men of the Duke of Guise penetrated into the house of Coligny, murdered him, and threw his body into the street, where the young Francis de Guise severed the head from the body. The head was sent, it is said, to Rome; while the body was dragged through the streets, and finally suspended in the gallows of Montfaucon. Meanwhile the Massacre of the Day of St. Bartholomew took place, and several days elapsed before Marshal Montmorency had the body taken down and buried. An act of Parliament, Oct. 27, 1572, declared Coligny guilty of treason, and decreed that his estates should be suppressed, and that his castle be razed to the ground, and his children and children’s children be treated as infamous; but it was cancelled by another act of Parliament, June 10, 1590.

Ltr.—Of the writings of Coligny, the manuscript of a history of the religious wars was burnt by Catherine of Medic. A number of his letters have been published in Bulletin de la Société de l'Histoire du Protestantisme Français, Paris, 1532, especially in series I., II., XIV., and XXII., and in Archives des Missions Scientifiques et Littéraires, series III. Tome 2, 3. His life was written by FRANz HOTMANN: Gaspars Col- lonii Magni . . . Vita, 1575, translated into English by Golding, London, 1576; MEYLAN: Vie de Gaspar de Coligny, Paris, 1802; TESSIER: L’Amitié Coligny Paris, 1872; [BESANT: Coligny and the Failure of the French Reformation, N.Y., 1879; cf. BAHRI: History of the Rise of the Huguenots of France, N.Y., 1879, 2 vols.] TIL SCHOTT.

COLLATION, in canon law, the conferring or bestowing of a benefice by a bishop who has it in his gift or patronage. Collation differs from institution, in that it proceeds at the bishop’s own motion; and from presentation, in that it is the act of the bishop himself, while presentation is properly the act of a patron offering his clerical nominee to the bishop for encomium. See Dictionary of the English Church, s. v., London and N.Y., n.d. (1881).

COLLECT, a short prayer used in the Western churches, with these peculiarities, according to Blunt: “(1) An invocation; (2) A reason on which the petition is to be founded; (3) The petition itself, centrally placed, and always in few words; (4) The benefit hoped for; (5) A memorial of Christ’s mediation, or an ascription of praise, or both.” The two principal derivations are from collectas: (a) Because it was the prayer said in the early times for the people “when assembled (collectus) in one church, with the whole body of the clergy, for the purpose of proceeding to another;” or (b) Because “it indicates a prayer offered by the priest alone on behalf of the people, whose suffrages are thus collected into one voice, instead of being said alternately by priest and people, as in versicles and litanies.” Many of the collects now in use in the Roman-Catholic and Episcopal churches are undoubtedly very old, being composed by Popes Leo the Great (440–461), Gelasius (492–496), and Gregory the Great (590–604). See art. Collect in SMITH AND CHEETHAM’S Dict. of Christ. Antiq.; also BLUNT’S Annotated Book of Common Prayer, p. 69; BRIGHT’S Ancient Collects, pp. 198 sqq.

COLLEGE. The word “college” is used in many senses, always, or nearly always, implying a limited company, meeting in one place, bound by common laws, and associated for mutual support in the promotion of a definite object. A college is a society of colleagues; as of cardinals, electors, physicians, preceptors, or scholars. Its purpose in a more restricted use is to promote learning. Its grade may vary from a school for boys to an association of learned men; but it usually suggests the promotion of a liberal education in distinction from a practical or elementary training.

In this country the words “college” and “university” have been unfortunately used as synonymous, so that the distinction between the two is commonly forgotten; but in England and on the Continent, and among careful writers in America, the separate functions are clearly recog-
nized. It is the business of a college to train youth at an early age, commonly before they have reached their majority, in studies which discipline the mind, and store it with useful knowledge. It is the business of a university to advance and quicken those who have been trained. In many cases the students of a college dwell within college walls, dine at a common table, attend religious worship in their own chapel, and are governed in their daily conduct by prescribed regulations under the constant care of their tutors. Their ages, their needs, and their tastes are supposed to be so nearly alike, that substantially the same treatment may be given to them all. It is the distinctive office of a university to hold examinations, and confer degrees, and also to provide for the advanced education of those who have been trained in the fundamental sciences. The university may comprise one or more colleges and schools. Its teachings (as distinguished from those of the colleges it includes) are broader, and adapted to mature minds. The true university teacher advances the science which he professes, and brings forward, in lectures or publications, the results he has reached; while the college instructor may fitly be devoted to the routine of instruction, and excel by patiently going over and over with his scholars fundamental principles.

The earliest colleges in this country were Harvard, William and Mary, and Yale; and their influence has powerfully controlled the higher education in America from colonial times until now. They were based on the model of the colleges of Oxford and Cambridge, and there is much resemblance between their organization and that of Trinity College, Dublin. There are traces, also, of Scotch influence, at least in the two New-England colleges, and of the English public schools. All three were chartered by the State, were awesomely devoted to the maintenance of Christian doctrine (as held by the Puritans at Harvard and Yale, and as held by the Church of England at William and Mary). They sustained daily religious services, provided lodgings and a common table, were taught by a rector, with subordinate teachers in the languages and mathematics, and at the close of an appointed course of studies conferred the Bachelor's degree on successful scholars.

The pupils in these colleges were usually over fourteen years of age at entrance, and often took their first degree as early as eighteen. The notion that the acquisition of this honor was only "the commencement" of an education, and that the progressive scholar would come forward a few years later for his second degree of Master, was recognized from the beginning; although, for the want of professors who had the learning and the leisure to carry on the instruction of graduate students, there was but little efficiency in this part of the scheme. The form, however, has been constantly observed of encouraging Bachelors of Art to proceed to the degree of Master; thus implying that the freer study of the university highly follows the limited training of the colleges. In recent years the second degree has in many places been restored to its proper dignity, and is now conferred only by examinations in advanced and non-professional studies.

Upon the type thus described,—an American variety from an English germ,—most of the colleges which were established during the eighteenth century were formed. They were not exactly alike, but so nearly of the same pattern that "the American college" still bears its own marked features, readily traced in charters, customs, buildings, schemes of study, and popular phraseology. To distinguish it from the schools of professional training which have grown up in later days, it is often called "the college proper," an infelicitous but significant phrase. Around the central college other institutions have in many places been planted,—the schools of theology, law, medicine, and science; and the group of seminaries thus formed is not infrequently termed the university in distinction from the college.

As the three colleges just named have been the models to which later colleges have referred, a few words in regard to the origin of each may be given.

Harvard College, at Cambridge, Mass., dates from 1636. Two years later it received a generous bequest from Rev. John Harvard of Charlestown, whose name it has since borne. Instructions began in 1638; the first rector assumed office in 1640; in 1642 the governor, deputy-governor, and magistrate of the jurisdiction, the teaching elders of six adjoining towns, and the president of the college, were constituted the overseers; and in 1650 "the corporation" was formally chartered.

At New Haven, Conn., a college was proposed by Rev. John Davenport, soon after the settlement of the town, in 1638; but, on account of the successful progress of the college at the Bay, the project was not pushed forward until 1700, when several of the ministers of the neighborhood gave their books for "founding a college in Connecticut." Instructions began soon afterward; and in 1718 a gift from Gov. Elihu Yale fixed his name upon the new institution. The first charter was granted in 1701, and a second in 1745.

Soon after the settlement at Jamestown, in 1607, a university was projected at Henrico; but the difficulties were not overcome at once, and it was 1660–61 when an act of the Grand Assembly made "provision for a college." In 1683 a charter was received from William and Mary, and in 1700 the first Commencement was held. It received royal, colonial, and private benefactions; and we are told by its historian that "in 1776 it was the richest college in North America." Between 1700 and the Declaration of Independence six colleges were added to the three already named; and, before the close of the eighteenth century, seventeen more were added to the list. Since then, the number has rapidly increased, though all will admit that many of the institutions which are enrolled as "colleges" are poorly endowed, and imperfectly taught. A discriminating report on this subject is much to be desired. The list in the United-States commissioner's report for 1878 includes 358 colleges and universities, with 3,885 instructors and 57,987

1 Professor F. B. Dexter says, that, among the early emigrants to New England, about sixty were from Cambridge, and twenty were from Oxford.
students; but these figures are not of much value without elaborate statements in respect to the character of the instruction which is given.

Among the new institutions are the universities of Michigan, Wisconsin, Minnesota, Iowa, California, and other Western States, commonly including professional schools of law and medicine with the collegiate departments. Colleges of agriculture and the mechanic arts, fostered by the all the States. To a limited extent the older colleges have received assistance from the State; but their chief reliance has been the generosity of individuals. There is a long list of noble benefactors, beginning with Harvard and Yale, whose names will be held in honor by those who watch the progress of knowledge. In the West, donations of land from the United-States Government have greatly aided the foundation of colleges and universities.

The most noteworthy innovation upon the traditional college system was made by the foundation of the University of Virginia, in 1829. "A classical course of studies, with the liberal arts and science, was first established; and later, when knowledge of great value, was not introduced; great freedom was allowed in the choice of studies; and much stress was given to examinations. Gradually many of the ideas there introduced have been adopted in other places. The rapid growth of science, and the demand for instruction in modern languages and literature, have caused important changes in the college courses, and tend to-day toward the encouragement of optional or eclectic plans of study.

The Johns Hopkins University, which was opened in Baltimore in 1876, with a generous and unconditioned endowment, has been organized in such a way as to give prominence to university methods in distinction from collegiate. In the middle of its fifth year ninety graduates of colleges were enrolled among its students, twenty of whom hold fellowships; four scientific journals are published; and there are excellent collections of apparatus and books adapted to research.

Within the last few years there has been a loud call for collegiate education for women. To a limited extent, some of the colleges for men have been opened to women; but at the present time more favor seems to be given to women; and the foundations which have moulded our affairs, and given to this country its present standing as an enlightened and prosperous republic, belong to the order of the Jesuits; and it stood under the protectors or special authority of a committee of six cardinals. The committee was to communicate with trustworthy emissaries in Germany; and those emissaries had to select among the Germans, Frisians, Swiss, and Scandinavians, a number of young men between sixteen and twenty-one. These colleges also gave the Jesuits a position in a general way, and specially endowed with an easy, pleasant, and impressive address. Before leaving Germany, the young men were informed of the method and purpose of the institution; and before adopted as pupils, generally after the lapse of a year of probation, they took an oath to labor for the Roman-Catholic Church as long as they lived, to go, without a moment's hesitation, at the time and to the place appointed by the protectors, not to try to evade their assumed task by entering a monastical order, etc. By this means the Roman-Catholic Church hoped to create an effective propaganda among the German heretics, — able disputants connected with their adversaries by the secret sympathy of common race, common language, etc. Gregory XIII. founded a number of similar colleges in Rome, — a Greek (1577), an English (1579), a Maronite (1584), an Illyrian, a Hungarian, etc. The Hungarian college was in 1584 connected with the German (see Julius Cordara: Collegii Germanici et Hungarici Historia, Rome, 1770). Some of these colleges died out, but others were added. Also the constitution of the whole congregation de propaganda fide underwent some changes, especially in 1622. But the idea on which the institution was based proved a fertile and vigorous one. See Urban Cerri: Etat present de l'Eglise Catholique, Amsterdam, 1716; Notizia Statistica delle Missioni Catholiche in tutto il Mondo, Rome, 1844, pp. 21–27; Meijer: Die Propaganda, Gottingen, 1859, Part I. pp. 78–91, 225–245. Meijer.

COLLEGIAL or COLLEGIATE CHURCHES, in contradistinction to cathedral churches, are in the Roman-Catholic Church served by a body of canons, regular or secular, living together in college, and in the Anglican Church by a dean and a number of canons; while the cathedral churches are always served by a bishop. In New-York City the term "Collegiate Church" is applied to a corporation in the Reformed (Dutch) Church, which owns a large amount of property, in the possession of three churches, with their mission-churches. Out of the income the ministers' salaries and other expenses are paid. The fact of several clergy upon an equality in the government
of the same body of communicants is true also of several other churches in the country; but the term "collegiate" is not so commonly applied to these latter churches.

**COLLEGIALISM, or COLLEGIAL SYSTEM,** a technical term denoting a peculiar conception of the relation between Church and State, which developed in the ecclesiastical jurisprudence of Germany during the seventeenth and eighteenth centuries. The name, first used by J. H. Böhner of Halle, was derived from the Roman law, which, before Constantine, considered the Christian congregations a collegia illicita.

The Reformation assumed that the enforcement of the First Commandment belonged to the office of the divinely-instituted State government. In Germany, consequently, every petty state had its own church; and it was considered part of the government's duty to exclude any other form of religious worship but the true one from the territory. In Switzerland the Reformed Church was organized on exactly the same principle as the Lutheran Church in Germany. — as a State institution, founded, maintained, and superintended by the secular government. As soon, however, as the Reformation penetrated into France, where it met with a decided opposition from the side of the State authority, the Reformed Church was compelled to organize itself as an independent, self-governing association; and in Germany, too, various circumstances soon made a re-organization on a modified principle necessary, as, for instance, when the peace of Westphalia (1648) placed several churches on equal terms on the same territory. With the altered practice followed an altered theory. In his *Physico-Theologic de Jure Belli et Pacis* (1625) Hugo Grotius defined the State as an association based on a contract, by which each member sacrifices a certain portion of his individual freedom in order to have the enjoyment of the rest guaranteed by the association. In his *De Habitu Religionis Christianae ad Vitam Civilem* (1686) Pufendorff declared that religious and religious worship did not belong to that portion of his freedom which an individual sacrifices by entering the State; and Pufendorff's school at Halle further developed collegialism, or the collegial system, as the true view of the relation between Church and State. The last step was taken by C. M. Pfaff in his *Akademische Reisen über das Kirchenrecht,* Tübingen, 1742, in which he demonstrates the contradiction between the innate principle of the Christian Church herself, and that principle upon which she actually had been organized in Germany. It must be noticed, however, that even Pfaff tries to prove by a curious and artificial train of reasoning that the actual organization, though flatly contradicting the natural principle, is, nevertheless, perfectly just.


**COLLEGIANS, or RHYNGBURGERS,** a confederation of the Remonstrants formed by three peasants, Johann, Adrian, and Gilbert van der Cocke, and the fisherman Anton Cornelison, who afterwards were joined by Dr. Kamphuysen. During the persecutions which resulted from the synod of Dort, the scattered Arminians held their meetings at Warmond, in the neighborhood of Leyden. But soon the above-mentioned persons and their followers separated, and held independent meetings, which they called colleges, in the neighboring village of Rhynsburg. They adopted prophecy, and called themselves prophets. In many respects they resembled the Quakers. They rejected all symbolical books and a regular ministry. He who was called upon by the Spirit stood forth and preached. To serve in war, to hold a civil office, they considered incompatible with Christianity. Like the Anabaptists, they used immolation at baptism. The sect spread rapidly in Holland and West Friesland, but became extinct in the latter part of the eighteenth century.

**COLLIER, Jeremy,** b. at Stow-cum-Qui, Cambridgeshire, Sept. 23, 1650; d. in London, April 26, 1726. He took his M.A. at Cambridge, 1676; entered the ministry, but at the Revolution he refused to take the oaths, and was imprisoned (1689 and 1692) for advocating the cause of James II. In 1697 he won considerable fame by his *Essays upon several Moral Subjects,* of which a second series appeared 1705, and a third 1709. The essays cover much ground, and are interesting, and in their way valuable. In 1698 he issued *A Short View of the Profaneness and Immorality of the English Stage,* a vigorous attack which was as vigorously resisted, but resulted in the reformation of the stage. The most valuable of his works is *An Ecclesiastical History of Great Britain, to the End of the Reign of Charles II.* (1708–18), new edition, with life of the author, London, 1840, 3 vols. He also translated and continued Morery's *Great Historical, Geographical, Genealogical, and Poetical Dictionary* (1701–21), and translated the *Meditations of Marcus Aurelius,* London, 1701.

**COLLINS, Anthony,** an English deist; b. at Heston, in Middlesex, June 21, 1676; d. in London, Dec. 13, 1729. He was a country gentleman, educated at Eton and Cambridge, a pacifist, a justifier of peace, and the intimate friend of Locke. His best known work is *A Discourse of Free-thinking,* occasioned by the Rise and Growth of a Sect called Freethinkers, London, 1713. This was attacked, and, in the judgment of most, demolished, by Bentley, under the pseudonym of *Philalethes Lysiasticus.* Swift also wrote against it a pamphlet in his inimitable style, *Mr. Collins's Discourse of Free-thinking, put into plain English, by way of abstract, for the use of the Poor.* Collins tried to prove that all sound belief must be based on free inquiry, and, further, that the adoption of rationalistic principles would involve the abandonment of a belief in supernaturalism. The book was weak, the critics were strong; and Collins went to Holland to avoid the storm he had raised. Nevertheless, he soon returned again, and renewed the attack. In 1715 appeared his brief *Inquiry Concerning Human Liberty,* a defense of necessitarianism. In 1724 he published his *Discourse on the Grounds and Reasons of the Christian Religion,* to show, that since the fulfillment of prophecy is the only valid proof of Christianity, and such fulfillment is only accomplished by fraud, or at
least by unwarranted liberty with the text, therefore Christianity has no valid proof. In reply to Edward Chandler (see title), he wrote Scheme of Literal Prophecy considered (1727). These three works, as well as his earlier, Vindication of the Design of the Scriptures, are an attempt to show that the inspired truth can attain to a true, even if limited, knowledge of the divine attributes, and Priestcraft in Perfection (1709), an attack on the clergy, were published anonymously; but the authorship was really no secret. See also, in Schleiermacher's correspondence with C. G. von der Osten, the Three Holy Kings, of themartyrs Felix and Nabor, of St. Apollinaris, and other relics which were added to the fame of the Church. Conrad founded the cathedral in 1248, but was by the unruly citizens compelled to remove the residence to Bonn.

COLLIN, Daniel Georg Conrad von, b. at Oerlinghausen, in the principality of Lippe-Detmold, Dec. 21, 1788; d. at Breslau, Feb. 17, 1833; studied theology at Marburg, Tubingen, and Gottingen, and was appointed professor of theology at Marburg in 1810, and at Breslau in 1818. In 1830 he published, together with his friend David Schulz, Uber theologische Lehrfreiheit, which called forth from Schleiermacher a Send- schreiben, in Theol. Studien und Kritiken, 1831, pp. 1–39, also in Schleiermacher's Sammtliche Werke, P. 1, vol. 5, p. 697. Collin was a moderate rationalist, and his treatise a warning against certain orthodox formulas. In his Sendgeschreiben, Schleiermacher said that a rationalist might use orthodox formulas without any hesitation, mentally reserving his own conception; which remark caused much astonishment, and was vehemently attacked. Collin and Schulz also published Zwei Antwortsschreiben, Leipzig, 1831. Besides a number of articles to periodicals, and minor essays, Collin's principal work is his Biblische Theologie, Leipzig, 1836, 2 vols., of which especially the Old Testament part is highly valued. See his biography by David Schulz, prefixed to his Biblische Theologie.

COLLYRDIANS, according to Epiphanius (Heres, 78), a party of enthusiastic women in Arabia, who considered themselves priestesses of Mary, and, on the day consecrated in her honor, observed the same mysteries, in the presence of King Osway, at Whitby, a public debate upon the Easter controversy and other points then in dispute between the Scoio-Irish and the Anglo-Catholic. Defeated by popular vote, Colman, accompanied by all his Irish, and thirty of his English monks, returned to the parent Monastery of Hy, Ireland. In 668 he removed to the Island of Inishbofinne, now Inishbofin, off the coast of Mayo. Dissensions arising between his Irish and English monks, he placed the latter in a new monastery at Mayo, but lived himself on the island.

COLMAN, Benjamin, D.D., b. at Boston, Oct. 19, 1673; d. there Aug. 29, 1747. He was graduated at Harvard College 1692, ordained in London, Aug. 4, 1699, as pastor of the Brattle-street Church, Boston, of which he was the first minister. He was made D.D., by the University of Glasgow, 1731. He published several volumes of sermons, besides pamphlets and smaller writings. See the list in his bibliographical catalogue preceding his Apology to Dr. Dexter's Congregationalism (N.Y., 1880), in addition, Evangelical Sermons, Collected (1707, 1722, 3 vols.), Poem on Elijah's Translation (1707), Observation on Inoculation (1720, 1727, 3 vols.), Poem on Elijah's Translation (1707), Observation on Inoculation (1720), Treatise on Family Worship (1730). See E. Turell: The Life and Character of the Reverend Benjamin Colman, D.D., Boston, 1749.

COLOGNE, situated on the Rhine, and now a city of about a hundred and forty thousand inhabitants, was from very old times a place of importance, and has at various times played a conspicuous part in church history. It was the chief seat of the Ului. When conquered by the Romans, it rose rapidly. Agrippina, the daughter of Germanicus, and the spouse of Claudius, was born there, and planted a Roman colony there: hence the name of the place, Colonia Agrippinensis.

In the beginning of the fourth century the city was Christian, and the seat of a bishop. In 318, on occasion of the Donatistic controversies, Macternus is mentioned as Bishop of Cologne; and in 314 his name is found, under the acts of the Council of Arles. But in 350 the city was taken by the Franks, and Christianity had to labor under very difficult circumstances till the conversion of Clovis (496). In the hands of the Franks the city was the metropolis of Germanic tribes. It was the metropolis of Germanic tribes. It was the seat of the Ubii. When conquered by the Franks, and Christianity had to labor under very difficult circumstances till the conversion of Clovis (496). In the hands of the Franks the city was the metropolis of the Ripuarians until the time of Charlemagne, when it was incorporated with the empire. Hildebalb, Bishop of Cologne (793–806), was by Charlemagne made archepiscopatus in 794, and as archbishop in 799; the dioceses of Utrecht, Liège, Bremen, Münster, Osnabrück, and Minden, forming his province. The territory, however, of the new archbishopric, underwent many modifications. In 834 it lost Bremen, which was transferred to Hamburg. Nevertheless the see grew in power and influence both in power and wealth. Archbishop Heribert (999–1021) was chancellor of the German Empire, and received the electoral dignity.

Among the most prominent of the archbishops of Cologne are Rainald of Dassel (1159–67) and Conrad of Hochstaden (1238–61). Rainald was a great friend of Frederic I., who conferred many and large donations on the see, mostly, though, of Italian estates, which soon were lost. From Italy, Rainald brought to Cologne the remains of the Three Holy Kings, of the martyrs Felix and Nabor, of St. Apollinaris, and other relics which were added to the fame of the Church. Conrad founded the cathedral in 1248, but was by the unruly citizens compelled to remove the residence to Bonn. Hermann V. (1615–48) favored the Reformation, but was excommunicated and deposed. Gebhard II. (1777–83) openly embraced Protestantism, but was also deposed and excommunicated. For nearly two centuries the see was occupied by Bavarian princes, who squandered its wealth, neglected the discipline, and coquetted with France. Joseph Clemens (1688–1723) was only eighteen years old when he was enthroned. Clemens August I., who was only fifteen years
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old when he was made Bishop of Ratibson, was Bishop of Hildesheim and of Osnabruch, and Grand Master of the Teutonic order, at the same time he was Archbishop of Cologne. Under Anton Victor, a son of the Emperor Leopold II., the archbishopric was secularized (1801); one part of its territory falling to France, others to Nassau, Hesse-Darmstadt, etc.

By the Congress of Vienna (1815) the territory was partitioned together, and laid under the Prussian crown; and in 1824 the archbishopric was re-established. But the relation between the Roman-Catholic archbishop at Cologne and the Protestant minister of state at Berlin soon became very difficult, and under Droste-Vischering (1835-43) it came to a crisis. The troubles arose from the mixed marriages. Droste-Vischering forbade his priests to sanction any such marriage, unless both parties promised that all the children should be educated in the Roman-Catholic faith; and the Prussian minister, Altenstein, answered by having the archbishop arrested (1837). The case ended with a compromise (1840) equally unsatisfactory to both parties.

The Cathedral of Cologne—one of the most famous, and also one of the finest, specimens of Gothic architecture—was founded in the 13th century (1248). In 1292 the choir was consecrated, and in 1337 the southern tower was ready to receive its bells. From that time, and up to the middle of the present century, the work with the building proceeded very slowly: at times it stopped altogether. But in 1842 Friedrich Wilhelm IV. of Prussia appointed a sum of fifty thousand dollars a year for the completion of the structure, and a building association was formed. Rich contributions came in from everywhere in Germany; and on Oct. 15, 1880, the completed Catholic cathedral was consecrated in the presence of the Protestant Emperor, William I., and his Protestant court, while the archbishop was absent, being in exile. The length of the building is four hundred and eighty feet; the breadth, two hundred and eighty-two feet; the height of the central aisle, a hundred and fifty-four feet; that of the hundred and fifty looped curtains. Exclusively blue and white were the breeches and mitre of the high priest. Exclusively blue was the robe of the high priest. Exclusively blue were the robe, the lace of the high priest's ephod, girdle, and breastplate of the high priest. Exclusively white were the breeches and mitre of the high priest. The cloths for wrapping the sacred vessels were either blue, scarlet, or purple. White were also the clothes of the lower priests. Added to this the blue ribbon and the fringe of the Hebrew dress, we perceive at once the use and application of the colors used in the Hebrew service. The red is only used once (Exod. xxvi. 14). Black is excluded everywhere, as well as yellow and green; which is significant. That purple, blue, scarlet, and white were used only is not merely accidental, but rather the outgrowth of the consciousness of their significance. The reason for the use of the white to the total exclusion of the black is easy to perceive. Black, as it absorbs all colors, and thus buries the complexion of the skin is redder than ruddy when we have clothes on the garments before noticed.}

Looking at the artificial colors, we notice (1) the *purple*. This color was obtained from the secretion of a species of shell-fish found in various parts of the Mediterranean Sea, especially on the coasts of Phoenicia. Robes of this color were worn by kings (Judg. viii. 20) and by the highest officers, civil and religious (comp. Esth. viii. 15; Dan. v. 7, 16, 29; 2 Macc. iv. 38). Purple dresses were also worn by the wealthy and luxurious (Jer. x. 10; Ezek. xxvii. 7). Next to purple we notice (2) *scarlet*. This dye was produced from an insect somewhat resembling the cochineal, which is found in considerable quantities in Armenia and other Eastern countries. Robes of this color were worn by the luxurious (2 Sam. i. 24; Prov. xxxi. 21; Jer. iv. 9; Lam. iv. 5), and it was also the appropriate hue of a warrior's dress, from its similarity to blood (Nah. ii. 3). (3) *Blue*, or rather violet. This dye was also procured from a species of shell-fish found on the coast of Phoenicia, and was used in the same way as purple, as the color of dresses worn by the princes and nobles (Ezek. xxiii. 6); and Babylonian idols were clothed in robes of this tint (Jer. x. 9). Another red color was the *vermilion*, a pigment used in fresco-painting, either for drawing figures of idols on the walls of temples (Ezek. xxiii. 14), or for decorating the walls and beams of houses (Jer. xxii. 14).

**Symbolical Significance of the Colors.**—Purple, blue, scarlet, and white are the four colors of the Mosaic cultus. The four were used in combination in the outer curtains, the veil, the entrance-curtain, and the gate of the court, as also in the high priest's ephod, girdle, and breastplate of the high priest. The first three, viz., purple, blue, and scarlet, were used in the pomegranates about the hem of the robe of the high priest. Exclusively blue were the robe of the high priest, the lace of the high priest's breastplate, the lace on his mitre, and the fifty loops of the curtains. Exclusively white were the breeches and mitre of the high priest. The cloths for wrapping the sacred vessels were either blue, scarlet, or purple. White were also the clothes of the lower priests. Added to this the blue ribbon and the fringe of the Hebrew dress, we perceive at once the use and application of the colors used in the Hebrew service. The red is only used once (Exod. xxvi. 14). Black is excluded everywhere, as well as yellow and green; which is significant. That purple, blue, scarlet, and white were used only is not merely accidental, but rather the outgrowth of the consciousness of their significance. The reason for the use of the white to the total exclusion of the black is easy to perceive. Black, as it absorbs all colors, and thus buries the light, is the symbol of death, and of every thing that tends towards death. But life, light, holiness, and
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**COLUMBA.**

joy, on the one hand, and cessation, death, darkness, malice, and sorrow, on the other hand, are biblical contrasts, of which white and black are the representatives of this twofold series of opposites. White, however, reflects the light: hence it symbolizes purity and victory. Whilst the third rider of the Apocalypse sits on a black horse, bringing with him famine, and with it death (Rev. vi. 5), the Persian horses in the eighth vision of Zechariah are white, because no worldly power had ever shown a more noble disposition towards Israel than the dynasty of the Achaemenides, which set the exiles free, and promoted the building of the temple. The first of the four apocalyptic riders has a white horse; for he went forth to conquer. The "Ancient of days," i.e., the Ever-living (Dan. vii. 9), appears in a garb scarlet along with the white in the high priest's vestments. White, however, reflects the light: hence we understand why the garments of the high priest were white. When the high priest wore the so-called golden robes over the white ones, and in the temple which Ezekiel saw in his vision the priests wore white garments only. The robes of the priests are, according to their natural color, white, as the angels and blessed appeared to the seers, and as the garments of Jesus became white, whilst on the mount of transfiguration, "like the light." White is the color of the light; and what the light is to the natural world God is above all, and to every creature. He is light, and gives light, or he is holy, i.e., holy love. Suppose that the colors in the garments of the priests have reference to their office, viz., to act as the medium between God and his congregation, it will be their duty to go before the people in holiness and purity.

Connected with white is its opposite, the fox-color of the scarlet, as the emblem of fire. The red horses in the first vision of Zechariah bring about bloody war; and the fox-colored, a consuming fire. But light and fire are opposites according to the ethical idea of Holy Writ; viz., the light is the symbol of communicating love, the fire, that of consuming anger. When Isaiah describes the sins of his people, he speaks of them as being red like scarlet, not like purple. The scarlet along with the white in the high priest's garment means, therefore, to say that he is not only the servant of the God of love, but also of the God of anger. As to the purple and blue, which are always connected, be it along with white, with scarlet, or between, as they are two kinds of one and the same purple color, which again is not a natural but an artificial color, consisting of red and violet, they refer to a twofold attribute of the royal King,—the purple to the majesty of God in his glory, and the blue to God's majesty in his condescension. The purple of the garments of the high priest denotes, therefore, that he is a servant of that God of whom the song at the Red Sea says, "The Lord will reign forever!" (Exod. xvi. 19); and the song of Moses, "And he was king over Israel." (Deut. xxxiii. 5). The red color of the red heifer, whose ashes, mixed with water, were to be used in purification of the unclean, had also a symbolical signification. Red is the color of blood, which, again, is the life. The animal intended as antidote against uncleanness through contact with a dead body was to be without blemish, and upon which never came yoke, and thus was represented in its color a picture of fresh and vigorous life. Maybe that the colors of the twelve precious stones which were on the breastplate of the high priest had a symbolical significance as to their relation to the twelve tribes whose names were engraved on them (Exod. xxviii. 17–21). This, at least, may be derived from Jewish tradition. [Compare the art. Farben (Eng. "colors") in the Bible dictionaries of Smith, Winer, Hamburger, Riehm, and Schenkel. See also BÄHR: Symbolik des mosaischen Cultus, Heidelberg, 1857–58, i. pp. 303 sq.].

COLOSSIANS. This Phrygian city was situated upon the Lycus, a branch of the Meander, twelve miles above Laodicea. In ancient days it was an important place, standing as it did on the line of travel from Eastern to Western Asia: but after the time of Cyrus it declined; so that when Paul wrote his Epistle the city was in a state he is now extinct. Lightfoot says it "was without doubt the least important church to which any Epistle of Paul was addressed. Not a single event in Christian history is connected with its name; and its very existence is only rescued from oblivion, when, at long intervals, some bishop of Colosse attaches his signature to the decree of an ecclesiastical synod." The variation in the spelling of the name is an indication of the insignificance of the place. Should it be Colosse, or Colasse? The Codex Sinaiticus gives Cólossoi in the title, and, i. 2, Kólossoi, but, in the headings of the pages and the subscription, Kόλοσσοι. The former spelling is found upon coins and in classical authors, and seems to be the correct, the latter the vulgar, form.

The church at Colosse was not founded by Paul, but probably by Epaphras, during Paul's three-years' sojourn at Ephesus (A.D. 54–57).

COLOSSIANS, Epistle to. See PAUL.

COLUMBIA, St., or Columbille: b. at Gartan, County Donegal, 7th December, 521; d. at Iona, Whit Tuesday, 9th June, 597. Like many of the Celtic saints, he was of princely descent; and this, no doubt, contributed to his influence, and perhaps to the biemishes, as well as to the virtues, of his character. He was educated in part under St. Finnian of Moville, and in part under St. Finnian of Clonard, from whose school so many noble missionaries sprang. He early gave himself to mission-work in his native country, and, previous to his departure from it, had founded many religious houses—monasteries in form, Christian colonies in reality,—in the midst of a still barbarous people. The chief of these were Derry, founded in 546, and Durrow, erected in 553. The cause usually assigned for his expatriation from Ireland is the part he took in a great contest in vindication of the right of sanctuary in his monasteries, and stirring up war against the king who had violated it. For this he is said to have been excommunicated, and to have been forced, as a penance, to go voluntarily consigned to go into exile, that he might gain for Christ as many from among the Pagans as he had occasioned the loss of among the Christians of Ireland.
But he was thoroughly actuated by the missionary spirit, then so characteristic of his countrymen; and his expatriation is more likely to have been prompted by this, and desire to sustain and promote the cause of Christianity in Alban, which seemed to be threatened by the misfortunes of the Dalriadic Scots under his relative, King Conal. With twelve like-minded companions, he sailed from Derry in 563, in a currach, or skiff, of wicker-work covered with hides; and touching first at Colonsay, and then, according to some, at the chief fort of his relative on the mainland, he passed on to the little island since made famous by his residence and labors,—the Island of Iona, Iona, or, as Dr. Reeves says it should be written, Iova. (See Iona.) Bede says that this island was presented to him by the Picts; but the Irish annalists claim the credit of the gift for his relative, the king of the Dalriadic Scots. Probably the concurrence of both was sought for the greater security of the infant establishment as a home for himself and his companions, a centre of missionary work among surrounding Paganas, and a shelter for such converts as might be led to lead a more thorough Christian life than they could among their Pagan relatives. After erecting a humble monastery, according to the custom of his country, he set himself to gain for Christ the nearer Pictish tribes. Having met with some success among these, he next essayed to visit Brude, the king of the whole nation, in his fort by the Ness, to make known the truth to him. We may dismiss as legendary the details of his biographer as to the miracles he wrought to secure access to the reluctant king, believing, with Bede, that it was his teaching and holy life that ultimately gained for the hearts of the king and the nation; and holding that the real miracle needed was his love and inspired with awe, not only his enemies, but his votaries, as if his motto were that afterwards appropriated by his adopted country,—"Nemo me impune lacessit." But all in all his character was a singularly noble one, and he deserves to be held in lasting remembrance as the Apostle of Caledonia. Twenty-four churches or other religious foundations are said by Dr. Reeves to have been dedicated to him in Pictland, and thirty-two in other parts of Scotland, and thirty-seven in Ireland. Three Latin hymns of considerable beauty are attributed to him; and in the ancient Irish Liber Hymnorum, in which they are reserved, there is also a preface to each, describing the occasion on which it was composed. Some Irish poems have also been ascribed to him, but apparently without so satisfactory evidence, though they are undoubtedly ancient.


ALEX. F. MITCHELL.
COLUMBANUS.

COLUMBANUS, b. in Leinster, Ireland, about 543; d. in Bobbio, 615; was educated at Bangor; went thence to south of Pavia, he found a new monastery, and incorporated with the realm of the Salian Franks. Columban once more was homeless. He went to Italy, and obtained the protection of Agilulf, King of the Lombards. On the Trebia, south of Pavia, he founded a new monastery, Bobbio, which soon became a prominent centre of learning and study. There he died, according to his Labyrinth der Weit und Paradies des Herzens, etc. But while his greatest fame he attained as a pedagogue, his Geöffnete Sprachentir and Orbis Pictus were translated into all European languages; the former even into Persian and Arabic, and reprinted over and over again for two centuries. He was specially invited to England (by

...
COMMODUS, Roman emperor from 180 to 192; succeeded his father, Marcus Aurelius, but resembled him very little. Not from any just appreciation of Christianity, but from utter indifference to all religion, he left the Christians

Ported from Egypt horses for himself and other kings. Ships were built for him in Eziongeber, which, with Hiram’s ships, used to sail into the Indian Ocean, and every three years brought back gold, silver, ivory, etc. (1 Kings ix. 26, x. 11; 2 Chron. viii. 17, ix. 10). After Solomon’s death the maritime trade declined, and an attempt made by Jehoshaphat to revive it proved unsuccessful (1 Kings xxii. 48, 49). After the exile the places of public market were chiefly the open spaces near the gates, to which goods were brought for sale by those who came from the outside; and the traders in later times were allowed to intrude into the temple, in the outer courts of which, victims were publicly sold for the sacrifices (Zech. xiv. 21; Matt. xxi. 12; John ii. 14). Under the Maccabees, Joppa was fortified (1 Macc. xiv. 34), and Herod the Great made Cesarea a port. But all trade was mainly in the hands of the Greeks; and the Jews did not care much for it, as long as they lived in the land of their fathers, and could devote themselves to agriculture. Pharisaean separatism from the uncircumcised, it is true, quenched the spirit of traffic; although the prophets Hosea (xii. 7), Amos (ii. 8 sq.), Micah (vi. 1 sq.) had greatly to complain against injustice and unfairness in dealing. Their present position in the commercial world, the Hebrews owe in part to their exile among other nations, in part to the position which they occupy among such nations, which excluded them from political rights. Comp. Hertzfeld Geschichte des Handels bei den Juden im Alterthum, Braunschweig, 1879 [the arts. Commerce, in Kitto’s Cyclop. and in Smith’s Dict. of the Bible].

LEYBEEL.

COMMINATION (threatening) SERVICE is an addition to the usual service on Ash-Wednesday in the Church of England, so called from the opening address, or exhortation to repentance, which contained a list of God’s curses against sin. It was a substitute introduced by the Reformers for the sprinkling of ashes on Ash-Wednesday.

COMMODIANUS, b. at Gaza in Syria, and educated in Paganism; was by the reading of the Bible led to Christianity, and stands in the history of the Church as one of her first Latin poets. Two of his works are still extant.—Instructiones, consisting of eighty acrostics of partly apologetic and polemical contents, partly parenetical, written in the third decade of the third century, first edited by Rigaltius, Toul, 1650, last by Oehler, in Gersdorff’s Biblioth. Patr. Eccles. Lat., XIII., Leipzig, 1847; and Carmen Apologeticum, consisting of ten hundred and fifty-three verses, written in 26 of the first century, was printed from the Spranger edition, Paris, 1852, T. I., last by Rünsch, in Zeitschrift f. d. histor. Theologie, XI., 1872. In both poems the author shows himself to be addicted to Chiliasm and Patrapiasmian. In formal respect it is noticeable that he models his verses, not on the principle of quantity, but on the principle of accent. A new edition has been given by Ed. Ludwig, Leipzig, 1877. KEBET.

COMMODUS, Roman emperor from 180 to 192; succeeded his father, Marcus Aurelius, but resembled him very little. Not from any just appreciation of Christianity, but from utter indifference to all religion, he left the Christians
at peace. According to Dio Cassius (72, 4) it was his concubine Marcia, who, though not a Christian herself, induced him to stop the persecutions. Irenæus says (*Adv. Haer.*, 4, 30) that Christians held positions, even in the imperial palace. As the laws against the Christians still existed, instances of martyrdom continued to occur. Thus the senator Appollonius was decapitated.

**COMMON LIFE, BRETHREN OF.** See BRETHREN OF THE COMMON LIFE.

**COMMON PRAYER.** See LITURGIES.

**COMMUNICATIO IDIOMATICUM,** a dogmatical term, referring to the relation between the divine and the human nature as united in the one person of Christ. While the ancient church, during the Nestorian, Monophysitic, and Monotheletic controversies, confined itself to simply asserting the fact of the personal union of the two natures, the Lutheran theologians, in the dogmatic interest of their doctrine of the church, undertook to expound its internal relations, which resulted in the doctrine of an actual transfer of attributes or properties of the one nature to the other. There are logically (on the basis of the Chalcedonian dyophysitism) four possible kinds of this interchange of attributes, — (1) The communication of attributes of one nature to the whole person (*genus idiom tabicum*); (2) The execution of personal acts and functions by one of the two natures (*genus apotelesmaticum*); (3) The transfer of divine attributes to the human nature (*genus majestaticum*); (4) The transfer of human attributes to the divine nature (*genus kenoticum* or *tapeinoticum*). The first three were adopted and taught by the Formula of Concord (1577) and the scholastic Lutherans of the seventeenth century. The fourth was rejected on the ground of the unchangeableness of the divine nature, but has been adopted by the modern Kenoticists, as Thomasius, Gess, and others. The whole theory is very artificial. The Reformed and Anglican churches rejected the third kind as destructive of the necessary limitations of the human nature of Christ, to which the Lutherans ascribed omnipotence, omnipresence, and omniscience, even in the state of his humiliation. The most recent work on the subject is HERMANN SCHULZ: *Die Lehre von der Gottheit Christi. Communicatio Idiomatum,* Gotha, 1881. There is also a long article on this title by Schenkel, in Herzog, ed. I., and one by H. Frank, in Herzog, ed. II. See art. CHRISTOLOGY.

**COMMUNION.** See LORD'S SUPPER.

**COMMUNION OF THE DEAD.** See DEAD, DECEASED.

**COMMUNION OF SAINTS,** a dogmatic expression in the third article of the Apostles' Creed: "I believe in the Holy [Catholic] Church, the communion of saints." In the creeds in the church of Jerusalem (*Acts ii. 44, 45*) and in the church at Aquileja, in Rufinus' *Expositio Symboli,* it is explained of the Christian Church, made up, from the beginning, of the saints. The words express the common Christian idea that in the Church one enjoys the society of the saints, shares in their divine gifts, and looks forward to the communion of saints. In the creed, closely linked with such communion, are the ideas of the forgiveness of sins, and eternal life; for in the communion of the Church one attains to these things. This is with the Catholic Church expressed in the development of her ideas of the saints, and of communion with them, in the explanation given in the Roman Catechism of the phrase, — Communion is in the sacraments and other gracious gifts to the Church, and in the fellowship of her members. The communion of saints is therefore only in the Roman-Catholic Church. Distinction is made between the faithful upon the earth, the saints in heaven, and the souls in purgatory: yet are these classes one; so that the saints' prayers avail for those on earth, while prayers, masses, and good works help.

The churches of the Reformation rejected these ideas. Luther declared the Church was the body of believers, who by faith were saints: hence the phrase was exegetical of the "Holy Church." So, also, the Reformed Church at first in its formula, the *Helvetian Confession* of 1500. Calvin, however, did not accept the phrase in this way, but rather as a description of a peculiarity of the Church; for he says (Bk. IV., chap. I., § 6), "It excellently expresses the character of the Church; as though it had been said that the saints are united in the fellowship of Christ on this condition that whatever benefits God bestows upon them they should mutually communicate to each other." He is followed in the Genevan and Heidelberg Catechisms, and in the Westminster Confession. J. KOSTLIN.

**COMMUNISM** means the abolition of personal property, or the surrender of all individual rights in property to the community, which acts as the proprietor proper in all relations, both to other communities and to its own members. Whether the communistic character of the primitive Church of Jerusalem (Acts ii. 44, 45) was the result of incidental circumstances, or whether there is in Christianity an innate tendency towards communism, has been a much debated question, differently answered, for instance, by the Church of England and the Moravian Society. But none, except sectarian fanatics such as Thomas Müntzer, have ever held that communism was an essential element of Christian life (comp. Lamennais). Whenever communism has been practised by small communities, and as an appendix to, or natural consequence of, a religious principle, it has proved successful. The history of monasticism gives ample illustrations; lay-societies also, as, for instance, the Beghards. But preached or practised simply as a principle of national economy, as the only means to reconcile the millionaire and the proletaire, it has always ended in foolishness and failure. See REYNAUD: *Réformateurs Moderns,* Paris, 1843; SUDRE: *Histoire du Communism,* Paris, 1850; NORDHOFF: *Communist Societies of the United States,* New York, 1874. See SOCIALISM.

**COMPETENTES.** See CATECHETICS.

**COMPLINE, or COMPLETINUM, or COMPLETORIUM,** the last of the canonical hours for common prayer, celebrated respectively at the first, third, sixth, ninth, eleventh, and twelfth hour of the day. See Order of Compline according to the Iliustrous Church of Sarum, London, 1881. See CANONICAL HOURS.

**COMPOSTELLA,** The Order of the Knights of...
San Iago de. According to a Spanish tradition, the apostle James the Elder, son of Zebedee (Acts xii. 2), was beheaded in Jerusalem (44), came to Spain, and suffered martyrdom there. The place of his suffering was called ad Sanctum Jacobum Apostolum, or Giacomo Postolo: hence Compostella. The legend is first recorded in the ninth century by Walafrid Strabo, in his Poema de 12 Apostolis; and, though the Bollandists still maintain it, it has been abandoned even by Roman-Catholic writers, as, for instance, Natalis Alexander. Among the people, however, it always found much favor; and it made Compostella the most celebrated and most frequented place of pilgrimage in Spain. It also gave the name to one of the richest and most renowned military orders in Spain, founded in 1161 by Don Pedro Fernandez, confirmed by Coelestine III., and not dissolved until 1835.

COMPTON, Henry, Bishop of London; b. at Compton, 1632; d. at Fulham, near London, July 7, 1713. He was Bishop of Oxford, 1674, and in the following year transferred to London, made a privy-councillor, and intrusted with the education of the princesses Mary and Anne. His opposition to Roman Catholicism was firm, and cost him his councillorship, and his suspension on the accession of James II.; while his liberality toward the Nonconformists was unusually great. He joined the side of William and Mary in the Revolution, and crowned the king. His prosperity returned. He regained his former positions, and was appointed one of the revisers of the liturgy; but the close of his life was imbibed by his disappointment at not receiving the primacy. He wrote A Treatise of the Holy Communion (London, 1677), and translated from the Italian The Life of Donna Olympia Maladichini (1667), and from the French The Jesuits' Intrigues (1669).

COMTE, Auguste, the founder of the positivist school of philosophy, was b. at Montpellier, Jan. 12, 1798, and d. in Paris, Sept. 5, 1857. He entered the Ecole Polytechnique in 1814, and continued to live in Paris after the school was broken up in 1816, giving lessons in mathematics. For a short time he was tutor in the family of Casimir Périer. In 1818 he made the acquaintance of St. Simon, and soon became one of his most enthusiastic disciples. But the sustained energy and systematic power of the pupil could not fail to outgrow the authority of a master whose inspirations were mainly due to his loose mental habits. In 1824 a complete and violent breach took place. From St. Simon, however, Comte received the first impulse towards philosophy, a number of loose but brilliant ideas, and the whole informing tendency of his system.

In 1825 Comte married, and in 1826 he began the first series of lectures on positive philosophy. But after the third lecture he was overcome by a cerebral derangement, and for a whole year he was confined to his bed. In 1828 the humbug lectures were renewed. In 1830 the first volume of La Philosophie Positive was published. In 1833 Comte was appointed examiner at the admission to the Ecole Polytechnique, and in 1842 he finished his great work by the publication of the sixth volume. According to his general-plan, this work is simply a re-arrangement of the hierarchy of the sciences on a new principle,—the positive principle, in contradiction to the theological and metaphysical principles. Moving from the more simple and abstract to the more complex and concrete, the scale remains mathematics, astronomy, physics, chemistry, biology, and sociology. There seems to be nothing alarming in this. As here represented, positivism is a method, rather than a doctrine. It becomes a doctrine, however, partly by that which the method excludes (all inquiry into the causes of phenomena, all theology, all metaphysics), and partly by that which the method adds (a new science, the great panacea for all the sufferings to which flesh is heir,—sociology). Comte meant that the revolutionary state of modern society is solely due to the mental anarchy into which theology and metaphysics have led us. The only way out of this confusion is the positive philosophy; for the only cognition which can compel universal acceptance, and unite all minds into perfect agreement, is that which refuses to pay any regard to the cause of a phenomenon, and simply confines itself to ascertaining the law of the evolution of phenomena; and that is just the sole object and contents of positive philosophy. As soon, therefore, as the laws of social and political evolution are recognized in their positive shape, stripped of all theological and metaphysical dreams, new and satisfactory forms of social and political life will present themselves, and revolution will cease forever.

Some remarks in the preface to the sixth volume of La Philosophie Positive caused Comte's dismissal from his position at the Ecole Polytechnique in 1842: and from that time till his death "he lived as best he could," receiving support at one time (1842–45) from some English friends of J. Stuart Mill, and at another (after 1848) from public subscriptions. Other calamities were added. In 1842 he separated from his wife. Meanwhile he was busy with his Système de la Politique Positive, of which the first volume appeared in 1851. The second and last in 1854. It proposes to found a new religion,—the religion of humanity. But while positivism as a philosophical school has exercised, and is still exercising, a most powerful influence on modern civilization, positivism as a religion has proved a miserable failure. Comte describes the development of human intellect as having passed through two stages,—the theological, at which all phenomena are explained as the effects of hidden, supernatural, divine causes; and the metaphysical, at which the causes are defined as a kind of mystical entities, which form the real substance underlying all phenomena. These two stages passed, the third is reached,—the positive, at which no more questions are made about the causes of phenomena; only the laws of the evolution are ascertained. As this description is itself the definition of a law, it is evident that the positive or the positivist is the negation of the metaphysical or theological. But it has no God, either. Humanity is an ideal, and can never be made a god; and, at this time of the day, to try to press the development of mankind back to that moment when the Greek tragedy was produced, when the god was the idea, the religious feeling was only the slumbering on each other's bosoms, is simply futile. Still worse: in 1845 Comte fell desper-
CONCEPTION. 521. CONCORD.

ately in love with Madame Clotilde de Vaux, who died in the following year; and, in his plans of organization which he laid for the Church of humanity, meditated for conducting a conclave in a most disagreeable manner with reminiscences from the palmyest days of the Roman-Catholic Church. It is true, as Mr. Morley says in the last edition of Encyclopedia Britannica, that the queer dreams of the Systeme de la Philosophie Positive, sc. of Fourier, not only foreshadowed in the earliest writings of Comte. But it is also true, as J. Stuart Mill says in his essay on Positivism, that there is “a gulf” between that book and the Philosophie Positive. The latter has a relation to theology; it excludes it: the former has none; it only counterfeits it.

Of La Philosophie Positive, Miss Harriet Martineau has given an excellent English condensation in 2 vols., London, 1853. The Catechism of Positivism was translated into English by Dr. Congreve in 1858; the Politique Positive, anonymously, in 1875-77. Essays on positivism have been written by J. Stuart Mill, Herbert Spencer, Huxley, etc. See also, Fiske: Outlines of Cosmic Philosophy, Bost., 1874, 2 vols.; Lewes: Biog. Hist. of Philosophy, Lond., N. Y., 4th ed., 1871, 2 vols. (vol. ii.).

Clemens Petersen.

CONCEPTION, Feast of, a festival of the Roman-Catholic Church which is celebrated Dec. 8, in honor of the immaculate conception of the Virgin Mary. See Immaculate Conception.

CONCEPTION OF OUR LADY, Nuns of the Order of. This religious order was founded by Beatrice, sister of James, First Count of Poralego, Portugal, in 1484; confirmed by Innocent Vili. 1489; given the rule of St. Clara by Cardinal Ximenes, but by Julius II. given a separate rule in 1511.

CONCEPTUALISM denotes an intermediate stand-point between nominalism and realism. Rejecting, on the one side, nominalism, which defines the universalia as merely subjective notions, as mere words (voces), and, on the other side, realism, which denies the very existence of all individual existence, Abelard tried to define the universalia as sermones; that is, as mental conceptions, which, though in themselves merely the result of an intellectual process, nevertheless corresponded to something real, existing in all individuality. The stand-point was afterwards more clearly defined by Petrus Lombardus and Albertus Magnus.

CONCLAVE means the assembly of cardinals convened in order to elect a new pope. Up to the latter part of the eleventh century, the pope was elected by the clergy and people of Rome; but by a decree of 1030 Nicholas II. gave the whole election into the hands of the cardinals, to the exclusion of the clergy and the people; and by a decree of 1179 Alexander III. constituted a majority of two-thirds of the conclave sufficient to make an election valid. At times, however, it proved very difficult to procure such a majority. When Clement IV. died at Viterbo (1268) seventeen months elapsed, and no agreement was arrived at. Bonaventura, the general of the Minorites, then induced the inhabitants of Viterbo to shut up the cardinals in the palace; and there they sat for a whole year, but still no agreement. Finally somebody hit upon the device of depriving the building of its roof, and exposing the electors to the whims of the weather; and the very same day Gregory X. was elected. This experience led the second council of Lyons (1374) to establish a number of minute rules for conducting a conclave, which, in the main, are still adhered to. The cardinals are absolutely separated from the surrounding world, the windows and doors of the assembly-room having been walled up, all but one. If no agreement has been arrived at after the lapse of three days, only one meal a day is served to the electors, and, after the lapse of eight days, only bread and wine, etc.

The method of electing generally used is the ballot; and, concerning this point, too, a number of minute rules have been established in order to prevent fraud. Every morning a ballot is cast, followed in the evening by an "accessit;" that is, if the morning ballot has led to no result, any of the electors is allowed to transfer his vote to that one of the candidates whom he can expect thereby to get elected. In spite of the minute rules, however, which govern the proceedings, and in spite of the solemn oath which binds the electors, the history of the papal conclave is crowded with the meanest and grossest frauds and intrigues which any election can present. See T. A. Trollope: On the Papal Conclaves.

CONCOMITANCE denotes the doctrine, that, when Christ’s body is present in the Eucharist, his blood is so too, and that, the godhead and manhood of Christ being inseparable, Christ himself, God and man, is present in the Eucharist when either his body or his blood is present. This doctrine forms the basis for the disciplinary rule of the Roman-Catholic Church, withholding the cup from the laity in the administration of the Lord’s Supper.

CONCORD, Formula of (Formula Concordiae), the last of the six symbolical books of the Lutheran Church, was issued on the fiftieth anniversary of the Augsburg Confession (June 25, 1550), and was signed by three electors, twenty dukes and princes, twenty-four counts, four barons, and thirty-five free cities. Since the death of Luther (1546) alarming dissensions had invaded the Church, and a split between the ultra-Lutheran orthodoxy and the Melanchthonian Crypto-Calvinism seemed imminent. The necessity of unity and concord was very strongly felt, however; and in 1567 Duke Christoph of Wurttemberg, and Landgrave William IV. of Hesse-Cassel, commissioned Jacob Andrei to draw up a formula, based upon the Confession of Augsburg, and capable of uniting all the Lutheran churches of Germany. The attempt failed; but in 1573 Andrei tried again, and the so-called Suabian Concordia—a remoulding of his famous six sermons On the Differences of the Lutheran Church—found much favor. On the instance of Duke Lewis of Wurttemberg and Margrave Charles of Baden, Lucas Osiander, Balthasar Bidebach, and Abel Schoerdinger composed, in 1575, the Formula of Maulbronn; and in the following year the Elector of Saxony invited a number of theologians to meet at Torgau, and to form, on the basis of these two formulas, a third one acceptable to all parties. The result was the so-called Book of Torgau, which was sent to all the Protestant princes of Germany, and on which the elector received no less than...
CONCORDANCE.

twenty-three more or less elaborate criticisms. A new committee of theologians, among whom were Martin, Brandenburg, Brunswick, Würtemberg, Bade, Hamburg, Liubeck, etc.; but it was rejected by Hesse, Anholt, Lauenburg, Holstein, Nassau, Strassburg, Frankfort, Spires, Worms, Neurenberg, Bremen, etc. Outside of Germany it was accepted by Hungary, Sweden, and Denmark; though in the last-mentioned country it was first rejected, and its publication was forbidden under penalty of death. The Formula consists of two parts,—the Epitome, and the Solid.Repetition and penalty of death. The Formula consistsof two parts,– the Epitome, and the Solid.Repetition and penalty of death. The Formula consistsof two

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CONCORDANCE, from Latin concordare, to agree: hence a collection of passages which in one respect agree with one another. Concerences are of two kinds, verbal and topical: the first gives the exact place in the text where a certain word can be found; the second is an or

dery analysis of the contents of the work. It is evident concordances can be made to any work, and we have them upon classic authors (e.g., Shakspeare, Milton, Pope, Tennyson, etc.); but in this article we treat of those upon the Bible, for which, of course, there has been most demand.

1. LATIN.— Cardinal Hugo de S. CARO (d. 1263) led the way. In 1244, with the help of five hundred Dominican monks, he prepared a concordance upon the Vulgate (see BELLARMIN: De Script. eccles. ad ann. 1245, pp. 247 sqq.) as an aid in his Commentary on the Bible. Since the vernacular was not yet used, each chapter divided arbitrarily into seven parts, which he designated by as many letters consecu-
tively (e.g. terra, Gen. i. a; i.e., the word terra is in the first part of Gen. i.). The work was defective and short, as in the references merely words, and not sentences, were given. It was called Concordantia S. Jacobi, because Hugo prepared it at the Convent of St. Jacob, in Paris. The monks of this house found it most useful in preparing their sermons, but at the same time they recognized its defects; and so John of Der-

luzingon, Richard of Stavensby, and Hugo of Croydon (about 1250) set about to correct it by the repeated challenges of his Christian companions, and, in his search after materials for an answer, lighted upon a Latin Bible concordance. By diligent use of this he repelled the attacks, and, having tested its great utility, determined to prepare a concordance to the Hebrew Bible, which he conceived would be more useful than a mere translation of the Latin. Accordingly he began the work in 1438, and finished it, having called in many helpers, in 1448. He kept the chapter-divisions of the Vulgate, but added verse-
divisions of his own. The concordance was printed at Venice, by Daniel Bomberg, in the year 1524, under the title De Alemannia Ord. Praedic. Concordantiae Bibliorum, etc., Argentorati (Strassburg), c. 1470, 2d ed., 1475. Bindesil, in his monograph, Uber die Concordanzen (Theol. Studien und Kritiken, 1870), the basis of this article, gives a list of sixty-four concordances to the Vulgate, substantially reprint of the first edition. The last is by F. P. DUTRIPON: Bibliorum Sacrorum Concordantiae, 7th ed., Paris, 1880.

II. HEBREW.—The first Hebrew concordance was made by Rabbi ISAAC (or MORDECAI) NATHAN. The origin of the work, according to the author's preface, was the supposed defect of his predecessor's concordance, which, it is evident concordances can be made to any work, and we have them upon classic authors (e.g., Shakspeare, Milton, Pope, Tennyson, etc.); but in this article we treat of those upon the Bible, for which, of course, there has been most demand.

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cussion with Bohemians at the council, upon the true meaning; in the Bible, of the particle nisi, and later, with Greeks at Constantinople, wither the council had sent him, over the true meaning of per and ex. But the concordance failed him just here; for it did not contain par-
ticles. He determined to remedy this defect, and, unable himself to command the time, in-
trusted the task to the Spanish doctor of theology JOHN OF SUABIA, who alphabetically arranged the particles, and then, in 1437, published the work, with an historical introduction. Sebastian Brant carried the first edition of it through the press of John Peter and John Froben, in Basel, 1496, under the title Concordantiae partium sincerorum, or, dictionum indeclinabilium totius Bibliæ ("Concordance to the particles or indeclinable words in the entire Scriptures"), as the second part of the Conrad Concord and. So and the defect in Hugo's Concordance was supplied. The first printed concordance bore the title Pratis Conradi de Alemannia Ord. Predic. Concordantia Bibliorum, etc., Argentorati (Strassburg), c. 1470, 2d ed., 1475. Bindesil, in his monograph, Uber die Concordanzen (Theol. Studien und Kritiken, 1870), the basis of this article, gives a list of sixty-four concordances to the Vulgate, substantially reprint of the first edition. The last is by F. P. DUTRIPON: Bibliorum Sacrorum Concordantiae, 7th ed., Paris, 1880.
under Buxtorf's supervision; and a Latin translation (compiled by his son) was made by Jacob Reuchlin, Basel, 1556. An unprinted Latin translation by Nicholas Fuller is preserved in the Bodleian Library, Oxford.

The second Hebrew concordance was undertaken by the Franciscan scholar, Marius de Calasiao, appointed by Pope Paul V. public teacher of Hebrew at Rome. He wrote a Hebrew grammar and dictionary; d. Jan. 24, 1620. He was over seventy when he began the concordance, and at his death left it not quite ready for the press. By papal command it was given over to the Minorite general, Benignus of Genua, who employed upon it the Minorite provincial, Michael Angelus of St. Romulus, professor of theology and Hebrew. It was finally printed in four folio volumes, in Rome, 1621, under the title Concordantiae Sacrorum Bibliorum Hebraicorum. Each word was accompanied by its different meanings in both Hebrew and Latin, then the corresponding words in the other Semitic languages, with Latin interpretations, and finally the Bible passages in which the word is found.—Hebrew verses on the right-hand, Latin on the left. This concordance was three times published:—Cologne (1646), Rome (1657), London (1747–49), 4 vols. fol. It was confessedly an improved edition of Nathan's. It is, therefore, upon the same general plan. Each Hebrew word is followed by Nathan's explanations in rabbinical characters, but also in Latin. An improvement is the assignment of the different passages where it occurs, instead of massing the passagestogether. A great many missing references were supplied, errors corrected, and, not the least, at the end a concordance of the Chaldee words in the Old Testament. Yet two defects are pointed out by Buxtorf himself: certain particles are missing, and all the proper names. Modern edition, edited by Bernhard, 1863, 2 vols. fol. Two abbreviations of Buxtorf's great work were published: one at Wittenberg, 1553; the other, edited by Christian Raw, under the title Fount of Sion, Berlin and Frankfort, 1677.

The two defects already noticed in Buxtorf were remedied, as far as the Hebrew particles were concerned, in the Concordance of Christian Nolde, Copenhagen, 1679, small quarto. Later came other Hebrew concordances; among others Dr. John Taylor's Hebrew Concordance adapted to the English Bible, disposed after the manner of Buxtorf, London, 1754–57, 2 vols. fol. These were superseded when Baron Tauchnitz brought out that of Dr. Julius Förster, assisted throughout by Dr. Franz Delitzsch (to whom he generously ascribes great praise), Librorum Sacrorum Veteris Testamenti Concordantiae Hebraicae atque Chaldaicae, Leipzig, 1840, folio. This well-known and elaborate work is based upon Buxtorf, but is a great improvement upon the original. Yet even in it are wanting most of the Hebrew particles and pronouns, and all proper names. Förster follows Buxtorf's plan. He gives under each word its Latin translation; ascribes an alphabetical character; then arranges the different inflections of the word in regular order, and under each the passages in unpointed Hebrew. There are eight appendixes: 1. Etymological Index; 2. Explanatory List of Bible names (pointed Hebrew), to which is appended a syllabus of Ethnic-Hebrew (i.e., Phoenician) names; 3. A Lexicon of Aramaic and New Hebrew (i.e., the correspondences to Hebrew, arranged in alphabetical order); 4. An Etymological Table; 5. A Scheme of the Formation of Words; 6. "Propylaea Masora" (an orderly arrangement of the Masoretic notes); 7. "Chronicles of the Holy Tongue" (entirely in unpointed Hebrew); 8. A Comparative Table of Arabic, Syriac, Aramaic, and Hebrew. It was brought out that of Dr. Julius Fürst, assisted by Bernhard Bär, Stettin, 1861. Two abridgments of Förster's great work were published: one at Wittenberg, 1853; the other, edited by Hebraist's Wade Mecum, edited by Mr. Wigram (a verbal index to the Hebrew and Chaldee Scriptures), London, 1867, is valuable. It gives all the Hebrew words, with their English terms by which it is rendered in the authorized version, with index to the same. The work is very painstaking and useful, but is defective in that it makes no distinction between the inflections of the nouns; e.g., father and his father are under the same head.

The Hebrewman's Hebrew and Chaldee Concordance was prepared, designed 1830, published London, 1843, 3d ed., 1866, 2 vols. The editor, who also paid for the work, was George Wigram, who contributes an eccentric preface. Among the collaborators were S. P. Tregelles and B. Davidson. The work is superior. Each page presents (1) The Hebrew word (pointed); (2) Its pronunciation; (3) In the case of nouns, the gender, of verbs, the moods and tenses; (4) The passages of Scripture in which the words occur, quite fully printed, the title-words being distinguished by italics. The appendixes are (1) Hebrew and English index (after each Hebrew word the various English terms by which it is rendered in the authorized version are given in alphabetical order); (2) Table of the variations of chapter and verse in the English and Hebrew Bibles; (3) List of proper names (pronounced), together with their occurrences, with index to the same. The work is very painstaking and useful, but is defective in that it makes no distinction between the inflections of the nouns; e.g., father and his father are under the same head. III. GREEK.—Euthalius Rhodius, a monk of St. Basil, is said to have finished (1300) a concordance to the entire Bible in Greek. But the work was never printed, if, indeed, it was ever written. These Greek concordances are usually either to the Old Testament with the Apocrypha, or to the New Testament. We consider first, (1) The Concordances to the Old Testament and Apocrypha. — The first was made by Conrad Kircher, Frankfort, 1607, and was a Hebrew-Greek, rather than a Greek, concordance, inasmuch as the work follows the order of the Hebrew words, placing the corresponding Greek words after it. Each Hebrew word had its Latin translation; and then, without alphabetical arrangement, followed the various Greek equivalents, with the passages in which they occur. There is a register of the Greek words, and a distinction made between the canonical and apocryphal words. But the second independent concordance is much more valuable. It appeared under the
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The first appeared under the title Συμφωνία, η συλλέξη της θάδερης της καυς (literally, “Symphony, the gathering-together of the New Testament”), Basel, 1546. It was the work during eight years’ labor, and he was eighty-four when it appeared. It is still the standard work.

Tromm’s derogatory remarks on Kircher led to the publication, by Professor John Gagnier, of Vindicia Kircheriana animadversiones in novas Abr. Tromnn Concordianias gracae versiones LXX., Oxford, 1718.

(2) Concordances to the New Testament.—The first appeared under the title Συμφωνία, η συλλέξη της θάδερης της καυς (literally, “Symphony, the gathering-together of the New Testament”), Basel, 1546. It was the work during eight years of ΥΕΚΤΟΥΣ ΔΕΣΚΥLΛΙΟΣ (Sixtus Birken), librarian of the city library at Augsburg. The references are only to books and chapters, as verses did not then exist.

The second was brought out by HENRY STEPHENS, the famous printer, Paris, 1594. Stephens did not do the work himself, but merely wrote the preface. In this concordance the verses, invented by his father, Robert Stephens, are for the first time used. The Greek words are interpreted in Latin.

The third was by ERASMUS SCHMID, Wittenberg, 1638. It corrected the faults of the two concordances mentioned, and won at once universal applause. In 1717 Erasmus Connon Cyprian brought out a new edition containing a few corrections. Bagster (London, n.d.) has published a 32mo edition of it.

The fourth is KARL HERRMANN BRUDER’s, under the title Τίμημων της καυς διάδοχος λέξων (“Treasury of the words of the New Testament”), Leipzig, 1842. This is the latest and best concordance to the Greek New Testament, and is to be credited to the famous publisher, Karl Christian Tauchnitz.

Besides the above, there is the Englishman’s Greek Concordance of the New Testament (London, 1840, 5th ed., 1868), edited and paid for, as was the Englishman’s Hebrew Concordance, by George V. Wigram, and prefaced in the same eccentric manner. The work is excellent, and by English readers is decidedly to be preferred to all others. It gives all the words of the Greek New Testament in alphabetical order, according to their uninflected forms, as in a dictionary. Each word is transliterated; but so further attempt is made to indicate its pronunciation, except by marking a diaeresis or a long vowel. Under the word are the passages from the English New Testament in which the word, in its various cases or tenses, etc., appears, the translation of the word being italicized; e.g., ἐπιμόνωσι (επιμόνωσι). On next line, Matt. vii. 16: “Ye shall know them by their fruits.” Mark ii. 8: “And immediately when Jesus perceived,” etc. At the close is an English-Greek index, by means of which the English reader can see how many words in Greek are used to express the English, and a Greek-English index, differently arranged, which performs exactly the opposite service.


The preface gives a minute account of its genesis and execution. It gives the Greek words in dictionary order, the English translations of the authorized version alphabetically, in bold-faced type, and by each all the passages where the translation is found. Thus, μετά, between, Matt. xviii. 15, etc.; mean-while, John iv. 31; next, Acts xii. 42. At the close all the proper names are given and assigned; then follow an index of the English words, an appendix of various readings in larger clauses, and a supplement giving the readings of Tischendorf’s eighth edition, which vary from those of his seventh edition. The last two parts are the work of that admirable scholar, Professor Ezra Abbott.

IV. SYRIAC.—CARL SCHAFF published at Leyden (1709) a Lexicon Syriacum Concordantiale, omnes Novi Testamenti Syriaci voces, completes. As the title indicates, it is more a lexicon than a concordance; yet its completeness is sufficient to allow its use in this way.

V. GERMAN. — 1. The honor of preparing the first concordance to any modern version belongs to JOHANNES SCHRÖTER, who published Concordantia des neunen Testamentes zu teutsch, Strassburg, 1724, folio,—a concordance to Luther’s version.

2. CONRAD AGRICOLA (Bauer) first brought out a concordance upon the entire German Bible, Concordantia Bibliorum, Das ist biblische Concordantz und Verzeichniss der Pünvernoten Wörter, Frankfurt-a.-M., 1010. In 1612 he issued an appendix, which supplied deficiencies. Editions appeared 1621, 1632, and 1640, which incorporated the appendix. CHRISTIAN ZEISIUS (in Leipzig, 1855) brought out an improved concordance based upon Agricola’s.

3. FRIEDRICH LANCKISCH issued Concordantia Bibliorum Germanico-Graecae, Deutsche, Hebräische und Griechische Bibli, Leipzig u. Frankfurt-a.-M., 1877, folio. This was a truly important work, and well received; 2d ed., 1888, 3d ed., 1896, 4th ed., 1905, each edition being carefully revised and improved. Notwithstanding the pains already taken, CHRISTIAN REINERK found it worth while to prepare a fifth edition (1718). Lanckisch himself died in 1669, before the first appearance of his laborious work, which had these objects,—to revise, correct, and enlarge the Zeise edition of Agricola; to arrange under each German word the Greek or Hebrew words of which it was the translation; to place next to every Hebrew word a Greek letter, and to every Greek word a Latin letter, and then to use...
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these letters to represent the word in the passages quoted from Luther's Bible, so that the reader seeing the letter would know of what Hebrew or Greek word the German was the translation.

4. The Cruden of Germany is GOTTFRIED BüCHNER. His concordance, moreover, agrees with Cruden's in that it is a so-called Real Concordanz, i.e., it contains definitions and notes. After the notes come the texts, as in other concordances. It appeared in two forms. Of the smaller the 1st edition appeared Jena, 1740; 2d, 1746; 3d, 1756; 4th, 1765; 5th, 1776; of the larger the 1st edition appeared Jena, 1750; 2d, 1757, 2 vols.; 4th, 1765. Up to 1778 the smaller or Hand-Concordanz was a widely-circulated work; but in that year the publisher failed, and the concordance oddly fell into disuse. The appearance of WICHMANN's Concordance (Dessau und Leipzig, 1782, new ed., 1806, 2 parts), and the theology of Büchner, were two causes operative against the work. It would not sell at any price; and the remaining copies were about to fall into the paper-manufacturer's hands, when their then owner determined to make a final attempt. He employed Dr. H. L. Heubner to revise the work, and got out a new edition (the 6th, Halle, 1840) at an increased price. His confidence was justified by results. Once more Büchner was the popular work: the 7th edition appeared 1854; 8th, 1855; 11th, Braunschweig, 1859; 13th, 1877. In 1871 the first American edition appeared in Philadelphia (published by I. Kohler), provided with a Preface by Dr. Schaff, and an Appendix of eight thousand and sixty omitted passages by Professor A. Spittl. The work answers, in a measure, the purposes of a Bible-dictionary: thus an historical sketch of Jerusalem is given under the name.

VI. FRENCH. — Of these may be mentioned MARK WILKS: Concordance des Saints Écritures, Paris, 1810.

VII. ENGLISH. — The first concordance was entitled The Concordance of the New Testament, most necessary to be had in the hands of all soche as desire the communication of any place contained in the New Testament, London, n.d., but certainly before 1540, and very probably by the printer JOHN DAY,though attributed to a "Mr. Thomas Gibson." The first concordance to the entire Bible was by JOHN MARBECKE, entitled A Concordance, that is to say, a Works wherein, by the ordre of the letters A, B, C, ye maie redely finde any worde conteigned in the Bible, London, 1550, folio. The references are only to chapters. In the same year appeared a translation from the German, A Briefe and a Compendious Table, in maner of a Concordance, opening the way to the principal Historie of the whole Bible, and the most common articles grounded and comprehended in the Newe Testament and Olde, in manner as amply as doeth the great Concordance of the Bible. Gathered and set forth by Henry Bullinger, Leo Joute, Convrade Pellicane, and by other ministers of the Church of Ligurie (Zurich). Translated from the High Almayne into English by Walter Lynam. To which is added a translation of the Third Books of Machabees. This was a translation of Bosch's Concordantia biblicarum Helvetiorum et Lusitanorum, Zurich, 1837. See additional titles in Darlington's Cyclopaedia Bibliographica. Subjects, folio, 1859. He enumerates six concordances made between 1578 and 1737, of which the most important was by SAMUEL NEWMAN, London, 1650, reprinted at Cambridge, 1720, and generally known as the Cambridge Concordance.

But all these attempts were forgotten on the publication by ALEXANDER CRUDEN of his Complete Concordance to the Holy Scriptures of the Old and New Testament, London, 1737. This work is likely to keep its place as the best of all the concordances, so long as King James's Version remains in use. It has appeared in different shapes, and with more or less completeness. The original work contains explanatory notes on important words, exhibiting oftentimes much acuteness, and always profound piety. Those editions which contain them are therefore desirable. The concordances of Brown, Cole, and Eadie, are only revisions of Cruden. The Society for Promoting Christian Knowledge issued an edition (London, 1859), which is an improvement upon his, inasmuch as it is more complete; for Cruden does not give all the words of the Bible, and is especially defective in proper names. There are several American editions of Cruden: the most to be consulted is that of Dodd, Mead, & Co., New York.

The latest, best, and most comprehensive concordance is by ROBERT YOUNG, LL.D.: Analytical Concordance to the Bible, Edinburgh, 1879, 4th revised ed., 1881. According to the title-page it is "on an entirely new plan, containing every word in alphabetical order, arranged under its Hebrew or Greek original, with the literal meaning of each, and its pronunciation; exhibiting about three hundred and eleven thousand references, marking thirty thousand variant readings in the New Testament, with the latest information on biblical geography and antiquities, etc.; designed for the simplest reader of the English Bible." It is the outcome of forty years' labor, and took Dr. Young "nearly three years (from six A.M. to ten P.M.) merely to carry it through the press." It has been well received, and needs only revision in accordance with the revised version to be a work of permanent value. For the first time we have a really complete concordance. Very curiously in the first edition all reference to the "Holy Spirit" and "Holy Ghost" under "Holy" was missing. By means of this concordance the merely English reader may become to no inconsiderable degree a Bible critic.

Akin to a concordance is an analysis. Such a one was that made by MATTHEW TALBOT, London, 1800, quarto, revised and reprinted in America by NATHANIEL WEST, D.D., New York, 1853, which was again thoroughly revised and greatly improved by Professor ROSWELL D. HITCHCOCK, D.D., LL.D., and issued under the title New and Complete Analysis of the Holy Bible, N. Y., 1870. It is the best work of its kind. Besides the analysis proper, it contains Cruden's Concordance as revised by Dr. Eadie, and several appendixes, including a brief Dictionary of Religious Denominations, Sects, Parties, and Associations.

See H. E. BINDSEIL: Concordantiarum Homeri carum specimem cum Prolegomenis in quibus praeritum Concordantiae biblicae recensentur earumque origo et progressus declaratur, Halis, 1867; the
CONCORDAT.


**SAMUEL M. JACKSON.**

**CONCORDAT.** means a treaty between the Pope, as the head of the Roman-Catholic Church, and a temporal sovereign, concerning the relations between the State and the Church. The name was first used in 1418 for those agreements on reform which Martin V. made with the nations of the Council of Constance. But it soon became general, though, officially, a concordat is still made between concordats and conventions; the latter name being applied to treaties with sovereigns not belonging to the Roman Church. There is, however, a striking difference between the earliest concordats and those of a later date. Thus the Concordat of Worms (Sept. 23, 1122) contains nothing but concessions from the side of the emperor. He gives up the right of investiture with ring and staff; he guarantees the freedom of the elections and consecrations of bishops in Germany; he promises to restore all ecclesiastical estates in his possession, etc. But from the beginning of the fifteen century, when nationall kingdoms were consolidating and monarchical states organizing, the concordata changed character. It was now the Pope who had to make concessions; or, at all events, the concessions became reciprocal.

The motion that the principal measures of reform should be agreed upon before the new pope was elected could not be carried in the Council of Constance; and when Martin V. was elected (Nov. 11, 1417), it soon became evident that he intended to frustrate the reform. Nevertheless, concordats were made with France, Germany, and England. The two first are dated May 2, 1418; the last, July 11. All three are given by Von der Harzt in *Gesammelte Schriften*, Leipzig, 1700, in tom. I. p. 1035, tom. IV. p. 1605, and tom. I. p. 1076, respectively. That with England was considered as final, those with France and Germany only as provisional. The principal features of these concordats are limitation of the number of cardinals, and provisions with respect to their appointment, revenues, etc.; restrictions of the appeals to the Pope, of excommunications, etc.; prohibition of the papal dispensations, of indulgences, etc.; very severe rules against simony, etc.

The opposition of the episcopal system to the papal system, which had showed itself already in the Council of Constance, became still more apparent in the Council of Basel. A series of the decrees of that council was adopted by the French clergy, July 7, 1438, and, under the name of the Pragmatic Sanction of Bourges, incorporated with the law of France. The popes, however, never recognized the Pragmatic Sanction; at times it was not maintained even by the French kings; and Aug. 18, 1516, a new concordat was concluded between Leo X. and Francis I., the principal feature of which was, that it left the nomination of bishops to the king, but made no provision with respect to the temporalities which the papal institution should follow. Much haggling between the papal curia and the royal government was the necessary result; and in 1582 the French clergy, headed by Bossuet, issued the famous declaration in which the principles of the episcopal system and the National Church were formally asserted. See *Histoire contenant l'Origine de la Pragmatique Sanction et des Concordats, in Traité de Droit et Libertés de l'Eglise Gallicane*, Paris, 1731, tom. I.

By the Revolution, the Roman-Catholic Church was abolished in France, but re-established by the concordat of July 15, 1801, concluded between Pius VII. and Napoleon Bonaparte. It was extremely humiliating to the Pope; and the high-handed manner in which Napoleon carried on the negotiations did not sweeten the pill. The number of bishops was reduced from a hundred and fifty-eight to sixty; and the right of nomination was vested in the first consul. All claims to property confiscated by the Revolution were renounced, and the clergy to be paid by the State at a fixed rate. The worship should be free, though subject to the general police regulations of the country. Without awaiting the final consent of the Pope, Napoleon published the concordat in the *Moniteur* as part of the law of France, and ordered that a number of organic articles which the Pope had never seen, and never would recognize. See *Potali*: *Discours, Rapports, etc., sur le Concordat de 1801, et les Articles Organiques, Paris, 1845; Mémoires des Cardinal Consulat*, Paris, 1864, 2 vols.; *Haußmiller*: *L'Eglise Romaine et le Premier Empire*, Paris, 1883; *Aug. Theiner*: *Histoire des deux Concordats*, etc., Paris, 1869. After the restoration, the papal curia and the royal government labored in unison to effect a complete change. The concordat of 1801 was abolished, and that of 1516 was restored. It was intended to re-establish a number of episcopal sees, and to endow them with real estate, etc. But, when the proposition was laid before the chambers, it met with such an opposition, that it had to be abandoned. After the revolution of 1830, the concordat of 1801 was again adopted; and, though somewhat modified, it still forms the basis for the relation between the Gallican Church and Rome.

The reformatory decrees of the Council of Basel were also adopted in Germany by the diet of Mayence, March 26, 1439, though not in exactly the same form. The Concordats of Augsburg, 1439, especially emphasized by the *Instrumentum Acceptationis* (see Kocz: *Sancio Pragmatica Germanorum Illustrata*, Strassburg, 1782) are those concerning the regular recurrence of ecclesiastical councils and the Pope's submission to them, concerning provincial synods, the discipline of the clergy, the appeals to the Pope, the annates, etc. Eugene IV. tried to make resistance, and disposed the archbishop-electors of Treves and Cologne, the two first prelates of the German Church, but also known as the two stanchest adherents of the Council of Basel. At the diet of Frankfort, however (March 21, 1446), all the electoral princes of Germany agreed to present an ultimatum to the Pope,—either he should accept the decrees of the Council of Basel, restore the two archbishops, convocate an oecumenical council in some German city on May 1, 1447; or, if the Pope should leave this guidance, and follow the council; which might mean that they would follow Felix V., the Antipope. Eugene IV. yielded. He accepted the *Concordata Principum Francofortensis*, and his successor, Nicholas V., confirmed it. See Kocz,
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1. c. p. 197. Some modifications, however, were introduced in the final text of the concordat, among others a passage about restitution for losses which the papal see might incur from the restrictions of the appeals, indulgences, dispensations, annates, etc.; and the fulfilment of this obligation gave occasion to a new concordat, that of Aschaffenburg, concluded at Vienna with Frederic III., Feb. 17, 1448. By this agreement the Pope gained great advantages, especially with respect to the nomination and institution of bishops; the relation between the German Church and Rome was thereby made vague and uncertain, and remained so until, in the beginning of the present century, the influence of the French Revolution, the wars with France, and the dissolution of the German Empire, produced a complete change.

The confusion began to break into the German Church immediately after the peace of Luneville (1801), when Germany adopted the French idea of secularizing the ecclesiastical estates; and at the time of the Congress of Vienna it had become so complete that the Pope realized that he was left in the position of the Pope in the whole church of Germany. The curia, however, did not want a new organization; it simply demanded a restitution of the status quo ante bellum, the restoration of the ecclesiastical property and revenues, the re-establishment of the ecclesiastical principalities, etc. This was soon found to be an impossibility; and in 1815 negotiations began between the Pope and the various German states. Concordats were concluded with Bavaria in 1817, with Prussia and Hanover in 1821, with Baden and Wurttemberg in 1827, with Hesse in 1829, etc. The most remarkable of all the German concordats is that with Austria of Aug. 18, 1855. See Moy and Vering: Archiv. für kathol. Kirchenrecht, 21, 22. In Austria the Josephine traditions were still continued, though tempered by the character of ruler and the spirit of the government. After the confusion of 1848, however, a strong re-action set in; and the result was a concordat, which, in the middle of the nineteenth century, actually attempted to galvanize into life the principles of the middle ages.

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CONCUBINAGE.

The term "concubine" not regularly pledged to him can leave her, and marry another;” c. 13, “Whoever has both wife and concubine must be kept from communion; not so he who has only the latter.” Tribur (585), c. 38, “Marriage is only allowable among equals. A man who already has a concubine can marry; but, if he has a concubinate slave, he must remain faithful to her.”

The great synod in Rome (1059), c. 12, “A layman who has both wife and concubine will be excommunicated.” Placentia (1065), which is very strong, c. 1, “Nobody will be allowed to do penance who does not renounce concubinage, hate, and other deadly sins.” The Roman synod of 1069 also forbade the Eucharist to all living in concubinage.

The Hungarian national synod at Ofen (1279), c. 47, “No laic may publicly have a concubine.” Nougarot (1303), c. 14, “All notorious concubinators, usurers, and adulterers are to be publicly announced as excommunicated;” c. 3, “No concubine was to be tolerated by the priests, under penalty of a heavy fine.” Valladolid (1332), c. 22, “A married man who has openly a concubine, and also every unmarried man who has an infidel concubine, is ipso facto excommunicated.” Benevent (1301), c. 57, “No married man is allowed a concubine.”

Palencia (1388), similar to Valladolid. Copenhagen (1425) ordered the parish priests to announce to those living in concubinage that they must separate within a year. As will be seen by the above-quoted canons, concubinage was a very common practice; and the reason why it lasted, notwithstanding its repeated condemnation, was, because the clergy very commonly set the example, for the Church called their unions with women, "concubinages," and in many places the payment of a yearly tax to the bishop secured them immunity from molestation. See CELIBACY. It was therefore evident to the earnest moralists that the evil among the laity could best be reached through the clergy: hence the reform-legislation in the Council of Basel (1431–49), which was of the most vigorous description. The guilty priests were to be punished with loss of position, imprisonment, and banishment; and every concubine was to be driven from the houses of the clergy, and the children born of such unions were not to be allowed to remain with their father.

In the wake of this earnest effort to clear the Church of reproach came the Lateran Council (1516), under the guidance and inspiration of Leo X., which inaugurated church-legislation against the unmarried men who had concubines. The Council of Trent (1543–63) likewise, not only put this sort of concubinage under the ban of the Church (sess. XXIV., De Sacramento Matrimonii), but revised the marriage regulations, and thus made the distinction between concubinage and marriage more pronounced; for the bridegroom and bride must publish their intention before their own pastor and two witnesses. According to the present law in the Roman-Catholic Church, every commerce of the sexes other than in lawful marriage is forbidden and punished. If, after the above-mentioned warnings, the concubine is not given up, both parties are put under the ban; and if, in the course of a year, a separation does not take place, the concubine is removed, if necessary, by the civil power. The canons of the Council of Trent (sess. V., De Matrimonio) have nothing to say about concubinage. In canon 2 we read, "If any one saith that it is lawful for Christians to have several wives at the same time, and that this is not prohibited by any divine law, let him be anathema." This is rather a prohibition of polygamy (Schaff, Creeds, vol. ii., p. 185). But the Protestant churches the immorality of concubinage has never been doubted. It constitutes ample ground for the excommunication of a member. The connivance by the Lutheran Reformers at the bigamy of Philip of Hesse is an exceptional case.

CONCURSUS DIVINUS, a dogmatical term referring to the relation which exists, in the evolution of nature and history, between the divine agency, as causa finalis, and the natural agencies, as causa efficientes. In the Bible the idea does not occur. The Bible says that the earth covers itself with grass and herbs. Men and animals multiply, etc.; and it also says that it is God who covers the earth with grass and herbs, and God who makes men and animals multiply. And, again, the Bible says that we act from the impulses of our own hearts, and it also says that in God alone we live, and move, and have our being. The idea belongs to the dogmatic speculations, and is the result of philosophical reflection. It has been most elaborately expounded by the schoolmen (Thomas Aquinas) and the theologians of the old Lutheran orthodox school (Gerhard, Quenstedt); while modern dogmatists seem most inclined to leave the question in the form it has in the Bible, and refer the whole matter to philosophy.

CONDIGNITY and CONQUIRTY, or meritus de condigno and meritus de congruo, are terms used by the schoolmen after Thomas Aquinas in their attempts at reducing the doctrines of grace into one harmonious system; meritus de congruo denoting the inborn ability of the human will to perform certain works of a lower order of obedience, thereby throwing itself in the direction of divine grace, while meritus de condigno denotes the ability to perform works which are pleasing and acceptable to God, and not occur. The Bible says that the earth covers itself with grass and herbs. Men and animals multiply, etc.; and it also says that it is God who covers the earth with grass and herbs, and God who makes men and animals multiply. And, again, the Bible says that we act from the impulses of our own hearts, and it also says that in God alone we live, and move, and have our being. The idea belongs to the dogmatic speculations, and is the result of philosophical reflection. It has been most elaborately expounded by the schoolmen (Thomas Aquinas) and the theologians of the old Lutheran orthodox school (Gerhard, Quenstedt); while modern dogmatists seem most inclined to leave the question in the form it has in the Bible, and refer the whole matter to philosophy.

CONFERENCE. I.—In the Roman-Catholic Church the term is used to describe, (1) the assemblies of priests called by themselves of free choice pastoral conferences, and (2), those called
by the constituted colleges of priests, chapter conferences. 1. Although the Roman-Catholic Church does not forbid, she by no means favors, such. For, under the name of synods they shall be limited both in numbers and in topics, and shall be under the entire control of the ordinariats. The amount of liberty enjoyed may, therefore, be imagined. Yet such course is eminently wise, for Rome has never pretended to be the friend of free speech or of the progress of learning.

2. The second kind of conference first took place in the ninth century, as a consequence of the great size of the diocesan synods, which made it impossible for all the clergy to meet together: so district meetings were ordained. These conferences were held upon the first day of every month, if it was not a fast (hence the name calendae), and were called by the archbishop or dean. Harduin gives account of several. One was held in London, 1237; but after that date there is no record of any, until, in 1565, Cardinal Carl Borromeo issued directions for their organization and guidance, and accordingly several met. They were looked upon as substitutes for the diocesan synods, but have failed to become general in the Roman-Catholic Church. See WETZER U. SCHAFF: Creeds, vol. i. pp. 706–709.

3. The Savoy Conference was held in the Savoy Palace, London, from April 15 to July 25, 1681, between twenty-one Episcopalian (twelve bishops and nine assistants) and an equal number of Presbyterians. The object of the meeting was the revision of the Prayer-book; but such was the temper on both sides, that no results were arrived at. But it embodied the changes desired by the Puritans in his Liturgy, the hasty work of a fortnight. The book was never used, yet has a certain value. It was republished by Professor C. W. Shields of Princeton, Philadelphia, 1887; new edition, New York, 1880.

IV. — In the METHODIST-EPISCOPAL CHURCH in America there are four judicatories so named. 1. The General Conference, which meets once in four years, is composed of ministerial and lay delegates; one ministerial for every forty-five members of each Annual Conference, and two lay for each Annual Conference. Two-thirds of the whole number of delegates constitute the quorum. The two classes of delegates deliberate together, but vote separately whenever such separate vote is demanded by a third of either order. One of the general superintendents presides. The conference has full power to make rules and regulations for the Church, provided such enactments do not alter in essentials the doctrine nor the polity of the Church. "Provided, nevertheless, that upon the concurrent recommendation of three-fourths of all the members of the several Annual Conferences who shall be present and vote on such recommendation, then a majority of two-thirds of the General Conference succeeding shall suffice to alter any of the restrictions [except in relation to doctrine]; and also, whenever such alteration shall have been first recommended by two-thirds of the General Conference, so soon as three-fourths of the members of all the Annual Conferences shall have concurred as aforesaid, such alteration shall take effect" (Book of Discipline, ed. of 1880, ¶ 63–72, pp. 47–52).

2. The Annual Conference appoints its own place of meeting; but the length of its sessions, over a week, is determined by the bishop who presides. There are now (1880) ninety-four annual conferences (Discipline, pp. 231–258). Attendance is obligatory upon all travelling preachers. The conference takes cognizance of all matters properly ecclesiastical, collect statistics of membership, baptisms, church-property, Sunday schools, benevolent collections, ministerial support, and current expenses, and publishes the same. It elects and ordains deacons and elders. Particular attention is given to the mission churches; and all those able to support themselves are not allowed to remain on the list of its missions. A certified copy of the minutes is sent to the General Conference (Discipline, ¶¶ 77–89).

3. The District Conference is composed of the travelling and local preachers, the exhorters, the district stewards, and one Sunday-school superintendent and one class-leader from each pastoral charge in the district. It meets once or twice a year. A bishop, or else the presiding elder, presides. Minutes sent to the Annual Conference. Its province is the superintendence of church matters in the district in a manner similar to the
CONFESSION OF FAITH.

Quarterly Conference (Discipline, ¶¶ 87–94, pp. 61–68).

4. The Quarterly Conference "is composed of all the travelling and local preachers, exhorters, stewards, class-leaders, and trustees of the churches in the circuits or stations, and the first superintendents of our Sunday schools; said trustees and superintendents being elected by our circuses and approved by the Quarterly Conference." The presiding elder, and, in his absence, the preacher-in-charge, is president. The regular business of the conference is to hear complaints, and to receive and try appeals, take cognizance of all the local preachers and exhorters in the circuit or station, to inquire into their usefulness, to license proper persons to preach, and to try, suspend, deprive of ministerial office and credentials, expel or acquit, any local preacher against whom charges may be preferred, to elect trustees and stewards, and to supervise the Sunday schools within the circuit, and to remove unworthy superintendents. The order of business in the respective successive Quarterly Conferences is minutely and clearly laid down.

V. —The Wesleyans of England and Ireland have annual conferences attended by all the ministers. The Free Will Baptists, as well as other minor religious bodies, call their annual meeting by this term.

CONFESSIO OF SINS. See CREED.

CONFESSIO OF FAITH. See CREED.

CONFESSIO OF SINS. Roman-Catholic writers like to date the institution of private or auricular confession back to the very first days of the Christian Church. See BINTER: Denk-überliegungen, 1825–33, I. 1, 3; KLEE: Die Beichte, 1823; SIEMERS: Die sacrament. Beichte, 1814. Already Dallaeus, however (De Sacramentali s. Auric. Confessione, Geneva, 1601), proved that this assertion rested on a confusion between private and public confession. See, for the latter, the article on Penance. Private confession originated in the monastery, where only transgressions of the rules of the order were subject to public confession and penance. According to its idea, monastic life presupposes all sin impossible but sin in thought, and this was to be confessed to the abbot. See JEROME: De miisterio absolutionis, de episcopi absolutione, and BAs.: Instit. Regul. Monachar., in Op. XI. 499; and BASIL: Regul. Brev., in Op. II. 492. Outside the monastery, private confession at first met with opposition from the side of the clergy. The Bishops of Apulia and Campania demanded that sins confessed in private should be made publicly known to the congregation; and it was this demand which first caused Leo the Great to officially recognize and confirm private confession as a legal institution. See Op. Leonis M., ed. BALLERINI, Ep. 168. In the eighth and ninth centuries the practice thus legalized was made compulsory. The synod of Liége (710) decreed that every person should confess once a year to the priest of his parish; and the can. 21 of the Lateran Council of 1215 confirms the old established custom. Chrodegang's rules (MANSI, XIV. 313) demanded that ecclesiastics should confess twice a year and that the synod of the sixth century recommended lay people to confess frequently; they made the confession of ecclesiastics weekly (HARTZHEIM, VII. 679). The Council of Trent (sess. 25, can. 10) decreed that nuns should confess once a month. It was also in the thirteenth century that the formula of absolution used by the priest, Dominus absolvat ("May the Lord absolve thee"), was changed to Ego te absolv ("I absolve thee"). When the right of hearing confessions was granted to the Dominican order, conflicts arose with the parochial clergy; and indeed the chancellor of the University of Paris demanded that confessions made to a Dominican friar should be repeated to the priest of the parish, but Pope John XXII. refused his confirmation. The Reformers absolutely rejected compulsory confession, though the Lutheran churches generally retained confession in some form as a preparation to the celebration of the Lord's Supper.

CONFIRMATION. In the Apostolic Church baptism was invariably connected with imposition of hands, by which act the gift of the Holy Spirit was communicated, and without which the sacrament was not complete. From several passages, however, of the New Testament (such as Heb. vi. 2, Acts xix. 6, viii. 12–19) it would seem as if these two features were or could be kept separate; the latter, the imposition of hands, being considered an apostolical, and afterwards an episcopal, prerogative; and this direction the development took during the first century. Tertullian describes the sacramental act as consisting of three distinct elements,—the baptism proper, the anointing with chrism, and the imposition of hands. The question of the validity of heretical baptism gave occasion to a still sharper separation between these elements, as the party which refused to repeat the baptism maintained the necessity of the imposition of hands; and the circumstance that the baptism proper was administered by the lower ranks of the clergy, while the imposition of hands was reserved for the bishops, finally caused a separation also in time between these two acts. Both Jerome and Augustine were opposed to the tendency involved in this development; but the interest of the hierarchical system, and the tremendous growth of this interest, finally forced the measure through; and by the synods of Lyons (1274) and Florence (1439) the imposition of hands, the episcopal act of confirmation, was established as the second sacrament of the Roman-Catholic Church.

The sacrament, which, in accordance with the various aspects from which it may be viewed, is called confirmatio, sigillum, consimiatio, christma, sanctio, or imposito manum, is administered by the bishop at various places of his diocese, and at various times of the year, according to convenience. The catechumen must have filled his seventh year. He has generally a sponsor, and receives a confirmation-name. A spiritual preparation is recommended, but not demanded; the external signs—fasting, cutting off the hair, etc. —are sufficient. The principal feature of the act is the anointing with the chrism. After an introduction with prayer, the bishop makes the sign of the cross on the forehead of the catechumen with the words of the synod of the sixteenth century recommended lay people to confess frequently; they made the confession of ecclesiastics weekly (HARTZHEIM, VII. 679). The Council of Trent (sess. 25, can. 10) decreed that nuns should confess once a month. It was also in the thirteenth century that the formula of absolution used by the priest, Dominus absolvat ("May the Lord absolve thee"), was changed to Ego te absolv ("I absolve thee"). When the right of hearing confessions was granted to the Dominican order, conflicts arose with the parochial clergy; and indeed the chancellor of the University of Paris demanded that confessions made to a Dominican friar should be repeated to the priest of the parish, but Pope John XXII. refused his confirmation. The Reformers absolutely rejected compulsory confession, though the Lutheran churches generally retained confession in some form as a preparation to the celebration of the Lord's Supper.

VON ZEESCHWITZ.
an equipment for the battle of life. In the Greek Church it has essentially the same character as in the Roman, with the exception that it can be administered by every priest.

From the very first the Reformers rejected confirmation as a sacramental act—partly because it lacks the true characteristics of a sacrament (it was not established by Jesus; and it involves no divine promise), and partly because it detracts from the sacrament of baptism. Calvin has especially expounded this latter point with great vigor. It was not the idea, however, of the Reformers simply to abolish the institution without putting anything in its place. There is also an evangelical confirmation, though without any sacramental character. Most closely this new institution resembles the old Roman-Catholic in the Anglican Church, where it is administered by the bishop or his assistants, and while the catechumens are still very young. In the other Reformed churches, and also in the Lutheran, it was often put in a certain relation to the first communion as a preparation for the sacrament of the Lord's Supper; the catechetical exercises, the confession, and the use of the sacrament being its most characteristic feature. It was not generally adopted, however, nor did it develop any high degree of vigor until the time of Spener. His idea of confirmation was that of a renewal of the baptismal pact, a conscious and responsible assumption, by the individual himself, of the vow, which, at his baptism, had been made for him by his sponsors. Its principal features were the catechetical exercises, the confession, and the use of the sacrament, and its purpose a kind of new-kindled or revived devotion. In this form it was almost unanimously and universally adopted by the Lutheran churches of Germany and Scandinavia. In the Calvinistic churches of the United States a public confession of faith, prior to the first communion, is the substitute for confirmation. See BACCHMANN: Die Konfirmation der Katechumenen in der evangelischen Kirche, Berlin, 1852.

**CONFLICT OF DUTIES. See Duties, Confliet off.**

**CONFUCIUS.** (A name Latinized from Kung fu-tse, i.e., the "Master Kung") was born in the district of Tsow, in the feudal kingdom of Lu, now the southern part of Shantung, in the year 551 B.C. His father was governor of the district at the time,—a man of prowess, and honored by his country, who died at the age of seventy-three, when his son was three years old. His mother, though struggling with poverty, carefully cherished his love of learning; but our information concerning his early training is scanty and legendary. His grave demeanor and precocious mind early attracted attention, and he was led to study carefully the ancient laws and records. At nineteen he married. The following year he became a keeper of granaries, and overseer of public fields, in which the reforms he instituted gained him the favor of his sovereign. Induced by the disregard for law among his countrymen to examine more closely the ancient writings, and satisfied as to the ability of their teachings to check existing evils, he began to gather pupils around him. Although only twenty-two, his reputation attracted many young men to his house; and their numbers increased as the value of his instructions was recognized. The death of his mother when he was twenty-four afforded him opportunity to offer a sincere tribute to her memory, and also to revise an old custom of retiring from office in order to mourn three years, upon the death of a parent. His example has been followed to the present day. With the exception of a visit to the court of the Duke of Lu, he devoted the next ten years of his life to still further study and instruction of his numerous disciples, all the while rising in influence as a public teacher and learned man, one who was qualified to rule and advise in affairs of the state. This course of life he continued till he was thirty-four years old, when his wish to enter public service was gratified. One of the chief ministers of Lu on his death-bed (B.C. 517) advised his son to join the school of Confucius to learn the nature of ceremonial observances, in order to better perform his official duties. He and a near relative did so; and they gave new éclat to the master, who was ere long, at their representation, sent by his sovereign, Duke Chao, to the imperial court at Loh-yang, to study the rites then in use, so as to introduce them into Lu. He went as a private man, to see and learn, which he was permitted to do without restraint, and returned home the same year.

Soon after, Duke Chao was obliged to fly to the adjoining state of Ts'ı to save his life; and Confucius followed as a loyal subject. Not approving his position there, the sage returned home. He was now known as a great teacher. Lu was distracted by civil strife, from which he managed to keep aloof during the next fifteen years. In the year 500 Duke Chao's brother Ting came into power in Lu, and the rival factions were gradually put down. Confucius was fifty years old when he was appointed magistrate of the town of Chung-tu. The influence of his stern virtue, and the wisdom of his administration, wrought a speedy revolution in the social and economical condition of the country. The next year he was raised to be minister of crime, in which he introduced many reforms to simplify and enforce the administration of justice. These reforms, however successful, excited the envy of neighboring lords, whose efforts finally succeeded in seducing the ruler of Lu to remove the sage from office (B.C. 496).

During the next thirteen years he wandered from state to state, at one time honored, at another in danger of his life, but always surrounded by a band of faithful disciples. In many respects it was the most useful and influential period of his career. When sixty-six years old, he returned to Lu, and employed his remaining years in completing his literary works. He died 478 B.C., at the age of seventy-three. His wife and only son, Kung Li, had both died before him; but he was honored and mourned by many attached followers. His tomb at Kiuh-fau in Shantung is surrounded by an extensive collection of temples, halls, and courts, and has been recently described by Rev. A. Williamson in his Journeys in North China, vol. I. chap. xiii. His descendants still live in that region, and the head of the family is known as the Sacred Duke Kung. Though discouraged and neglected at the end of his career, Confucius, through his literary works, was destined to com-
pel such homage from his fellow-men as no other man has ever had, and which amounts in reality to worship. In every city of China, down to those of the third order, there is a temple to him, and in every college and school he is venerated and adored.

The ideal of Confucius, to the attainment of which all his efforts and teachings were directed, was a condition of happy tranquillity prevailing throughout the empire. He considered that this could be accomplished by maintaining the sacredness of the universal obligations of human society; viz., those between sovereign and minister, between father and son, between husband and wife, between elder and younger brother, and between friends, each one faithfully performing the reciprocal duties arising from each. He claimed, to a certain degree, unlimited authority for the sovereign over the minister, father over the son, husband over the wife, elder brother over younger; thus inculcating as his leading tenets the subordination to superiors, and virtuous conduct.

In harmony with the practical character of his system, he taught, with great minuteness, rules for social intercourse, and laid special stress upon the care and education of the young, which he regarded as the foundation of the welfare of the state. His teachings in regard to political and social morality are based essentially upon the same grounds. He taught that the sovereign was the father of his people, and as such entitled to the same obedience, mingled with reverence, which is due from a child to its parent. His idea of government was a paternal despotism. But on the other hand, ascribing great importance to the power of example, he insisted upon personal rectitude and good government as the pledges of social morality, and the end of government was a paternal despotism. But on the other hand, ascribing great importance to the power of example, he insisted upon personal rectitude and good government as the pledges of social morality, and the end of government was a paternal despotism.

Throughout his works and teachings Confucius seldom referred to the great problems of human condition and destiny. To his practical mind the consideration of theology and metaphysics seemed uncertain and useless in its results; and he evaded, if he did not rebuke, his disciples, for prying into things beyond their depth. “To give one’s self earnestly,” said he, “to the duties due to men, and, while respecting spiritual beings, to keep aloof from them, may be called wisdom.” This contains the essence of his teachings in regard to the ancient creed of China. While he enjoined respect for its twofold worship and religious observances, enforcing his command by his example, yet he crushed out every spiritual tendency by discountenancing speculation upon higher things. It has been questioned whether he even did not doubt the existence of a divine Power, and regard the universe as a vast self-sustaining mechanism; but he undoubtedly gave occasion to his disciples for such a belief by his silence upon the subject, and his use of the indefinite term “heaven.”

For twenty-three centuries Confucius has held complete sway over the minds of nearly a third of the human race. The source of this influence may be ascribed to the use of the Four Books and the Five Classics as text-books. In adopting them as the text-books at the national examinations, the rulers of China took the best moral guides their literature afforded, and trained their rising youth in the habits of government they possessed. Not only does every scholar learn at the lap of Confucius, but all civil offices are reached only after going through the competitive examinations in those nine classics. His doctrines are thus deeply impressed upon the Chinese mind. But, however great his influence has been in the past, it is destined to wane in the near future. His system is not capable of being expanded proportionately with the progress of the nation, for it lacks the high sanctions and the vital force of Christianity.

For particulars of the life and times of Confucius, see LEGGE: Chinese Classics, vol. I. chap. V. of the Prolegomena, pp. 56–129, ed. 1861; it contains all that is really trustworthy. See also Pauthier: La Chine, pp. 121–183; Thornton: Hist. of China, vol. I. pp. 151–215; Mémoires concernant les Chinois, tom. III. and V. passim. The Abéregé Historique des principaux traits de la vie de Confucius contains twenty-four native drawings, finely engraved by Holman, Paris, illustrating those ancient times. LEGGE: The Religions of China; Confucianism and Taoism compared with Christianity, Lond., 1880. S. Wells Williams. CONGREGATIO DE AUXILIIS DIVINAE GRATIE. The name is applied to the commission ordered by Pope Clement VIII., in 1598, to examine the Jesuit Molina’s book, Concordia liberi arbitrii cum gratia (“On Harmony between the Freedom of the Will and Divine Grace”), Lisbon, 1588. The occasion of this famous examination was briefly this: A Spanish Dominican, Dominicus Banez, issued a book on the doctrine of grace, which was aimed at the newly-established order of the Jesuits. Molina prepared the above-mentioned book, which received ere the issue the approbation of the censor of books in the Spanish inquisition. The Arch-deacon of the Portuguese arch-deacon, who had examined it on complaint of Banez.

The work met at first with almost universal applause. The Dominicans alone, under the leadership of Banez, opposed it strenuously, on the ground that it was Semi-Pelagian in its teachings, inasmuch as it emphasized the freedom of the human will at the cost of divine grace, really made the divine action dependent on the human, and thus impeached the authority of Augustine and Thomas Aquinas, and revived the old Pelagian and Semi-Pelagian theology. It was said, moreover, that the Molinists denied the necessity of divine grace at all in the work of human salvation, and ascribed to purely natural works the first rank of merit.

So between the Dominicans and the Jesuits a great fight broke out, and continued for many years. In the beginning of 1589 the Pope ordered the formation of a vatical commission, called “Congregatio de auxilliis divinae gratiae,” to examine Molina’s book. After three months and eleven sittings, nine out of the eleven examiners condemned the book in the strongest terms; and the result of a second
examination, at the papal order, was precisely the same. Meanwhile influence of all kinds was brought to bear in favor of Molina; and accordingly the Pope ordered a debate between the two parties, who, however, argued on the questions in dispute rather than upon Molina's book. As the Pope himself inclined to the Dominican side, the Jesuit Gregor Valenti very shrewdly addressed himself directly to him, and with such effect, that the Pope did not condemn Molina's book, but determined upon a second debate. This began March 20, 1602, in the Vatican, before the Pope, and lasted four years. The debaters were cardinals, bishops, doctors of theology, censors, generals of the Dominican and Jesuit orders, and professed theologians. After listening for some three years to the discussion of Molina's book, the Pope formed the odd notion to read it himself, but unhappily died (March 3, 1605) ere he could find time to do so. The weary debate continued under his successor, Paul V., until Aug. 28, 1607, when Paul V. closed the proceedings, and afterwards issued an order allowing each party to teach as it pleased, so long as it did not call the other heretical. Thus ended the struggle of many years. It was a virtual victory for the Jesuits, who obtained full liberty to preach their pernicious doctrines to the present corruption of Roman-Catholic theology.

Naturally the history of this Congregatio was one of the burning questions in the subsequent Jansenist controversy. Santamour and other Jansenists circulated the history written by Pegna, Corneil, and De Lemos, along with a decretal, said to have been prepared, but not promulgated, by Paul V., in which he condemned Molina. But it may be a forgery. In the beginning of the eighteenth century a Dominican, Hyacinth Serry (under the name Augustine Le Blanc), and a Jansenist (anonymous), published at Lyons another history. To meet this, the Jesuit Levin Meyer, under the name of Theodore Eletherius, prepared his Historia Controversiarum de divina gratia auxiliis sub. P. Sixto V., Clemente VIII., et Paulo V., Antw., 1706. See complete and interesting art. Congregatio de auxiliis, in WETZER U. WELTE: Kirchen-Lexikon, 1st ed. vol. ii. pp. 786-794; also G. SCHNEEMANN: Weitere Entwickel. des Thomismisch-molinis. Contro. Dopp. (1866). Freib.-in-Breisgau, 1881. SAMUEL M. JACKSON.

CONGREGATION. (Hebrew יִדְמָא, or יִדְמָא, assembly; Greek ἱερατεία, those called together, from κατά, to call: see further, on etymology, under CHURCH), an assembly, a gathering of people of neither political or religious purposes.

I. Scriptural Usage.—In the Old Testament the word denotes the Hebrew people in its collective capacity, under its peculiar aspect as a holy community, held together by religious rather than by political bonds (Deut. xxxi. 30; Josh. viii. 35; 1 Chron. xxix. 1). The congregation was governed, ere Israel had a king, by a council of seventy elders, chosen from the chiefs of the tribes and head of families (Num. xvi. 2, xi. 16). In post-exilian days this council developed into the Sanhedrin. By this council the king was chosen (1 Sam. x. 17; 2 Sam. v. 1: 1 Kings xii. 20; 2 Kings xi. 19). In the New Testament the word is used of the Christian Church at large, or in a local congregation as the translation of ἱερατεία. See CHURCH.

II. Ecclesiastical Usage. 1. General.—The primitive congregations were modelled upon the synagogue, and governed by the elders, who were styled "presbyters," while deacons cared for the temporalities; but in all the arrangements and proceedings the entire congregation took part. With the growth of the priesthood in authority, especially because of the development of the mass, the congregation decreased in power, until the Roman Church reached, long before the Reformation, its present system of government, in which the Pope, as the representative of Christ, appoints for each diocese the bishop, who, in turn, appoints the parochial clergy, and thus the congregational power is reduced to a minimum. Yet the primitive idea is so far recognized, that each parish has its so-called patrini ("church fathers"), who, however, although chosen by the congregations, have very limited powers. The churches of the Reformation, both Lutheran and Reformed, rejected the papal theory, and thus in measure the conciliar notion. The Lutheran Church vindicates the rights of the congregation to representation and expression in the ecclesiastical courts, to complaint against pastors offensive in doctrine or conduct, to at least a negative vote in the choice of pastors, and of local self-government. Yet so closely allied are these churches to the state, that they are considerably under its control. The Reformed Church gives much more authority to the congregation. It is republican in its idea. Calvin taught the complete identification of Church and State. He organized the presbytery, composed of both teaching and ruling elders, as the board of control, into its hands placed the government of the churches, and made it responsible for the care of things temporal and spiritual; in all which, however, the congregations took more or less active part. According to the old Reformed principle, the presbyter exercised his functions for life, and another was chosen to fill his place at death. Congregationalism in England and America has developed most fully the principle of independence (see those articles). See MEIJER: Lehrbuch des Kirchenrechts, 9th ed., Götttingen, 1889.

2. Roman Catholic.—In the Roman Church the term is applied, (a) To the committees of cardinals appointed by the Pope to expedite the business of the Roman curia. These congregations are eleven in number, thus named: (1) Of the Inquisition, or the Holy Office; (2) Of the Council (i.e., of Trent, which decides cases arising out of misunderstanding of that council's decrees); (3) Of Bishops and Regulars; (4) Of the Index; (5) Of the Ritual; (6) Of Consistorial Affairs; (7) Of the Election, Examination, and Residence of Bishops; (8) Of the Propaganda; (9) Of Ecclesiastical Immunities; (10) Of Sacred Relics; (11) Of Extraordinary Ecclesiastical Affairs. Besides the serergal congregations, there are others which have been called to meet emergencies, or supply temporary service; as those of Study, of the Fabric of St. Peter (to keep the building in repair, etc.), and of Ceremonial. See CARDINALS; CURIA, ROMAN. (b) To communities which are bound by monastic vows, yet are not monkish, for contemplative, ascetic,
or practical purposes. (1) Some of these congregations are removed from the world, others attend unto nursing or education. They are modelled upon the pattern of the monastic orders, and differ in the strictness of their rules. Their members are laity of both sexes. (2) Besides these, are communities of clergy, who may live in society, and do not assume the vow of poverty, although they all take the vow of chastity. Some of these congregations have been very useful to the Roman Church; such as the Congregation of the Brothers of Christian Love, the Congregation of the Camaldulenses, of Cluny, the Cistercians,—all of the eleventh century. From the latter, under the lead of the Abbot Bouthillier de Rancé (1662), was developed the strict and severe Trappist Congregation.

III. — In Scotland the title “Lords of the Congregation” is given to the chief subscribers to the First Covenant, which was signed at Edinburgh, Dec. 3, 1557. The title came from the frequency which with the word “congregation” occurs in the document. See the text in Hetherington’s Hist. of the Ch. of Scot., chap. ii.

CONGREGATIONALISM, English. I. The distinguishing principles of English Congregationalism are,—

1. That Jesus Christ is the only head of the Church, and that the word of God is its only statute-book.

2. That visible churches are distinct assemblies of godly men gathered out of the world for purely religious purposes, and not to be confounded with the world.

3. That these separate churches have full power to choose their own officers, and to maintain discipline.

4. That, in respect of their internal management, they are each independent of all other churches, and equally independent of state control.

English Congregationalism is not merely a development of English Puritanism. It is an independent system of church government, as fundamentally distinct from Episcopacy and Presbyterianism, as they are from each other.

II. Amongst the refugees to the Continent, from the Marian persecution, there were representatives of both the hierarchical and Presbyterian systems. Heylin, in his History of the Reform.
Brown developed the principles of Congregationalism more perfectly, and held them more consistently, than those who came after him; but he held them uncharitably. He not only denied that the parochial assemblies could in any sense be regarded as Christian churches, but refused communion with anyone who were identified with them. His little church at Norwich was persecuted by puritans as well as by hierarchists, as local records abundantly prove; and he and they concluded "that the Lord did call them out of England." Consequently they resolved to remove to Scotland, where, in consequence of their attempting an too rigorous internal discipline, the church was distracted and divided, as the result of which he relinquished his office, and returned to Scotland in December, 1583. There he protested against the whole discipline of Scotland, and was cited to appear before the authorities. At length he returned to England, where after various trials and sufferings, which apparently unhinged his intellect, he at least outwardly conformed to the Established Church, about 1586, and accepted preferment in it.

IV. Henry Barrowe and John Greenwood caught the falling flag, and held it aloft for a season, till they, in their turn, were imprisoned, and at length executed, April 6, 1593. During their imprisonment they wrote much and well in exposition, till they, in their turn, were imprisoned, and after that, in 1602, one hundred and one members of this congregation left Leyden. — a Pilgrim band; and on the 11th December in the same year, the first company of them from "The Mayflower" landed in America, on Plymouth Rock. Robinson returned to England from Holland, where he had been in communion with Ames and Robinson, that a church was organized in Southwark, which has had a continuous existence to the present time. Jacob continued in the pastorate eight years, and then emigrated to Virginia. He was succeeded by John Lathrop, who, being summoned before the High Commission to answer various articles touching the keeping of conventicles, in order to avoid the consequences, sailed to America in 1634. Henry Jessey apparently succeeded him in the pastoral office. A second church was formed by Mr. Hubbard in 1621, to which John Caune after Dr. Johnson's departure for the Hebrides, and for it a house of worship was opened in Deadman's Place, Southwark, in 1640–41.

V. In 1592 an Act of Parliament was passed, entitled "An Act for the Punishment of Persons obstinately refusing to come to Church." Its object was to extirpate the Brownists and Separatists, who had by this time increased, if not to a very considerable number, at least so much as to become a formidable body. Barrowe and Greenwood were condemned and executed under the powers of this Act; but its principal effect was to drive the greater number of these Brownists from the country, many of whom removed to Holland. There Francis Johnson became the pastor, and Henry Ainsworth the teacher, of a Brownist, or rather Barowist church at Amsterdam. Barrowism, it was found, could be worked in two ways. Men of liberal principles could respect the feelings and opinions of the brotherhood; whilst men of autocratic temper could ignore them. There were men of both these classes at Amsterdam, and after a while this church divided; the liberal party, under Ainsworth, leaving the rest under Johnson. But in 1608, before this separation, Smyth, Clifton, and John Robinson, with the members of the Scrooby Church, came to Amsterdam: they found the church here in an unsettled state, and "contentions ready to break out; separated from any, resolved to remove to Leyden, that they might not be involved in them. In the following year they carried out their purpose.

VI. When Robinson arrived in Holland, he was a strict Brownist; but, after his settlement at Leyden, he modified his views and practice respecting fellowship. Divine light, brought to his mind through intercourse with Dr. William Ames and others, led him to admit to the communion of his church members of other churches not reformed according to his model; which churches he would not deny to be true churches, though he saw it necessary to separate from them. In regard to the Dutch churches, he allowed his own people to unite with them in ordinary worship, but not in sacraments and discipline. His practice in this respect has been generally followed by churches of this order in succeeding times, and he has therefore not improperly been called the Father of Modern Congregationalism. The church increased in Leyden, and grew in grace under Robinson's ministry for seventeen years enjoyed rest and peace. But anxious to live in a country they could call their own, in which they could also enjoy their religious freedom, and desirous also of carrying the gospel to the heathen, they resolved to emigrate. On July 1, 1620, one hundred and one members of this congregation left Leyden. — a Pilgrim band; and on the 11th December in the same year, the first company of them from "The Mayflower" landed in America, on Plymouth Rock. Robinson remained at Leyden, intending to follow the pioneers with the residue of the church; but he died at Leyden in 1625, before they left. Though decided in his opinions, he was no bigot in the matter of church government. Whereunto he had already attained by the light given to him, he walked by that rule, and then patiently waited till God should reveal more unto him; and when the first Pilgrims left Leyden he urged them to pursue the same course.

VII. After the church was scattered of which Richard Fitz was pastor, we find brief notices of other societies of the same character, which appeared from time to time like islands in mid ocean: but, after the general banishment of the Brownists and Separatists in 1592, scarcely any of these little societies remained, and, if any existed, they were compelled to remain in concealment; and it was not till 1618, when Henry Jacob returned to England from Holland, where he had been in communion with Ames and Robinson, that a church was organized in Southwark, which has had a continuous existence to the present time. Jacob continued in the pastorate eight years, and then emigrated to Virginia. He was succeeded by John Lathrop, who, being summoned before the High Commission to answer various articles touching the keeping of conventicles, in order to avoid the consequences, sailed to America in 1634. Henry Jessey apparently succeeded him in the pastoral office. A second church was formed by Mr. Hubbard in 1621, to which John Caune after Dr. Johnson's departure for the Hebrides, and for it a house of worship was opened in Deadman's Place, Southwark, in 1640–41.

VIII. The victims of Laud and Wren, in the reign of Charles I., were Puritans, and not Separatists. Many of these went to Holland, which they called "their hiding-place," which proved to be their training-school; for there they were led to embrace the principles the
maintenance of which gave them the distinguished position they occupied in the new era which presently commenced. Shortly after the opening of the Long Parliament (Nov. 3, 1640) several of those who had gone to Holland as Puritans returned as Congregationalists. Such were Thomas Goodwin, Nye, Burroughes, Hooker, Symson, and Bridge. The cause of their exile, the course they pursued in Holland, and the purpose they so earnestly desired to effect on their return, can best be presented in their own words (Yarmouth Ch. Bk.): "The urging of Popish ceremonies and divers innovated injunctions in the worship and service of God by Bishop Wren and his instruments, the suspending and silencing of divers godly ministers, and the persecuting of godly men and women, caused divers of the godly in Norwich, Yarmouth, and other places, to remove, and to pass over into Holland, to enjoy the liberty of their conscience in God's worship, and to free themselves from human inventions."

After they came into Holland, divers joined themselves to the church there, and abode members of that church five or six years; among whom were Mr. William Bridge and Mr. John Ward, who also were chosen officers of the church there. But after the glad tidings of a hopeful Parliament, called and convened in England, was reported to the church aforesaid in Rotterdam, divers of the church (whose hearts God stirred up to further the light they now saw, by all lawful means, in their own country, — not without hope of enjoying liberty there, — after much advising with the church, and seeking God for direction) returned, with the assent, approbation, and prayers of the church, into England, etc."

These men, with a few others holding similar principles, soon found themselves, not an insignificant company of returned exiles, but chosen and honored members of the Assembly of Divines, which was gathered to give advice to the Parliament of England on matters concerning religion. One consequence of their acceptance of this position was, that they felt themselves constrained to advise and entreat "all ministers and people" to the house of commons to "constantly join the meeting of themselves into church societies of any kind whatsoever;" in the hope that they might be comprehended in some new national organization, or at any rate permitted to form Congregational societies, which should enjoy a full toleration. The Presbyterian far outnumbered them in the Assembly; and these, urged on by Baillie and the Scots divines, and backed up by the Scots army, were altogether disinclined to allow a toleration; whereupon these "dissenting brethren" argued incessantly, until, the power of Cromwell being in the ascendant, more liberal counsels prevailed. Congregational churches were now formed generally in the kingdom; and during the Commonwealth and Protectorate we find them of two different types.

\( \text{Gathered} \) churches were societies formed by the voluntary adhesion of Christians, having no respect to parochial boundaries; and their ministers were in no sense (at least at first) parish ministers, but were chosen and maintained by the churches themselves.

\( \text{Reformed} \) churches, on the other hand, were those formed in parishes, the rectors or vicars of which, happening to embrace Congregational principles, selected the godly inhabitants of their parishes, and formed them into Congregational societies. These societies met in the parish churches, and the ministers continued to receive their maintenance from the tithes. The greater number of both these types eventually found their way into Cromwell's comprehensive establishment, where orthodox men of all tolerable opinions on church government labored together in considerable harmony.

The doctrines held by the Congregationalists of this period, and the discipline maintained by them, are set forth in the "Confession agreed on at the meeting of messengers from the Congregational churches at the Savoy Palace," held immediately after the death of the Protector, September, 1658.

It was necessary that this Congregationalism, true but mixed, should be delivered from secular entanglements, should be shaken and sifted, that the true and only those that could not be shaken might remain. The restoration of Charles II. followed in 1660, and the sifting began.

\( \text{IX. The hierarchy was re-established, and the} \)
\( \text{Episcopal Church re-instated in its former position. All the ministers officiating in churches, who had not been legally presented by the patrons, were removed, if the old sequestered incumbents were living, and the latter were at once restored. On Bartholomew Day, Aug. 24, 1662, all other ministers who could not submit to the requirements of the new Act of Uniformity were ejected from their curates. More than two thousand ministers, many of them among the best and best qualified of the time, were thus sent forth to endure poverty, persecution, and contempt. Most of these men were Presbyterian in their ideas of church government; but twenty-six years of stern repression, often involving imprisonment, drew them very much nearer to their fellow-sufferers of the Congregational order, several of whose churches lived on through all the persecution, and continue to the present day.} \)

X. After the Revolution in 1688 a new era commenced; the Congregationalism was passed. The Congregational churches which survived came out of their concealment. Most of the old meeting- houses were then built which were known to the last generation. Now these are almost all removed. The new churches which were then formed were of two classes, — Congregational, according to the Savoy platform of order, and Presbyterian. The latter had no presbyters, and thus resembled the Congregational, except in this one point, that their elders had greater power than those of the Congregational churches. Both parties had become more tolerant in spirit; and the leaders on both sides thought they could unite.

In 1691 Heads of Agreement were drawn up; old names of distinction were discarded; the union was declared, and henceforth all were to be known as The United Brethren. But differences in principles, and perhaps, too, infirmities of temper, prevented the smooth working of the plan, and it was abandoned. The attempt, however, was not without result. The more general rules of the Heads of Agreement took the place of the stricter requirements of the Savoy Confession in matters
of church government, and now they almost universally prevail.

XI. After the death of King William III. attempts were made to deprive dissenters of the restricted liberties they had secured; but the death of Queen Anne, the last of the Stuarts, put an end to such endeavours; and, under the present religious faith, these liberties have been extended, disabilities have been removed, and the day seems not far distant when religious equality shall be enjoyed.

XII. In English Congregationalism since the Revolution, the power of the eldership has been but little recognized: the churches have managed their own affairs, and have been jealous of their independency. So much has this jealousy prevailed, that, though they have never repudiated associations and councils, they have not till lately encouraged them. Informal meetings of ministers and formal associations have often had cause of doubt or difficulty brought before them for advice; but no organization existed specially to meet such cases. Of late, however, some county unions have appointed committees of reference, which may be called together if any of the churches desire their assistance: and some churches have resolved, that when difficulties arise, especially if they are of a threatening kind, they will at once seek the advice of neighboring churches.

XIII. "The Congregational Union of England and Wales" was, after much consideration and amidst many fears, formed in 1833. It meets to deliberate, to legislate; to advise, not to compel; and its Declaration of Faith is not a creed to be subscribed. It meets twice in the year,—in the spring, in London; in the autumn, in one or other of the larger provincial cities or towns; and its influence is quickening and healthful. Its profess is objects are: (1) To strengthen the fraternal relations of the Congregational churches, and facilitate co-operation in every thing affecting their common interests; and also to maintain correspondence with the Congregational communities throughout the world. Under its auspices Mr. Benjamin Cragg published his Historical Memorials relating to Independents, 3 vols. 8vo, 1830–44.

Two other volumes were published, entitled Tracts and Treatises of John de Wycliffe, and Select Works of Rev. David Clarkson, B.D.; and the project of printing The Works of John Robinson, 3 vols. 8vo, 1551, was approved, and afterwards carried out by the Rev. R. Ashton. The Union has published fifteen courses of Congregational Lectures, delivered 1833–51, and six other courses of a more recent date.

XIV. About the middle of the eighteenth century the churches felt the necessity of more intercourse and communion with sister-churches than they had up to that time been enabled to maintain; and gradually associations were formed in almost every county, their objects, in addition to the manifestation of fraternal sympathy, being, generally, to encourage and sustain home missionary work, and to assist the weaker churches within their bounds. Of late years the conviction has been growing, that there were districts in the country which were not able to accomplish these ends effectively by reason of the sparseness of the population, the poverty of the churches; and it has been resolved to form a Union of unions, the design of which is, that the stronger and wealthier districts should contribute to aid those which are more feeble. The Congregational Church Aid and Home Missionary Society was therefore formed in 1875, with these objects in view: (1) To aid the weaker churches; (2) To plant and foster new churches; and (3) To do everything that evangelistic work in spiritually destitute places, and to do these things through the existing county associations, all of which contribute to a common fund, which is distributed to each as they severally need, or as nearly as possible in this proportion.

XV. With regard to the growth of English Congregationalism, it may be stated that in 1716, less than a generation after the Revolution, the number of Congregational and Presbyterian churches in England was 860; in 1851 the Congregationalists alone possessed 3,244 places of worship in England and Wales. The statement given in the Congregational Year-Book for 1881 shows the total number of churches, branch churches, and preaching-stations in England and Wales, to be 4,188; and the total number of pastors, lay-preachers, and evangelists, to be 2,733. Within the same limits, there are 18 Congregational colleges, having 42 professors, 458 students for the ministry: from all which it will be seen that the denomination is growing in numbers and strength. Its periodical literature is represented by The British Quarterly, The Evangelical Magazine, The Congregationalist, The Nonconformist and Independent, etc.


CONGREGATIONALISM IN THE UNITED STATES denotes a system of belief in general historical agreement with the Reformed Confessions, and a polity combining the principle of the autonomy of the local church with that of the duty of fellowship between sister churches.

I. History.—"The Mayflower" bore to the completion of the Cambridge Platform, is thearian church (1620). Under the increasingly liberal teaching of John Robinson, its pastor, it leading writers and the "organizing minds" were pendancy, viz., semi-separatism, and was thus pre been providentially trained, by removal to the here found themselves, to form a polity in har what was called the New-England way, the Middle mony with the Plymouth pattern. Thus arose Browne: History of Congregationalism in Nor

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who give credible evidence of regeneration by the churches of the Puritan or Nonconformist emi

sions, and a polity combining the principle of the historical agreement with the Reformed Confes

England had increased to fifty-one; viz., two in the Colony of Massachusetts, five in Connecticut, dim inthepublicmind and conscience, of the principle of a regenerated membership was too strongly held to be dis

ment of the Lord's Supper was administered to . dements it was of unquestionable civil and political advantage. Under these conditions it would be strange if desire for civil rights and political influence in the colonies to which the colonists sought a change in the terms of church-membership. If, however, such motives operated, no traces of them appear in the discussions of the time which have come down to us. The clergy, rather than the laity, were foremost in the movement for relaxation; and it is clear that at least the main reason, and the one which controlled the course of events, was religious,—the desire to extend the privileges and blessings of church-fellowship. The traditional principle, and, still more, the inherited feeling, that persons unbaptized were as Pagans, probably had a great influence. Still the principle of a regenerated membership was too strongly held to be discarded; and so a compromise was made, by which baptized persons of orthodox belief and reputable life, upon covenanting with the church, were allowed to offer their children in baptism. The covenants in use were so evangelical and full, that it is difficult to understand how they could have been taken by persons who were not ready and willing to enter into full communion. They were, however, understood to imply something less than a full profession of personal repentance and faith. The principle of membership upon lower terms being thus once admitted, it received development, until, in some churches, the sacrament of the Lord's Supper was administered to all who took what has been called the "Halfway Covenant;" and Solomon Stoddard advocated the theory that "the Lord's Supper is instituted to be a means of regeneration." The influence of this modification and practical abandonment of the primitive belief of the Congrega
tional churches deserves more thorough, exact, and comprehensive investigation than it has yet received. The worst effect, doubtless, was the diminution, in the public mind and conscience, of a sense of the obligations of personal religion; and this disastrous result was wide-spread.

The evils thus introduced were partially arrested by the "Great Awakening,"—a religious revi

vival under the preaching of the elder Edwards, Whitefield, and others, which added, it is claimed, from twenty-five thousand to thirty thousand communicants to the church, and was the effect of the trials through which the churches passed in this defection was very important as to doctrine, polity, and Christian activity; the discipline, though severe, proving to be very salutary. This chapter, also, in the history of the denominations, has not yet found its historian, though very valuable contributions to it have been made. [See Gillett: Hist. Cong. 1871, pp. 292-324; Clark: Hist. Sketch of the Cong. Churches in Mass.; Burgess: Pages from the Eccles. Hist. of N. E.; Ellis: Half-Cent. of the Unit. Controversy; Puchard: Hist. of Cong., vol, V. pp. 557-589.]

In 1708 a synod, convened at Saybrook by order of the Legislature of Connecticut (which now included the Colony of New Haven), adopted what is called the Saybrook Platform; viz., the Sayrev Confession of Faith, the Heads of Agreement (which had united Presbyterians and Congregationalists in Connecticut), and concluded the Administration of Church Discipline, the chief peculiarities of which are the union of churches with their pastors in consociations, of ministers in associa-
CONGREGATIONALISM.

II. DOCTRINE.—Congregationalism emphasizes the principle, that the Scriptures are the only authoritative rule of faith and practice. Its understanding of that rule is expressed in the creeds of its local churches, and in the symbols which its general synods and other organizations have commended. These formulas of faith are not imposed, either upon individual members of the churches, or upon the local churches or other ecclesiastical bodies. Each candidate for membership, each church or conference, seeking recognition, determines freely what is accepted as of faith. On the other hand, each organization decides for itself whether the confession of an applicant is sufficient. As general standards, or testimonies, the Westminster Confession (adopted substantially by the synod of 1646–48) and the Savoy Confession (adopted by the synods of 1680 and 1706) have held the foremost rank. The National Council of 1865 declared its adherence to the faith "substantially as embodied" in these confessions, and added an impressive statement of the "fundamental truths in which all Christians should agree," and on the basis of which catholic fellowship and co-operation can exist in the work of extending the Redeemer's Kingdom (Burial Hill Declaration). The indefiniteness of the word "substantially" and the growing and prevalent conviction that the Westminster and Savoy Confessions fail to represent adequately the present beliefs, led the National Council at St. Louis (Nov. 15, 1890) to appoint a committee of seven to "select from among the members of our churches, in different parts of our land, twenty-five men of piety and ability, well versed in the truths of the Bible, and representing different shades of thought among us, who may be willing to confer and act together as a commission to propose, in the form of a creed or catechism, or both, a simple, clear, and comprehensive exposition of the truths of the glorious gospel of the blessed God, for the instruction and edification of our churches." This commission has been formed, and is expected to publish its labors.

This effort to secure a new statement of belief has its roots in the doctrinal discussions originated or promoted by the elder Edwards. The practical problems presented to the churches by the immense home missionary work devolved upon them have also had an important influence. Theology has been cultivated with special reference to preaching; and preaching has aimed at conversion, and the promotion of active benevolence. The chief discussions have related to "questions of anthropology and soteriology.

The controversies with Unitarianism and Universalism have widened the range of inquiry. The attention given to theology, especially in New England, has been remarkable in its extent and degree; and what is known as the "New-England Theology" has exerted a powerful influence in other communions than the one in which it has most flourished.

For an account of this theology, and special references, see Professor H. B. Smith's additions to Hagenbach's Hist. of Doctrines, II. 180, 192, 495–492; N.Y. ed., 1898; Ib.: Hist. of the Church of Christ in North America, 1707–1883, 1883; Strong's Cyclopedia, II. 479, X. 327, art. on New England Theology, by President Warren.

For the early history of Congregational churches in the Dominion of Canada, see Puchard, Hist. of Cong., vol. iv. chaps. 12, 13, 17, 18, 19.

III. Polity. — The Congregational polity is a body of usages as well as a system with principles. These usages are set forth in platforms and manuals, which are recognized by courts of law and ecclesiastical councils, although their authority is declarative, and not canonical. It is of chief importance to mark the fundamental principles of the system, as it is by these that usages must be tested.

A. The Formal Principle. "The Holy Scriptures, and especially the scriptures of the New Testament, are the only authoritative rule for the constitution and administration of church government; the church is, therefore, required to be dependent on Christians as a condition of membership and communion in the church" (Boston Platform, Pt. I. chap. i. 1). "The New Testament contains in express precept, or in the practice of the apostles and primitive churches, all the principles of church organization and government." (Constitution of the Illinois and of other Associations).

The Cambridge Platform asserted more than this; viz., that "the parts of church government are all of them exactly described in the word of God . . . so that it is not left in the power of men . . . to add, or diminish, or alter any thing in the least measure therein." So John Robinson and the early Congregationalists generally. The best thought and aspiration of the next century recognized more fully the light of nature and the province of human reason. Near its beginning, Rev. John Wise argued, on rational grounds, that the best species of government is a democracy, and that it is to be presumed that Christ has prescribed such a form to his churches. He also quietly assumed this to be the polity derived from the Scriptures by the framers of the Cambridge Platform. Congregationalism, in accordance with the spirit of the age, became democratic, and also less rigid in its claim to a complete prescriptive basis in the Scriptures. The progress of more recent times in exegetical and historical theology has strengthened this tendency.

B. The Material Principle. — This is a combination of the two principles of the self-government of local churches and of their obligation to preserve church communion. The distinctive character of Congregationalism arises from its union in one system of these two principles. Its formal principle has been admitted by other bodies. The autonomy of the local church is also elsewhere conceded. The claims of fellowship also have been admitted. Congregationalism alone has endeavored to blend local self-government and church communion, to unite them in one organic connection, to develop new and higher agencies which are requisite for this end. It has been aptly described, from this point of view, as an ellipse, the two principles of autonomy and fellowship being the foci. The Cambridge Platform makes this definite, complete, and fundamental statement: "Although churches be distinct, and therefore may not be confounded one with another; and equal, and therefore have not dominion one over another; yet all churches ought to preserve church communion one with another, because they are all united unto Christ, not only as a mystical, but as a political head, whence is derived a communion suitable thereunto."

Besides recognizing the obligation of fellowship, Congregationalism supplies the needed instrumentalities. It provides organs of fellowship.

One of these is an ecclesiastical council, — "the agency by which the churches determine with whom they will be in fellowship as Christian churches."

Another such organ is a conference or association of churches, — the agency through which churches in fellowship co-operate in advancing the kingdom of Christ.

These local or district bodies now generally unite in forming a state association or conference, which meets annually, and also the National Council, representing these local bodies. Where the constitution and more special functions of councils, see Boston Platform and the accepted manuals by Upham, Punchard, Dexter, and others. The same, also, for customs and usages.

Associations of clergymen for mutual improvement and for co-operation were early formed. Under the system of consociationism they became an integral part of the system. In New England, and to some extent elsewhere, they have for many years examined and approved candidates for the Christian ministry. Out of New England and districts adjacent they are passing away, and their functions are devolved on properly ecclesiastical bodies. Where they still flourish, the tendency is to regard them less as public and more as private bodies; although by common consent they render service in various ways in respect to questions of ministerial fellowship and certification.

Originally the ministry was limited in theory to occupants of the office of pastor or teacher in a particular church. This conception was soon outgrown, yet, until comparatively recent times, was allowed largely to determine in the churches the methods of ministerial discipline. The Boston Platform gave a broader definition, which has been generally accepted. The National Council at St. Louis (1880) adopted a resolution definitely recognizing the responsibility of every ordained minister to the communion of the churches. See the Minutes.

A review of the history of Congregationalism as a polity shows a progressive practical adjustment of the two principles, autonomy and the duty of fellowship.

During the eighteenth century, in connection with the increasing purpose to secure political independence, and with other movements in the public mind, the original conception of church communion was overshadowed. The organiz-
tiation of the Union of States, the outbreak of Unitarianism, with the lessons it enforced, the growth of the missionary spirit, the propagation of Congregationalism in the West, the necessity of a definite basis of cooperation in order to a national extension of the system, have restored the neglected element to its due influence. At the same time, the principle of self-government and the rights of individual liberty and responsibility are sacredly cherished and guarded.

IV. STATISTICS. These are printed annually in The Congregational Year Book, Cong. Pub. Soc., Boston, Mass. The latest statistics (collected in 1890) give the number of

<table>
<thead>
<tr>
<th>Church</th>
<th>Members</th>
<th>In Sabbath schools</th>
<th>Ministers</th>
</tr>
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<tbody>
<tr>
<td>Andover (Mass.)</td>
<td>1808</td>
<td>1822</td>
<td>1823</td>
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<td>Bangor (Me.)</td>
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<td>Yale (New Haven, Conn.)</td>
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<td>Hartford (Conn.)</td>
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<td>Chicago (Ill.)</td>
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<tr>
<td>Pacific (Oakland, Cal.)</td>
<td>1860</td>
<td>1861</td>
<td>1862</td>
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The following theological seminaries are Congregational:

- Andover (Mass.), opened 1808
- Bangor (Me.), opened 1817
- Yale (New Haven, Conn.), opened 1822
- Hartford (Conn.), opened 1834
- Orelin (O.), opened 1836
- Chicago (Ill.), opened 1839
- Pacific (Oakland, Cal.), opened 1860


V. LIT. — (I.) Original Sources and Authorities.


(II.) General Histories, Essays, Reports, etc.


E. C. Smyth.

CONNOTA, in scholastic usage, are such concepts as must necessarily be thought of together; e.g., creator and creation. G. CONNOTA, in scholastic usage, are concepts which necessarily suggest one another; e.g., father suggests the idea of son, son that of father.
CONSCIENCE.

CONON, pope from Oct. 21, 686, to Sept. 21, 687; was a Thracian by birth, and educated in Sicily. The report that he commissioned St. Kilian to go as a missionary into Eastern Franco-

gnia is wholly unhistorical.

The followers of Conon, Bishop of Tarsus in Cilicia in the beginning of the seventh century; held certain tritheistic views, which, through Conon, they had derived from Johannes Philoponus. In other points, as, for instance, with respect to the resurrection of the body, Jo-
hannes and Conon disagreed very much. The sect had disappeared at the end of the seventh century.

CONRAD OF MARBURG.

See Conrad of Marburg.

CONRING, Hermann, b. at Norden in East Friesland, Nov. 9, 1606; d. at Helmstädt, Dec. 12, 1681; was educated at Helmstädt and Leyden, and became professor at Helmstädt in 1632, first in natural philosophy, then in medicine, and finally in law. He was one of the most learned men of his age, and in the field of theology he wrote a number of valuable treatises; and he held the juridical position of the Protestant Church in its relation to the Roman-Catholic Church, the empire, etc. -

15, 1801. But he soon became utterly dis-
agreeable to Napoleon; and in 1806 he was com-
manded to resign, and was banished to Rheims. After the fall of Napoleon, however, he was re-
turned to his office; and the restoration of the papal dominions nearly in the old extent was due to his remarkable diplomatic skill. He also succeeded in concluding advantageous concordats with Spain, Naples, Austria, Russia, etc. His internal government was less successful. He had to last no other means of protecting the country against the robbers and burglars with whom it was armed, but pensioning them. See BARTHOLBY: Liebe am Leben des Kardinals Consalvi, Stuttgart, 1824; Mémoires du Cardinal Consalvi, Paris, 1804, 2 vols.

MEJER.

CONSCIENCE (New Testament Greek, συνεί-

νώς). The word comes to us from the Latin conscientia, "being conscious thereof"; but neither Greek nor Roman used it in our sense. It had no religious bearing. It is known to the Old Testament, never used by our Lord, nor by the New Testament writers except Paul (and those inspired directly by him) and Peter. But Paul makes direct appeal to the consci-

ence (2 Cor. iv. 2; Rom. ii. 15, xiii. 5, 6), and speaks of "weak" consciences (1 Cor. viii. 7, x. 25 sqq.). Elsewhere he uses it of the Christian conscience, as conscience exclusively (Acts xxvii. 22, 2 Tim. i. 19). In the Epistle to the Hebrews (ix. 9) the word is a short expression for the state of mind of those under the old covenant. The pre-Christian conscience "is," according to Paul, the divinely ordered ground of obedience (Rom. xiii. 4 sq.), or, generally speaking, the moral sense which sides with the requirements of the law (ii. 14 sqq.) because of a self-judgment testifying to the inner-

most fact (ix. 1; 2 Cor. i. 12), and therefore to be placed alongside of that of the Searcher of hearts (2 Cor. v. 11; Rom. ii. 15, 16), and which also can judge the actions of others (2 Cor. v. 11, iv. 2). But Paul never hints at a conscience con-

sciousness between the pre-Christian and Christian conscience. The New Testament knows nothing of a coercive conscience; rather it may be weak, narrow, erroneous (1 Cor. viii. 7 sq.). There can be "conscience" or "consciousness of guilt," which is removed by purification (Heb. x. 2).

The discussion of the "weak" conscience leads Paul to recognize the individuality of conscience. This was an important advance. He lays down the law that one should follow his own conscience, not another's, even though his conscience be weak, else moral personality were destroyed (1 Cor. x. 29 sqq., cf. viii. 10 sqq.). — By the blood of Christ the conscience is cleansed, and so the Christian has a "good" conscience (Rom. ix. 1; 2 Cor. i. 12; Heb. ix. 14, x. 22; in Pet. iii. 19 it is connected with baptism), and struggles earnestly to keep it (Acts xxiv. 16; Heb. xiii. 18; 1 Pet. iii. 16). This Christian "good" conscience is not the certainty of reconciliation, but the mirror of the moral condition in its true colors. Hence conscience is its own surety (2 Cor. i. 12), which testifies to its purity (1 Tim. iii. 9; 2 Tim. i. 3). Its opposite is a branded, defiled conscience (1 Tim. iv. 2; Tit. i. 15), the witness of conscious wickedness (1 Tim. i. 19); and therefore the "faith unfeigned" stands or falls with the "good" or "pure" conscience (1 Tim. i. 5, 10, iii. 9, iv. 1, 2).

There is no evidence that Paul considered conscience as competent to give of itself a correct knowledge of God, nor that from him the word — like "faith," "love," "spirit" — passed into the early Christian current speech: on the contrary, the word is seldom met with in the oldest Chris-
tian literature, and first comes up frequently when exegesis arose. Chrysostom gave the earli-
est clear expression to the idea of a "commanding, authoritative" conscience; but both Augustine and Pelagius repeat the popular idea of moral consciousness. The connection between "conscience" and "consciousness" was emphasized by the schoolmen in the interest of their sub-
jective views of ethics. The most peculiar thing about the first scientific treatment of conscience is Ale...
same time distinguished from it. The word came from Jerome; but the schoolmen, under the influence of the Aristotelian psychology, found in it the practical intellect; i.e., what they called the potentia or habitus of the moral principle. Conscientia, on the other hand, denoted the only an actus. With its application came in the idea of fallibility; and so the door was opened to all sorts of hair-splitting judgments, notably by the writers of books upon casuistry. The Jesuits carried this direction the farthest; but they ignore a prejudice which probabilism removes. By Gerson and other mystics the syncretists defined the longing and power of the soul to come into immediate contact with God. See Kähler: Sententiarum, quas de cons., § 5. For the scholastic theory, and especially for the syncretiz, the best work is W. Gass: Die Lehre von Gewissen, Berlin, 1860, pp. 43 sq., 216 sq. The Jesuits to read are Escobar: Liber Theol. Moral., Ludig, 1844, specially chap. vi., and Gury: Comp. Theol. Moral., Brux., 1853, specially chap. iv.

During the middle age the idea of conscience was developed far beyond the New-Testament limits, and played a prominent part in the Reformation. Luther used the word in the sense of consciousness of duty, and appealed to its tribunal for its approval of the doctrine of justification by faith. Calvin calls conscience “the sense of divine, imperial justice.” Rome has since that day developed her casuistry; and Protestantism has ever called upon the religio-moral individual consciousness. Conscience is now recognized as an inalienable possession, but the idea itself has undergone no further development. A school of Protestant casuistry has sprung up for the settlement of cases of conscience and theological doubts, which indulges too much in the old minute subdivisions, but yet seeks to form “pure and unadulterated” theological judgment. Fichte speaks of the “Christian” conscience, by which one is to govern his life. The phrase “innate ideas” was abandoned for the “moral sense.” Rousseau talked about an instinct which led to licentious lives. The Jena University authorities felt called upon to deny all connection with the scandalous sect, and deputed Professor J. Musius to write for them. The result was Ablösung der ausgepreßten abscheulichen Verleumdung, ob wäre in der Universität Jena eine neue Sekte der sogenannten Gewissener entstanden, Jena, 1874, 2d ed., 1875. After this we hear no more of the sect. A letter of Knutsen is reprinted in Historia Atheismi a Jenkino Thomasio. See Adlung: Gesch. d. menschlichen Narrheit, Leipzig, 1755–99, 8 vols.

CONSECRATION. This term means to set apart for holy use and is variously applied. In the Bible both persons and things—vessels (Josh. vi. 19), profits (Mic. iv. 13), fields (Lev. xxvii. 28), cattle (2 Chron. xxix. 31), individuals (Num. vi. 9–13), and nations (Exod. xix. 6)—were separated to God’s service. In the ecclesiastical sense it is limited to persons and things distinctively holy. Thus churches, bishops, and the elements in the Lord’s Supper, are consecrated. For the latter uses of the word see Bishop and Lord’s Supper respectively. This article is limited to the Consolation of Churches. 1. The idea of setting apart for holy use is applied to....

CONSCIENCE. CONSECRATION. 543

CONSCIENCE. CONSECRATION.
CONSECRATION.

CONSELIA EVANGELICA.

Of evil spirit, flee'). On the admission of the bishop Ecce, Crucis signum, fugiant phantasmata cuncta church walls, and over each cross a candle is placed. mighty in battle'). At the same time the bishop lio('The Lord strong and mighty, the Lord Dominus fortiset potens, Dominus potens in praeissung. Then one of the sub-deacons takes ashes, parchment is added containing the day of the parts of divine service; after which, the bishop walled Saturday, Sept. 13, 355. The dedication of St. Sophia in Constantinople (380) was with 'prayers and votive offerings.'

In later times it became customary to build churches over the tombs of martyrs; and then relics came to be regarded as 'absolutely essential to the sacredness of the building, and the deposition of such relics in or below the altar henceforward formed the central portion of the consecration-rite.' All the ancient rituals of consecration now extant belong to this later period.

These consecrated buildings were henceforth set apart exclusively for devotion. No eating or drinking was permitted in them, nor any carrying of arms. This latter prohibition speedily made them solemnities; and the Theodosian code extended the privilege to the various surroundings of a church, where meals might be taken, and sleeping-quarters established, for any length of time, by another law, however, it was modified by excluding public debtors, slaves, and Jews from benefiting by it in future; and Justinian afterwards excluded malefactors.'

2. The modern Church of Rome, in the matter of consecration of churches, retains the ancient usage, although the rite itself is commonly designated as a 'dedication.' The ceremony has been thus described: 'The relics which are to be deposited in the altar of the new church are put into a clean vessel, together with three grains of incense, to which a piece of parchment is added containing the day of the month and year, and the name of the officiating bishop. Three crosses are painted on each of the church walls, and over each cross a candle is placed. On the morning appointed for the ceremony, the bishop, arrayed in his pontifical vestments, and attended by the clergy, goes to the door of the church, where they recite the seven penitential psalms, after which he makes a tour of the church-walls, sprinkling them in the name of the Holy Trinity. This rite being performed, he knocks on the church-door with his pastoral staff, repeating from Psalm xxiv., Adolitae portas, et intrób Rit Gloria ('lift up, O gates, and the King of Glory shall come in'). A deacon shut up in the church demands, Quis est iste Rex Gloria? ('Who is this King of Glory?') To which the bishop answers, Dominus foris et popus, Dominus potens in praetio ('The Lord strong and mighty, the Lord mighty in battle'). At the same time the bishop crosses the door, repeating the following verse: Ecce Crucis signum, fugiat phantasmata cuncta ('Behold the sign of the Cross, flee every kind of evil spirit, flee'). On the admission of the bishop and clergy into the church, the Veni Creator is sung. Then one of the sub-deacons takes ashes, and sprinkles them on the pavement in the form of a cross. Next follow the litanies and other parts of the service; after which, the bishop with his pastoral staff describes, as with the two alphabets [the Greek and Latin] in the ashes sprinkled by the deacon, and proceeds to consecrate the altar by sprinkling it with a mixture of water, wine, salt, and ashes, in the name of Jesus Christ. The consecration of the altar is followed by a solemn procession of the relics, which are deposited under it with great ceremony. During the whole of this imposing solemnity the church is finely adorned, and tapers are lighted upon the altar. Mass is afterwards performed by the bishop, or by some other person.'

3. But outside of Rome, in the Greek and all other Episcopal churches, some form of consecration has always been used. In the Church of England and the Episcopal Church of this country there is no authorized form of consecration for churches; but one prepared by the bishops in 1712 is used on both sides of the ocean. It is printed in the Prayer-Book. In the Methodist Episcopal and other Protestant denominations the setting-apart of buildings for divine service is usually called their 'dedication,' and the forms vary greatly. That used in the Methodist Church is given in § 501 of the Book of Discipline (ed. 1880), and consists of Scripture readings, prayers, a sermon, etc., all which service is conducted by the bishop.

CONSENSUS GENEVENSIS, drawn up by Calvin for the purpose of unifying the Swiss Reformed churches with regard to the doctrine of predestination, appeared at Geneva in 1552, having received the signatures of all the pastors of that city. But beyond Geneva it acquired no symbolic authority. The attempts to enlist the civil government in its favor created dissatisfaction and opposition in Berne, Basel, and Zürich. See Niemeyer: Collectio Confessionum, Lips., 1840, pp. 218 sqq.; Schaff: Creeds of Christendom, New York, 1877, 3 vols., vol. I. p. 471.

CONSENSUS TIQUIRINUS was drawn up by Calvin, in concert with Bullinger and the ministers of Zürich, in 1549, for the purpose of uniting the Swiss Reformed churches with regard to the doctrine of the Lord's Supper. It appeared at Zürich and Geneva in 1551, was adopted by the churches of Zürich, Geneva, St. Gall, Schaffhausen, the Grisons, Neuchatel, and Basel, and favorably received in France, England, and parts of Germany. See Niemeyer: Collectio Conf. in Eccles. Ref. public., Lips., 1840, pp. 191–217; Schaff: Creeds of Christendom, 3 vols., New York, 1877, vol. I. p. 471.

CONSILIA EVANGELICA. In contradistinction to the procepta, the Roman-Catholic Church calls such moral rules as are not obligatory on all Christians consilia evangelica. By adopting and fulfilling them, a Christian rises above that stage of holiness and virtue, which, strictly speaking, is the result of predestination, appeared at Geneva in 1552, having received the signatures of all the pastors of that city. But beyond Geneva it acquired no symbolical authority. The attempts to enlist the civil government in its favor created dissatisfaction and opposition in Berne, Basel, and Zürich. See Niemeyer: Collectio Confessionum, Lips., 1840, pp. 218 sqq.; Schaff: Creeds of Christendom, New York, 1877, 3 vols., vol. I. p. 471.

CONSILIA EVANGELICA. In contradistinction to the procepta, the Roman-Catholic Church calls such moral rules as are not obligatory on all Christians consilia evangelica. By adopting and fulfilling them, a Christian rises above that stage of holiness and virtue, which, strictly speaking, can be demanded from him, and acquires a, so to speak, superfluous merit which can be transferred to others. Already, very early, people believed that traces of such rules could be found in the Old Testament (see Matt. xxv. 21; Luke xvi. 10; 1 Cor. vii. 10, 25; comp. Hug. Tom. : Pastoral-Simil., III. 1, 3; E. Origen: Ad Rom., III., in tom. IV. p. 507, edition by De la Rue); and the doctrine began to develop, comprising, at first, only the three vows of chastity, poverty, and obedience, with; or, in reference to Matt. xix. 11, 21; Luke xiv. 26. With Thomas Aquinas the distinction between procepta and consilia is fully developed (Sum., II. 1, Quest. 108); and in the mean time the number of vows increased from three to twelve, referring
consistencies. 545  CONSTANCE.

to such places as Matt. v. 29, 35, 39, 42, etc. The three original vows, however, continued to be considered as the praecipua et substantialia perfectionis consilia; and on them was based a whole series of doctrines on monasticism and a contemplative life, on the distinction between a higher and a lower virtue, on the merits of the saints, on the thesaurus operum supererogationis, etc.

Before the criticism of the Reformation this whole illusion vanished. Not only was the distinction between praecipua and consilia completely disregarded, but the whole series of doctrines developed from it was decidedly rejected. As in a sound moral system there can be no adiaphora, so in a sound moral life there can be no opera supererogatoria; and that which, in the Scripture passages above referred to, the Roman-Catholic Church mistook for peculiar moral rules of a higher order, is nothing but a necessary regard to individual circumstances. See Confess. August., art. VI.: Apologia, cap. VI.; Form. Concord., art. VI.; and the first Protestant theologians, as, for instance, Chemnitz: Loci Theol., par. 102. The Roman-Catholic dogmatists felt the difficulty, and for a long time they used to settle the question of opera supererogationis in a hasty and vague way, until Möhler tried to take up anew the half-forgotten subject in his Symbolik oder Darstellung der dogmatischen Gegensätze der Katholiken und Protestanten, Mayence, 1832. A fresh investigation of the matter by Baur, Nitzsch, Rothe, and others, led to a second destruction of the whole web. See H. W. J. Thiersch: Vorlesungen über Katholizmus und Protestantismus, II. 106, 2d ed., Erlangen, 1848, 2 vols.

**CONSISTENCIES.** See Penitents.

**CONSISTORY** means, in the Roman-Catholic Church, a meeting of the College of Cardinals, presided over by the Pope, and, in the Lutheran Church, a mixed board of ecclesiastical and lay officers, generally appointed by the sovereign of the country. The papal consistories, or consistories of cardinals, are either public, when the Pope, surrounded by the cardinals, receives the foreign ambassadors, and public affairs are decided by his allocutions; or private, when only the cardinals are admitted, and affairs are discussed. In the Lutheran churches the consistories often perform the functions of the bishop, administering and superintending ecclesiastical affairs, and in some countries exercising jurisdiction and inflicting penalties. In the Reformed churches the consistory corresponds to the session of the Presbyterian Church.

**CONSTANCE.** The Council of, sat from Nov. 5, 1114, to April 22, 1118, and was the second of those three councils, which, during the fifteenth century, were convened for the purpose of reforming the Church, head and members; that of Pisa being the first, that of Basel the last. It was called by Pope John XXIII. and the Emperor Sigismund; and its three great objects were to heal the papal schism, to examine the heresy of Hus and the religious disturbances thereby caused in Bohemia, and to carry through a general reform of the Church. The Council was attended by twenty-nine cardinals, three patriarchs, thirty-three archbishops, about one hundred and fifty bishops, more than one hundred abbots, more than five hundred monks of different orders, and a similar number of professors and doctors of theology and canon law, besides princes, noblemen, ambassadors, etc. The Pope was also present. He rode into the city on Oct. 28, with great magnificence, sixteen hundred horses carrying his retinue and luggage. The emperor arrived on Christmas Eve; but he had only one thousand horses in his train. The total number of visitors to the city during the council was computed, at the lowest rate, at fifty thousand; but of these, more than one-third were mountebanks, money-lenders, strolling actors, and prostitutes. The most prominent and most influential members of the council were Pierre d'Ailly and his pupil Gerson.

The Council of Pisa (1409) had attempted to put an end to the schism by deposing both Gregory XII. (Angelo Corraro), who resided in Rome, and Benedict XIII. (Pietro de' Luna), who resided at Avignon, and elective in their stead Alexander V. But the result was simply, that there now were three popes instead of two; and the confusion continued unabated, when, after the death of Alexander V. (1410), the leaders of the Pisan council elected Cardinal Colonna. The result was, however, that the German, French, English, and Spanish nations, and in the plenary sessions the Italian nation, though ever so heavily represented, had, of course, only one vote beside the four other nations, —the German, French, English, and Spanish. He now endeavored to urge upon the assembly the view that the Council of Constance was nothing but a simple continuation of that of Pisa, which had formally condemned his two rivals, and, indirectly at least, legitimized his own election. But in this, too, he failed; and the party of Pierre d'Ailly finally succeeded in carrying a motion that all the three popes should be compelled to abdicate, and a new papal election take place. John XXIII. abdicated in the hope of being re-elected; but he soon became aware of his mistake, fled in the disguise of a groom, protested, was caught, and was finally brought to acquiesce in the decisions of the council. In its fifth plenary session (April 6, 1415), the assembly agreed that an ocumenical council, legally convened, and fully representative of the Church, has its power directly from Christ, and its decrees are consequently obligatory on all, even on the Pope. May 29, 1415, John XXIII. was deposed; July 4, 1415, Gregory XII. voluntarily abdicated; July 26, 1417, Benedict XIII. was deposed; and Nov. 11, 1417, Cardinal Odo Colonna was elected Pope, and assumed the name of Martin V., who closed the council April 22, 1418, at its forty-fifth session.

The Bohemian affairs were treated with great thoroughness. The Hussites were burnt July 6, 1415, and Jerome of Prague, May 30, 1416. But a final settlement was not arrived at, still less a satisfactory one. It was the school-wisdom of the university which here overwhelmed and tried
to crush the free evangelical movement of popular life. Still more consequentially the council failed in its reform plans. A collegium reformatorum was formed in August, 1415; but characteristically enough for the whole situation, when Cardinal Zabarella read aloud to the assembly the decree of April 16, 1415, he willfully left out the passage it contained on the power of the council to undertake reforms in the Church. It was the lower clergy, the monks, the doctors, and professors, led by Pierre d’Ailly and Gerson, and supported by the emperor, who demanded reforms. But the abuses in which reforms were necessary — such as the appeals to the Pope and the papal procedure, the administration of vacant benefices, and the giving in commendam, simony, dispensations, indulgences, etc. — were the very sources from which the Pope, the cardinals, and the huge swarm of ecclesiastical officials in Rome, drew their principal revenues. In fighting against reforms, the cardinals fought pro aris et focis, and they proved unconquerable. The emperor's wish for the question of reform discussed and decided before the election of a new Pope; but the cardinals declared that the worst ailings of the Church was its lack of a head: and, when Martin V. was elected, he understood how to bury away the whole affair quietly and smoothly, by grave hesitations and cautious procrastinations.


stantinople, Paris, 1718; L’ENFANT: Hist. du Conc. de Con-
sil., Leipzig, 1700, 6 vols.; Bourgeois Eois by grave hesitations and cautious procrastinations; — A second Constantine occupied the papal chair from 707 to 709, he was a Syrian by birth, but fully adopted the policy of the Roman see, and pursued it with success. Though he was summoned to Constantinople by Justinian II., and compelled to stay there for two years (709–711), he returned to his see without halting, and in the unenlightened intrigues which were started after the assassination of Justinian II. and the elevation of Philippikus Bardanes, he opposed the emperor with great vigor, and was backed by the Roman people. See Lib. pontif., II. 1; JAFFÉ: Reg. Pontif. Roman., p. 173. — A second Constantine occupied the papal chair from 707 to 709. He was a brother to Toto, duke of Nepi, a violent adventurer, and with him he rose and fell. After Toto’s death he was deposed, and confined in the Monastery of Cella Nova, where he was treated with great cruelty. The date of his death is not known. See Lib. pontif., II. 133, in the Vita Stephan., IV; JAFFÉ: Reg. Pontif. Roman., p. 198. HAUCh.

CONSTANTINE THE GREAT AND HIS SONS. I. Constantine, Roman Emperor from 306 to 337; was born in 274, at Naissus in Upper Moesia, a son of Constantius Chlorus and Helena, and was, after the death of his father at York (July 25, 306), proclaimed emperor by the legions of Gaul. He immediately took possession of Britain, Gaul, and Spain; and after a series of brilliant victories over Maxentius, ending with the bloody battle at the Milvian Bridge, just under the walls of Rome, he also became master of Italy (312). He now ruled over the Western Empire, as Licinius over the Eastern: but war broke out between them in 314; and in 323, after the battle of Chalcedon, in which Licinius was killed, Constantine became sole lord of the whole Roman world. He died in 337, at Nicomedia.

Tradition tells us that he was converted to Christianity suddenly, and by a miracle. One evening during the contest with Maxentius, he saw a radiant cross appearing in the heavens, with the inscription, “By this thou shalt conquer.” The tradition is first mentioned by Eusebius, in his De Vita Constantini, written after the emperor’s death. This miracle has been defended with ingenious sophistry by Roman-Catholic historians, and by Car. Dr. Newman (Two Essays on Biblical and on Ecclesiastical Miracles, 3d ed., Lond., 1873, pp. 271 sqq.), but cannot stand the test of critical examination. Constantine may have seen some phenomenon in the skies; he may even have desired a change of policy in favor of Christianity as the rising religion; but his conversion was a change of policy, rather than of moral character. Long after that event he killed his son, his second wife, several others of his relatives, and some of his most intimate friends, in passionate resentment of some fancied infringement of his rights. In his relation to Christianity he was cool, calculating, always bent upon the practically useful, always regarding the practically possible. He retained the office and title of Pontifex Maximus to the last, and did not receive Christian baptism until he felt death close upon him. He kept Pagans in the highest positions in his immediate surroundings, and forbade every thing which might look like an encroachment of Christianity upon Paganism. Such a faith in such a character is not the result of a sudden conversion by a miracle: if it were, the effect would be more miraculous than the cause. Judging from the character both of his father and mother, it is probable that he grew up in quiet but steady contact with Christianity. Christianity had, indeed, become something in the air which no one occupying a prominent position in the Roman world could remain entirely foreign to. But the singular mixture of political carefulness and personal indifference with which he treated it presupposes a relation of observation rather than impression. He knew Christianity well, but only as a power in the Roman Empire; and he protected it as a wise and far-seeing statesman. As a power not of this world, he hardly ever came to understand it.

His first edict concerning the Christians (Rome, 312) is lost. By the second (Milan, 313) he granted them, not only free religious worship and the recognition of the State, but also repARATION of previously incurred losses. Banished men who worked on the galleries or in the mines were recalled, confiscated estates were restored, etc. A series of edicts of 315, 316, 319, 321, and 323, completed the reformation of the Church and Helens, and ordered the offices of the State, both military and civil; the Christian clergy was exempted from all municipal burdens, as were the pagan priests; the emancipation of Christian slaves was facilitated; Jews were forbidden to keep Christian slaves, etc. An
edict of 321 ordered Sunday to be celebrated by cessation of all work in public. When Constantine became master of the whole empire, all these edicts were extended to the whole realm, and the Roman world more and more assumed the aspect of a Christian state. One thing, however, puzzled and annoyed the emperor very much,—the dissensions of the Christians, their perpetual squabbles about doctrines, and the fanatical hatred thereby engendered. In the Roman Empire the most different religions lived peacefully beside each other, and here was a religion which could not live in peace with itself. For political reasons, however, unity and harmony were necessary; and in 325 the Emperor convened the first great ecumenical council at Nicaea to settle the Arian controversy. It was the first time the Christian Church and the Roman State met each other face to face; and the impression was very deep on both sides. When the council was held there, among the three hundred and eighteen bishops, tall, clad in purple and jewels, with his peculiarly haughty and sombre mien, he felt disgusted at those coarse and cringing creatures who one moment scrambled to face; and the impression was very deep on both.

He saw that with Christianity was born a new sentiment in the human heart hitherto unknown to mankind, and that on this sentiment was descent from the gods; but this was not sufficient for the emperor. He wanted to defend and develop the eastern part of the empire from Rome, etc. Probably there were also, in Rome, traditions which Constantine, as the first Christian emperor, wished to escape from, since he had not power to break them. He chose Byzantium for his new capital, and spent immense sums of money in rebuilding and adorning it. Strong walls and commodious harbors were constructed; gorgeous palaces, baths, and theatres were erected; numerous magnificent churches were built,—that of the Apostles, that of St. Sophia, afterwards rebuilt by Justinian, etc.

The character of this new capital during the first centuries of its life is well known from the writings of St. Chrysostom. It was elegant but protrial, feverish in its aspirations, over-refined in its enjoyment, and lax in its morals. What it produced was brilliant and gorgeous, but there was often poison in it. A striking feature was the prominent part which women played in its life. They cultivated the artistic forms, until, in Byzantine literature and art, the ideal contents were completely suffocated; and they introduced the same formalism into actual life. They nursed the court-intrigues until Byzantine government became a mere struggle between the eunuchs of the antechamber; and they transferred this trickery to the affairs of the Church. Nevertheless, as a mere rival to Rome, Constantinople has been of invaluable service to the Christian Church, however her direct influence may be considered.

The Bishop of Constantinople belonged originally to the metropolitan diocese of Heraclea. But just as the political prestige of Rome formed the most powerful impulse in the development of the papacy, exactly the same political prominence of Constantinople forced the Constantinopolitan episcopacy out of the shadow. The Council of Constantinople (381) decreed in its can. 3 that the Bishop of Constantinople should have the title of Patriarch (like the bishops of Alexandria, Antioch, Jerusalem, and Rome), and should rank next to the Bishop of Rome, no other reason being alleged, but that Constanti-
nople was the new Rome, the second capital of the empire. The Council of Chalcedon (451) went still farther. Its can. 28 gave the Bishop of Constantinople equal rank with the Bishop of Rome, and the right of superintendent, ordination, and convocation of synods for Fontus, Thrace, and Asia. The Concilium Quinisextum (692) repeated, confirmed, and even enlarged all these privileges. Of course, the bishops of Rome protested. Leo I. rejected can. 28 of the Council of Chalcedon rather inconsistently, as he accepted all its other decrees; and Gregory I. almost forgot himself when John Ignatius in 587 assumed the title of Ecumenical Patriarch. These protests, and the shrewd manner in which the Roman bishops played upon the ever-recurring difficulties between the Constantinopolitan patriarchs and the Constantinopolitan emperors, contributed much to prevent the formation of a Constantinopolitan papacy, but could not prevent a split between the Roman and the Greek Church; which latter article see.

The succession of the Constantinopolitan bishops is almost completely known (see Fabri: Bild. Greg., VI. p. 78); and in many cases a mere glance over the list gives an insight into the turbulent events of this history; as, for instance, when Ignatius, Callistus, and Philotheus are found to have been deposed and re-instated, etc. Four periods may be conveniently distinguished: the first, to the controversy with Photius (801), or the complete separation from the West (1054); the second, to the establishment of the Latin dynasty, during which (1204–61), the Patriarch of Constantinople removed to Nice; the third, to the conquest of Constantinople by the Turks (1523); and the fourth, to our times. During the first centuries of the Turkish rule the patriarchs of Constantinople, charged not only with the ecclesiastical, but also, to some extent, with the civil jurisdiction over their flock, presented a sad picture of weakness, injustice, simony, fraud, and violence. (See Heineck: Abiblung d. alt. und neuen griech. Kirche, I. p. 46, and III. p. 49; Thomas Smith: De Eccl. Græc. Statu Hodierno, in his Opuscula, Rotterdam, 1716; Geis: Darstellung d. Rechtzustandes in Griechenland während d. türk. Herrschaft, Heidelberg, 1855.) By the consolidation of the Russian Church their power lost in compass, but their influence as caliph, so far that his authority over the Mohammedan world is now only nominal. Sultan Hamid has made great efforts to revive it, but without much success. It seems justly, that the caliphate will ultimately be transferred to Mecca, and become a purely spiritual office. Constantinople will then cease to be a Mohammedan city.

The non-Mohammedan population of Constantinople occupies a peculiar position. There are some sixty thousand Greeks, who are Turkish subjects, but under the authority of their own Bahom Bashı. There are also seven Christian communities—the Greeks, Armenians, Bulgarians, Latins, Armeno-Catholics, Protestants, and Syrians—which have separate organizations, and “enjoy special immunities,” or, more justly, are under special disabilities. The Mohammedan conquerors of the Byzantine Empire adopted the plan of dealing with all non-Mohammedans whom they found in the country enhasse as communities and not as individuals. These communities were regarded by the Turks as religious rather than national, and their religious chiefs were recognized as their official representatives at the Sublime Porte. They were nominated by the communities, and appointed by the Sultan, their rights and duties being carefully specified in the imperial trade which confirmed the appointment. The results of this system have been both good and bad. It has consolidated and preserved the churches, but it has secularized them. It has protected the Christians from persecution to a certain extent, but has left them without any interest in the government, and helpless in the hands of their own ecclesiastics. Viewed from a Turkish stand-point, it has preserved the purely Mohammedan character of the government; but it has insured its ultimate destruction. Since the Crimean war the Turks have seen what was coming, and have made some half-hearted attempts to escape this result. They have sought to divide up the Christian communities, to modify their charters, to create an Ottoman nationality to include Mohammedans and Christians, “with equal rights and duties:” but these attempts have failed thus far because the Sultan and the ulema are unwilling to modify the essentially Mohammedan character of the government.

The authority of the religious chiefs of the Christian communities has been very much weakened; but, so far as the Turkish Government is
Concerned, this has been more than counterbalanced by the rapid growth of national feeling, the increasing influence of the laity, and the general progress of enlightenment in these communities. They are more opposed to Mohammedan rule than ever before. They would submit to the Sultan as a civil ruler under proper European guarantees; but they think that the time has come when Constantinople must soon cease to be a Mohammedan city.

Some important religious changes deserve to be mentioned here. The Greek Patriarch, since the beginning of the century, has lost most of his importance. He no longer has any authority over Greece, Servia, Montenegro, or Roumania; and by the Bulgarian schism he lost four million of his flock. His church numbers about two million at the present time. The Roman-Catholic Church, it has been generally successful. It has adopted a liberal constitution, which limits the power of the ecclesiastics, and increases that of the laity. It encourages education and reform, and has ceased to persecute those who adopt evangelical views. An independent Bulgarian exarch has been recognized by the Porte, and a new church organized, which is in doctrinal agreement with the other orthodox Oriental churches, but liberal, and inclined to reform. There are but few Bulgarians in Constantinople, but this is the seat of the exarchate.

Protestantism has also been officially recognized as one of the authorized religions of the empire. It has its official creed at Constantinople; but most of its adherents are in Asia Minor, Armenia, and Syria. Its establishment resulted from the labors of American missionaries, whose influence for good has extended far beyond the circle of their converts.

Among the most interesting institutions in modern Constantinople are Robert College and the American School for Girls at Scutari. Robert College was founded in 1826, by the munificence of Mr. C. R. Robert of New York, and under the direction of Rev. Cyrus Hamlin, D.D., formerly a missionary of the American Board. It was designed to give to the people of the East, without distinction of race or religion, an educational institution in all respects equal to the best American colleges; and it has won the respect and confidence of all the nationalities of the empire. It has now fifteen professors and two hundred and twenty-seven students. While not in any sense sectarian, it is a Christian college; and it has already exerted an influence for good which can hardly be over-estimated.

The school at Scutari was established later; but it is a mission school, and its success is due entirely to the work which Robert College is doing for young men.

Modern Constantinople is no longer what it was even fifty years ago. The material civilization of Europe has invaded it and transformed it. Steamships, railways and tramsways, telegraphs, and newspapers have forced their way into it. The streets are lighted with gas. Ready-made clothing and Manchester cottons have transformed the people. Great fires have desolated the city, and made way for stiff European houses built of brick and stone. The janizaries have disappeared. The European ambassadors, who used to submit quietly to every indignity, now dine with their wives at the Sultan's table, and dictate his policy. The Christian qâbah no longer trembles in presence of a Turk, nor gets down from his horse when he passes the palace. The Mohammedan smokes his pipe in Ramazzan if he pleases; and the Christian eats meat in Lent without fear of the Patriarch. The vices and follies of Europe have been added to those of the East; and, while there have been many changes for the better, it may be doubted whether, on the whole, there is as much genuine religious faith in the city as there was fifty years ago.

George Washburn
(President of Robert College, Constantinople).

CONSTANTINOPOLITAN CREED. See Nicene Creeds.

CONSUBSTANTIATION, a technical term denoting the Lutheran view of the elements of the Lord's Supper, in contradistinction from the Roman-Catholic view,—transubstantiation. According to the Roman doctrine, the bread and the wine are by the consecration transformed into the flesh and blood of Christ: while, according to the Lutheran doctrine, the bread and wine remain bread and wine; though, after the consecration, the real flesh and blood of Christ co-exist in and with the natural elements, just as a heated iron bar still remains an iron bar, though a new element, heat, has come to co-exist in and with it,—an illustration which Luther himself has used in his letter to Henry VIII. It is but proper to state that the Lutheran divines repudiate the popular term "consubstanciation," in the sense of a permanent connection of the elements with the body and blood of Christ. They confine this connection to the act of the communion.

Contarini, Gasparo, b. in Venice, Oct. 16, 1483; d. at Bologna, Aug. 24, 1542; descended from a noble Venetian family, and received a very careful but entirely secular education. He wrote De Immortalitate Animi adversus Pomponatium, but from a purely rational point of view. In 1521 he was sent to Germany as ambassador of the republic to Charles V.; and he accompanied the emperor back to Spain. After the conquest of Rome he contributed much to bring about a reconciliation between the Pope and the emperor, and between the emperor and the republic. The depth of his interest, and the compass of his capacity as a statesman and diplomatist, he proved by his work De Magistratibus et Republica Venetorum. From early youth, however, he had been open to strong religious impressions. In the days of Leo X. he had joined the Oratorium S. Amoris; and in Venice he stood at the head of the movement which wished a reform of the Church, and was willing to work for it. Thus, when Paul III. on 1531 suddenly and unexpectedly made him a cardinal, he accepted the position without hesitation. In 1537 he was made a member of the committee formed for the purpose of examining the state of the Church, and making proposi-
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tions to its reform; and when Paul III. received his Consilium de Emendanda Ecclesia without of- fense, if not with favor, he was full of hope and confidence. But nothing came of the matter. Under Paul IV., the treatise, which had been published without the knowledge of Contarini, and circulated in Germany with Luther’s annotations, was put on the Index. As unsuccessful was his mission as papal legate to the Diet of Ratisbon (1541). He was fully convinced of the necessity of reform; but Luther, whom he had met at Worms, he disliked, and the German reform in its popular shape he utterly distrusted. He wanted a reform from the head. The evangelical doctrine of justification by faith he had accepted, but only in its positive form, not so as to exclude the whole false practice of the Roman Church. In Ratisbon he did not win the Protestants, and he roused the suspicion of the Romanists. After his return he was made papal legate at Bologna; but he lived to see the reaction set in, and his friends fleeing to foreign countries to escape the Inquisition. His works were pub- lished in Paris (1571) and in Venice (1589). In the latter edition, however, the text of the trea- tise on justification is mutilated and altered. See BRIEGER: Th. Gasparo Contarini und das Regensburger Concordienwerk, 1870; Die Rechtfertigungs- lehre der Card. Contarini, by the same, in Studien und Kritiken, 1872, I.; CHRISTOFFEL: Card. Contarinis Leben und Schriften, in Zeitschrift f. his- torische Theologie, 1875, II. C. WEIZSÄCKER.

CONVENT means both the whole establish- ment in which a society of monks or nuns are settled, its buildings, rules, purpose, etc., and the members of those members of the institution who are entitled to give their advice on certain points of administration or government.

CONVENTICLE (Latin, conventiculum) meant in the primitive church any meeting for the sake of religious worship, but is, since the time of Charles II., applied in English only to the meet- ings of the dissenters from the Church of Eng- land.

CONVENTICLE ACT, the first passed 1604, the second April 11, 1670; repealed by the Toler- ation Act, May 24, 1689. According to the first, "If any person above the age of sixteen, after the 1st of July, 1664, shall be present at any meeting, under color or pretence of any exercise of religion, in other manner than is allowed by the liturgy or practice of the Church of England, where shall be five or more persons than the household, shall for the first offence suffer three months’ imprisonment, upon record made upon oath under the hand and seal of a justice of the peace, or pay a sum not exceeding five pounds; for the second offence, six months’ imprisonment, or ten pounds; and, for the third offence, the offender to be banished to some of the American plantations for seven years, excepting New England and Virginia, or pay one hundred pounds; and in case they return" [i.e., ere the seven years], "or make their escape, such persons are to be punished, as being notorious, without benefit of clergy. Sheriffs or justices of the peace, or others commissioned by them, are em- powered to dissolve, dissipate, and break up all unlawful conventicles, and to take into custody such of their number as they think fit. They who suffer such conventicles in their houses or barns are liable to the same forfeitures as other offenders. The prosecution is to be within three months. Moreover, all persons at conventicles are to be imprisoned for twelve months, unless their husbands pay forty shillings for their re- demption. This act to continue in force for three years after the next session of Parliament." In 1670 the act was renewed in a modified form; the fines were increased, and the risk of exile was removed. On the other hand, the chance of escape was made much less; for any justice of the peace who refused to execute the act was fined five pounds, and the greatest encourage- ment given to informers.

The Conventicle Act is a blot on English history. It caused much suffering to innocent worthy people. It was not even administered impartially; for, as Neal testifies, the Roman Catholics were not molested. See Neal: History of the Puritans, part iv., chaps. 7, 8 (Harper’s ed., vol. ii. pp. 272, 273).

CONVERSION (Hebrew תַּחַת, "return," "re- pentance" [only once, Isa. xxx. 15], from בַּחַת, "to turn;" Greek μετάνοια, "a change of mind;" εὐαγγελίας [once, Acts xv. 3], "a turning towards or about;" Latin, conversio) denotes the act in which the soul estranged from God turns back to him in order that it may share refresh in his grace. It is a return, because man re-enters his former position towards God, which he had lost by the fall. It is also a turning-from, because former sins are abandoned (Acts xiv. 15), and, again, a change of mind (Acts xxvi. 20). By nature the "slave of sin," and therefore a "child of wrath" (Eph. ii. 3), and "dead" (Eph. ii. 1; Col. ii. 13), he is renewed in the spirit of his mind, and puts on "the new man, which after God hath been created in righteousness and holiness of truth." (Eph. iv. 21). But how can this radical change be made? Not by his own unaided will (John xv. 5), nor any more without his will (Acts iii. 10; 2 Pet. iii. 9). The condition, therefore, is the divine aid; and so repentance is a gift of God (Acts xi. 18; Phil. ii. 13), and therefore something to be thankful for. Yet every Christian knows that he "beareth not the fruit of repentance;" rather he has earnestly desired the altered life. In this work of God, therefore, the human and the divine acts stand side by side, and both must be equally recognized, not the one at the expense of the other.

It is a problem to find exactly where the human meets the divine. Pelagians, Semipelagians, Syr- ergists, have in vain tried to solve it. The Lu- theran doctrine on the means of grace (the Word and sacraments) solves it. This is, that these "means" are divine gifts, which convey the Spirit to their recipient, and thus he is strengthened, and awakened into new energy. But the grace is not irresistible; on the contrary, can be effectually and utterly resisted. The will formed by this grace is no longer bound by sin, but inclined towards God. Weak though it may be, it is incapable of the wrath without the grace of God is in it, and he will see to its development.

No one can lay down laws for the process of conversion. One man is quickly turned about: to another a long struggle is requisite. In the former case there will be found a preparation,
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unconscious though the subject be of it. Take the crucial case of Paul (Acts ix. 1-22). His was a sudden, spontaneous visitation, and the very days between the appearance of Christ to him upon his journey from Jerusalem to Damascus, and the visit of Ananias, must not be overlooked; for, during those hours of enforced cessation from work, the truth of that new faith for which Jesus himself was crucified, may have been borne in upon his soul. Even so in the cases of the jailer at Philippi, there was an acquaintance with Paul's preaching (Acts xvi.); yea, the malefactor on the cross (Luke xxiii. 40 seq.) showed that he had been impressed by Christ.

When we speak of the baptized, we must bear in mind that, by the very fact of their baptism, stand upon quite a different plane from the unbaptized. They are no longer "natural" men in the above sense of the word. Each of them has been accepted by God, called by his name, and has the seeds of the new life sown in his heart. For baptism is the "laver of regeneration" (Tit. iii. 5). Regeneration is not, however, the same thing as conversion. It is rather that act of divine grace whereby God sets the new manhood in a man, not as the ultimate fruit, but as a seed. It is therefore conceivable, and indeed actually, though rarely, the case, that this "seed" steadily grows unto its perfection. For such there is no "conversion" necessary. But for the great majority the seed sown in baptism is partially killed; yet not entirely. The grace of baptism affords a basis for the divine operation. By other means of grace the process of growth is effected, particularly by the word of God, in the form of preaching (Rom. x. 17) in its two forms of law and gospel. They work together,—the law, repentance; the gospel, faith. It is indeed true that the assurance of faith for which Jews and Gentiles, by both Calvinists and Arminians. It is, however, taught by the High Anglican theologians (see BLUNT: Dictionary of Doctrinal and Historical Theology, art. Baptism). The Calvinistic view of conversion is given in HODGE: Systematic Theology, vol. iii. chap. xv., "Regeneration;" the Arminian, in WATSON: Institutes (29th ed. N.Y.), vol. ii. chap. xxiv. See REGENERATION.

CONVOCATION, in the Church of England, an assembly of the bishops and clergy by their respective metropolitan, in pursuance of royal order, within the provinces of Canterbury and of York. Its sessions are contemporaneous with those of Parliament, and concern ecclesiastical affairs. Each convocation has two houses,—the Upper, which consists of the bishops; and the Lower, of the clergymen, archdeacons, proctors for the chapters, and proctors for the parochial clergy. Their actions were formerly of great importance; but since Henry VIII.'s time they have been shorn of their power. In consequence of the Bangorian Controversy (see Bishop HODLEY), the Convocation of Canterbury, which has always been by far the more important body, was prorogued in 1717; and no license from the Crown for the transaction of business was obtained until 1861. In this body originated the Anglo-American Bible-revision movement, February, 1870 (see CANTERBURY). See the article Convocation in Encycl. Brit., 9th ed., vol. vi. pp. 825-830. In the Episcopal Church in America there is no body exactly corresponding to Convocation. See EPISCOPAL CHURCH. T. LATHBURY: History of the Convocation of the Church of England, and of the Anglican Ecclesiastical Councils, from the Earliest Period, London, 1842.

CONVOLUTIONISTS is the name of a fanatical sect of the Jansenists. In 1727 the Dean of Paris died, and was buried in the Cemetery of St. Médard. A "Jansenist every inch," he had belonged to the Appellants, and died with the appeal in his hand. His saintly life, the ascetic practices which caused his death, and the extraordinary charity which made him divide his great revenues among the poor, had made a most effective propaganda for Jansenism and the Appellants among the lower classes in Paris. In 1729, when the intrigues of Abbé Dubois, the violence of Cardinal Fleury, and, more than any thing else, the retraction of M. de Noailles, Archbishop of Paris, had brought the victory into the hands of the Jesuits, it was suddenly reported that miracles were wrought on the grave of François, God himself thus bearing witness against the Pope and his hated bull Unigenitus. People came in great numbers to the cemetery, and when they reached the grave they were often overtaken by violent fits of convulsions: hence the name. In this state they prophesied, and testified against the bull; and a guaranty of the truth of their prophecies and testimonies was given by the instantaneous cures from dis-
CONYBEARE, William Daniel, b. at Bishops-gate, Eng., June 7, 1876; d. near Portsmouth, Aug. 12, 1857. In 1839 delivered the Bampton Lecture on the Christian Fathers during the Ante-Nicene Period. He was made Dean of Llandaff in 1853. The majority of his writings were upon geological topics; and of the Geological Society he was an early and staunch friend.

CONYBEARE, William John, son of the preceding, d. 1857. He was a fellow of Trinity College, Cambridge, and a frequent contributor to the Edinburgh Review, upon ecclesiastical and social topics, of which essays the most famous was on Church Parties, i.e., the parties within the Anglican Church. He also wrote a novel, Persecution, or the Causes and Consequences of Infidelity, London, 1856. But his title to fame rests upon his labor, in conjunction with the Rev. J. S. Howson (now Dean of Chichester), upon the Life and Letters of St. Paul, London, 1850-53, 2 vols., since often reprinted in England and the United States. Of the twenty-eight chapters of this work Mr. Conybeare contributed nine; but these include the speeches and letters of Paul, all of which he translated and annotated. His translations are spirited and faithful. A volume of his Sermons preached in the Chapel Royal, Whitehall, London, appeared London, 1844; and his Essays, Ecclesiastical and Social, have been collected and published.

COOK, Charles, the father of Methodism in France and Switzerland; b. in London, May 31, 1787; d. at Lausanne, Feb. 21, 1838. Merle d'Aubigné said of him, "The work which John Wesley did in the British Kingdom, Charles Cook did upon the Continent, except that it was not so extensive." He went to France in 1816, was indefatigable in labor, and largely through his agency was there a revival of religion among French Protestants under the Restoration. He organized numerous little societies, which either joined the Reformed Church, or continued independent. On one occasion he was shipwrecked off the island of Ouessant, and after five days^s anxiety he was landed on the coast of Brittany. He then traveled about the country, and his agency was there a revival of religion among French Protestants under the Restoration.

COOKMAN, George Grimston, b. in Kingston-upon-Hull, Yorkshire, Eng., Oct. 21, 1800; lost at sea in the steamship President, March, 1841. He became a Methodist preacher in 1823, and in 1825 settled in America, first in Philadelphia, and became an itinerant preacher, although his purpose in leaving England was to convert the negroes. From the first year of his ministry he took a commanding position. His speech at a meeting of the Young Men’s Bible Society in New Brunswick, N.J., in the year 1828, was one of his earliest platform addresses, but immediately established his reputation as a first-class orator. He served upon various circuits. In the spring of 1838 was sent to Washington, and in the winter was elected chaplain of the United-States Congress. Here he won fresh laurels, and not only human plaudits, but the approval of his conscience; for he did not shun to declare the whole counsel of God. In the spring of 1841 the expiration of that Congress terminated his chaplaincy. He then determined to revisit England. He was made a fraternal delegate to represent the American Bible Society at the anniversary of the British and Foreign Bible Society, and bearer of the first despatches to the British Government from the incoming administration of Gen. Harrison. He preached a farewell sermon in the Capitol,—one of the greatest oratorical triumphs of his life. He sailed from New York March 11, and was never heard of more. He wrote no books; and with the exception of a triumph of his life. He sailed from New York going from place to place, and everywhere doing the work whose record is on high. He was licensed as an exhorter in the Methodist-Episcopal Church in Baltimore, Nov. 1, 1845. He held various appointments in connection with different conferences, and lived the life of a popular and beloved Methodist minister, carrying on his work in connection with antiquity. The word “Copt” is not derived from Coptos, a city in Upper Egypt, but from ‘Alytiſtioſ, of which it is an abbreviation or corruption. When the Arabs conquered Egypt, and “Ghubt” or “Ghibt” is still the name for “dispersing of Browne’s bookes against the Church of England; and for this offence they were both hanged. See DEXTER: Congregationalism, as seen in its Literature, N.Y., 1880 (pp. 208–210).

COPTS AND THE COPTIC CHURCH. Egypt Proper, that is the Valley of the Nile from the sea up to Assuan, contains at present a population of about five millions and a quarter, of which the five millions are Mohammedans, and the rest Christians. Of the Christians, by far the greatest and most interesting portion belongs to the Coptic Church, a native institution of the country, while a minor portion belongs to various foreign churches.

Ethnographically speaking, the Copts have descended directly from the old Egyptian population, so far as this was a pure and unmixed race at the time when Christianity was introduced in the country, during the Roman and Byzantine rule. While the mass of the people, after embracing Islam, suffered a considerable influx of Arabian blood, the Copts kept pure their blood as well as their creed. Their very name proves their direct connection with antiquity. The word “Copt” is not derived from Coptos, a city in Upper Egypt, but from ‘Alytiſtioſ, of which it is an abbreviation or corruption. When the Arabs conquered Egypt, and “Ghubt” or “Ghibt” is still the name for “dispersing of Browne’s bookes against the Church of England; and for this offence they were both hanged. See DEXTER: Congregationalism, as seen in its Literature, N.Y., 1880 (pp. 208–210).

COPE (Latin capa), a long cloak reaching from the neck to the heels, open in front, but fastened at the top by a clasp; was known in antiquity as one of the most common fashions of overcoat, then adopted as an ecclesiastical vestment, and worn, until quite recently, in the English Church, by bishops in Parliamentary sessions at coronations, and on other similar occasions.

COPLESTON, Edward, an English prelate; b. at Offwell, Devonshire, Feb. 2, 1776; d. near Cherstow, Oct. 14, 1849. He was elected a fellow of Oriel College, Oxford (1799), and in 1800 appointed professor of Hebrew. In 1813 he published the substance of his famous lectures under title Prelectiones Academica. In 1814 Provost of Oriel College, he became in 1826 Dean of Chester, and took the degree of D.D. by diploma, and in 1827 Bishop of Llandaff, and Dean of St. Paul’s. He published, besides articles, several important theological works, of which the best is Enquiry into the Doctrines of Necessity and Predestination, London, 1821. Dr. Whateley edited his Remains with REminiscences of his Life. See, also, W. J. Copleton: Memoirs of E. Copleston, with Selections from his Diary and Correspondence, London, 1851.

COPPING (Copin, Copyn), John, a martyr of Congregationalism, a layman of the preceding Edmunds, who was hanged on Friday, June 5, 1583, for “dispersing of Brownes (Robert) bookes and Harrisons bookes.” In 1576 he was committed at Bury by the commissary of the bishop for disobedience to the ecclesiastical laws, and was imprisoned in all seven years, although not very strictly. In August, 1578, a child was born to him; and, because there was no minister in the place who “could make a sermon,” he refused it baptism for four months. This action aggravated his case. During his long imprisonment he and his fellow-prisoner, Thacker, found means of circulating Browne’s books against the Church of England; and for this offence they were both hanged. See DEXTER: Congregationalism, as seen in its Literature, N.Y., 1880 (pp. 208–210).
towards old Egypt. Circumcision, for instance, performed together with baptism and total abstinence from pork, are peculiarities which the Copts hardly have adopted from the hated Moslems.

With respect to religious and ecclesiastical relations, the present Coptic Church is a continuation of the old Monophysitic Church of Egypt. By the zeal of the Syrian monk Jacobel-baradde (whence the sect name, Jacobites), Monophysitism spread to such an extent in Egypt that nearly the whole population adopted it; and neither the decrees of the Council of Chalcedon (451), condemning its doctrines, nor the edicts of the emperors, were able to eradicate it. The party of the Orthodox Church were called "Melechites;" that is, royalists, because they were supported by the state, by the emperor. The party was very small; but it comprised the officials, it commanded the populace, partook, but also the swarms of fanatic and pugnacious monks and hermits, who, divided into several parties, bloody contests arose, in which not only the populace partook, but also the swarms of fanatical and pugnacious monks and hermits which covered the neighborhood of Alexandria and the deserts on both sides of the Nile Valley. The steadily repeated attempts of suppression from the side of the Byzantine Government produced a steadily increased exasperation among the Egyptian Christians; and the result was, that the latter actually sailed the Arabs (in 638) as liberators. Not only they made no resistance against the invaders, but they actually aided them in driving out the Imperialists, and in taking possession of the country. In recognition of their services, they were at first treated with mildness and regard by the conquerors, and many privileges were granted to them. But by degrees, as the proselytizing zeal of the Moslems came into active play, and large portions of the Christians proved willing to abandon their faith, persecution was instituted against the stubborn ones, and the Coptic Church has suffered much from the intolerance and fanaticism of Islam. The steadily repeated attempts of suppression from the side of the Byzantine Government produced a steadily increased exasperation among the Egyptian Christians; and the result was, that the latter actually sailed the Arabs (in 638) as liberators. Not only they made no resistance against the invaders, but they actually aided them in driving out the Imperialists, and in taking possession of the country. In recognition of their services, they were at first treated with mildness and regard by the conquerors, and many privileges were granted to them. But by degrees, as the proselytizing zeal of the Moslems came into active play, and large portions of the Christians proved willing to abandon their faith, persecutions were instituted against the stubborn ones, and the Coptic Church has suffered much from the intolerance and fanaticism of Islam.

The Copts form at present nowhere in Egypt a compact population. They are scattered all over the country, mostly in small communities. They are most strongly represented in Fayûm (the famous oasis in Middle Egypt) and in Cairo, where the community numbers about ten thousand souls. Their total number is about two hundred thousand. But, in spite of its circumscribed dimensions, the Coptic Church has a very elaborate articulated hierarchy and a numerous clergy. At the head stands the Patriarch, who, like all the higher dignitaries, is taken from among the monks. He resides in Cairo, but is still styled "Mutrub-el-Iscanderijeh" (Metropolis of Alexandria), and regarded as the successor of St. Mark. Next to the Patriarch ranks the abuna of the Abyssinian Church, residing at Gondar; then follow the bishops, of whom there are not less than twelve; then the lower clergy, arch-priests, priests, and deacons; and finally the inmates of the monasteries, monks and nuns, whose rules are said to be very strict. There are quite a number of monasteries, and some of them date back to the first Christian centuries. One of the most prominent among them is that of St. Anthony, situated in the Eastern Desert. The Patriarch is very rarely taken from among its monks. Celibacy is common among the clergy, though not universal. In the Coptic, as in other Oriental churches, marriage is forbidden to the regular clergy and to the higher grades of the secular clergy. Generally the clergy is much revered by the people; though the stand-point it actually occupies, spiritually and morally, does not command respect. Of theological education very little will be said, even among the highest dignitaries. The priests know generally nothing of the Bible but the Gospels and a few Psalms: they can read Coptic, but they cannot understand it. Unfortunately their morals are not better than their theology. They are avaricious, and full of swindling and lying. As they are poor, and without any fixed pay of any kind, the most make their living by begging, and shifts of all kinds. But the worst of all is, they drink. Drunkenness is the besetting sin of the Coptic Church: head and members drink nakti together, and even the church festivals are almost disgraced by frightful outbursts of this vice.

The church-buildings are generally miserable, dirty, and out of repair. Only in Cairo and Alexandria are there large and comely churches: that of Alexandria was built in 1871. The church of Mary, however, at Old Cairo is noticeable; as it dates from the sixth century, and is the oldest Christian church in Egypt. It is built over a grotto, in which Mary is said to have lived with the infant Jesus during her stay in Egypt. The interior of the churches is generally divided into several parts. The Holiest of the Holy contains the altar, but is entirely concealed from the eyes of the congregation. In the Holy the priests officiate. In the room occupied by the congregation a place is set apart for the women. As the building is, so is the service,—mean, monotonous, unimpressive, and without dignity. It consists mostly of recitation of passages from the Bible or the Liturgy, in the Coptic or in the Arabic language; no preaching, or, at all events, very seldom. Still the service is very long, beginning at daybreak, and ending with a kind of agape and, as the custom is to stand, all are supplied with crutches of the proper height to lean upon. Again: as the service in the church, so the life in the congregation,—dull, dead, a mere routine. Fasting, and prayers to the virgin and the saints, are considered essential features of piety. Of late, however, European and American missionaries have brought some life into this inert mass. The first attempt was made by the English Church Missionary Society (1825), and with marked success. In 1855 the United Presbyterian Church of North America entered the field; and in 1873 it founded at Sint a promising seminary for the education of young Coptic preachers. The St. Chrischona Society at Basel began in 1861 the foundation of several missionary stations in connection with their mission in Abyssinia; but the undertaking was abandoned in 1872. For the Coptic Version, see Bible Versions. Lit. — M. Lüttke: Geschichte der Copten, translated from the Arab into Latin, by H. I. Wetzer, 1828; Ed. W. Lane: The Modern Egyptians, London, 1850; M. Lütthke: Auf der Suche nach dem Ursprunge der koptischen Bibelversion, Leipzig, 2 vols.; C. Abel: Kopische Untersuchungen, Berlin, 1867–77; H. De Voogt: Der Bau des Tempels Salomo's nach der koptischen Bibelversion, Leipzig, 1875 (35 pp.); E. Revillout:

M. LÜTTEKE.

COQUEREL, Athanasie Laurent Charles, French Protestant liberal theologian; b. at Paris, Aug. 25, 1748; d. there Jan. 2, 1828. He studied theology at the Protestant seminary of Montauban, and was ordained 1816, and from 1817 to 1832 was pastor of the French church at Amsterdam. In 1832, on the invitation of Baron Cuvier, he came to Paris to be colleague to Marron. He was very Protestant liberal theologist; b. at Paris, Aug. 25, 1831, he founded successively the journals, Le Protestant et état of Dec. 2, 1851, he confined himself exclusively to profession duties. His last days were spent in writing. Eight volumes of his sermons were published between 1819 and 1852. He wrote, besides, Biographie sacrée (1825–26), Histoire sainte et analytique de la Bible (1830), Orthodoxie moderne (1812), Christologie (1858). These and other of his works have been widely circulated at home, and translated into English, Dutch, and German.

COQUEREL, Athanase Josué, son of the preceding; b. at Amsterdam, June 15, 1820; d. at Fismes (Marne), July 24, 1875. He was an even more pronounced liberal than his father, whom he succeeded as editor of Le Lien in 1849, and kept the position until 1870. In 1852 he joined in founding the Historical Society of French Protestantism; in 1855 published, besides others, his remarkable work, On the Catholic Church (1855). In 1875 he was the seat of one of the most celebrated schools of theology and jurisprudence. The Synod of Cordova was convened in 832, on the instance of the Caliph Abderrahman II. Many Christians, especially monks, implored by the Caliph Hakem II. Before that time, but not yet in the Saracens, carried a decree forbidding this kind of voluntary martyrdom; but a minority — among which were the presbyter Samson, author of an Apologieus contra Hostegisum, the monk Alvarus, author of a Vita S. Eulogii, and Eulogius himself — protested; and practically the minority retained the field. The Synod was styled the impium conciliabum, its acts were destroyed, and we know its proceedings only from the works of Eulogius. See Aguirre: Collectio Conciliorum Omnium Hispaniae, Rome, 1693, III. 149; W. Baudissin: Eulogius und Alvar, Leipzig, 1872.

CORBAN (Old Testament קָרָב, “offering,” קָרָב, oblation; in New Testament, σκυλί; Vulgate explains by donum). The word occurs very frequently in the Hebrew text of Leviticus and Numbers, but only in those books in the Old Testament, and once in the New Testament (Mark vii. 11). It means “an offering to God, of any sort, bloody or bloodless, but particularly in fulfillment of a vow.” The teaching of the scribes, which our Lord so vigorously repudiated, was, that a son might say to his parents, in respect to any thing they might require, “It is corban [i.e., devoted] that whatever of mine thou mightst have been profited by me,” and henceforth be free from all claim upon him for their support. Or, according to Luther’s paraphrastic note, “Corban means an offering; and it was as much as to say, ‘Dear father, I would willingly give it to thee; but it is corban: I count it better to give it to God than to thee, and it will help thee better.’” Josephus relates that Pilate spent the money which was corban, and as such deposited in the temple, upon aqueducts (War, II. 9, 4). Matthew uses the word σκυλί (Matt. xxvii. 6) to indicate the treasury. It was in the court of the women, where stood thirteen chests, called “trumpets” from their form, to receive the money offered in the temple.

CORBINIUS, whose true name was Waldekis, was born at Chartrettes, near Melun, in France, towards the close of the seventh century, and died as Bishop of Freising, in Upper Bavaria, Sept. 8, 730. He was one of those Franks who labored in the service of the Frankish major domus for the establishment among the Germans of ecclesiastical order and authority, and may be considered as precursors of St. Boniface. They generally labored under the sanction of the Pope, and must be distinguished from the Iro-Scottish missionaries; but the result of their labor was so insignificant, that St. Boniface and the popes completely disregarded them. The life of Corbinian has been written in German, Dutch, and English, and is found in Act. Sanct. (Bolland) Sept., III. p. 281; Butler: Lives of the Saints, II. p. 494.

CORDERIERS, a name generally given in France to the Franciscan monks, because they wear a rope tied around the waist. According to tradition, it originated during the wars between Louis IX. and the Saracens, in the following manner: the king, seeing the monks pursuing the enemy, asked who they were, and was answered that they were the men corde lićs.
and a complete university began to flourish. In the beginning of the twelfth century this institution had a library of about six hundred thousand books, and the best astronomical observatory in the world; and it was renowned as the centre of the study of astronomy, mathematics, medicine, and philosophy. A little later it became the principal seat of the Arabian study of Aristotle; and thus it became a mediator between the antique philosophy and the mediæval speculation. Its most famous teacher was Averroës, and its most famous pupil was Maimonides. See Jourdain: Recherches critiques sur... traductions latines d'Aristote, Paris, 1843; E. Renan: Averroës et l'Averroisme, 2d ed., Paris, 1861; Lasinio: Studii sopra Averrod, Florence, 1875; and in general H. Middendorff: De Institutis Literariis in Hispánia, Göttingen, 1870. Zöckler.

**CORINTH**, the "Star of Hellas," and the capital of Achaia, stood on the isthmus, which, stretching between the Gulf of Corinth and the Gulf of Ægina, connects the Peninsula of Morea with the Greek mainland. It was defended by a citadel built on a lofty rock, Acro-Corinth, which rose just in the rear of the city. It had two harbors,—Cenchreae on the Gulf of Ægina, and Lechæum on the Gulf of Corinth; and it commanded two very important commercial routes: one east to west, between Asia Minor and Italy; and one north to south, through Macedonia and Greece.

The old Greek city—rich, beautiful, the capital of the Achaian League, the arena of the Isthmian games—was totally destroyed by Lucius Mummius (146 B.C.); and for a whole century its site lay bare and desolate. But in 44 B.C., Caesar rose just in the rear of the city. It had two harbors,—Cenchreae on the Gulf of Ægina, and Lechæum on the Gulf of Corinth; and it commanded two very important commercial routes: one east to west, between Asia Minor and Italy; and one north to south, through Macedonia and Greece.

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The origin of this festival was the vision of Juliana, princess of the Nunnery of St. Corneli, near Liège, recorded in her Life, in Act. Sanct., April 6. She saw the moon fully illuminated, with the exception of one dark spot, and was told that this dark spot referred to the lack in the Church of a festival in honor of the transubstantiation. See J. C. DANNHAUER: De festo Corpora Christi. Strassburg, 1602.

CORPUS DOCTRINÆ is the common name, which, in the sixteenth century, the Protestants applied to certain collections of doctrinal treatises made for the purpose of forming an authorized and normative representation of a certain type of faith, or of a certain individual church. The first of these collections—the so-called Corpus Doctrinae Philippicum, or Missicum, afterwards Corpus Doctrinae Christianae—was published at Leipzig in 1560, and consisted of all the principal doctrinal and confessional writings of Melanchthon,—the Confessio Augustana, Apologia, Confessio Saxoniae, Locae Theologici, Examens Ordinandorum, Responsio ad Articulos Bavariae Inquisitionis, together with the Refutatio Serveti. It was issued first in a German edition, and shortly after also in a Latin, and was accepted by Saxony and other evangelical countries; not without opposition, though. It represented exclusively the influence of Melanchthon; and since the adiaphoristic controversy a sharp distinction had been drawn between his standpoint and orthodox Lutheranism. In the stand-point and orthodox Lutherdom. In the

Central, or, at least, to establish a regular "correspondence" between them. In the diets it often proved necessary to treat the interests of an individual state as a common Protestant interest; and, as the Roman-Catholic states from the very first appeared and acted as a unit, both parties gradually came into the habit of treating with each other de corpore ad corpus. Its complete constitution, however, the Corpus Evangelicorum did not obtain until July 22, 1653, when it was organized under the leadership of the Elector of Saxony. All Protestant interests, general and special, were placed under its authority, and it corresponded independently with the emperor and with the separate states, and even with foreign powers. When, in the latter part of the seventeenth century, the electoral house of Saxony was converted to Romanism, the Corpus Evangelicorum came under the leadership of a Roman-Catholic prince; but the danger of throwing the country out of the alliance, together with its ruler, determined the union to bear with this singular anomaly. With the dissolution of the German Empire the Corpus Evangelicorum also dissolved. See H. W. v. BULOW: Uber Geschichte und Verfassung des C. E., Regensburg, 1705; [A. FRANZ: Des Katholischen Directories des Corpus Evangelicorum, Marburg, 1880.]

CORRESPONDENCES. See SWEDENBURGIANISM.

CORRODI, Heinrich, b. at Zürich, July 31, 1752, d. there Sept. 14, 1793; studied theology in Halle, under Semler, and was in 1786 appointed professor of morals and natural law in the gymnasium of his native city. He was considered one of the great lights of the rationalism of his age; but his works, Geschichte des Chalismus (1781), Geschichte des jüdischen und christlichen Bibelkanons (1792), Beiträge zur Beförderung des vernünftigen Denkens in der Religion (1780–98), have had no influence, and are now of no interest.

CORVEY, the famous Westphalian abbey, the centre of the Saxon and Scandinavian mission, and for a long period the principal seat of learning among the Germans, was a colony from the Monastery of Corbie, in the diocese of Amiens. The subjugation of the Saxons by Charlemagne, the slow progress of Christianity among them, and, more especially, the education of a number of young Saxons in Corbie, finally ripened the idea with Abbot Adalhard of sending out some of his older monks to make a permanent settlement in Saxony. The first attempt was made in 815; and the place chosen was Solling, near the present city of Uslar. But the locality was too unfavorable; and, after seven years of hard labor and vain exertions, the settlement had to be moved to the imperial villa of Hysori, the present Höxter, on the banks of the Weser. Here it thrived prodigiously under the name of Corveja Aurea, or Vetus, the mother-convet. During the lifetime of Adalhard it remained united to Corbie under the same abbot; but after his death it obtained its own abbey, Varnius, and, after the lapse of a short time, it outshone the old place. Louis the Pious endowed it with Höxter, Eresburg, and Meppen, and gave it the right of coining money, besides many other privileges. Count Gerolt bequeathed to it all his
estates in 851. The transference of the remains of the martyr Vitus from the Abbey of St. Denis, in 836, contributed still more to the material prosperity of the young institution, as the Saxons believed that the possession of these relics would secure them good luck and the ascendency over the Franks. But the real reason for the success was, of course, the energy and talent of the first settlers and their immediate pupils.—Ansgar, Rimbert, Authbert, Gautbert, Nithard, Unni, etc., the great Scandinavian missionaries, and Bruno of Cologne, Thigrin of Halberstadt, Bruno of Verden, Weggert of Hildesheim, Folkmar of Paderborn, etc., celebrated as leaders in the German Church. As its missionary activity came to a close, Corvey gradually developed as a seat of learning and an educational institution of the greatest importance. It possessed an excellent library. It kept at one time twenty-four professors. In its schools were taught not only theology and languages (Latin and Greek), but also the sciences. History was cultivated with great success. But of his life it is lost; but Wirtschaft's history of Saxony is still extant (Res Gestae Corbejensium, Leipzig, 1779; and Codex Transliterationis Corbejensium, Leipzig, 1779; and Paul Wigand: Geschichte Corveys, Höxter, 1819, unfinished, ending at 1146.)


G. H. KLIPPEL.

CORVINUS, Antonius, b. Feb. 27, 1501, at Warburg, near Paderborn; d. at Hanover, April 5, 1553; was educated in the Monastery of Loccum, from which he was expelled on account of his holding Lutheran views; studied theology at Wittemberg, from 1523 to 1526; was a preacher at Goslar from 1528 to 1531, and at Witzenhausen from 1531 to 1541, and labored during the last part of his life for the introduction of the Reformation in the Duchy of Brunswick-Lüneburg. In 1546, however, Duke Erich II. was converted to Romanism; and on Nov. 1, 1549, Corvinus was seized at Pattensen by Spanish soldiers, and carried to Kalenberg, where he was imprisoned for three years. Without very great creative power, he had a considerable talent for organization; and he labored with faithfulness and patience in the cause of the Reformation. See Bär: Leben Corvinus, Hanover, 1749; Uhlhorn: Ein Sendbrief von Antonius Corvinus mit einer biographischen Einleitung, Göttingen, 1833.

COSMAS INDICOPLEUSTES, an Egyptian merchant, who, in the middle of the sixth century, navigated the Mediterranean, the Red Sea, the Persian Gulf, and even visited India, whence his surname. Tired of the business of the world, he became a monk, and wrote, among other works, which are lost, A Christian Topography of the World, in Greek and a few Latin books, which has come down to us, and is found in most of the monastic libraries. His other writings are published in the Library of Anglo-Catholic Theology, Oxford, 1843–55, 5 vols.

COSMAS and DAMIANUS, two brethren from Arabia; lived in Cilicia, where they practised medicine without taking any fees, and were martyred during the persecution of Diocletian, having refused to offer sacrifice on the Pagan altars. They are commemorated by the Roman Church on Sept. 27, and were revered during the middle ages as the patron saints of physicians and druggists. An order of spiritual knights, devoting themselves to take care of pilgrims, was instituted in the eleventh century, and named after them, but met with no success. See Act. Sanctor., Sept. 27; BUTLER: Lives of the Saints, II. p. 326.

COSMOS, a merchant, who, in the middle of the sixth century, navigated the Mediterranean, the Red Sea, the Persian Gulf, and even visited India, whence his surname. Tired of the business of the world, he became a monk, and wrote, among other works, which are lost, A Christian Topography of the World, in Greek and a few Latin books, which has come down to us, and is found in most of the monastic libraries. His other writings are published in the Library of Anglo-Catholic Theology, Oxford, 1843–55, 5 vols.

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COSMOS, a merchant, who, in the middle of the sixth century, navigated the Mediterranean, the Red Sea, the Persian Gulf, and even visited India, whence his surname. Tired of the business of the world, he became a monk, and wrote, among other works, which are lost, A Christian Topography of the World, in Greek and a few Latin books, which has come down to us, and is found in most of the monastic libraries. His other writings are published in the Library of Anglo-Catholic Theology, Oxford, 1843–55, 5 vols.
COSTUME. See CLOTHING AMONG THE HEBREWS, DRESS AMONG THE EARLY CHRISTIANS, VESTMENTS OF THE CLERGY.

COTELERIUS (Cotelier), Jean Baptiste, b. at Nismes, in December, 1627; d. in Paris, Aug. 19, 1689; studied theology and philosophy in Paris; was in 1677 commissioned by Colbert to investigate and catalogue the Greek manuscripts of the Royal Library, and became professor in Greek at the Royal College in 1674. His principal work is his edition of the Apostolical Fathers,—Barnabas, Clement, Hermas, Ignatius, and Polycarpus,—Paris, 1672, in two volumes. Most of the copies of the original edition were consumed by a conflagration in 1698 and 1724. Cotelier also published Eccles. Graec. Monumenta, Paris, 1677–88, 3 vols., and Homilie IV. in Psalmos, Paris, 1691, which he ascribed to Chrysostom. See ANCILLON: Mémoires, p. 379; NicéRON: Mémoires, IV. p. 243; and Baluze's Letter to Bigot, after the preface to vol. II. of Patr. Apost. HAGENBACH.

COTTON, George Edward Lynch, Bishop of Calcutta; b. at Chester, Oct. 29, 1832; accidently drowned at Kooshtea, on the Ganges, Oct. 6, 1866. He was graduated at Trinity College, Cambridge, appointed head master of Marbrough College in 1852, and in 1858 Bishop of Calcutta, and metropolitan in India and Ceylon, —Paris, 1672, in two volumes. Most of the copies of the original edition were consumed by a conflagration in 1698 and 1724. Cotelier also published Eccles. Graec. Monumenta, Paris, 1677–88, 3 vols., and Homilie IV. in Psalmos, Paris, 1691, which he ascribed to Chrysostom. See ANCILLON: Mémoires, p. 379; NICÉRON: Mémoires, IV. p. 243; and Baluze's Letter to Bigot, after the preface to vol. II. of Patr. Apost. HAGENBACH.

COTTON, John, b. at Derby, Eng., Dec. 4, 1585; d. at Boston, U.S.A., Dec. 23, 1652. He was graduated at Trinity College, Cambridge, appointed head master of Marlborough College in 1582, and in 1588 Bishop of Calcutta, and metropolitan in India and Ceylon, and "by his piety, courtesy, catholicity of sentiment, and high accomplishments, obtained the esteem of all parties." He wrote Doctrine and Practice of Christianity, 3d ed., London, 1632; two volumes of Sermons, 1835 and 1838; and since his death, Sermons preached to English Congregations in India, London, 1887, and his Memoir, with Selections from his Journals and Correspondence, by his widow, London, 1870, have been published.

COTTON, John Wilson (see DEXTHER, p. 653). He died of lung-fever in consequence of exposure in crossing the ferry to Cambridge. Cotton Mather, his grandson, says of him, "If Boston be the chief seat of New England, it was Cotton that was the father and glory of Boston" (Magnalia, third book, chap. i., ed. Hartford, 1855, p. 292). Extravagant praise, yet indicative of Cotton's position and character, which are thus set forth by Palfrey: he was "far from being the ruling spirit of the Colony," yet "acting with others, and advised and directed in their decisions by them, he rendered it memorable service. . . . There was no mistake in the opinion which his neighbors universally entertained of his devoted piety. . . . He had acuteness and learning for controversy, a moving eloquence for the pulpit, and an affectionate and winning address, and a knowledge of common business, which, in the less public duties of the sacred office, secured to him great power" (History of New England, vol. II. p. 410).

He was a voluminous writer: Dexter mentions thirty-six of his publications. The most important of these are, Questions and Answers upon Church Government (written, not printed, 1634); The Way of Life (1641); A Brief Exposition of the Whole Book of Canticles (1642); The Churches Resurrection and The Pouring out of the Seven Vials (his first book, 1641); The Keys of the Kingdom of Heaven, and Power thereof, according to the Word of God (1644), reprinted Boston, 1852; The Way of the Churches of Christ in New England (1645); The Grounds and Endes of the Baptisme of the Children of the Faithfull (1647); The Way of Congregational Churches cleared (1648); A Briefe Exposition of Ecclesiastes (1654); The New Covenant (1654); Exposition of the Thirteenth Chapter of the Revelation (1655). See COTTON MATHIER: Magnalia Christi Americana, ed. Hartford, 1855, vol. I. pp. 252–282.

COUNCIL (concilium). In the history of the Christian Church, the councils form centres of development with respect to doctrine and liturgy and constitution. They grew up from the very needs of the Church; and in the Apostolic Council at Jerusalem (reported in Acts xv.) they found their model and their legitimation. The first councils or synods of which we have a reliable account were held in Asia Minor, against the Montanists, and not earlier than the middle of the second century (EUSEBIUS: Hist. Eccl., V. 12). Meanwhile, in Asia, in North Africa, where, under Cyprian, they began to attract the attention of the Latins in the Western countries. The first Latin synods were held in the beginning of the third century, in North Africa, where, under Cyprian, they became very frequent. Meanwhile they lost in the East the aspect of being something irregular. According to a letter from Firmilian, Bishop of Cesarea in Cappadocia, to Cyprian (Ep. 75), councils were held regularly twice a year in Asia Minor in the beginning of the third century; that is, they had become a fixed institution, part of the
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COUNCIL.

constitution of the Church. Gradually they also grew in dimensions, especially after the middle of the third century. Thus the synod of Iconium in Phrygia (256) was frequented by bishops both from Galatia and Cilicia; and the synod of Arles (314), not only by bishops from Gaul, but also by bishops from Brittany, Germany, Spain, and North Africa. In course of time the diocesan synod developed into the metropolitan synod, and this, again, into the patriarchal council, until finally the great ecumenical council, authoritative to the whole Church, could be convened.

The first eight ecumenical councils (325–869) form a group by themselves. They were convened by the emperors (Roman and Byzantine); they received their impulses from the Greek Church; and they are principally of doctrinal interest. They form, so to speak, the mental process by which the Christian Church became conscious of the full meaning and proper bearing of its own fundamental doctrines; and, finally, the later logical systematization and philosophical argumentation have modified the outlines of the definitions, none of the dogmas then settled has ever afterwards essentially been changed. The Council of Nicaea (325), convened by Constantine the Great, frequently by three hundred bishops, and led by Hosius of Cordova, and Athanasius of Alexandria, and the Council of Constantinople (381), convened by Theodosius the Great, frequented by a hundred and fifty bishops, and led by the two celebrated Cappadocian bishops, Gregory of Nazianzen and Gregory of Nyssa, settled the dogma of the Holy Trinity so far as regards the constitutions which necessarily go into the definition; and only the dialectical relations between these constituents were left to be elaborated by the aftertime. See ARIANISM. The Council of Ephesus (431), convened by Theodosius II. and Valentinian III., frequented by about two hundred bishops, and led by Cyrilus of Alexandria, and the Council of Chalcedon (451), convened by Marian, frequented by five or six hundred bishops, and led by the representatives of Bishop Leo of Rome, laid the foundation upon which the orthodox doctrine of Chalcedon, settled the dogma of the Holy Trinity so far as regards the constitution of the Church. Gradually they also grew in dimensions, especially after the middle of the third century and a half after the Council of Constantinople (869), there were held in the Western Church only provincial and national synods, in Spain, France, England, and Germany. Though several of these synods, held in France, exercised great influence on the history of the Church, none of them obtained authority throughout the whole Church. The series of ecumenical councils is opened again with the Lateran synods, thus called from their place of meeting,—the Church of St. John Lateran in Rome. There are four belonging to this period,—the first, convened by Calixtus II. (1123), and frequented by about three hundred ecclesiastics, for the solemn establishment of the concordat of Worms, by which the emperor renounced the right of investiture with ring and staff; the second, convened by Innocent II. (1139), and frequented by about a thousand ecclesiastics, for the purpose of cancelling all the decrees issued by the antipope Anaclet; the third, convened by Alexander III. (1179), of merely disciplinary interest; and the fourth, convened by Innocent III. (1215), and frequented by four hundred and twenty prelates, besides by ambassadors from the Byzantine court, and a great number of princes and noblemen,—one of the most brilliant ecclesiastical assemblies which ever met. Its debates encompassed the whole field of ecclesiastical legislation,—doctrine, liturgy, discipline, etc.; and both the results and the form of these debates give evidence of the towering height to which the Papacy had reached. The dogma of transubstantiation was promulgated, the decree of auricular confession was issued, the Inquisition and other courts of heresy were established, etc. Both and other measures did not originate in the assembly itself: they were, so to speak, dictated to it by the curia, as appears from the new formula under which they were adopted,—sacra universali synodo approbante sanctum. To this group also belong the two councils of Lyons, of which the first was convened by Innocent IV. (1245), for the purpose of excommunicating and deposing the Emperor Frederic II.; the second by Gregory X. (1274), to accomplish the union between the Greek and the Latin Church; and, finally, the Council of Vienne, convened in 1311 by Clement...
V., by which the order of the Templars was dissolved.

With the “Babylonian captivity” the Papacy begins to decline, and by the great schism it actually seems to be brought very near ruin. To heal the schism was also one of the principal objects of the Councils of Pisa (1409) and of Constance (1414–18). At the same time there arose within the Church itself a strong re-action against the prevailing corruption; and the demands of reform were loud, not only in the Council of Constance, but still more in the Council of Basel (1431–39), and even in the fifth Lateran synod (1512–17). The proceedings of these councils—the great reformatory councils of the fifteenth and sixteenth centuries,—in which, however, all endeavors of reform were baffled by the curia, are described in separate articles, as are those of the Council of Trent (1545–63), whose principal business transaction was the condemnation of the German Reformation. After the Council of Trent, no ecumenical council was held until that of the Vatican (1869–70), by which the dogma of the infallibility of the pope was declared.

The proceedings of these councils,—the legal proceeding was very simple. The complaint was made either by the parties themselves (Deut. xxi. 20, xxii. 16), or by others. Both parties had to appear before the judge, who had to hear and to investigate very carefully the matter (xxv. 1). Two or three witnesses were necessary, especially in penal cases; and, when capital punishment was decreed, the witnesses were the first to exercise it. Whoever committed perjury was subjected to the same punishment which had otherwise threatened the accused. When parents brought their disobedient sons before the judge, no witness was required. Sometimes the lot was used in exercising judgment (cf. Josh. vii. 14; 1 Sam. xiv. 40 sq., etc.). An immediate divine judgment is mentioned in the case of a woman suspected of adultery. The sentence was given orally, but in later times also in writing (Job xiii. 26; Isa. x. 1). All documents and contracts were legal when signed before witnesses. That oppression, bribery, partiality, and false witnesses often perverted the right and the law, we see from the many censures which the prophets pronounced. [P. B. BENNY: The Criminal Code of the Jews, according to the Talmud Massecheth Synhedrin, London, 1880.]

DELITZSCH.

COURT, Antoine, the organizer of the “Church of the Desert,” the restorer of the Reformed Church in France; was born at Villeneuve de Berg, in the department of Ardèche, May 17, 1696, and died at Lausanne, June 15, 1760. He lost his father when he was four years old, and grew up in poverty under the shadow of the martyrodom of Brousson and Homel, and among the wonders and miseries of the wars in the Cevennes. Reports of people who were burnt alive, put on the rack, sent to the galleys, or hunted down like wild beasts, for the sake of their faith, made his daily bread; but these poor and dismal circumstances proved to be the right tutor for his character. When Louis XIV. issued the edict of March 8, 1715, declaring that there was no Protestantism in France, the young man stood ready to give the lie to the royal bravo. He

The situation was exceedingly difficult. A circle of edicts closed around Protestantism, and

COURT AND LEGAL PROCEEDING AMONG THE HEBREWS. In the oldest times the heads of tribes, or of chief houses in a tribe, were the judges of the following kind: Moses regarded the tribal constitution; and this supposition seems to follow from Deut. i. 15: "I took the chief of your tribes." When the people settled in Canaan, the elders of the city and the heads of the tribes adjusted all legal matters. During the period of the judges, in so far as they stood at the head of the people or of single tribes, the judgment was exercised by them; and of Samuel we know that he judged in several cities of the country, and appointed his sons judges at Beersheba (1 Sam. viii. 2). Afterwards the kings acted as judges; and from 2 Chron. xix. 8–11 we know that Jehoshaphat appointed a high tribunal at Jerusalem, to which the Levites, priests, and chiefs of the fathers, belonged. The prophets also exercised judicial functions. After the return from Babylon, the Sanhedrin adjusted all legal matters.

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DELITZSCH.
kept it walled up as in a tomb. Marriages con-
secrated by a Reformed minister were considered by the civil law as mere concubinage, and chil-
dren of such a marriage were treated as bastards. To preach Protestant ideas was death on the gal-
lows. To participate in Protestant worship was imprisonment, or labor in the galleys. And in these circumstances no change took place at the death of Louis XIV. The regent continued the persecutions. From 1715 to 1723 seven Protes-
tant meetings were surprised, and the men were sent to the galleys, the women to the Aigues-
Mortes. In 1718 Etienne Arnaud was hanged as a "preacher of the desert." Houses and villages were razed to the ground: whole counties were fired. Nor was the internal state of the Protes-
tant congregation without its dangers. While one part, the "newly-converted" as they were called, gradually relapsed into Romanism, another, in-luenced by the prophets of the Camisards, was led astray by a spiritualism which rejected the Bible as norma et regulae fidei, and produced secta-
tarianism. Nevertheless, in 1714–15 Court made his first journey as a travelling preacher through the Cevennes, Languedoc, Dauphiné, to Marseilles; and on Aug. 21, 1715, the first synod met at sun-
rise in a place where two roads cross each other, near Nimes. Only a few persons were present; but a church ordinance was agreed upon, with regular services, with synods, and with a church discipline; and thus the "Church of the Desert" was founded.
In 1720 Court visited Geneva, and established a connection and intercommunication between the Reformed Church of Switzerland and that of France. For a similar purpose he also began a correspondence with William Wake, Archbishop of Canterbury. In 1722 he returned to France, and continued his work under innumerable dan-
ergies, but with very great success. Congregations were formed in Poitou, Bretagne, Agenois, Foix, Provence, and Picardie. After an interruption of sixty-six years, the first national synod met on May 16, 1729. In 1728 the evangelical num-
bered about two hundred thousand in Languedoc and Dauphiné. In Languedoc (with Rouergue and Narbonne) there were one hundred and two parishes with three synods and four ministers (Cortes, Court, Durand, Roger). In 1729 Court retired, and settled at Lausanne, where, some years earlier, he had established a school for the education of ministers for the Reformed Church of France. Only once more (in 1741) he again visited his native country; but he continued to the last to labor for the "Church of the Desert," and his work prospered in spite of cruel persecution. In 1744 the church had thirty-three ministers, and sixty-two in 1763. In the former year Nor-
mancie numbered seventeen parishes, Poitou thirty, Dauphiné sixty. Nîmes alone contained twenty thousand Protestants; and it began to dawn upon the French Government that a change of policy with respect to its evangelical subjects was absolutely necessary. The principal work on Court is Ed-
moires de Pierre Carrière, dit Cortes, Strasbourg, 1861; D. Benoît: Un martyr du desert, Jacques Roger restaurateur du protestantisme dans la Daup-
hiné, Toulouse, 1875.
Cousin, Victor, b. in Paris, Nov. 28, 1792; d. at Cannes, Jan. 14, 1867; was educated in Lycée Charlemagne and École Normale, and be-
gan to lecture on philosophy in 1815 in the Sorbonne, where he soon gathered a great num-
ber of enthusiastic students around his chair. In 1821, when the re-action thought itself strong enough to indulge its passions, Cousin was dis-
charged; but he was re-instated in 1823, and, after the revolution of 1830, he was made coun-
sellor of state, director of École Normale, peer of France, and for a short time (1840–41) minis-
ter of public instruction in the cabinet of Thiers. After the coup d'état of Dec. 2, 1851, he retired into private life. His principal works are, Cours de l'histoire de la philosophie, 3 vols., Paris, 1840; Cours de l'histoire de la philosophie moderne, Paris, 1841 (translated into English by Wight, New York, 1851); Cours de l'histoire de la philosophie moderne, Paris, 1849 (translated into English by Wight, New York, 1854). The direct influence which Cousin exercised on Christian theology was not great, and may be limited to his edition of Abe-
ard's works (1836–40). But indirectly his activity was of great consequence. He changed the whole character of the French philosophy. He led the students of philosophy among his countrymen from the materialism of the eighteenth century in France to the idealism of the Scotch school; and, again, he dissolved the dog-
matic method of the French and Scotch philoso-
phy, and introduced the dialectic method of German philosophy. A complete system he did not produce. He was an eclectic, but his eclec-
ticism was not a mere mosaic. The vigorous understanding and vivid representation of the various philosophical systems which he gives, are everywhere permeated by a spirit of idealism, which, in the latter part of his life, drew him and his pupils nearer and nearer to Christianity.
Covenant, an agreement or mutual obliga-
tion, contracted deliberately and with solemnity.
2. Theology. The term "covenant" signifies his solemn promise or engagement (Gen. xvii. 14; Exod. xxxiv. 10; Deut. iv. 13; Isa. lix. 21). The Hebrew word for covenant is from נַ֣ת ("to cut"), and has reference to the practice of cutting animals in two, and passing between the parts, in ratifying a covenant (Gen. xvii. 14; Jer. xxxiv. 18). The term "the covenants," in Rom. ix. 4, refers to the various promises made to Abraham and the other patriarchs. The most important use of the word is, however, in relation to the two great dispensations which are distinguished as the Old and New, or as the Covenant of the Law and the Covenant of the Gospel. The former was made with the children of Israel, through Moses, and rested much in the outward ceremonies and observances which the law enjoined (meats and drinks, and divers washings, and carnal ordi-
nances). The new covenant was made with Christ, sealed by his own blood, and secures to every believer the blessings of salvation and eternal life (comp. Exod. xx. 24; Gal. iii. 15, 17; Heb. viii. 6 sqq.). The titles "Old and New Testament" arose from the inaccurate
rendering in the Latin Vulgate of the word "covenant" (בָּרָקָה) by testamentum. It would be a decided gain if the correct titles could be used. In the revised version of the New Testament, the word "covenant" is everywhere the translation of διαθήκη in the text, with "testament" in the margin (e.g., Matt. xxvi. 28). But the American revisers (Classes of Passages, X.) prefer that "the word 'testament' be everywhere changed to 'covenant'" without an alternate in the margin, except in Heb. ix. 15–17.

2. Ecclesiastical Use. The Congregationalists and Baptists apply the term "covenant" to the agreement between the members of a church. It is either original, or derived from some authoritative symbol. On the "National Covenant" of Scotland, see Covenanters.

3. Covenant of Salt is a covenant in whose sealing or ratification a seal was used, imparting to it an inviolable character (Lev. xxii. 13; Num. xxx. 19; 1 Chr. xii. 8).

COVENANTERS. The name given to the Scottish Presbyterians, or a portion of them, of the sixteenth and seventeenth centuries, derived from a form of agreement called a "Covenant," by which they bound themselves for religious and patriotic ends. The first document of the kind was drawn up in 1580, at the request of King James VI., by his chaplain, John Craig, and was first called "The king's Confession." Afterwards it was called "The National Covenant; or, the Confession of Faith." It was subscribed in 1580 by the king, and by persons of all ranks in 1581; and its object was to maintain the reformed religion and the king's majesty, in opposition to the machinations of Romanism. In 1589, on occasion of a memorable revival of earnest religion, it was proposed that the Covenants be renewed; and the proposal was very cordially carried out by the General Assembly in the Little Church of Edinburgh, March 30, 1596. In 1638, when prelacy was overthrown, the Covenant was again renewed, with a bond binding the subscribers "to adhere to and defend the true religion, and forbear the practice of all innovations already introduced into the Church, and to endeavor the recovery of the purity and liberty of the gospel as it was professed and established before the aforesaid innovations." It was subscribed by barons, nobles, gentlemen, burgesses, ministers, and commons, a memorable scene occurring at its subscription in Greyfriars' churchyard, Edinburgh, where it was first publicly read and signed. It was approved by the General Assembly 1638 and 1639, and ratified by the Parliament of Scotland in 1640; and, besides the people, it was subscribed by Charles II. at Spey in 1650, and at Sooon in 1651.

Another document, drawn up by commissioners of the English Parliament and the Westminster Assembly, and by committees of the Scottish Estates and the General Assembly, was called "The Solemn League and Covenant for Reformation and opposition to popery, prelacy, and other ecclesiastical officers depending on that hierarchy, superstition, heresy, schism, profaneness, and whatsoever shall be found contrary to sound doctrine and power of godliness, lest we partake in other men's sins, and thereby be in danger to receive of their plagues; and that the Lord may be one, and his name one, in the three kingdoms." The Covenant contained, among other clauses, a very explicit declaration of loyalty to the king. It was approved by the General Assembly of the Church of Scotland, and by both Houses of Parliament in 1638, and taken and subscribed by them in the year 1643. It was thereafter, by the same authority, taken and subscribed by all ranks in Scotland and England the same year; ratified by the Scottish Parliament in 1644; again renewed, and taken, with an acknowledgment of sins and engagement to duties, by all ranks in 1648, and by Parliament in 1649; and (with the older Covenant) subscribed by Charles II. at Spey in 1650, and at Sooon in 1651. The most characteristic feature of the Solemn League and Covenant as compared with the National Covenant was the repudiation of prelacy.

King Charles I. was so exasperated at the proceedings of 1638, that he gathered an army, and advanced towards Scotland, to compel submission. The Covenanters prepared to meet him, and entrusted the command of their troops to Gen. Leslie; and it was on this occasion that the banner was displayed "for Christ's crown and covenant." The Scotch obtaining some successes, a peace was concluded, but broken by the king in the following year, and once more renewed.

After the Westminster Assembly and the signing of the Solemn League and Covenant, war broke out again. The Marquis of Montrose made a great stand in Scotland for the royal cause, but in vain. Then came the flight of Charles I. to Scotland, his surrender into the hands of the English, and finally his execution. This event filled the Scots with consternation, and immediately Charles II. was proclaimed king. All means were used to compel submission to Scotland, he took the Covenanters, though this turned out to be an act of pure hypocrisy. Their intense loyalty to the king threw the Covenanters into antagonism to Cromwell and those with whom they were really at one. But when King Charles was restored in 1660, instead of having the Covenanters respected, and the Presbyterian Church purified from abuses, a bitter persecution followed that lasted for twenty-eight years.

The "Act recessory" rescinded all acts passed between 1638 and 1650. In 1662 it was declared by the obsequious Scottish Parliament, that the ordering and disposal of the external government and policy of the Church doth properly belong unto his Majesty as an inherent right of the crown, by virtue of his royal prerogative and supremacy in causes ecclesiastical. In the exercise of this prerogative, ecclesiastical courts of the Covenanters, episcopal government was restored. The Covenanters were denounced, and all who supported them proclaimed traitors. In 1661 the Marquis of Argyle was beheaded, and
James Guthrie also died on the gallows. Diocesan courts were instituted, and no minister was allowed to remain in a parochial court without satisfying them. A commission headed by the Earl of Lauderdale was sent over the west country to enforce this law, when, to the great surprise of the commissioners, four hundred ministers resigned their charges rather than submit to the unlawful conditions. The ejected ministers were prohibited from holding meetings for worship under pain of death. Fines and imprisonment were inflicted on those who attended such services, and were found to have abetted the Covenanters. Detachments of troops headed by such men as Sir James Turner and Graham of Claverhouse, scouring the country, persecuting all who were suspected of being friendly to them. Sometimes resistance was offered to the soldiers. A rising took place in Galloway in 1666, which terminated in the defeat of the insurgents at Raillen Green among the Pentland Hills near Edinburgh. A commission headed by the Earl of Lauderdale among the Covenanters defeated Claverhouse; but at Bothwell Bridge they were vanquished. At Sanquhar, in 1680, a declaration was drawn up, disowning Charles II. as king, in consequence of his having acted as a tyrant, and violated the constitution of the country. Conspicuous among the authors of this declaration was Richard Cameron, who gave his name to the body called in common parlance Covenanters, but more strictly Reformed Presbyterians, at Airdmoss, in 1680, Cameron and his friends gave battle to the royal troops; but they were defeated, and Cameron himself was killed. The year before (in 1679) James Sharp, Archbishop of St. Andrews, formerly a Presbyterian, was of the noblest character, and conformed incalculable benefit on both Church and State. See CAMERONIANS.

Among some of the friends of the Covenant an opinion has sometimes prevailed that they bound all the succeeding generations of Scotsmen, inasmuch as they were entered into by a corporate body,—the nation, which never dies. This opinion has but few supporters, and is manifestly extreme and untenable. Those who made the Covenanters bound themselves very firmly; but they could not bind those who came after them; nor could these come under the obligation of the Covenanters, except in so far as they were personally willing to do so.

See the various Histories of the Church of Scotland, Presbyterian and Episcopalian; historical writings of Dr. M'Crie, and his Vindication of the Scottish Covenanters; The Fifty Years' Struggle of the Scottish Covenanters, by James Dodds; Sir Walter Scott's Tales of My Landlord; Cunningham's and Flint's St. Giles Lectures on the Covenanters, etc. [John Taylor: The Scottish Covenanters, London and N.Y., 1881; Schaff: Creeds, vol. 1, pp. 685–696.] W. G. Blaikie.

COVERDALE, Miles, b. at Coverham, in the north riding of Yorkshire, and probably in the district that gave him his name, Coverdale, which lay in what was called Richmondshire, about 1488; d. in London, and buried, Feb. 19, 1569, in the chancel of St. Bartholomew. (When this church was taken down, in 1840, his remains were removed to St. Magnus.) The early part of his life is unknown. He entered the convet of the Augustine Friars at Cambridge, whose prior in 1538 was Robert Barnes, an early martyr (burnt at Smithfield, July 30, 1540), by whom, probably, Coverdale was converted to Protestantism; for about this time he appeared as the champion of the new faith, and would have been persecuted but for the known fact that Cranmer was his patron. As it was, in 1528 he went to the Continent. Nothing certain is known of Coverdale's whereabouts until the appearance of his Bible in London, in 1535. See English Bible Versions.

The year before the revival of earnest religion were associated with them. The rugged character of the times, the general want of a tolerant spirit, and the absence of suitable leaders, may have led to excesses, and caused some degeneracy in the movement in its later stages. But the stand for freedom, civil and religious, made by the Covenanters, was of permanent import, and conferred inestimable benefit on both Church and State. Had they been crushed, ecclesiastical liberty would have almost perished within the Reformed churches of Europe.

The year before the Revolution occurred in 1688; James II. being dethroned, and William and Mary coming to the throne. During the reigns of Charles II. and James II. the cases of persecution were very many. The general want of a tolerant spirit, and the abhorrence of liberty, holy martyrs and confessors, the savours of the martyr. It is very probable that between 1580 and 1588 the friends and upholders of the Covenanters embraced nearly all of the most learned, devout, and earnest ministers of the church, and many laymen in high position. The real lovers of the gospel were Covenanters, and
COWL. COWEPER.

COWL, corresponding to the Latin cuculla, means primarily the hood which the monk draws over the head to prevent the eyes from glancing right or left. But this hood was the most characteristic part of a monk's dress,—and indeed it was the only article specially mentioned in the Rules of St. Benedict (c. 55).—cowl gradually came to be applied to the whole monastic garment, corresponding to the Latin cula.

COWLES, Henry, D.D., a commentator; b. in Norfolk, Conn., April 24, 1803; d. at Jainesville, Wis., Sept. 6, 1881. He was graduated at Yale College, 1829; studied theology; was from 1828 to 1853 a pioneer missionary on the Western Reserve in Ohio; from 1865 to 1843, professor, first of the New York Theological Seminary of the Oberlin University; from 1843 to 1863 he was editor of The Oberlin Evangelist. In 1863 he began his Commentary, which eventually spread over sixteen volumes, covering the entire Bible, and completed it in 1881. It was published by D. Appleton & Co., New York, and intended for the educated laity. He was a man of strong practical sense, and of excellent judgment.

COWPER, William, poet and hymnologist, b. at Great Berkhamstead, Hertfordshire, Nov. 15, 1731; d. at East Dereham, Norfolk, April 25, 1800. He was the son of George Cowper, one of George II.'s chaplains; and his grandfather was a judge, and brother of the first Earl Cowper, the Lord Chancellor. He was a delicate child; and his "fagging" experiences in the Westminster public school told sadly upon him, and may have, in part, induced his subsequent madness. At eighteen he began the study of law, and at thirty-two was nominally engaged in its practice, but really given up to literature. When his income began to be insufficient, he was nominated by influential friends clerk of the journals of the House of Lords; but, the right of nomination being disputed, he was required to submit to an examination, and nervous dread of the ordeal unsettled his reason (already affected by grief over his uncle's refusal to allow him to marry his daughter), and he had to be put under medical care, in the private madhouse of Dr. Cotton, who was a pious man. While there he was converted by reading a Bible which had been purposely put in his way. In 1753 he removed to Huntingdon, and there formed acquaintance with the Unwins, and made his home with them. In 1767 Mr. Unwin was killed by a fall from his horse; and Mrs. Unwin and Cowper moved to Olney, on the invitation of the famous Rev. John Newton, one of the great lights of the Evangelical party, to which the pair belonged. But this new relation was fraught with danger to the hypochondriacal Cowper; for the life they now led was one continuous round of religious exercises. The only redemptive feature is the contact Cowper had with the poor, by which he enlarged his knowledge of life, and at the same time drove away melancholy. But again Cowper went mad; and it was not until after sixteen months, during which Mrs. Unwin assumed entire charge of him, that he recovered his reason under Dr. Cotton's skilful treatment. The departure of Newton was a favoring providence for him. Another was Mrs. Unwin's suggestion that he should write poetry. He had already joined Newton in writing the Olney Hymns (1779), and contributed sixty-eight to Newton's two hundred and eighty; but he now took a broader field, and produced The Moral Swords (1782). It was the poetic Lady Austen, who by her vivacity, her tact, and knowledge of the world, exerted the most beneficent influence upon him. It was she who told him the story of John Gilpin, which he has immortalized, and set him The Task, by which he achieved fame. Soon he wrote to Lady Austen left, and Lady Hesketh, his cousin, another woman of the world,—came, and likewise favorably affected the poet. He then gave English literature a number of minor poems, and notable translations from Homer (1791) and Horace. In 1795 he obtained a pension of three hundred pounds per year. But four years of his life were passed under a cloud. His reason was well-nigh destroyed, and the only original poetry he wrote was The Task. After his death his charming letters were collected and published.

Cowper's hymns are among the most popular; such as, "God Moves in a Mysterious Way;" "Oh for a closer walk with God;" "There is a fountain filled with blood." There is no gentler, purer, more winning character among English poets than William Cowper; and there is no better letter-writer among English authors.

Lit.—The best Life is by Southey, published, in connection with his works, London, 1833–37, 15 vols.; reprinted, with additional letters, by Bohn.
COX, Samuel Hanson, one of the gifted orators of his day; b. of Quaker parentage, at Rahway, N.J., Aug. 25, 1739; d. at Brouxville, N.Y., on Saturday night, Oct. 2, 1800. Abandoning law, he studied theology, and was pastor of the Presbyterian Church in Moundhall, N.J., from 1817 to 1821, when he settled in New-York City, first as pastor of the Spring-street, and in 1825 of the Leight-street, Presbyterian Church. He was one of the founders of the University of the City of New York. In 1839 he went to Europe. In London he attended the anniversary of the British and Foreign Bible Society as delegate from the American Bible Society, and delivered a memorable address. He had entered Exeter Hall after the meeting was begun, and during an address which scathed the Americans for their next speaker, and secured for himself a hearty nunciations of my beloved country that have now, my lord, instead of indulging in mutual re

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CRABBE, George, poet; b. Aldborough, Suffolk, Dec. 24, 1754; d. at Trowbridge, Feb. 3, 1832. His career was somewhat checkered. Educated as a surgeon, he abandoned his profession in 1780, and for a time was a literary adventurer in London, where he endured much suffering until he won the patronage of Edmund Burke, and was enabled to publish The Library (1781). By the help of Thurlow he entered the Church; and, although he never rose to fame or position as a preacher, he enjoyed the esteem of his parishioners. In 1788 he issued The Village, his first great success. His poems are still read. Though religious in their tone, few of them are suited for singing as hymns. See his Complete Works, with Memoirs by his Son, London, 1834, 8 vols., reprinted in 1 vol.

CRADOCK, Samuel, a nonconformist divine; b. 1629; d. at Bishop's Stortford, in Hertfordshire, Oct. 7, 1706. He was educated at Emmanuel College, Cambridge; became a fellow; was ejected in 1662 from his living at North Cadbury in Somersetshire. He wrote Knowledge and Practices, London, 1659, 4th ed. with eight new chapters, 1702; The Apostolical History, 1672; The History of the Old Testament methodized, 1683, in Latin, at Leyden, 1685; Harmony of the Four Evangelists, 1688; Exposition of the Revelation, 1692.

CRAIG, John, one of the Scotch Reformers; b. 1531; d. in Edinburgh, Apr. 1, 1600. He was a Dominican monk, but, converted by Calvin's Institutes, condemned by the Inquisition in Rome to be burnt for heresy. The execution was stayed by the death of Pope Paul IV.; and the mob opened his prison, and he escaped. He returned to Scotland, became the colleague of John Knox, wrote the National Covenant in 1550, and compiled part of the Second Book of Discipline.

CRAIG, John, d. 1732; a Scotch mathematician, and author of the extraordinary Theologia Christianae Principia Mathematica, London, 1656; reprinted, with a learned preface, at Leipzig, 1755, in which he endeavors "to calculate the duration of moral evidence, and the authority of historical facts. By this mode the author attempts to show that the proofs of the Christian religion will cease in a certain number of years in proportion as the force of the testimony decays." According to his reasoning, Christianity will last until 3153, and then disappear, "unless the second coming of Christ prevent its extinction."

CRAKENTHORPE, Richard, b. at Strickland, in Westmoreland, 1667; fellow of Queen's College, Oxford, 1686; d. at his rectory of Black Notley, in Essex, 1624. His fame rests on his controversial writings: Popish Falsifications, London, 1607; A Defence of Justian, 1618; The Defence of Constantine, with a Treatise on the Pope's Temporal Monarchie, 1621; Defensio Ecclesiae Anglicanae, 1625, reprinted in the Library of Anglo-Catholic Theology, Oxford, 1847.

CRAMER, Johann Andreas, b. at Johstadt, Saxony, Jan. 27, 1723; d. at Kiel, June 12, 1788; studied theology at Leipzig, and took his degree of master in 1745; became pastor of Crellwitz in 1748, and of Quedlinburg in 1759; was in 1754 invited to Copenhagen as court-preacher to the Danish king; removed in 1771 to Lübeck as superintendent; and was in 1774 appointed professor of theology in Kiel, and in 1784 chancellor of the university. His character as a theologian is that of a popularizer of rationalism, and the means he employed were those of a mistaken poet. But the almost incomprehensible pathos with which he preached about virtue as the safest stepping-stone to happiness, and the almost nauseous sentimentality with which he expounded the beauties of the Second Book of Discipline, and literary enjoyments, corresponded exactly to the taste of the time; and he exercised a consid-
Cranmer was a most influential advocate of the truth. He is the principal author of the Thirty-nine (at first forty-two) Articles of Religion, and of the Anglican Prayer-Book (in its English dress), which are the noblest and most enduring monuments of his labors.


CraFshaw, Richard, b. in London, 1613; d. at Loretto, 1643. The son of a fiery anti-Romanist, and educated at Cambridge, he was ejected from his fellowship in Peterhouse College, 1644, fled to France, embraced the Roman-Catholic religion, in 1616 became secretary to Cardinal Pallotta, and in 1650 a canon of the Holy House of Loreto. There is no religious poetry in English so full at once of gross and awkward images and imaginative touches of the most ethereal beauty. The faults and beauties of his very peculiar style can be studied best in the Hymn to St. Theresa. His poems, in Latin and English, were first collected in the volume by W. B. Turnbull, London, 1638: a private edition, in two volumes, was published in 1872, edited by the Rev. A. B. Grosart.

Crato von Crafftheim (Johannes Krafft), b. at Breslau, Nov. 22, 1619; d. there Oct. 10, 1653; entered in 1534 the University of Wittenberg to study theology, and lived for six years in the house of Luther, where he also formed an intimate friendship with Melancthon. His feeble health, which made it difficult for him to preach, induced him to give up the theological career, and from 1539 to 1540 he studied medicine at Leipzig and Padua. In 1540 he was appointed city-physician in Breslau; and his cures and writings rapidly made such a fame for him, that in 1600 he was called to Vienna as body-physician to the emperor. He was made an Imperial Counsellor, ennobled, etc., and, both under Ferdinand I. and Maximilian II., he exercised great influence. Under Rudolph II. he was for a short time dismissed; but he was speedily recalled and remained till 1581, when he retired into private life. His stay at the court of Vienna was of the greatest importance for the cause of the Reformation in Austria. All the intrigues of Bishop Hoseus and the Jesuits he baffled, and it was not until after the death of Maximilian II., and during the latter part of the reign of Rudolph II., that the Jesuits really gained the ascendancy. He exercised, also, considerable influence on the development of the Reformation in Germany. He belonged originally to the Melanchthonian school, and fought with great zeal against the Flacians; but gradually he was won over completely. See Henschel: Crato von Crafftheim's Leben und ärztliches Wirken, Breslau, 1853; Gillet: Crato
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CRAWFORD, Thomas J., D.D., a theological author, was born at St. Andrews, Scotland, in 1812, where his father was professor of moral philosophy, having been the immediate predecessor of Dr. Thomas Chalmers. As a minister of the Established Church, he filled successively the charges of Cults in Fife, Glaids in Perthshire, and St. Andrews in Edinburgh. On the death of Dr. John Lee, he was appointed professor of divinity in the University of Edinburgh. His principal works were on the Atonement, and on the Fatherhood of God. On the former subject he maintains the old Calvinistic doctrine, and criticises the modern theories of Bushnell, Robertson of Brightont, Young, and others. On the subject of the Fatherhood he controverts certain views maintained by Dr. Candlish in his Cunningham Lectures on that subject. He died in 1876. [His books are: The Fatherhood of God, considered in its General and Special Aspects, and particularly in Relation to the Atonement, a Review of Recent Speculations on the Subject, 2d ed. (with reply to Dr. Candlish), Edinburgh, 1868; The Doctrine of Holy Scripture respecting the Atonement, Edinburgh, 1871, 3d ed., 1880; The Mysteries of Christianity (being the Baird Lecture for 1874), Edinburgh, 1874; The Preaching of the Cross, and other Sermons, Edinburgh, 1876.]

W. G. BLAKIE.

CREATION. One of the points in which Judaism differs most conspicuously from the Paganism of antiquity is its cosmogony,—its doctrine of a creation out of nothing, and progressing through six days. The Paganism of antiquity has nothing which shows even a distant resemblance with such an idea. Stoicism is the true precursor of modern monism. God and the world, force and matter, are absolutely one, and every trace of dualism is anxiously avoided. Platonism is dualistic; but its dualism has something of the vagueness of a dream. God is not wholly merged in the world, the idea in matter. Yet the world is eternal, like God: matter is eternal, like the idea. Creation is only an informing process of the idea in matter, a formative activity of God in the world.

Adopted by Christianity, the Hebrew doctrine of creation became the very basis of the Christian view of nature. But Christianity is a living growth, and not, like Judaism or Islamism, a mere crystallization. The Christian view of nature receives perpertually new impulses from the science of nature, and thus it came to pass, that, in course of time, the doctrine of creation underwent numerous modifications, though modifications of interpretation only. The keynote was retained, though the harmonies into which it was developed were very various. Indeed, the history of the doctrine of creation is for many centuries the history of natural science.

Down to the middle of the eighth century the Christian view of nature was more or less influenced by the Alexandrian school. In the two first centuries the Christians apologetics and polemists were occupied with refuting the theories of emanation, and the vague dualism held by the Pagans and the Gnostic sects; but most of their writings are lost. Tertullian's Adversus Hermogenem, however, gives a good instance. Hermogenes denied the creation out of nothing, because, in that case, God would also have been the creator of evil. Tertullian refuted him. With Origen the influence of Plato became visible. His great commentary on Genesis is lost, with the exception of some fragments; but a homily by him on the Creation is still extant in a Latin translation; and this work, together with various passages in his De Principiis and Adversus Celsum, give a complete representation of his views. The principle of the biblical narrative he retains; but the details he transforms from facts into symbols. The act of the creation was the work of one moment, and the progressive succession of the biblical representation is an accommodation to the wants of the human understanding. The separation between the dry earth and the sea on the third day means the separation between the good works a man does and the wild waves of his passions, etc. From Origen this method of allegorization spread widely in the Eastern Church; but in his great commentary De Genesi contra Manicheos, as well as in books XI.—XIII. of his Confessiones, and book XX. of his De Circutio Dei, where he also treats the subject, a method of allegorization is applied not essentially different from that of Origen and the Eastern Church; but in his great commentary De Genesi ad Literam the allegory often assumes the character of casuistry. Like Lactantius and Ambrose, Augustine was well versed in natural science. He knew what was known in his time, and he applies his knowledge with great boldness. Doubts and objections are heaped up in the form of questions. Were the venomous animals and the beasts of prey created before the fall of man, or after? Why were only terrestrial animals, and no fishes or marine animals, present in Paradise when Adam named the animals? The questions are often more subtle than the answers are satisfactory. In the track of Augustine followed all the commentators down to the time of Beda.

During the middle ages, from the eighth century to the period of the Reformation, the whole range of theology, its exegesis as well as its dogmatics, was under the sway of the Aristotelian philosophy; and the influence is conspicuous also in the manner in which the doctrine of creation was treated, both by the mystics and the scholastics. Of Hugo of St. Victor, the father and representative of French mysticism, two expositions of the dogma of creation are still extant, one in his Annotationes Etucadatoriae to the Pentateuch, and one in the opening chapters of his De Sacramentis Fidei. The idea of an instantaneous creation, introduced by Origen, and retained by Augustine, he abandons, and follows strictly the biblical narrative in its progression from one day to another, introducing at each stage a chapter of natural history, formed after the Aristotelian method of classification and description, but modified by an addition of a peculiar mysticism. Curious is his exposition of the creation, on the first day, of the primitive light as a radiant cloud rising above the earth, and throwing a dim light over chaos; and, on the fourth day,
of the sun which is made out of the radiant cloud by a kind of transformation similar to that which took place at Cana when Jesus made wine out of water. Quite another character, and yet not without a certain air de famille, show the Libri Sententiarum by Petrus Lombardus, the true representative of medieval scholasticism. Every trace of subjective mysticism, or of merely individual conviction, has disappeared: the foundation of the whole building is the tradition of the Church; and the great problem is, by means of the huge engine of the Aristotelian logic, to bring all the various elements of the tradition into harmony with each other. It is principally Augustine, Beda, Alcuin, and Hugo of St. Victor, from whom Petrus Lombardus draws in his exposition of the dogma of creation. Augustine's view of a simultaneous creation of the whole world in one instant he mentions, praises, and then cautiously drops as not conformable to the tradition of the Church in the nobler and more effect as it had succeeded in making the whole question receive a new point by the appearance of Darwin's Origin of Species, and the rise of the theory of evolution,—a phase of the question which is still under treatment. See Evolution.

Lit. — Zöckler: Theologie und Naturwissenschaft, Gütersloh, 1877–79, 2 vols., a very elaborate representation of the historical development of the whole question, from which the above article is derived.

CREATIONISM denotes one of the three theories of the origin of the human spirit: traducianism and pre-existence are the two others. In his commentary on the Canticles, Origen describes these three hypotheses of allegory, createdism, and traducianism, as follows: first, whether the human spirit is created, or has existed from the beginning (pre-existence); next, if created, whether it was created once for all,
and connected in such a way with the body as to be propagated, along with it, by natural generation (traducianism), or whether it is created successively, and, in each individual case, added from without, in order to vivify the body forming in the womb (creationism)."

The first of these theories (pre-existence) originated with Plato. He taught that all human souls had existed from the very beginning, though only in the realm of potentiality. Still silent they sleep there, until they, one by one, through the birth of a child, enter into the realm of actuality. Origen adopted this theory, and introduced it into Christian theology. It was widely accepted throughout the Eastern Church. The christological development, however, after the Council of Nicaea, made the view almost untenable; for when two natures are assumed in Christ, a divine and a human, what can be the relation in the pre-existence between his divine and his human spirit? The final condemnation of Origen, under Justinian, threw his divine and his human spirit into a still deeper shadow over his ideas. Yet the theory of the pre-existence of the soul was still held by the last of the fathers, Maximus, and by the first of the schoolmen, John Scotus Eriugena; and it has recently been revived within the new-rationalistic school of theology in Sweden. Its able and eloquent champion, Viktor Rydberg, protests that it forms the basis of the whole psychology, morals, and eschatology of the New Testament. Julius Muller, in his great work on the Doctrine of Sin, defends the pre-existence in order to explain the problem of hereditary guilt. Dr. Edward Beecher, in his Conflict of Ages, advocated the same view in America. But the origin of sin is thus only put back to prehistoric times, not explained.

In the Western Church traducianism was for some time the prevailing view. It was first taught by Tertullian, who, from the palpable unity of the human race, and the easily observed propagation per traducem of qualities and propensities, not to say of virtues and vices, from parents to children, inferred that the human soul, once created in Adam, naturally propagated itself along with the body by generation. But this theory, which corresponds so well with the peculiarity of Tertullian,—he protests that everything real must have a body, and he consequently ascribes materiality, not only to the soul, but also to God (De Anima, chap. 9),—was unable to satisfy the deepest religious instincts of mankind; and, as the theory of the pre-existence of the soul had become untenable, on account of the above-mentioned christological difficulties, creationism gradually developed, and came, though without any formal or official declaration, to be considered the orthodox view, both in the Eastern and in the Western Church. During the Pelagian controversy the question was much debated; but Augustine refrained from giving any definite answer. He accepted the premises of traducianism, the unity of the human race, and the transmission of qualities and propensities by inheritance; but he rejected the theory of the pre-existing materiality of the soul, and led the way to the new theory, which confined the propagation by generation to the material sphere (to the body), and assumed a concursus divinus, a new creation, at the origin of each new individual. With Jerome and Leo the Great the theory is almost complete; and with the schoolmen, Anselm, Peter Lombard, Thomas Aquinas, and others, it forms a conspicuous part of the whole theological system. Dr. Charles Hodge thus states the arguments for it: 1. It is more consistent with the prevailing representations of the Scriptures, which is that the spirit comes directly from God; 2. It is also most consistent with the nature of the soul, which is indivisible; 3. It explains the freedom of Christ's soul from sin, although he was conceived and born of a woman. Theology, ii. pp. 70–72. On the other hand, traducianism most easily explains the problem of hereditary sin, and has been adopted by all the orthodox Lutheran divines. See LUTHARDT: Kompendium der Dogmatik, p. 107.

Each of the three theories represents an element of truth,—the theory of pre-existence, the ideal pre-existence of man in the divine mind; creationism, God's agency in the origin of each human soul; traducianism, the parental agency. But it is well to remember the word of Augustine on this difficult subject: "Non sum ausus aliquid definire, quia fateor me nescire" ("I do not venture to define a matter of which I must confess myself to be ignorant").

CREDERENCE TABLE, a table or shelf on which the sacramental bread and wine were put before their consecration. CREEDER, Karl August, b. at Waltershausen, near Gotha, Jan. 10, 1797; studied at Jena, Breslau, and Göttingen; lived for several years as a tutor (1821–27), and was appointed professor of exegesis at Jena (in 1838) and (in 1852) at Giessen, where he died in the summer of 1857. He belonged to the rationalistic school of theology, and his rationalism became more and more conspicuous in his works as he grew older. Nevertheless, his labors as a biblical critic, especially his investigations of the origin of the books of the New Testament and of the history of its canon, are valuable, not only on account of their richness of information, but also on account of the clearness and objectivity of the representation. His principal works are, Beiträge zur Einleitung in die biblischen Schriften (I. 1852, II. 1858), Einleitung in das Neue Testament (1838, generally considered his chief work, but unfinished), Zur Geschichte des Kanons (Halle, 1847), and Geschichte des neustestamentlichen Kanons, edited after his death by Volkmann, Berlin, 1860. ZÜCKLER.

CREED. A creed is a confession of faith for public use. It may be of any length, and in any form. It may merely state the essentials of belief, or the entire body of doctrine. It may be written or oral, secret or published. It must, however, be authoritative,—the recognized tenets of the body from which it issues. It may be professedly limited in its constituency, or lay down the law for the world.

Creeds never precede faith, but presuppose it. They emanate from the inner life of the Church, independently of external occasion. They would have existed, even if there had been no doctrinal controversy of the soul and the spiritual life. They are, indeed, not the foundations of the Church; but they are, in a sense, the cement which unites the stones of the building.
The Church has only one foundation, which is Christ, but many builders: hence her creeds are many and different. The lack of agreement is rather in detail than in cardinal truth: so, if there is a disensus, there is also a consensus; and by both the Church manifests her corporate and individual life.

A creed may proceed from the general life of the Church in a particular age without any individual authorship (as the Apostles' Creed), or from an ecumenical council (the Nicene Creed), or from the synod of a particular church (the Decrees of the Synod of Dort), or from a number of divines commissioned for the purpose by ecclesiastical authority (the Thirty-Nine Articles of the Church of England), or from one individual, who acts in this case as the organ of his church or sect (the Augsburg Confession and Apology, composed by Melanchthon), the creeds of Congregational and Baptist churches, drawn up by the pastor. What gives it binding force is the formal sanction or tacit acquiescence of the body it represents. In the Protestant system the creed is not co-ordinate with, but always subordinate to, the Bible; for in the best case it is only an approximate and relatively correct exposition of revealed truth. It follows, therefore, that the creed not only may be, but should be, improved when the Church's increased knowledge from the Bible and Christian experiences demands it. The creed is the answer of man to the word of God. He should be willing to give a better answer if he can. The creed and the Bible are related as stream and fountain. The authority of the latter is divine and absolute: that of the former is human and relative. The Bible regulates the general religious belief and practice of the laity as well as the clergy: the creed regulates the public teaching of the officers of the Church, just as constitutions and the Bible, to interfere with the liberty of conscience and the right of private judgment, to produce hypocrisy, intolerance, bigotry, and so, by way of re-action, dissent, dogmatic indifference, and insufficiency. But these objections apply particularly to the creeds of state churches, and also, in a modified degree, to those of denominations and sects. A church whose clergy do not believe the creed they profess to believe has a plain duty before it, — to make a creed which shall express their belief.

The creeds of Christendom may be divided into four classes, — the ecumenical, and those of the three main divisions of the Church, the Greek, Latin, and Evangelical. The first are concerned chiefly with theology proper and christology: they are the Apostles', Nicene, Chalcedonian, and Athanasian. The second class embraces those setting forth the distinctive faith of the Greek Church, particularly in distinction to Rome, which so long and so cunningly tried to subjugate her: hence their distinguishing elements concern the doctrine of the Procession of the Holy Spirit and the Papacy. The third class are the Roman creeds, from the Council of Trent (1543–63) to the Council of the Vatican (1870). The fourth class, the Evangelical, are the most numerous, and are subdivided into Lutheran and Reformed. These agree almost entirely in their principal tenets, but differ in their doctrines of divine decrees and of the nature and efficacy of the sacraments, especially the mode of Christ's presence in the Lord's Supper. They date mainly from before 1650. — See Schaff, Creeds of Christendom (3 vols.), for further information and abundant literature.

Crispin, Jean, b. at Arras; studied law at Louvain, and began to practise as an advocate in Paris, but embraced Protestantism, and fled in 1548 to Geneva, where he established a printing-house; was made a citizen in 1555; and d. 1572. Like many other celebrated printers he was himself an author, and wrote, besides other books, L'Estat de l'Eglise (1548) and Histoire des Martyrs (Geneva, 1554), giving the history of the martyrs of the sixteenth century. The latter became a very famous book, was translated into Latin by Claude Baduel, and repeatedly reprinted with additions, 1570, 1610, etc. The first-mentioned was translated into English, The Estate of the Church, London, 1602.

Criminal, Hebrew. See Court and Legal Proceedings among the Hebrews.

Crisp, Tobias, b. in London, 1600; d. there Feb. 27, 1643. He took his doctor's degree at Balliol College, Oxford. He was the leader of the Antinomians, although personally an amiable and benevolent Christian. His closing years were ruffled by controversy. After his death fourteen of his sermons were published under the title, Christ Alone Exalted, London, 1643, 4th ed., with Memoirs of his Life, and a Conference with Scalne Sin, 1691; new ed. by Dr. Gill, 1832, 2 vols. 8vo.

Crispinus and Crispianus, two brothers of a distinguished Roman family; left Rome in the beginning of the reign of Diocletian, and went to Gaul to labor for the conversion of the Pagans. They regulated their life under any special divine guidance. But because creeds are objected to is no good reason for rejecting them. The benefits claimed for them can be obtained in no other way; and it is hard to see any valid objection to a plain and full statement of belief, provided it is a real belief. What has done most to bring creeds into disrepute has been the notorious discrepancy between the actual belief of a particular church and the creed printed in its standards. A church whose clergy do not believe the creed they profess to believe has a plain duty before it, — to make a creed which shall express their belief.
In their missionary labor they seem to have been very successful until they were martyred by the Emperor Maximilianus. They are commemorated by the Roman Church on Oct. 25, and venerated as the patron saints of the shoemakers. See Butler: Lives of the Saints, II, pp. 210-212.


CRITICISM, Textual. See Bible Text, New Testament.

CROCIUS, Johann, b. at Laasphe, in Hesse, July 28, 1599; d. at Marburg, July 1, 1639; stood for many years at the head of the Church of Hesse-Cassel, which occupied a distinct position between the Confessio Augustana and Calvinism. After studying at Herborn and Marburg, he became court-preacher at Cassel in 1612, and in 1617 first professor of theology at Marburg. But in 1621, the Duke of Hesse-Darmstadt, by the aid of Tilly's soldiers, expelled the Reformed, or, as they called themselves, Evangelical, professors, from Marburg; and Crocius retired to Cassel, where he resided till after the Peace of Westphalia. Those of his writings in which his religious standpoint is at all defined are Commentarius de August. Confess. (Cassel, 1647), Illustratio Dissertationis Osbruigenais (Cassel, 1647), De Ecclesia Unitate et Schismaticoe (Cassel, 1650). The most remarkable of his polemical writings are Anti-Bezaeus (1643) and Anti-Weigeliius (1661).

CROMWELL, Oliver, Lord-Protector of the Commonwealth of England, b. at Huntingdon, April 25, 1599; d. at Whitehall, Sept. 3, 1658. He studied for a year at Cambridge University (1616-17), but left it on the death of his father, and applied himself to law. In 1620 he married, and settled down on his patrimonial estate. In 1628 he represented Huntingdon in Parliament, and in 1640 Cambridge in the famous Long Parliament. His sturdy independence was shown by his vigorous opposition to the royal interference in the drainage of the Bedford fens, which won him the sobriquet "Lord of the Fens." When in 1642 war between King and Parliament broke out, Cromwell raised a company of volunteers to help the people's side. He perceived that the strength of his cause lay rather in its righteousness than in the military skill and training of his troops; and he generally believed in this fact, the more invincible would they be. Accordingly he gathered around him a thousand men, selected on this principle; and his regiment, the famous "Ironsides," who went into battle singing psalms, justified his wisdom, for it was never beaten. During the memorable struggle between the Cavaliers and Roundheads, Cromwell was the most prominent figure; and although, at the beginning, he knew nothing of tactics, he developed so much skill that he defeated the royalists on the hard-fought fields of Marston Moor (July 2, 1644), Naseby (June 14, 1645), and Preston (Aug. 17, 1648). He was a member of the High Court of Justice which tried Charles I., and as such signed the warrant for his execution, Jan. 29, 1649. In August, 1649, he was nominated lord-lieutenant and commander-in-chief in Ireland, and by a strong hand put down opposition. The Scotch Presbyterian advocacy of the royalist side—for Prince Charles had signed the Covenant, and captured the national heart—led to his recall. Being made captain-general of all the forces of the Commonwealth, June 26, 1650, he marched into Scotland, and was completely successful, by trusting in God, and keeping his powder dry. The victories of Dunbar (Sept. 3, 1650), of Edinburgh (Dec. 19, 1650), of Perth (Aug. 2, 1651), put the country under him. The battle of Worcester (Oct. 5, 1651), ended the war. Cromwell returned to London, and took up his residence at Hampton Court, Oct. 12, 1651; dissolved Parliament (which had become a mere "Rump," and so it was appropriately called) April 20, 1653; formed a Council of State April 30; summoned the Little (Barebone's) Parliament, which lasted from July 4 to Dec. 12; became Lord-Protector Dec. 16; and was solemnly installed in Westminster Hall. "He showed himself equal to the hard task he had undertaken, by sharp, decisive means keeping down plotting royalists, jealous Presbyterians, and intractable levellers, and by a bold and magnanimous foreign policy making England greater and more honored than ever. He interfered for the protection of the Vaudois Protestants, cruelly persecuted by the Duke of Savoy, and paid a large sum (£37,097) raised for their relief." He also informed the Pope that he would take the first opportunity to send a fleet into the Mediterranean to visit Civita Vecchia, and so the sound of his cannon should be heard in Rome itself. He had to rule mostly without parliaments, since they gave him so much trouble. The one before the last offered him the title of "king;" and he was disposed at first to accept it, but finally declined it (May 8, 1657), and was again installed in the Protectorate with greater solemnities and added power.

At length the weight of cares and domestic afflictions broke down even his strength; and Friday, Sept. 3, 1658, the anniversary of so many triumphs, he won his greatest victory, that over death and the grave. He was interred in Henry VII. Chapel, at Westminster, with unheard-of funeral pomp, Nov. 29, 1658; but on June 30, 1661, by order of Charles II., his remains were exhumed, beheaded, and burnt at Tyburn.

One of the most remarkable reversals of historical judgments in modern times is in relation to Cromwell. Instead of the simple presentation of Cromwell's letters and speeches in chronological order, with sufficient explanatory matter to render them intelligible, Thomas Carlyle produced this change in popular sentiment. From being canvassed, Cromwell was praised. The old epi-
theta’s “regicide,” “usurper,” “tyrant,” “fanatic,” “bigot,” “hypocrite,” were exchanged for those of “statesman,” “patriot,” “wise, just, and religious ruler.” The latter epithets express the truth about this man, who was not only the greatest Englishman, but the greatest man, of his age, and who deserves the reverence of all time. Possessed for a long period of absolute authority, he used it moderately. Living with narrow-minded, persecuting Puritans, he cherished lenient sentiments, and promoted religious liberty. Belonging to the Puritan party, he spoke in Bible language, as they did, and held as tenaciously to their sOMBRE but profound theology; but in many respects he was unlike them, and was far too great to be sectarian. His prediction has been fulfilled: “I know God has been above all ill reports, and will in his own time vindicate me.”


CROSIER, or CROZIER, the pastoral staff of the bishop, the emblem of his office as shepherd of the flock of God, the symbol of his right to rule the flock, and his duty to support it. It is borne before him when he appears officially, though not outside the territory over which he exercises jurisdiction. The crozier of the bishop terminates in a hook, that of the archbishop in a flared cross, that of a patriarch in a cross with two, and that of the Pope in a cross with three, transverse bars. The emblem, however, does not seem to be of Christian origin. The staff has always been the emblem of the office of the king, the judge, and the priest; and on old bas-reliefs the Roman augur is represented with a hooked staff in his hand, very similar to the bishop’s crozier.

CROSS. The Cross as a Sign and a Symbol. — The cross has been used everywhere and throughout all times as a means of marking and adorning. Among Pagan tribes, both in the Old and in the New World, it occurs under every possible form, as representative of natural forces, or accessory to idols; and after the crucifixion of Christ it became the true symbol of Christianity. The custom of making the sign of the cross with the hand or the fingers, as a means of conferring blessing, or preserving from evil, is very old. Basil the Great refers it back to the apostles. Cyprian (De Unit. Eccl.) and the Apostolical Constitutions (III. 17) mention the signum Christi as a part of the baptismal rite; and Lactantius (Inst. Div., IV. 27) speaks of it as especially fearful to the demons by the baptismal exorcism. Prudentius (Hymn. 6) advises it every night, before going to sleep, to the head and the breast, as a preservative against temptations and bad dreams. In the Western Church it was made with the thumb, in the Eastern with the first finger, among the Armenians and the Raskolnik with the index and the middle finger. In the fifth century it became customary to apply the sign at the beginning of treaties, diplomatical notes, etc., instead of an invocation of the name of God, and at the end, beside the name of the signer, as a token of trustworthiness. Ecclesiastics always used it in this way. The Greek emperor used to put a red cross before his name when signing; the Byzantine princes, a green; the English kings, a golden. In the Lutheran Church the custom of making the sign of the cross was continued: in the French Reformed and most Calvinistic churches it was abandoned as not warranted by Scripture, and as superstitious.

The sign made with the hand or the finger was the crux usualis: the cross actually executed in some kind of wood, and painted, must have occurred even at his time; and Chrysostom, in his homily on the divinity of Christ, speaks of them as found everywhere,—in the houses, market-places, deserts, along the roads, on the hills, on bedsteads, arms, utensils, etc. In the fifth century they first appear on the tombs.

The anchor , the Buddhist Soastika symbol and the monogram of Christ, which can be traced back to the third or even to the second century, were not crucex dissimulatae, but independent symbols occurring along with the crosses. The first actual representation of the cross dates from the second half of the fourth century. When Constantine adopted the cross in the labarum, and afterwards had himself represented as the victor, with the cross over his forehead, the start was made; and soon crosses were seen on helmets, bucklers, and standards, on crowns and sceptres, on coins and medals, etc. Their principal application, however, they found in the church-buildings, and in certain parts of the worship. In the procession the cross was the chief object; and the most important feature in the consecration of a church-building was the planting of the cross. At the time of the crusades the cross became the ground-plan of the whole church-construction, and at the same time it rose prodigiously in popular reverence and enthusiasm by being the Christian banner over against the crescent.

Thus variously employed, the cross assumed various forms: from crocussa, “a cross,” became a special part of heraldry. Of these forms the principal are: I. The crux decussata, Afterwards called the Burgundina cross, or the cross of St. Andrew, because the apostle Andrew is said to have suffered death on it; II. The crux commissa, in the form of the Greek letter Tau, was the cross on which the apostle Philip died, and is also called the Egyptian cross, or the cross of St. Anthony, because by that St. Anthony is said to have stayed

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the plague, and destroyed the idols of Egypt; among them it always remained a supplicium service (Hor.: Sat., I. 3, 80–83; Cic.: In Verrem, V. 68), applied only to slaves or to the meanest criminals, such as highway robbers, assassins, and rebels. Tibersius ordered the priests at the Temple of Isis to be crucified, because by fraud they had induced a distinguished Roman lady, Paulina, to surrender herself to the lust of a certain Menedas (Josephus: Arch. 18; 3. 4). After the conquest of Jerusalem, Titus could not find place enough for the crosses, and not crosses enough for the Jews he wanted to punish (Josephus: Bell. Jud., V. 11, 1). In the oldest times the execution was performed by soldiers, commanded by a centurion or tribune on horseback (Tacitus: Ann., 3, 14; Seneca: De Ira, 1, 16), afterwards by specially appointed persons, apparitores, belonging to the retinue of the procurator provincia.

The execution generally took place just outside the city, beside the most frequented road (Quintilian: Decl., 274; Cicero: In Verrem, V. 68; Tacitus: Ann., 16, 44; Livius VIII., 16), and was preceded by a scourging, performed by soldiers, commanded by a centurion (patibulum); and, when the soldiers compelled Simon of Cyrene to carry the cross of Christ, it was simply a coarse joke. Having arrived at the place of execution, the victim was stripped naked, and nailed, with the arms outstretched, to the cross-bar, which then was hauled up, and fastened to the stake. At the same time the body was brought in position on the sedile, and finally the feet were nailed to the stake. The scaffold or the crown of thorns, found in all Christian representations of Christ crucified, are additions of the imagination; and the representations of the medieval German painters—Christ being nailed to the cross while the cross is still lying on the ground—are wrong. According to Cyprian, Gregory of Tours, and old Christian art, a nail was driven through each foot: according to Josephus: Bell. Jud., 5, 11; Livius, 33, 36; Curtius, 7, 11, 28). The victim carried the cross himself, that is, the cross-bar (patibulum); and, when the soldiers compelled Simon of Cyrene to carry the cross of Christ, it was simply a coarse joke. Having arrived at the place of execution, the victim was stripped naked, and nailed, with the arms outstretched, to the cross-bar, which then was hauled up, and fastened to the stake. At the same time the body was brought in position on the sedile, and finally the feet were nailed to the stake. The scaffold or the crown of thorns, found in all Christian representations of Christ crucified, are additions of the imagination; and the representations of the medieval German painters—Christ being nailed to the cross while the cross is still lying on the ground—are wrong. According to Cyprian, Gregory of Tours, and old Christian art, a nail was driven through each foot: according to Josephus: Bell. Jud., 5, 11; Livius, 33, 36; Curtius, 7, 11, 28). The victim carried the cross himself, that is, the cross-bar (patibulum); and, when the soldiers compelled Simon of Cyrene to carry the cross of Christ, it was simply a coarse joke. Having arrived at the place of execution, the victim was stripped naked, and nailed, with the arms outstretched, to the cross-bar, which then was hauled up, and fastened to the stake. At the same time the body was brought in position on the sedile, and finally the feet were nailed to the stake.

The Invention and the Raising of the Cross.—In 326 the Emperor Constantine determined to build a church on Golgotha; and his mother Helen, who was staying at that time in Jerusalem, tried, together with Bishop Macarius, to make out the exact spot on which the cross of Christ had stood. Two centuries before, however, the Emperor Adrian had made the place of the crucifixion completely unrecognizable: the sacred tomb had been filled up, and a temple in honor of Jupiter and Venus erected over it. Nevertheless, by extensive excavations the rock-tomb was found; and close by were discovered the three crosses, the tablet with Pilate's inscription, the tablet with the cross-bar, the two nails used at the execution, and the tablet with Pilate's inscription. The question now arose, which of the three crosses was that of Christ. There was one of them to which the tablet fitted best; but more decisive testimony was necessary, and Macarius knew how to produce it. A distinguished
lady of Jerusalem was sick unto death. She was brought to the place, and made to touch the three crosses. The empress and a great number of spectators were present. She touched the two first crosses without any effect at all, but hardly had she laid her hand on the third before she rose from her couch perfectly cured, healthy and strong. Eusebius, who was contemporary with these events, does not seem to have known them; but half a century later they were generally known and accepted. The miracles, however, did not end with the "invention" of the cross. One part of it, together with the nails, the empress sent to her son; but the larger part was framed in silver, and intrusted to Macarius to be preserved in the principal church of Jerusalem. Chips of this cross were presented to distinguished persons; after a while they were sold, and very soon an enormous trade in chips of the genuine cross sprang up. Everybody wanted them. They were incased in silver and gold, and worn as amulets around the neck. But the great marvel was, that, though cartloads of such chips were shaved from the cross, the bulk of the genuine cross sprang up. Everybody wanted them. They were incased in silver and gold, and worn as amulets around the neck. But the great marvel was, that, though cartloads of such chips were shaved from the cross, the bulk of the cross itself was not thereby diminished.

In 615 Jerusalem was taken and burnt by the Persian King, Chosroes II., and thousands of its inhabitants were killed, or carried away in captivity. Before the catastrophe, the Patriarch Zacharias had hidden the holy cross in a sealed box; but the box was discovered, and carried away among the other spoil. But in 628 a reverse of fortune took place. Sireos, the son of Chosroes II., was defeated by the Emperor Heraclius; and one of the conditions of peace was the return of the holy cross. The box was restored with the seal unbroken; and in 631 the cross was brought back to Jerusalem by the emperor himself. He carried it on his back up the Golgotha, and there it was again "raised" in its old place in the Church of the Holy Sepulchre. In commemoration of this event a festum exaltationis crucis was instituted, just as a festum inventionis crucis had been instituted in commemoration of the discovery of the cross. The former of these festivals is celebrated on Sept. 14, and enjoys great reputation in the Eastern Church. In the Western Church it was introduced by Honorius I. Lit. — JUSTUS LIPSII: De Cruce Libri III., Antwerp, 1505; I. STOCKRAUER: Kunstgeschichte d. Kreuzes, Schaffhausen, 1870; O. ZÖCKLER: Das Kreuz Christi, Gütersloh, 1875 [The cross of Christ (translated), London, 1878; E. V. BUNGEN: Das Symbol des Kreuzes bei allen Nationen u. die Entstehung des Kreuzsymbol der christ. Kirche, Berlin, 1870; W. C. PRIME: Holy Cross, A History of the Invention, Preservation, and Disappearance of the Wood known as the True Cross, N. Y., 1877]; H. FULDA: Das Kreuz und die Kreuzigung, Breslau, 1875; DOBBERT: Zur Entstehungsgeschichte des Kreuzes, 1880.

CRUCIGER, Kaspar, the trusty but modest and quiet collaborator of Luther; was born at Leipzig, Jan. 1, 1504, and died at Wittenberg, Nov. 10, 1548. In 1521 he removed with his parents to Wittenberg, where he studied under Luther and Melanchthon, also medicine, natural history, and the Hebrew language. From 1524 till 1528 he was rector of the Johannes School in Magdeburg, but returned in the latter year to Wittenberg as preacher and professor;
aided Luther in the translation of the Bible, and partook, mostly as secretary, in the numerous disputations of the day. He was an expert in short-hand writing, and thus preserved many of Luther’s sermons and lectures. Some of his letters and orations are found in Corpus Reformationis, I., II.

CRUDEN, Alexander, the author of the Concordance; b. at Aberdeen, May 31, 1701; d. in London, Nov. 1, 1770. He was graduated at Marischal College, Aberdeen; took the degree of M.A., and was about to be licensed, when suddenly he first revealed that lunacy from which he suffered in a greater or less degree all his life. From 1722 to 1732 he taught; but at the latter date he settled in London as bookseller, and corrector of the press, and eventually became bookseller to the queen. In 1737 he issued his immortal work, A Complete Concordance of the Holy Scriptures of the Old and New Testaments (4to), dedicated to Queen Caroline. His means having been exhausted by the printing of his book, he was obliged to sell his stock in trade. This step naturally produced a return of his malady. He was confined in a private asylum, but escaped. He then issued (March, 1738) The London Citizen Exceeding Injured; giving an account of his severe and long campaign at Bethnal Green for nine weeks and six days; the Citizen being sent there in March, 1748, by Robert Wightman, a notoriously conceited, whimsical man; where he was chained, handcuffed, striait-waistcoated, and imprisoned; with a history of Wightman’s Blind Bench, a sort of court that met at Wightman’s room, and unaccountably proceeded to pass decrees in relation to the London Citizen, etc., and instituted legal proceedings against Wightman, the proprietor of the asylum, and Dr. Munro the physician. He pleaded his own cause, it is needless to add, unsuccessfully, yet had a report of the trial printed, and dedicated to the king, George II. He resumed his occupation of corrector of the press; and, with the exception of a few days in 1753, he was not again confined in confinement. His unbalanced mind led him to do very odd things. He thought himself called to be the public censor; assumed the title “Alexander the Corrector,” and tried to reform public manners, especially in regard to keeping Sunday. He also habitually carried a sponge, with which he effaced all inscriptions that were of an immoral tendency, according to his notions. He appeared as parliamentary candidate of the city of London, applied for knighthood, sought to marry a daughter of a lord-mayor of London; and, to further these and other wild schemes, he published extraordinary pamphlets. In 1761 he issued a new edition of his concordance, again in quarto; and the labor it cost him, in connection with his professional proof-reading for the Public Advertiser (a daily paper), had a most benificent effect upon his health; so that thenceforth he was little troubled. In 1768 the third edition (4to) appeared. It is satisfactory to record, that, for the second, he received five hundred pounds, and for the third three hundred pounds more, besides twenty copies on fine paper. He was thus reimbursed for his early expenditure, and acquired a comfortable provision. His Concordance was not a monetary speculation, but originated and was carried on in a sincere love for the Bible, and desire to promote its study. He prepared also an Account of the History and Excellency of the Holy Scriptures, a Scripture Dictionary (published posthumously at Aberdeen), the very elaborate verbal Index affixed to Bishop Newton’s edition of Milton’s Poetical Works, and an autobiography, under the title, Adventures of Alexander the Corrector.

Cruden was a most excellent man, kind-hearted, benevolent, fearless in the discharge of duty, a public-spirited citizen, and a humble, devout Christian. The definitions in his concordance, which are unhappily omitted in so many editions, are strongly Calvinistic; but he was no bigot. He was a member of Dr. Guyse’s Church (Independent), and proved by a blameless life of enthusiastic, albeit eccentric philanthropy, how deeply interested he was in the cause of humanity, which is the cause of God. He was found dead upon his knees in the act of prayer.

See the well-written and copious Memoir of Mr. Alexander Cruden, by Samuel Blackburn, prefixed to the 10th London edition, 1824, reprinted by Dodd and Mead, New York.

CRUSADES. The conquest of Jerusalem by the Mohammedans, and the insults offered to the most sacred memories of the Christian world, roused such a feeling of shame and indignation throughout Christendom, but especially in Western Europe, that a series of wars, called crusades, from the cross which was worn by all participants as a badge, was undertaken for the purpose of reconquering Palestine. The chief motive power in this movement was at first pure religious enthusiasm, helped on, it may be, by the ample ecclesiastical indulgences and great social exemptions which were granted to all who took the cross; and the idea which precipitated whole nations like a rushing stream towards the Holy Land, no doubt continued to be the principal impulse in many a noble heart. But gradually the restless and adventurous spirit of the age, to which, in this fierce struggle of God, found satisfaction for its coarsest cravings without any disturbance of its gross superstition, transformed the religious contest about the Holy Land into a romantic tournament between the Christian knight and the Moslem warrior; and finally political ambition and commercial greed degraded the whole undertaking into a mere means of intrigue, speculation, and fraud. The number of these wars is seven; but there were several minor expeditions, such as the premature rushing-wards under Peter the Hermit, the Children’s Crusade, etc., which are not counted, because they miscalculated the very outset.

I.—The first crusade (1096–99) was led by Godfrey of Bouillon, Duke of Lorraine; Hugh of Vermandois, a brother of the king of France; Robert, Duke of Normandy, a son of William the Conqueror; Bohemund of Tarent; and Tancred of Hauteville; the sons of theCount and the nephew of Robert Guiscard, etc. The powerful address of Urban II., delivered to an enormous audience at Clermont in November, 1095, and answered with an unanimous “God will it!” may be considered as the real starting-point of the first crusade. The organization of this enterprise was, of course, slow and difficult. Aug. 15, 1096, was fixed as the day on which the armies
should begin to move. But people could not wait. One swarm started in March under Peter the Hermit, another a little later under Walter the Penniless, a third under Gottschalk; but all these swarms, after committing horrible excesses and crimes, melted away under the resistance and punishment of the Magyars, the Slavs, and the Greeks. The regular armies, moving by sea and by land, united in Constantinople in the last days of 1096; and June 24, 1097, Nicæa was captured; but Antioch was not taken until June 3, 1098; and Jerusalem not until July 15, 1099. All the Jews in the city were burnt alive in the synagogue: all the infidels—some say seventy thousand—were massacred. Through the desolate streets the victors went in a procession to the Church of the Resurrection, singing their hymns, and wading in blood. Shortly after, the kingdom of Jerusalem was established, and Godfrey was made king. The sources to the history of the first crusade, reports by eyewitnesses and contemporaries (among which the Historia Hierosolyma, by William of Tyre, is the most important), are collected in Bonnarius: Gesta Dei per Francos, Hanover, 1611. See also, Matthew of Edessa: Recit de la première croisade, trans. from the Armenian by Edouard Delaurier, Paris, 1850; H. Sybel: Geschichte d. ersten Kreuzzuges, Leipzig, 1841, 2d ed., 1851; H. Hagenmeyer: Peter der Eremite, Leipzig, 1879.

II.—The second crusade (1147) was caused by the conquest of Edessa by the Mohammedans, and their advance against Jerusalem. The religious enthusiasm of the West was rekindled. Eugene III. placed himself at the head of the movement; and Bernard of Clairvaux preached the crusade in France and Germany, promising certain victory, promising even that God would smite the hosts of the infidels by a miraculous interference. Two brilliant armies, led by Conrad III. of Germany and Lewis VII. of France, moved toward the Holy Land. But the Byzantine emperor was more afraid of the crusaders than of the Turks. He made peace secretly with them; and chiefly by his treachery the German army was wasted in the defiles of Asia Minor. The French army also suffered severely; and, when the remnants of the magnificent army joined King Baldwin III. before the walls of Damascus, famine, disease, dissensions, and the treachery of the Pallæans (the Christian inhabitants of the besieged city, descendants of the first crusaders), soon brought the whole undertaking to a sorry end. Consternation, anger, and despair filled the whole of Germany. Francis, and Bernard added what he could to the misery. He saved his fame as an inspired prophet by declaring the crusading armies unworthy of victory, and the defeat a divine punishment of their sins. See Kugler: Geschichte des zweiten Kreuzzuges, Stuttgart, 1866.

III.—Oct. 3, 1187, Jerusalem was taken by Saladin, and Gregory VIII. preached a new crusade. Frederick Barbarossa of Germany, Philip Auguste of France, and Richard I. (Cœur-de-Lion) of England, followed the summons; and all Christendom seemed to respond to the undertaking. Frederick Barbarossa forced his way through Asia Minor, but was drowned in the Kalykadnus (July 10, 1190); and his army was much reduced when it reached Acre, led by his son, Frederic of Suabia. The French and English kings arrived by sea, splendidly equipped, and in full vigor; but the siege of the city was long, and cost, it is said, about three hundred thousand lives; and, immediately after its capture, Philippe Auguste returned to France. Richard continued the contest, but rather as if it were only a chivalresque tournament between himself and Saladin; and the result was very meagre,—permission for the Christian pilgrims to visit Jerusalem. He left the Holy Land in 1192; but on his journey back to England he was captured by Duke Leopold of Austria, and sold to the emperor, Henry VI., who, to the great scandal of the whole Christian world, made a good bargain by exacting an immense ransom. See Chronicles and Memoirs, Andrew of Runkel I., edited by W. Stubbs, 1864; Thayenro: De Expeditione Asiae Frederici I., in Fribre: Script. Rerum German., I., append.; Spalding: Geschichte des Konigreichs Jerusalem, Berlin, 1803; Verbot: Histoire des Chevaliers de St. Jean de Jerusalem, Amsterdam, 1782; W. F. Wilcke: Geschichte des Tempelherrenordens, Berlin, 1826-35.

IV.—How the spirit from which the crusades originated had changed in the course of little over a century, became sadly apparent when Innocent III. preached the fourth crusade (1203). A number of the most distinguished noblemen—Thibaut of Champagne, Simon of Montfort, Baldwin of Flanders, etc.—assembled at Venice with about twenty thousand combatants. But Venice demanded eighty-five thousand marks silver for the transfer of the crusaders to the Holy Land; and, as they were unable to pay this sum in cash, they went first to Dalmatia, where they conquered Zare for Venice, and then to Constantinople, which they also conquered (April 12, 1204), and where they established a Latin Empire under Baldwin of Flanders. To the Holy Land they never went. The Pope felt shocked, and summoned a new crusade. He was answered by the children. In France arose a movement in 1212 which even the government was not able to suppress. Thousands of children, boys and girls, often of the tenderest age, took the cross, and rushed in feverish enthusiasm towards the Holy Land. Some swarms reached Italy; and there they melted away, by hunger and disease, in the waves, and in the slave-markets. Two regular armies were organized in 1217 by Andrew II. of Hungary, and Count William of Holland. But, Andrew leaving left the enterprise with the best part of his troops, the rest of the armies went, not to the Holy Land, but on a robber-expedition to Egypt, where most of them perished in the Nile floods. See Geoffroy de Ville-Hardouin: Livre de la conquête de Constantinople, Paris, 1656; G. Z. Gray: The Children's Crusade, New York, 1872; L. Streit: Beiträge zur Geschichte des vierten Kreuzzuges, Anklam, 1877.

V., VI., VII.—The complete failure of the undertaking of Andrew II. and Count William was generally ascribed to the Emperor Frederic II., who had taken the cross in 1215, but steadily refused to fulfil the promise given. Compelled
CRUSIUS.

by the Pope, Gregory IX., he finally embarked (Aug. 15, 1227) at Brundisium, but returned a few days afterwards, protesting that he was sick. Utterly provoked, the Pope put him under the ban; and the next year he actually went on the expedition. He was very successful. Palestine was reconquered; and in 1229 he crowned himself King of Jerusalem, and returned to Europe, defying the Pope and the excommunication. Jerusalem, however, was not long in the possession of the Christians. The uproar which the Mongol avalanche caused in Southern and Western Asia reached also the Holy Land. The Chawaesrians, a Turkish tribe, overran the whole country, and (1247) Jerusalem was taken and pillaged. In the following year Louis IX. of France took the cross for the rescue of the city, and landed with a great armament in Cyprus. After spending the winter on that island, and making still further preparations, he went (in 1249) to Egypt, and conquered Damiette and Mansura. But, when he attempted to penetrate farther into the country, he suffered very severe losses, and was finally compelled to surrender with his whole army. In 1254 it cost France most of its wealth to ransom its King and its warriors. Notwithstanding this great misfortune, Louis IX. did not give up the idea of delivering the Holy Land from the sway of the infidels. In 1260 he began a new crusade, the last; and the whole French nobility followed him. Political reasons led him to open the campaign with an invasion of Tunis; and there he died (Aug. 24, 1270). His son and successor, Philippe III., made peace with Tunis, and returned to France. See JoHNVILLE: Histoire de St. Louis, edited by Char. du Fresne, Paris, 1868.


1761, three parts, of which the last has appeared independently, under the title Commentarius in Jesaiam, 1779). During the last part of his life the students of the university were divided into two camps, the Crusians and the Ernestians; but the noble reposes of his mind was not disturbed by the contest. E. SCHWARTZ.

CRYPT (Latin crypta; Greek κρύπτης, "a hidden place") meant in its classical use any subterranean room or passage, and was applied both to the sewer and the fruit-cellar. By an easy transition it afterwards came to denote the subterranean cemeteries of the Christians, the so-called catacombs, or, more properly, such single passages and galleries of them in which martyrs or saints were buried. As it became customary to erect chapels, or even churches, on the surface of the catacombs, just over the grave of a martyr, and with an opening under the altar which allowed to look down into the grave, into the crypt, it was natural that afterwards — though the cathedrals were not built over the graves of the martyrs, but the graves of the martyrs were dug under the cathedrals — the name "crypt" was transferred also to these excavations under the choir of the basilicas and churches of the Romanesque style, which sometimes were so extensive as to form whole subterranean churches, and often were used as places of interment for bishops and archbishops. With the Romanesque style the crypts disappeared.

CRYPTO-CALVINISM is the term properly applied to those Germans who secretly held the Calvinistic doctrine on the eucharist (i.e., the spiritual presence of Christ), while they rejected that on predestination. Luther's view of the Lord's Supper implied the ubiquity of Christ's body. Melanchthon's later view agreed essentially with Calvin's; and for a number of years it was that entertained by the majority of Lutheran divines, even at Wittenberg and Leipzig, and at the court of the Elector of Saxony: it was also in various ways officially recognized with the Augsburg Confession of 1540. But as soon as the two views were labelled "Luther's," "Calvin's," there was no doubt in the public mind which should be accepted. The first to call attention to the true authorship of Melanchthon's view was Joachim Westphal, a rigid Lutheran minister at Hamburg, who in 1552 opened war upon those who denied the corporeal presence, and the literal eating of Christ's body even by unbelievers. Calvin took part in the controversy, and appealed to Melanchthon, who, however, prudently declined to take active part in the strife, although he never concealed his essential agreement with Calvin. (See Corp. Reform., vol. viii. p. 352.) His followers were now stigmatized as Crypto-Calvinists. The controversy was carried all over Germany with incredible bigotry and superstition. In Bremen and Heidelberg the Calvinistic view prevailed; but in Würtemberg and Saxony it was finally condemned, and in the latter kingdom its defenders suffered exile and even death. In the American Lutheran Church the charge of Crypto-Calvinism was in 1881 renewed against the Missouri Lutherans; but, however, for holding the Calvinistic doctrine of the Lord's Supper, for they hold rigidly to Luther's view, but for defending the (semi-
CUDWORTH.


CUDWORTH, Ralph, English Platonist; b. at Aller, Somersetshire, 1617; d. at Cambridge, June 26, 1688. He was educated at Emmanuel College, Cambridge; was fellow of his college, and M.A., 1639; rector of North Cadbury, 1641-43; master of Clare Hall, Cambridge, and Hebrew preacher, 1644-54; D.D., 1651; master of Christ's College, 1654-62; rector of Ashwell in Herefordshire, 1662; and prebend of Gloucester, 1678.

As a philosopher and theologian he occupied an intermediate position between the Puritanic and Romanizing tendencies of his time; and, without taking actual part in the controversies upon church government and doctrine, he stood boldly forth as the champion of revealed religion against the reigning deism. Besides a _Discourse concerning the True Notion of the Lord's Supper, with two Sermons_ (1642), _The Union of Christ and the Church_ (1642), the posthumous _Treatise on Eternal and Immutable Morality_, published by Bishop Chandler in 1731, and _A Treatise on Free Will_, edited by Rev. John Allen, 1838, he wrote the great work upon which his fame rests, _The True Intellectual System of the Universe, wherein all the Reason and Philosophy of Atheism is refuted, and its Impossibility demonstrated_, 1688, fol.; 2d ed. with Life of the author by Dr. Birch, 1742, 2 vols. 4to; _Abridgment of 1st ed._ by Rev. Thomas Wise, 1706, 2 vols. 4to; Latin translation by Mosheim, Jens, 1739, 2 vols. fol., with improvements, Leyden, 1773, 2 vols. 4to; original English edition, reprinted, Andover, U.S.A., 1857, 2 vols. 8vo; enlarged edition, containing translation, by John Harrison, of Mosheim's valuable Notes, and also an Index, London, 1845, 3 vols. 8vo.

The treatises quoted above are parts of a gigantic whole, of the refutation which Cudworth had planned to give the doctrine of necessity as held by atheists, deists, and some Christian theologians. The treatise on _Morality_ contends in its position over against the refuted errors made in _the True Intellectual System of the Universe_, wherein all the _Reason and Philosophy of Atheism is refuted, and its Impossibility demonstrated_, 1688, fol.; _2d ed., with Life of the author by Dr. Birch_, 1742, 2 vols. 4to; _Abridgment of 1st ed._ by Rev. Thomas Wise, 1706, 2 vols. 4to; _Latin translation by Mosheim_, Jens, 1739, 2 vols. fol., with improvements, Leyden, 1773, 2 vols. 4to; _original English edition, reprinted, Andover, U.S.A., 1857, 2 vols. 8vo; enlarged edition, containing translation, by John Harrison, of Mosheim's valuable Notes, and also an Index, London, 1845, 3 vols. 8vo._

CULDEES.

The derivation and meaning of this name, and the exact functions of a bit, and opinions of those who bore it, have been the subject of much controversy, if not also, as Dr. Reeves asserts, of much mystification. But by the publication, in our day, of so many of the old records relating to their establishments, British scholars are coming to agree in a different view respecting them, though Dr. Ebrard still ably defends the long-received view. That view was not, in any sense, as it is sometimes charged, an invention of Presbyterians seeking historical support for their system. It came to them from Hector Boece and other pre-Reformation historians, and at first was substantially accepted by all Protestants, who, perhaps, were too eager to find historical prototypes or precursors in the primitive Church. Nor, if the old Protestant view is abandoned, should we be warranted without qualification to accept what some have proposed to substitute for it, and altogether to identify the Culdees of the British Isles with certain disorderly canons cleric of the Continent. The following are in brief the conclusions of Mr. Skene respecting them, than whom no one has treated the subject more learnedly and impartially. The monastic Church of the Columbites, after the fervor of its first zeal had passed away, was assailed by a twofold disintegrating influence: 1st, The introduction of a secular clergy from abroad; and, 2d, An influence from within in favor of increasing asceticism, leading not a few, in whose...
breast the fire of piety still glowed, to abandon the cenobitical life for the cell of the anchorite. This form of ascetic life had long existed in the Christian Church, and had come to be regarded by many as a higher form of it than the cenobitical; and the name Deicola came in time to be assigned to those who followed it, as that of Christicola was extended to ordinary Christians, or specially appropriated to Cenobites. Such preference for the solitary over the cenobite life had occasionally been shown in early times among the Columbite monks; and many of their monasteries had their desert, cave, carcar, or lone islet, to which one seized with a longing for solitary communion with God could retreat for a longer or a shorter time. It was towards the end of the seventh, or beginning of the eighth, century, that this passion for a solitary life increased so much among them, that it tended greatly to break up the regular monastic system, and became embodied in what is termed the third order of Irish saints, as distinct from the second or Columban, as that was from the first or Patrician. “These were holy presbyters and a few bishops who dwelt in desert places, and lived on herbs and water and the alms of the faithful. They shunned private property; they despised all earthly things, and wholly avoided all whispering and backbiting; and they had different rules and masses, and different tonsures;” or, in other words, with all their fervor they belonged, many of them at least, to the party in South Ireland, who, in the course of the seventh century, conformed to the Roman tonsure, time of observing Easter, etc. Before the close of that century they not only lived in strict solitude, but seem at times to have formed “hermitical establishments,” where a number of so-called hermits lived in separate cells, but within a common enclosure; and the nomenclature of the Continental hermits began to appear among them in an Irish form, Celle De being applied to them as an equivalent of Deicola, meaning primarily “hermit,” and secondarily “servant” or “familus Dei.” The Latinized Irish form of Celle De was Colidati; its Scottish form, when it appeared later, Callidei and Keledei. Callidei is the name applied by Jocecin to the singulara cleric of Kentigern’s church, who lived in separate huts around it. Keledei is the name which came to be used in Scotland generally to denote the Culdees. Historically they made their appearance in the territory of the Southern Picts after King Nechtan had expelled the old Columban monks for refusing to conform to the Roman time of observing Easter; and Mr. Skene supposes that Adamnan himself, after breaking with the stricter party at Iona, may have had to do with the introduction of them. So he thinks may St. Serf or Servanus, to whom he assigns a later date than that of Palladius or Kentigern, and whom he supposes to have been, by the mother-side, of Pictish descent. He is specially connected with the history of the church in Fife in his time; and it is in connection with the house founded by him at Lochleven that Culdees are first referred to in actual documents as “Keledei.” As Mr. Skene says, “It is probable that these anchorites had degenerated from their first original, even in the days of Queen Margaret. Her biographer, as quoted by Mr. Skene, expressly states, that at this time “there were many in the kingdom of the Scots, who in different places, enclosed in separate cells, lived in the flesh, but not according to the flesh, in great straitness of life, and even on earth lived the life of angels. In them the queen did her best to love and venerate Christ, and frequently to visit them with her presence and converse, and to commend herself to their prayers. . . . Whatever was their desire she devoutly fulfilled, either in recovering the poor from their poverty, or relieving the afflicted from the miseries which oppressed them.” Among those better anchorites, Mr. Skene includes the Culdees of Lochleven, to whom the king and queen gave the town of Bal christie, and to whom, as to those living devoutly in a school of all virtues, Bishop Fothad sometime before had given the Church of Auchterderran. Even these met with harsh treatment at the hands of King David. (For references to the opinions and practices of the Culdees, see art. KELT1c CHURCH.)

**Lit.** — The Culdees of the British Islands, as they appear in History, with an appendix of evidence by W. Reeves, D.D., Dublin, 1864, 8vo. “Cel-

ALEX. F. MITCHELL.

CULLEN, Paul, D.D., cardinal, b. in Dublin, April 27, 1803; d. Oct. 24, 1878. He was educated at Rome, became archbishop of Armagh (1850), archbishop of Dublin (1852), and cardinal-priest in 1866. He was the main supporter of the Roman-Catholic University of Dublin.

CUMBERLAND PRESBYTERIAN CHURCH is a growth of the present century. It originated in the remarkable revival of religion which began, in 1797, to develop itself in South-western Kentucky, under the labors of Rev. James McCreary of the Presbyterian Church. This revival rapidly grew to such proportions as to create a demand for ordained ministers of the gospel greater than could be supplied. This circumstance caused the Cumberland Presbytery to ordain certain men who could not quite meet the theological and educational requirements of the Confession of Faith and Form of Government to which that presbytery was amenable. This produced dissensions in the synod of Kentucky, to which the Cumberland Presbytery belonged, and which culminated, in 1806, in the dissolution of the presbytery. The synod annexed to the adjoining Transylvania Presbytery the members who had not been placed under prohibition to preach the gospel and administer its ordinances, by the committee appointed by the synod, in 1805, to take charge of the matter. The Cumberland Presbytery had taken the ground in the controversy, that the proceedings of the committee appointed by the synod were unconstitutional, and, of course, that the proscribing act was unconstitutional and void. Nevertheless, from a general respect to authority, and from an obvious desire to procure a reconciliation, and enjoy peace and quiet, as far as possible, both the proscribed members, and those who had promoted their induction into the ministry, and sympathized with them, constituting a majority of the presbytery, organized themselves into what they called a council, determining in this manner to carry forward the work of the revival, to keep the congregations together, but to abstain from all proper presbyterial proceedings, and await what they thought would be a redress of their grievances. This council continued their organization from December, 1805, to February, 1810. By that time they became satisfied that they had nothing to hope, either from the synod or the General Assembly. As a last resort, and in order to save what they represent to the General Assembly as "every respectable congregation in Cumberland and the Barrens of Kentucky," two of the proscribed ministers, Finis Ewing and Samuel King, assisted by Samuel McAdow, one of those who had been placed under an interdict by the commission for his participation in what they denounced the irregularities of the presbytery, re-organized the Cumberland Presbytery at the house of Mr. McAdow, in Dickson County, Tennessee, on the 4th of February, 1810. It was organized as an independent presbytery. It will be observed that it was a re-organization of a presbytery which had been dissolved, and which had received its name from its locality. The church which grew up from these beginnings naturally took the name of its first presbytery as a prefix. Hence this church is called, from the circumstance of its origin, "The Cumberland Presbyterian Church." This church has grown with exceeding rapidity, extending from Pennsylvania to the shores of the Pacific, and from the Lakes to Louisiana and Texas.

The new presbytery immediately set forth a synopsis of its theology and principles of action by which it proposed to be governed. Its theology was Calvinistic, with the exception of the offensive doctrine of predestination, so expressed as to seem to embody the old Pagan dogma of necessity or fatality. The construction which they, in opposition to the letter, or form, of the Calvinistic symbols, put upon the "idea of fatality," was: (1) That there are no eternal reprobates; (2) That Christ died, not for a part only, but for all mankind, and for all in the same sense; (3) That infants dying in infancy are saved through Christ and the sanctification of the Spirit; (4) That the Spirit of God operates on the world, as co-extensively as Christ has made the atonement, in such a manner as to leave all men inexcusable. The exception of this one "idea of fatality," corresponding to these four points, must have meant and included only their antipodes: (1) Eternal reprobation; (2) An atonement limited to the elect member; (3) The salvation of only elect infants; (4) The limitation of the operations of the Spirit to the elect. Aside from these points, covered by the exception, the doctrine of the Cumberland Presbyterian Church, as set forth in its Confession, was, according to the opinion of its founders, identical with that of the Westminster Confession. In the year 1813 the Cumberland Presbytery had become so large, that it divided itself into three presbyteries, and constituted the Cumberland Synod. This synod, at its sessions in 1816, adopted the Confession of Faith and Catechism of the Presbyterian Church. This Larger Catechism was omitted, and also some sections of the chapter on "God's Eternal Decrees." The form of government is Presbyterian.

In 1826 its first college was organized, under the supervision of the church. It was located at Princeton, Ky. In 1842 it was transferred to Lebanon, Tenn., and the name changed to Cumberland University. It is composed of four schools—preparatory, academic, law, and theological; each school having its own corps of professors and lecturers. It is one of the oldest, and has long been one of the most useful, educational institutions in the South-west, notwithstanding the great difficulties under which it has had to struggle much of the time. The church now has colleges at Tehuacana, Tex., Lincoln, Ill., and Waynesburg, Penn., besides a number of theological seminaries.
of high schools and academies under presbyterian and synodical control. It has only one theological school,—the one in connection with Cumberland University at Lebanon, Tenn. It employs four regular professors, and the course of study extends through two years of ten months each.

In 1830 the first newspaper under the patronage of the church was published: it was a weekly religious and literary journal published at Princeton, Ky. The church now has under its patronage three weekly newspapers, one quarterly, and one monthly, besides the usual Sunday-school magazines and papers. It has a board of publication at Nashville, Tenn., a board of missions located in St. Louis, Mo. It sustains four missionaries in the foreign field, besides doing much mission-work at home. The incomplete statistics reported to the General Assembly, May, 1880, are as follows:

Synods, 27; presbyteries, 117; ordained ministers, 1,386; licentiates, 270; candidates, 169; congregations, 2,457; elders, 8,824; deacons, 2,016; added by profession, 9,901; added by letter, 3,007; total added, 12,908; adult baptisms, 5,550; infant baptisms, 972; total baptisms, 12,000; Sunday-school officers and teachers, 7,117; scholars, 54,813; volumes in library, 28,029; funds contributed (Sunday school), $11,682. Contributions: home missions, $7,856; foreign missions, $1,285; education, $6,156; publication, $7,792; church building and repairing, $77,648; paid to pastors and supplies, $1,909,829; presbyterial purposes, $6,767; miscellaneous, $817,775; charity, $6,018; total contributions, $329,418. Value of church property, $1,859,809.


R. V. FOSTER
(Professor in Theological School, Lebanon, Tenn.).

CUMMING, John, D.D., b. in Aberdeen, Scotland, Nov. 10, 1810; d. in London, July 6, 1881. He studied at King's College, Aberdeen; was tutor near London; ordained pastor of the Scotch Church, Crown Court, Covent Garden, London, in 1833, and resigned only a short time before his death. He was a member of the Established Church of Scotland, and strongly opposed to the disruption of 1843. His reputation as a preacher was for many years very great, due rather to his topics than to his genius. His great themes were Prophecy and Roman Catholicism; and they exactly suited his fervid, impassioned, brilliant mind. He portrayed the future as if it were the present, and saw in it the final, desperate conflict of Protestantism with Romanism.

His publications were originally discourses. They include the Apocalyptic Sketches (1849), The Great Tribulation (1859), The Great Preparation, or Redemption Draweth Near (1861), The Destiny of Nations (1864), Sounding of the Last Trumpet (1867), The Fall of Babylon Foreshadowed in her Teaching, in History, and in Prophecy (1870), and The Seventh Vial, or the Time of Trouble Begun (1870). In the last volume he quotes reliable evidence in proof that the Scripture predictions have been fulfilled, and stands firmly by his own interpretation of prophecy.

CUMMINS, George David, D.D., first bishop of the Reformed Episcopal Church; b. near Smyrna Del., Dec. 11, 1822; d. at Lutherville, near Baltimore, Md., June 26, 1876. He was graduated from Dickinson College (1841), and, after a two-years' licentiate in the Methodist-Episcopal Church, became (spring, 1846) an Episcopalian minister, and assistant at Christ Church, Baltimore. He afterwards held the following charges: 1847, Church Church, Norfolk, Va.; 1853, St. James's Church, Richmond, Va.; 1855, Trinity Church, Washington (in May, 1857, he held the first independent Episcopal Church in the city); 1858, Christ Church, Capitol; in July, 1857, he received the degree of D.D. from Princeton College); 1858, St. Peter's, Baltimore; 1863, Trinity Church, Chicago. In these different fields of labor he greatly endeared himself to his congregation. On June 1, 1866, he was elected, and on Nov. 15 he was consecrated, assistant-bishop of Kentucky. He was speedily recognized as a leader of the Evangelical party in the Protestant-Episcopal Church. He shared the belief that a revised prayer-book would meet the difficulties. He clung to the idea of reform within the Church: so when, in the summer of 1869, the necessity of separating was put to him, he could not acknowledge it, but persevered in his efforts against abuses, greatly crippled by his subordinate position, for he could not forbid what he disliked. At length, thinking the time for decisive action had come, he wrote (on Nov. 10, 1873) to his senior bishop, declaring that he could no longer seem by his presence to countenance the ritualistic practices of certain churches of his diocese; that he had lost all hope that this system of error could be or would be eradicated by any action of the Church; and, lastly, that the abuse he had received for communicating with his fellow Christians during the General Conference of the Evangelical Alliance in New York (October, 1873) had convinced him that he must take his place where he could give open expression of the Christian brotherhood without alienating (of his) an household of faith: and accordingly he withdrew from the Episcopal Church, and was in consequence deposed from the ministry. Conferences with some who were like minded followed, and out of them grew the "Reformed Episcopal Church" (for its history, see title). In this new enterprise Bishop Cummins entered with all his energy, for it he willingly spent himself; but the burden of labor, and the far heavier burden of abuse, the bitterness of finding that few had the courage or the conscience to follow where he led, in comparison with the many who were expected so to do, broke him down, and after a brief illness he died. The Church which he founded revives his memory as...
CUNEIFORM INSCRIPTIONS. The cuneiform, or wedge-shaped, characters were used by various peoples of Western Asia from the earliest historic times down to Alexander's conquest. They even appear occasionally still later. They originated in picture-signs, now lost, which were probably traced on papyrus, or some like material, and degenerated slowly into mere collections of lines and angles. When clay tablets were substituted for papyrus, and the characters were made by the pressure of a chisel-like instrument, the lines easily became wedges; and thus the wedge was gradually adopted as the normal element of the character.

The earliest specimens known to us of cuneiform writing are in the Accadian language, which, together with the Sumerian, a dialect of the same tongue, was spoken by a cultivated people of Babylonia. (See Ass, Assyria, Babylonia, Sumeria.) The Sumerians had probably invented the picture-signs and perhaps the inventors of the picture-signs out of which it was developed. From them it passed to the Shemitic Babylonians, who possessed their land by invasion, and thence to the Assyrians, the Medes, and the Persians; while the Assyrians, in their turn, gave it to the people bordering on Lake Van, the confines of Armenia. Little is known as yet of the Vannic language; but Georg Friedrich Grotefend, the first to succeed in deciphering it, thought that it was spoken by a cultivated people of Western Asia from the earliest historic times down to Alexander's conquest.

The use of picture-characters in its simplest stage requires merely that there be attached to each character the sound of the name belonging to the object pictured. But the Accadians had gone farther, and had not merely combined two or more characters into a third, representing a compound word, but had sometimes given this compound character an entirely new pronunciation. Moreover, they had so far forgotten the picture-origin of the characters, that in many cases these came to represent mere syllables; e.g., the character meaning "hand" might be used for the preposition "to," simply because both were pronounced šu. In short, the system, at first the preposition "to," simply because both were

In all these cases the values which are simplest, and most easily learned, are made to explain more unusual or difficult ones. Assistance has been derived also from the representations on the bas-reliefs accompanying many inscriptions; and general information gained from Greek and other historians has had some value for the decipherer.

History of Decipherment.—The first inscriptions read were Persian. In 1618 De Fignero, a Spanish ambassador, visited and described the ruins of Persepolis, calling special attention to the cuneiform inscriptions there; and in 1621 Pietro della Valle expressed the (correct) opinion that they were to be read from left to right. For generations no further progress was made; but in 1774–78 a new impulse was given to investigation, when Carsten Niebuhr published an account of his travels in the Orient, with many plates of inscriptions from Persepolis. He noticed that there were three distinct kinds, often parallel, and was followed in his attempts to decipher, at least the simplest kind, by Olaf Tychsen and F. Münter. But Georg Friedrich Grotefend of Hanover, Germany, was the first to succeed in this task. He deciphered in the year 1802 two short Persian inscriptions from Niebuhr's collection. Knowing that at Persepolis the Achaemenian kings had built palaces, and assuming that these brief inscriptions contained royal names, he adopted the suggestion of Münter, that a certain oft-repeated character must stand for "king," and observed that each of his inscriptions contained this character, and two groups of characters beside. The first group in one he perceived to be the same with the second group in the other; hence he concluded that the "king" followed only the first group, while in the other it followed both. He inferred that three persons were named (two royal, and one not), and that the relationship between the three was that of son, father, and
grandfather. The translations, “Xerxes the King, son of Darius the King,” and “Darius the King, son of Hystaspes,” proved to meet all the requirements; and not only was this translation found, after many tests, to be correct, but the number of accurately known letters in the Old Persian was raised, by this one decipherment, from two to eleven, besides others read with approximate accuracy. Some decades later (1836) E. Burnouf and C. Lassen contributed materially to further progress; N. Westergaard and A. Holtzmann followed. In 1837 Henry C. Rawlinson discovered the great tri-lingual inscription of Darius on the cliff of Behistun; and through the labors of these scholars, together with E. Hincks and J. Oppert, a full knowledge was gained of the old Persian characters and language. Meanwhile, the discoveries in Babylon and Nineveh had begun. Rich (1820) brought to England a small box of stone fragments from Nebi-Junus and the Louvre received its treasures. Botta was jik. Further excavations were made in the same region by Hormuzd Rassam (1852–54),— to whom after many tests, to be correct, but the small box of stone fragments from Nebi-Junus and the Louvre received its treasures. Botta was succeeded in the work by Place; and A. H. Layard (1845–51) not only brought to light four great palaces at Nimrud, but made brilliant discoveries in the mounds of Nebi-Junus and Kuyundjik. Further excavations were made in the same region by Hormuzd Rassam (1852–54),— to whom belongs the credit of discovering the palace of Tiglath-pileser I. at Kîleh-Shergat, and the crowning glory of unearthng the library of Asurbanipal at Kuyundjik, — by George Smith (1873–76; he died at Aleppo on his third expedition, 1876), and by Rassam again, since 1876. In Babylonia, Fresnel and Oppert made a valuable collection (1851–54); but the boat which held it capsized in the Tigris (1855), and all was lost. Something was done by Loftis and Taylor (1853–55); and since 1878 H. Rassam (see above) has made important discoveries in Babylonia as well as in Assyria. A vast amount of material for the decipherer has thus been gathered. It was found that the inscriptions were chiefly in a character like the third species in the tri-lingual inscriptions mentioned above. The Persian proper names of the kings by decipherers have the pronunciation of many signs in the parallel species, and in this way became the key to the whole Asyro-Babylonish language. As early as 1849 De Sauley discovered that the language was Semitic; Hincks found that the signs represent (words and) syllables, not letters. H. C. Rawlinson published and translated the Babylonian text of the Behistun inscription (1851); Oppert, Menant, Norris, Fox Talbot, Lenormant, followed, with grammatical and lexical as well as epigraphic studies. The new science began to rouse wide enthusiasm; and since 1870 it has been pushed with redoubled vigor by Rawlinson, Smith, Sayce, Pinches, and others in England; Oppert, Menant, Lenormant, Pogson, and Geyard in France; and by Schrader, Friedrich Delitzsch, Haupt, Lotz, and Hommel in Germany.

The contentsof the inscriptions, as well as the materials inscribed, are most various. Stone slabs, gems, clay tablets, glass, and metals are all employed; and the subject-matter is historical, poetical, mythological, religious, official, commercial, astronomical, and mathematical. A few of the most striking inscriptions are: accounts of the creation and the flood; the Eponym Canon, or list of officials whose names mark successive years; records of the Assyrian kings, Nebuchadnezzar, Sennacherib, Ashurbanipal, the last great Assyrian king; records of the Babylonian and Persian kings, Nebuchadnezzar, Nabonidus, Cyrus (his capture of Babylon is described), and Darius. The cuneiform inscriptions are preserved chiefly in the British Museum; some, particularly those of Sargon, are in the Louvre in Paris; a few are in Berlin and elsewhere. The sculptured and inscribed slabs owned by several American museums all date from the Assyrian king Assurnasirpal (B.C. 883–858); and the inscription is the same on all, with only slight variations. It celebrates the restoration of the ancient city of Calah (Nimrud).
*Catalogue des Cylindres Orientaux du Cabinet Royal des Mdaillons à la Haye, The Hague, 1878;


FRANCIS BROWN.

Cunningham, William, D.D., an eminent Scotch theologian and controversialist; b. at Hamilton, Oct. 2, 1805; d. in Edinburgh, Dec. 14, 1861. He studied at Edinburgh under Dr. Chalmers and others; was licensed as a preacher in 1828; settled as a minister in Greenock in 1830; translated to Trinity College Church, Edinburgh, in 1834; appointed professor in the New College in 1843, and principal (in succession to Dr. Chalmers) in 1848. From his student-days his great capacity for theological learning and singular controversial power were apparent. He threw himself with great energy into the strife in the Church of Scotland, which began to become earnest about the time of his settlement in Edinburgh. Both his ecclesiastical learning and his debating power found a splendid field, as the strife advanced, in conflict with such learned men as Lord Medwyn and Sir William Hamilton. In the General Assembly his speeches were singularly weighty and telling. To his combativeness his foes spoke of him with dread and horror, his friends were devotedly attached to him. As a professor he had a remarkable power of inspiring his students with confidence in himself, and enthusiasm for their studies. When appointed professor, he was requested by the General Assembly to go to America, and make himself acquainted with the methods of study pursued there. Among other friendships thus formed was one of unusual warmth and sympathy for Dr. Hodge of Princeton. In theology Dr. Cunningham was a thorough Calvinist. His works (chiefly posthumous) were: *Historical Theology [Edinburgh, 1862], 2 vols.; *The Reformers and the Theology of the Reformation [1862]; *Discussions on Church Principles [1863]; Lectures on the Evidences, Canon, etc. [N. Y., 1872]; *His Life was written by the late Rev. James Mackenzie, and Rev. Dr. Rainy, who succeeded him as professor of church history, Edinburgh, 1851. W. G. Blairke.
CURCELLÆUS. See Currellæus.

CURATE denotes, in the Church of England, the lowest degree of ministers, licensed by the bishop, and employed by the incumbent of a parish as his assistant, either in the same church, or in a chapel of ease, but removable at pleasure by the bishop or the incumbent. There was formerly a distinction made between perpetual and temporary curates, the former not being removable without the assent of the incumbent of a parish; and this is also the original meaning of the name in the Roman-Catholic Church. There too, however, curatus came, in the course of the fifteenth century, to be used only for the vicars or assistants of the regular incumbents of the fifteenth century, to be used only for the vicars of the name in the Roman-Catholic Church. There too, however, curatus came, in the course of the fifteenth century, to be used only for the vicars or assistants of the regular incumbents of the churches, though the office never sank so low in social respect as in the Anglican Church. The Council of Trent forbade to employ temporary curates, removable at pleasure (sess. vii. chap. 5, 7, de reform.). In the performance of their duty, in their cura actualis, the real incumbent of the church, the parochus primitivus, exercises only a cura habitualis.

CURATE, Perpetual. See Curate.

CURETON, William, a distinguished Oriental scholar, especially in Syriac; b. at Westminster, Shropshire, 1808; d. there June 17, 1864. He was educated at Christ Church, Oxford; was sub-librarian of the Bodleian (1834), assistant keeper of the manuscripts in the British Museum (1837–39), chaplain to the queen (1847), canon of Westminster, and rector of St. Margaret’s, Westminster (1849). His services, especially to biblical and patristic learning, were very great, as a mere enumeration of the titles of his publications will show: Syriac Version of the Epistles of Ignatius (1845); Catalogue of Arabic Manuscripts in the British Museum (1846); Vindiciae Ignatianae, or the Genuine Writings of St. Ignatius, as contrasted with the Ancient Syriac Version, vindicated from the Charge of Heresy (1816); Corpus Ignatianum, a complete collection of the Ignatian Epistles, genuine, interpolated, and spurious, together with numerous extracts from them, etc., in Syriac, Greek, and Latin; an English translation of the Syriac text, copious notes and Introduction (1841); John, Bishop of Ephesus, the Third Part of his Ecclesiastical History [in Syriac], (1853); the same, translated by Dean Smith, 1860; Spicilegium Syriacum, containing Remarks of Bar-decan, Meliton, Ambrase, and Mara-Bar-Serapion, with an English Translation and Notes (1855); Quatuor Evangeliorum Syriacae, recensiones antiquissimae, atque in occidenti adhibae ignata quod superest (1858).

CUREUS, Joachim, b. at Freistadt, Silesia, in 1532; studied theology and philosophy at Wittenberg (1550–54), and medicine at Pavia and Bologna (1557–59), and settled as practical physician at Glogau, where he died in 1573. He was a passionate disciple of Melanchthon, and the author of the famous Exegeseis Pergpecia et Fermo Integra Controversiae de Sacra Cena, which appeared anonymously at Leipzig in 1574, by the same publisher who had issued the Corpus Philip-
and assumed finally a position as minister of the interior, too, having the command of the papal troops and the direction of the papal legates, which placed nearly the whole administration of the Papal States, both the patrimony and the legations, in his hands. The centre of the whole machine was of course the Pope, to whom the final decision of all questions belonged, and who, in connection with the consistory, exercised a general superintendence.

The whole organization, such as it had developed and was working in the beginning of the sixteenth century, before the Council of Trent, comprised the College of Cardinals assembling in consistory, the two signatures (Signatura Gratiae and Signatura Justitie), the Pontenitària, the Rota, the Dataria, and the Chancery. The last-mentioned, the Cancellaria Apostolica, was simply a bureau of expedition in which the affairs treated by the College of Cardinals and in the signatures received their final business form, and were issued. The Dataria originated as a mere department of the chancery, as a kind of board of control, in which all ingoing and outgoing communications were dated and registered; but, on account of the great importance which this simple function had for all cases of benefices, the department soon became independent, and gradually came to exercise a considerable influence. The Rota was the Supreme Court of Christendom, and an immense amount of business flowed into its rooms. It consisted of twelve members (auditores),—three Romans, one from Bologna, one from Ferrara, one alternately from Tuscany or Perugia, one from Venice, one from Milan, one German, one Frenchman, and two Spaniards. It lost some of its importance when the Signatura Justitiae was established above it as a court of appeal for Italy; and by degrees, as the jurisdiction of the Pope was confined on the one hand to a small number of cases, on the other, first to the Papal States, then to the City of Rome, and finally to the palace of the Vatican, the Rota and the Signatura Justitiae shrank into mere shadows. The Signatura Gratiae and the Pontenitària treated all cases, assorting to the postestas legundi et solvendi dispensations, indulgences, etc., the former in a more private and personal way, the latter publicly and officially. Affairs of dogmatics, liturgy, finance, general policy, appointment of bishops, etc., belonged to the College of Cardinals, among whose members every country, diocese, monastic order, etc., had its special protector, who reported on its affairs, pleaded its cause, and took care of its interests.

From the middle of the sixteenth century, however, a great change was effected in this organization by the establishment of the so-called Congregations, committees of cardinals formed for some special range of business. The oldest of these congregations is the Sancta Congregatio Judicis Librorum Prohibitorum, for all ecclesiastical and monastical affairs; S. C. Rituum, for rituals, liturgy, canonization, etc.; and S. C. Consistorialis, to prepare all business matter before it is brought into a regular consistory. Of the congregations established in the seventeenth century, the most important are De Propaganda Fide (1629), for the centralization of all mission business; S. C. Immunitatis Ecclesiasticæ (1629), to guard against any encroachment from the side of the State on the privileges of the Church; S. C. Indulgentiarum (1669), etc. The Gerarchia Cattolica for 1875 mentions still more congregations. The relation between these congregations and the old authorities still existing often gives rise to very difficult questions. Generally, however, the old and the new authorities are equally competent; and he who has any business to transact can choose the party with which he prefers to deal, for reasons of cheapness, speed, personal connections among the officials, etc.

**Lit.** — Octavius VESTRURIS: Introductio in Romanæ Aulae Actionem, Venice, 1564; Bangen: Die römische Kurie, Münster, 1854; Bonix: De Curia Romana, Paris, 1859; [X. Barrière de Montaul: La sacrécollege des cardinaux de la sainte église romaine, Paris, 1878]; W. Ribbeck: Friedrich I. u. die romische Curie in den Jahren 1157 bis 1159, Leipzig, 1881.] MEijER.

**Curio, Calixtus Secundus** b. at Cirie, near Turin, May 1, 1503; d. at Basel, Nov. 24, 1569; one of those numerous Italians, who, attracted by the evangelical movement of the Reformation, were compelled by the counteraction of Rome to leave their native country, and seek refuge beyond the Alps. While studying classical languages, history, and jurisprudence at Turin, he became acquainted with the writings of Luther, Melanchthon, and Zwingle, through an Augustinian monk, Hieronymus Niger; and the impression he received was so strong, that he immediately set out for Germany in order to study the new theology. But, on the order of the Cardinal-bishop Boniface of Ivrea, he was arrested near Aosta, and imprisoned. Released after two months, he was brought to the Monastery of St. Benignus to continue his studies; but after half scandalizing and half seducing the monks by his views, which he never desisted from preaching, he fled from the monastery, visited Rome and other Italian cities, and finally settled at Milan, where he married Margaretha Blanca of the distinguished family of Isachi. In order to avoid the war troubles, he successively removed to Piedmont, Savoy, Pavia, where he lectured in the university; but, as he was zealous in defending and preaching the evangelical views, he was seized at Pavia by the Inquisition, and by degrees imprisoned. He escaped, however, and found refuge in Venice, and at the court of the Duchess Renata of Ferrara. On her recommendation, he obtained a position at the University of Lucca. But he had
Hardly begun to teach, before the Pope demanded that he be delivered up; and, when the city declared itself unable to defend him, he fled (in 1542) to Switzerland, where he was professor of literature, languages, and rhetoric, first at Lausanne (1543–47), and then in Basel. As a humanist teacher he earned a great reputation, and received splendid offers from Maximilian II., the Duke of Savoy, and even from Pope Paul IV.; but he declined to leave Basel, where alone he felt free and safe. He was not, strictly speaking, a theologian, but took great interest in all the theological movements of his time, and was not without influence. In Basel he stood at the head of that latitudinarian group of Italians which gathered there; and he was looked upon with suspicion, not only by the Roman Catholics, but also by Calvin and the orthodox Lutherans. His most widely known and most characteristic work is his Passaquili Ecstatici, a satire on the papacy and the Roman Church, Geneva, 1544. A positive representation of his religious standpoint may be found in his Christianæ Religiosæ Institutæ, Basel, 1549. But this work which caused the most contradiction from all sides was his De Amplitudine Beatæ Regni Dei, 1554.


CURTIUS, Valentin (Korte, or Kortheim) b. at Lebus, in Brandenburg, Jan. 6, 1493; d. at Lübeck, Nov. 29, 1567; came to Rostock to study theology in 1512, and entered the order of the Franciscans, but embraced the Reformation, and was made Protestant preacher at the Church of the Holy Spirit in 1528; married in 1532; was called to Lübeck in 1534, and made superintendent in 1536. Lübeck was at that time the centre of orthodox Lutheranism in Northern Germany, and Curtius occupied a prominent place in the conventions and disputations of that time. He drew up the Formula Lubecensis (1560), which, up to 1668, was signed by every ecclesiastic appointed in the city, and the Protostata contra Synodum Tridentinum (1561). But he was also very eager to have the English refugees of 1554 expelled from the city on account of their Calvinism. See C. H. Starcke: Lübeckische Kirchen-Historie, Hamburg, 1724; J. J. Grøken: Dissertatio de Form. Lub., Göttingen, 1735.

Cusanus, Nicolaus (Nicolaus Krypis, or Krebs), also known as Nicholas de Cusa; b. at Cues, or Cusa, a village on the Moselle, in the diocese of Treves, 1401; d. at Lodi, Aug. 11, 1464; was the son of poor parents, but was by Count Ulich of Mandscheid, in whose service he had entered, sent to the school of the Brethren of the Common Life, at Deventer, and then to the University of Padua, where he studied law, and took the degree in 1424. He lost, however, the very first case he tried to bring before the court of Padua, and this decision, with a subsequent one which deprived him of his position as a member of the faculty, caused him to leave the university. He then studied mathematics and astronomy, Hebrew and Greek, philosophy and theology, with great zeal; and he was Archdeacon of Liège, when, in 1433, he was sent to the Council of Basel. There he attracted general attention by his De Catholica Concordandia and De Auctoritate presidendi in Concilio Generali. In the former he declares that the papal authority is not tied up with the Roman see; that the true successor of Peter is he who is duly chosen by the representatives of Christendom, and not he who incidentally occupies the chair of Rome; that the donation of Constantine is a fable; that the secular princes are completely independent of the Pope in all secular affairs, etc. In the latter he vindicates the authority of the ecumenical council above that of the Pope; and, when he conceives to the Pope the right to preside at the ecumenical council, this right is one of honor only, not of power, etc. Nevertheless, some years later we find him travelling in Germany as papal legate, and defending in the diets of 1440–42 the very opposite views. He had in the mean time become a friend of Eugenius IV.; and he served him with great devotedness on many important missions,—to Constantinople, to work for the union of the two Churches; to Germany, to gather money for the building of the Church of St. Peter, etc. Nicholas V. also showed him great confidence, and made him cardinal in 1448, and Bishop of Brixen in 1451, in spite of the protest of Archduke Sigismund. During the Congress of Mantua he was the Pope's vicegerent in Rome, and published his Cœtaria Aichori. His troubles with Sigismund disturbed his last days (when the duke imprisoned the bishop, and the bishop excommunicated the duke); and unhappily the decision of the emperor in his favor was not given until after his death.

The extraordinary change in Cusa's views has generally been explained as the result of ambition and cowardice. He saw that nothing could be attained in the Church except by standing on the Pope's side, and he was tempted. He saw that his views could not be carried through without causing a complete revolution, and he was frightened. There is, however, in Cusa's character, nothing at all to justify such an explanation. He was an honest, open, simple-hearted man, who for truth's sake could have sacrificed his worldly prospects, even his life, without regret, without fear, without the least trace of the martyr's bravado, if he had only known the truth. But there was just the hitch. In his intellect, though he actually broke with the tradition of the schoolmen, and thought he often is spoken of as the dawn of modern philosophy, there was just that kind of confusion and obscurity, which, with an honest man who is too naive to conceal anything, makes such a glaring inconsistency almost a matter of course. In his books De Docta Ignorantia and De Conjecturis, his two principal philosophical works, he defines the relation between absolute truth and the human mind as one of complete incongruity. Absolute truth the human mind is utterly unable to grasp; it can only form opinions, conjectures, about it. But, when the intellect can establish no other relation than that of conjecture between itself and absolute truth, the character can, just because it is honest, hardly escape, a single once in the course of its development, to be thrown from that stand-point which it holds over to the very opposite, unless it can keep itself forever oscillating.
in a sceptical dilemma. But Cusa was not a sceptic, either intellectually or morally. Intellectually he was a realist, not without a tint of materialism. He was a great mathematician. His propositions for the improvement of the Julian Calendar resembled those adopted afterwards by Gregory VII. He anticipated Copernicus in his views of the earth's position in the planetary system. He was the father of Giordano Bruno. Morally he was a mystic, with a strong leaning towards asceticism. He taught that glimpses of the absolute truth could be caught by means of intuition, which aided the mind in divining, as spectacles aid the eyes in seeing. He was a pupil of Meister Eckhart.

The speculative result of this singular combination was an obscure and inconsistent pantheism—God as the maximum has nothing outside himself, the world is a finite condensation of the maximum—which frightened his contemporaries; and the practical result is a number of mystico-materialistic absurdities—De Quadratura Circuli, De Novissimis Diebus, according to which the universes should perish in 1734—which deter a modern reader. But of cowardice and ambition, and other moral blemishes, there is not much in the man. Cusa's works make three volumes, and have been published thrice; last edition by Henri Petri, Basel, 1565. The last edition, by R. Stumpf, Die politischen Ideen Nic. von Cusa, Cologne, 1869; Scharpf: Nic. von Cusa als Reformator, Tübingen, 1871; Richard Falckenberg: Philosophie d. Nic. von Cusa, Breslau, 1880.

CUSH (Hebrew כָּשׁ, Egyptian Kaš, Kî, or Keš, Assyrian Ki-š, and Median Kist, Kust, Kest, Kust, Kest, Aethiopia, Vulgate Ethiopia, except Gen. x. 6-8, 1 Chron. i. 8-10, where LXX. have Xoic, Vulgate Chus) is a name applied in the Old Testament to a person, a land, and a people. As a person, Cush is the first son of Ham, having five sons of his own—Seba, Havilah, Sabatah, Raamah, Sabtechah, and being also the progenitor of Nimrod (Gen. x. 6-8). Two sons, Sheba and Dedan, are assigned to Raamah (v. 7). The Scripture-writer appears to look back to Cush, with his sons and grandsons, as the founders of peoples known in his time; and, where these names are elsewhere mentioned (Gen. ii. 13, and elsewhere in the Old Testament,—twelve passages in all). On the Cush of Gen. ii. 13 see Eden. In the other eleven passages it denotes the Nile Valley southward from Egypt, with the lands between the Nile and the Red Sea, from Syene (Ezek. xxix. 10) as far south as the junction of the Blue and White Nile. The earlier boundaries toward the south were quite vague; and, even when Cush became a well-defined province and kingdom, tribes of the same origin with the historical Cushites dwelt outside its borders. In a sense which would include these, the African Cush extended into Abyssinia, and perhaps covered it; but the restricted sense is the ordinary one in use. In the Book of Esther (i. 1 and viii. 9) Cush is named as the extreme south-west limit of the kingdom of Abasurus.

This land of Cush was called by the Greeks Μέρος, from its ancient capital city (native name Meru or Merua, “white cliff”), situated near Mount Barkal, and identical with Napata. The people of Kaš (Keš or Keš) are, in the Egyptian records, always distinguished from negroes (Nahara), in name and in appearance. They are depicted with Caucasian features, and their color is red or brown. They appear to be kindred with the Egyptians. It is believed that the ancestors of all the historic inhabitants of the Nile Valley came of a single stock (Cush and Mizraim are brothers, Gen. x. 6), and had a common home in Asia. One stream of immigration entered North-eastern Africa by the Isthmus of Suez, and became the Egyptian people; another, starting from the same source, moved down into Southern Arabia; then a part crossed the Red Sea into Africa, and occupied the region described above, becoming the historic Cush; as such they are named some twenty-five times in the Old Testament; others remained in Arabia, and it is possible that reference is had to these in 2 Chron. xxii. 16: “Arabians that were near the Ethiopians.” (As to the theories that another branch wandered northward, and became the Phoenicians of history, and that Babylonia was peopled by colonists from the African Cush, see PHOENICIA, NIMROD.)
The (African) Cushites are first mentioned in the Egyptian records of the twelfth dynasty (Lepsius, §). They had been successful against them. During the reign of the Hyksos in Egypt, the native Egyptian kings, forced southward, came into closer contact with the Cushites; and, after the expulsion of the Hyksos (seventeenth century B.C.) Koš was treated as a province of Egypt, and had an Egyptian governor. In the time of the twenty-first dynasty it gained its independence; and, in the eighth century B.C., the Cushite king, Piankhi I., conquered all Egypt. The twenty-fifth dynasty of Manetho is composed of Cushite kings,—Shabak (Sabacu = αὐλακ, 2 Kings xvii. 4), Shabatak (Sebichu), and Taharqa (Tirhaka). The relation between these kings is obscure; and, besides these, Miamun Nut, successor, and perhaps son, of Piankhi, figures on the monuments. The Cushite kings of Egypt came repeatedly in contact with the Hebrews. Hoshea of Samaria tried to form an alliance with Shabak against the Assyrians (2 Kings xvii. 4). Isa. xviii. seems to imply like proposals from the Cushites to the Hebrews. Sennacherib's march through Philistia was checked by the approach of Tirhaka, the most formidable of all the Cushite kings. Both before and after this time, there is mention of individual Cushites who lived in Palestine: Ebed Melech (Jer. xxxviii. 7f., xxxix. 16f.) is a notable example. The Cushite control of Egypt ended with the defeat of Tirhaka and the establishment of an Assyrian protectorate on the Lower Nile by Esarhaddon (King of Assyria 681–668); and an attempt of Tirhaka to regain a foothold there was foiled by Asurbannipal, son of Esarhaddon, about B.C. 666. After this we find Ethiopian soldiers in the service of Egyptian rulers (Jer. xlv. 9; Ezek. xxx. 4f.); but Tirhaka's successors were powerful monarchs in their own domain, and were still reigning at the old Meroe when Cambyses made his unsuccessful attempt to conquer Ethiopia (B.C. 524). As late as B.C. 450 Herodotus speaks of the "long-lived Ethiopians," whose capital was at the old Meroe. The later Meroe, the island in the south, near Khartum, was included in the empire of Tirhaka and his successors, but probably did not become the capital of the kingdom till about the third century B.C., under Ergamenes, contemporary with Ptolemy Philadelphus. The later Greek writers begin to distinguish from the civilized Meroites various ruder Cushite tribes, such as the Blemmyes, Megabares, and Troglo-dytes. These occupied the territory from the Lake of Axum, in Abyssinia, up to the Egyptian boundary, and were the ancestors of the present Beja, or Bishari tribes.

The Cushite kingdom existed until after the Christian era (Acts viii. 27 names Candace, Queen of Ethiopia); but by degrees the Nubians, who had been crowded out by the Cushites, began to get the upper hand of it, and at length it disappeared. The precise date of its extinction is unknown.

In person the Cushites were large, strong and handsome. Their land produced corn and costly woods, such as ebony and balsam; of minerals they exported gold and gems; besides these they drove a large trade in cattle and rare animals, as well as in negro slaves. These are all depicted on the monuments as articles of tribute paid to Egypt.

The culture and religion of the Cushites were derived from Egypt, and began to take firm root among them as early as the time of the Hyksos. They developed the arts thus received; so that, toward the end of the eighteenth dynasty, not only the natural products named above, but artistic furniture, covered with woven stuffs of many colors, shields lined with variegated skins, chariots of gold and iron, rich garments, ear-rings, and bracelets, together with other fine work in gold, appear in a representation of tribute-offerings.

The language of the African Cushites was distinct from the Egyptian, and is represented by that of the modern Bishari; but they employed the Egyptian hieroglyphs from an early time. A peculiar demotic character which abounds in the neighborhood of the island of Meroë is not yet deciphered, but is believed to belong to the later Cushite period, probably since the time of Ergamenes.

The land and people of Cush are usually called, after the Greek writers (so in the LXX., the Vulgate, and the Authorized Version), Ethiopia and Ethiopians; but the Cushites must be carefully distinguished, not only from the Nubians and negro tribes generally, but also from the Shemitic people of Abyssinia, who spoke the Ge’ez (Ethiopic) language, and have transmitted to us a considerable Christian literature. These also came across the sea from Arabia, but cannot be traced back beyond the Christian era. See ABYSSINIAN CHURCH.

Of Cush, the Benjamite (Septuagint Ἀκοι, Vulgate Chusi), who is named in the inscription of Ps. vii., nothing further is known. He must have been a persecutor of David, and was, perhaps, an instrument in the hands of Saul.


Cuthbert, St., d. at Farne, March 20, 687; was born, in the first half of the seventh century, in Northumbria, beyond the Tweed, of humble descent. While shepherding his flock one night (in 651), he received, it is said, a heavenly revelation in form of a vision, and went immediately to the Monastery of Melrose (the Old Melrose, situated at the confluence of the Leader and the Tweed), whose provost, Boisil, admitted him into the brotherhood. Melrose was a colony from Lindisfarne, but was at this time sending out colonies herself. Cuthbert accompanied one which went to Ripon to found a monastery on a spot presented to him by Alchfrith, which fitted successfully, and served there as hostiarus (with whom rests the entertainment of strangers). But when Alchfrith adopted the Roman views of Easter, the tonsure, etc., the monks of Ripon could not agree with him. They returned home to Melrose in 681; and in the same year, Boisil having died of the plague, Cuthbert succeeded him as provost. Afterwards, however,
Cuthbert must have adopted the Roman views himself; for in 664 he was called as provost to Lindisfarne expressly for the purpose of introducing those views among the monks of that monastery; in which task he succeeded. For twelve years he staid at Lindisfarne; but in 676 the ascetic tendency of his disposition gained upon him; he resigned his office, and settled as a hermit in one of the small islands of Farne. In 684 he was prevailed upon to return to Lindisfarne as its bishop, but only for two years. In 686 he was prevailed upon to return to Lindisfarne in one of the small islands of Farne. In him: he resigned his office, and settled as a hermit in one of the small islands of Farne. In 686 he went back to his hermitage on the lonely island, and there he died.

Already during life Cuthbert was revered by his brother-monks as a saint, and for centuries after his death his fame was still increasing. The power of working miracles was ascribed to him, and even to his remains. Before he died, he gave permission that his corpse might be brought to Lindisfarne, on the condition that the monks vowed never to desert it. Consequently, when the Danes took the monastery (in 875), and the monks fled, they carried Cuthbert's corpse along with them on a bier for eight years, until (in 883), they were settled at Chester-le-Street. Overtaken here, too, by the Danes, they began their wanderings again in 900, but were finally settled in 992 at Durham, in whose cathedral Cuthbert's remains now rest.

Of Cuthbert's own writings, Ordinationes and Praecepta Vite Regularis, nothing has come down to us; but the materials for his biography are very rich. The oldest life of him was written between 698 and 705, by some unknown brother-monk, either from Lindisfarne or Melrose, and is printed in Act. Sanct. (March 20), and in Steven son's edition of Bedae Opera Minora (pp. 259–284). Of the two Lives of Bede, the oldest is in verse, the best in prose, both printed in Stevenson's B. Op. Min. (pp. 1–43, 45–137) and in Act. Sanct. (March 20). The Historia Translationis S. C. from the second century, by Reginald Monachi Danelensis Libellus (of the twelfth century, and treating especially of his miracles, and the so-called Irish life from the fourteenth century, have been published by the Surtees Society. A full account of the materials for the history of St. Cuthbert is found in Hardy: Desc. Cat. I., 297–317. See also James Raines: Saint Cuthbert, Durham, 1828; A. C. Fryer: Cuthbert of Lindisfarne, London, 1851.

CUTTY-STOOL. A small raised seat or gallery in old Scottish churches, where unchaste men and women were obliged to sit during three Sundays, while they were rebuked by the minister, if they would be received to communion again.

CYAXARES. See Darius.

CYCLE. See Era.

CYCLOPEDIAS. See Dictionaries.

CYPRIAN, Ernst Salomon, b. at Osteheim, Franconia, 1673; studied at Jena, and was appointed professor of philosophy at Helmstedt, 1699, rector of the gymnasium of Coburg, 1700, and member of the Over-Consistory, in 1713, in Gotha, where he died in 1745. Friedrich Wilhelm I. of Prussia, who considered the controversy between the Lutheran and Catholic churches "a bitter sauce mixed by the priests," conceived the plan of effecting a union between all Protestant churches; and at first it seemed as if the plan would succeed. At this juncture, Cyprian appeared as one of the few stanch champions of the old orthodox Lutheranism, and wrote three pamphlets, Abgedrungener Unterricht, etc. (1722), Authentique Rechtfertigung, etc. (1722), and Das Urtheil englischer Theologen von der Synode zu Dortrecht und ihrer Lehre (1723), which by their rich historical illustrations give considerable information about the whole question.

CYPRIANUS, Thascius Cecilius, which last name he assumed in honor of an old presbyter, Cecilius, who was instrumental in his conversion to Christianity, was born in Northern Africa, towards the close of the second, or in the beginning of the third, century, and educated at Carthage, where, in the fourth decade of the third century, he held a prominent position as a teacher of rhetoric. He was a man of wealth. His house and gardens were beautiful, his landed property considerable. He was also a man of elegance and dignity, both in dress and manners, both in literary productions and in business affairs. Of the history of his conversion nothing is known, but he was baptised in 250. Shortly after baptism he gave away a part of his fortune to the poor; and all his time he seems to have devoted to the study of the Bible and the Christian writers of the second century. His Epistola ad Donatum, De Idolorum Vanitate, and Libri III. Testimoniorum ad . . . Judges, in the last two of which works he closely follows Minucius Felix and Tertullian's Apologeticus, belong to this period.

The African Church was at this period flourishing enough externally, but internally its state was rather precarious. The long peace it had enjoyed (nearly thirty years) had slackened the zeal and the discipline of its members. Even the character of the episcopate had suffered. Many of the bishops were engaged in agriculture or trade, or even in usury. Instances of fraud and swindling occurred among them. Sometimes they were so ignorant that they could not instruct the catechumens, nor distinguish between orthodox and heretical compositions. Under such circumstances the conversion of a man like Cyprian naturally made a sensation, and awakened expectations. In 248 the episcopal chair of Carthage became vacant, and he was elected bishop. It is characteristic, however, that it was the lower mass of the church-members which carried his election, while a portion of the presbytery opposed it to the very last. The poor, the ignorant, the humble, of the Church of Carthage, felt how good it would be to them to have for their bishop a man of wealth, a man of learning, a man of social standing. They knew of Cyprian that he was liberal with his means, that he was possessed of brilliant literary talents, that he showed both decision and tact in business transactions, and they would hear of no refusal. Between July 248 and April 249 he was consecrated bishop. The opposition did not dissolve, however, after its defeat. On the contrary, it became more firmly organized; and it soon found a point from which to launch an attack against which Church of Carthage. Early in 250 Decius issued the edict for the suppression of Christianity, and the persecution began. Measures were first taken against the bishops and officers of the church: by slaying the
shepherds it was hoped the flock would be stolen. The proconsul on circuit, and five commissioners for each town, administered the edict; but, when the proconsul reached Carthage, Cyprian had fled.

In his book *De Lapsis*, and in his letters to his congregation, to his fellow-bishops of the African Church, and to the clergy of Rome, Cyprian defends very adroitly the line of conduct he had adopted; but none of the reasons which he profers— the necessity of preserving himself for the good of his church, the direct command of God through a vision, etc.—are quite acceptable, and with the idea of heroism they are altogether incompatible. But it must be remembered, first, that martyrdom had not yet become a fashion, a rage, the necessary close of a distinguished life, the greatest grace which God could grant. When the Decian persecution broke out, Dionysius of Alexandria, Gregory Thaumaturgus, Maximus of Nola, and many other bishops, did as Cyprian, fled before the storm. Next, the edict was directed principally if not alone, against the bishops.—a circumstance which could not but influence their policy. In Rome the congregation left, for this very reason, the episcopal chair unoccupied for sixteen months after the martyrdom of Fabian. Finally the individual character must be taken into account. Cyprian was a man of education, not of genius; he reasoned from facts, not from enthusiasm; he acted upon convictions, not upon passion. But with such characters every thing grand is the result of a slow growth, not of a moment's inspiration; and the remark of Augustine about Cyprian's style, that it ripened with age, growing simpler, nobler, and more fit to express the fulness of Christian truth, must be applied also to his conduct. Nevertheless, his flight gave his enemies a dangerous weapon. Towards the close of 250 he sent the two bishops, Cledonius and Herculanus, to Carthage with money for the poor, with spiritual aid for the weak, with disciplinary power for those who had fallen. But in Carthage Cledonius and Herculanus met with the most determined opposition from the side of Felicissimus, a deacon; and when Cyprian excommunicated Felicissimus, five presbyters, headed by Novatus, took up his cause: a schism thus broke out. In spring of 251 Cyprian returned; and the great question of the re-admission into the Church of the *lapsi*, especially of the *libellati*, was now to be decided. The most extreme views found defenders. One party refused altogether to re-admit the *lapsi*; another granted them re-admission without any restriction at all. Cyprian adopted a middle course: after due penance he re-admitted those who had fallen. In the synod of Carthage (251 and 252) he carried through his policy, and it became the policy of the whole Christian Church. The two other parties, however, in which his adversaries were mixed up in a most singular manner (see the articles on Felicissimus, Novatianus, and Novatus), appointed each an anti-bishop, Maximus and Fortunatus. The schism was thus complete.

It would seem, however, that the authority of Cyprian was in no way impaired by this schism. The practical wisdom, the inexhaustible energy, and the great self-abnegation with which he administered to the weal of his flock during the horrible plague which reached Carthage in 252 (see his *De Mortalitate* and *De Eleomosynis*), drew all true Christians close to their bishop; and the schismatics were forgotten. At the time when the controversy concerning baptism broke out between him and Bishop Stephen of Rome (255), Cyprian stood undisputedly as the prominent and most influential leader in the Christian Church. The Roman Church held that baptism administered in due form was valid, even when administered by a heretic, and admitted baptized heretics and schismatics by simple imposition of hands; while Cyprian protested that there was no baptism outside of the orthodox church, and baptized, or rather re-baptized, heretics and schismatics, before admitting them into the Church. The Roman view held the ground; but it is very instructive to notice the relation in which Cyprian places himself to the Bishop of Rome. Acknowledging Rome as the natural centre of Christendom, and the successor of Peter as prima inter pares, he recognizes the precedence as one of honor only, and by no means as one of power. Of a feeling of subordination, of a yielding to a higher power of jurisdiction, there is in all his tracts and letters not the least trace. The papacy was not yet born. On the contrary, it is Cyprian who is styled *Papa* by the Roman bishop; and he does not give back the title to his interlocutor.

In spring of 257 Valerian's edict against the Christians was issued, and in August, Cyprian appeared before the proconsul, Aspasius Paternus; and, when he refused to offer sacrifice to the Roman state-gods, he was banished to Curulis, a lonely place on the seashore, but only a day's journey from Carthage. He lived there eleven months, in decent retirement, and in steady communication with his flock. An appeal to him was made by Bishop Stephen. But the execution followed immediately. But the proceedings were carried on, from the side of the State, with a regard for the victim which shows the great weight he carried in public opinion; and the execution was witnessed with a sympathetic awe which was still vibrating in people's hearts when Augustine preached.

**Lit.**—The first collected edition of Cyprian's works is that by Erasmus (Basil, 1520); among the later are those by Goldhorn (Leipzig, 1838–39, 2 vols.), and G. Hartel (Vienna, 1868–71, 3 vols.). The last is by far the best: it rests upon a careful comparison of above forty manuscripts. Translations into English of his treatises *On Mortality, On the Lord's Prayer*, etc., are numerous. Of his complete works there are two,—by Marshall (London, 1717, fol.), and by R. E. Wallis, in *Ante-Nicene Library*, vols. VIII., 1868, and XIII., 1869.

The sources to Cyprian's life are, besides his own writings and the church-history of Eusebius, Pontius, *De Vita Cypriani*, and the *Acta Proconsularia Martyrli Cypriani*, both given by Ruinart, *Act Mart.*, II., and the former in
CYPRUS. 


HAGENBACH (LEIBRACH).

CYPRUS, a large fertile island of the Mediterranean Sea, triangular in form, a hundred and fifty miles long, and from fifty to sixty miles broad. Its principal towns were Salamis at the east, and Paphos at the west, end of the island. It is called Chittim in the Old Testament. The island was conquered by Alexander the Great in 333 B.C. The chief goddess was Venus, who had a famous temple at Paphos, and hence was called the Paphian goddess, as well as Cypria. The island is called Chittim in the Old Testament. The Greeks gave it the name Kypros, perhaps from the plant of that name, which is our henna. Copper, and articles in copper, made the inhabitants rich. Cyprus was successively tributary to the great empires of antiquity, and finally fell under Rome (B.C. 58). Cicero was proconsul there (B.C. 52). In the reign of Trajan (117 A.D.) the Jews there revolted, massacred the Greek inhabitants, but were massacred themselves. In the division of the Roman Empire the island fell to the East; in the seventh and ninth centuries the Saracens seized it; but each time it quickly lapsed again into the hands of the Byzantine emperors; but from them the Crusaders, under Richard I. of England, wrested it and gave it to "the titular king of Jerusalem, and as some compensation for the loss of the holy city." Later the Genoese and Venetians held it, until in 1570 the Turks dispossessed the Venetians. According to the terms of the treaty of Berlin (1878), the island was secured by the English Government.

In the Acts alone Cyprus is mentioned. The gospel very quickly reached it; and the response to the Master's command, "Go," was very prompt (Acts xi. 19, 20; cf. xvi. 16). Barnabas was a Levite of Cyprus (iv. 30), and naturally began there his missionary activity (xiii. 4), and sailed thither after his dispute with Paul (xiv. 30). The other New Testament references are purely geographical. The title of "Cyprian" occurs in ancient writers can be found in MUNZ Opera, vol. iii., Flor., 1744, and in ENGEL: Kypros, eine Monographie, Berlin, 1841, 2 vols.; FR. LÜTHER: Cyprus, History and Description, abridged, with much additional matter, by Mrs. A. B. JAYNER, N.Y., 1873; (Anonymous) Leokosia, the Capital of Cyprus, London, 1861.

CYRENE, the capital of a small province, and the chief city of Libya, in Northern Africa. Modern Tripoli corresponds to the province. It was a Greek city, dating from B.C. 631. Alexander the Greek granted the Jews, who formed about a fourth of its population, the rights of citizenship on equal terms with the Greeks.

After Alexander's death, the city became a dependency of Egypt, and in B.C. 75 became a Roman province. The New Testament allusions to it are of singular interest. Simon, a Cyrenian, bore our Lord's cross (Matt. xxvii. 32); Cyrenians were present at Pentecost (Acts ii. 10, vi. 9), and of them were some of the earliest preachers of the gospel (Acts xi. 20, xiii. 1). The city was destroyed by the Saracens in the fourth century, and is now desolate.

CYRENIUS. See QUIRINIUS.

CYRIACUS (synonymous with Dominicus, "belonging to the Lord") is the name of several persons, some legendary and some historical. Thus the Acta Sanctorum contain no less than eleven saints of this name, among whom are a deacon of Rome, who was sentenced to the galleys under Diocletian, fled to King Sapor of Persia, and was beheaded under Maximian; and a pope of Rome, who resigned his office, and followed St. Ursula and her eleven thousand virgins to Cologne, where they all suffered martyrdom. It has proved impossible to get a place for this pope in the papal succession; but then it has been suggested that the cardinals may have erased his name from the catalogues, from indignation over his abdication! The Church of St. Cyriacus, however, in Neuhausen, near Worms, boasts of possessing his remains.

Historical are Cyriacus, Patriarch of Constantinople in the time of Gregory I., and Cyriacus, Metropole of Carthage in the time of Gregory VII. The former was presbyter and acononus of the Church of Constantinople, when (in 550) he was elected patriarch, on the death of John IV. Like his predecessor, he assumed the title of "Ecumenical Patriarch," and a synod of Constantinople confirmed the title; but these proceedings were met with the most violent protests from Gregory I. of Rome, who wrote letters upon letters to the Emperor Mauritius and to the other patriarchs of the Orient, denouncing the assumption as scandalous, perverse, punishable, anti-Christian, Satanic, etc. (see JAFFÉ: Regesta Pontif., i. 1105, 1109, 1111). In 602 Mauritius was dethroned by Phocas, a rude and coarse soldier; and disagreement soon arose between the emperor and the patriarch. Gregory I. was too wide awake not to avail himself of such an opportunity; and, according to Roman historians, Phocas issued an edict in which he designated the Bishop of Rome as caput omnium ecclesiatur. But the edict does not exist, and is probably a mere fable. At all events, the edict had not appeared when Cyriacus died (Oct. 7, 606); and the connection with some of Paul's letters have thought to find between the imperial edict and the death of the patriarch is mere fiction. See Gregori I. Epistola, VII.

Cyriacus of Carthage, living in the latter part
of the eleventh century, was one of the last Christian bishops of Northern Africa. He refused to perform uncanonical consecration; and for this reason some of his flock accused him before the Saracenic emirs, who tortured him in a most cruel manner. He addressed himself to Gregory VII., and received from him letters of consolatio and exhortatio. See Gregorii VII. Registr., I., xxii., 23; and JAFFE: Reg. Pont. ad ann., 1079, See Gregorii VII., I., 22; and JAFFE: Reg. Pont. ad ann., 1079, See Gregorii VII., I., 22; and JAFFE: Reg. Pont. ad ann., 1079, See Gregorii VII., I., 22; and JAFFE: Reg. Pont. ad ann., 1079.

CYRIL OF ALEXANDRIA was b. in Alexandria, towards the close of the fourth century, and d. there in 444. After living for several years as a monk in the Nitrian Mountains, he succeeded his uncle Theophilus on the patriarchal chair of Alexandria, in 412. Like his predecessor, he distinguished himself by his violence against any deviation from what he considered orthodox faith. He expelled the Novatians from their church, and robbed their church-treasury; he led in person the mob which drove all Jews away from Alexandria in 418; and he took part, at least indirectly, in the foul murder of Ulpia. He became most notorious from his controversy with the Antiochian bishopsof Northern Africa. He refused to accept the decisions of the ecumenical council of Constantinople, was one of the last Christians, and was condemnedby the Church. His friend surrounded the palace of his successor, Cyril of Beroea, who had been sent to Constantinople, and conceived the bold scheme of ingratiating Protestant doctrines on the old ecumenical creeds of the Eastern Church, thereby effecting her reformation. In 1593 he was ordained in Alexandria a priest of the Greek Church, and afterwards archimandrite by his uncle, who was the patriarch. In 1395 he went as exarch to Poland to oppose the union of the Greek and Latin churches; from this event dates his hatred of the Latin Church. In 1602 he was elected Patriarch of Alexandria, and of Constantinople in 1621. In 1629 he was deposed by the intrigues of Jesuits, and banished to the island of Rhodes, but re-instated mainly through the exertions of the English ambassador at the Turkish court. In 1629 he wrote in Latin his remarkable Confession, and in Greek in 1631, with an addition of four questions and answers. It was published in both languages at Geneva, 1633. It expresses his own individual faith, which he vainly hoped would become the faith of the Greek Church. It is divided into eighteen brief chapters, each fortified with Scripture reference.

Eight chapters contain the old Catholic doctrine, while the rest bear a distinctively Protestant character; thus in chap. ii. he maintains that the sacraments are two in number, and that faith is the condition of their application, and in chap. xvii. that there is a real but spiritual presence. As might be supposed, Cyril was persecuted. Five times he was deposed, five times re-instated. He was well aware that his foes were many, and his staunch friends few. The Jesuits, with the aid of the French ambassador at the Sublime Porte, spared no intrigues to counteract and checkmate his Protestant schemes, and to bring about instead a union of the Greek hierarchy with Rome. Even the printing-press, which he had imported from England on which to print his Confession and several catechisms, was, on their instigation, destroyed by the Turkish Government. At length they succeeded in their unprincipled designs. They accused him of conspiring against the government. He was strangled by order of the Sultan, and horrid scenes followed. His body was burned at the Bosphorus. His friends surrounded the palace of his successor, Cyril of Beroea, who had been a chief instigator of his murder, crying, "Pilate, give us the dead, that we may bury him." But it was not until the body, once thrown up by the tide, had been recovered on the unwholesome waters, and again returned, that it was given over to the dead man's adherents. Cyril of Beroea was himself soon after deposed and anathema-
tized for fraud, extortion, and the part he took in Cyril Lucar's death; and the next patriarch, Parthenius, granted the reformer a decent burial.

Cyril unfortunately left no followers able or willing to carry on his work. His doctrines were denounced by the Patriarch Cyril of Beroea and the synod of Constantinople held in 1383; which condemnation was confirmed by the synods of Jassy, in Moldavia, 1642, and of Jerusalem, 1672. The two latter synods, and others (Cyprian and his school is never mentioned by Cyril), condemned his Confession of Faith, which he knew was to be obtained only on condition of acceptance of the Protestant faith. He certainly did his best to bring about this desired result. He entered into correspondence with Protestant divines in Switzerland, Holland, and England (e.g., with Abbot, Archbishop of Canterbury), sent promising youths to Protestant universities, and enlisted the press to circulate the truth. But all was in vain. Yet not all; for his nobility of thought and conduct, his ability and courage, his sincerity and piety, have endeared his memory to that nation which he was fain to lead to the liberty and religion of Christ.

Cyril Lucar has a peculiar claim upon Bible students, because he presented the famous uncial codex Alexandrinus, denominated codex A. (see BIBLE-TEXT, N.T.), to Charles I. of England, 1628. He also translated the New Testament into the modern Greek language, Geneva (or Leyden), 1638, London, 1703.

LIT.—CYRILLUS LUCARIS: Confessio Christi anae fidei (Latin), Geneva, 1629; c. additam. Cyrillus (Greek and Latin), 1633, and often; French translation of them in German by Feder, Bamberg, 1876. See WAN VolleNHoven: Specimen Thol. De Cyr. Hier. Cat., Amsterdam, 1837; I. TH. PLITT: De Cyrillus Hier. Orationibus Cat., Heidelberg, 1855; [NEWMAN's preface to the Library of the Fathers, II. 1; C. PETIT: Vie de s. Cyril de Jerusalem, Paris, 1877; C. BURK.

CYRIL OF JERUSALEM. 595  CYRILLUS.

in 335, by Bishop Makarios, and presbyter, in 345, by Bishop Maximus, and where he finally became bishop himself. In the Arian controversy he tried to maintain a neutral position, in which, however, he did not succeed. After the death of Maximus, or, as Socrates and Sozomen have it, after the expulsion of Maximus by the Arians, Cyril became bishop by the aid of this party. At all events, he was consecrated by Acacius of Cesarea, who was an Arian. But the harmony between him and Acacius did not last long. According to the seventh canon of the Council of Nice, the Bishop of Jerusalem ranked immediately after the Bishops of Rome, Alexandria, and Antioch, though with reservation of the right of the Bishop of Cesarea as metropolit. From this point the disagreement began, but it was greatly inflamed by religious discrepancies. Acacius cited Cyril before him; and, when the latter declined to appear, the former had him deposed by a council of only a few bishops (335). Cyril appealed to another and larger council, held at Constantinople, which confirmed the deposition of Cyril; and it was only the death of Constantius and the accession of Julian which enabled Cyril to return to his see. During the last twenty years he lived in comparative peace and quiet, though he was expelled twice more, under Valens.

Of the works ascribed to Cyril, the homilies are certainly spurious, though with the exception of the one on the impotent man at the Pool of Bethesda, first published by Thomas Milles in 1703, which seems to be genuine. The letter addressed to the Emperor Constantius, and giving an account of a vision of a radiant cross in the heavens, is, at all events, much interpolated. But the catechisms, or catechetical lectures, are genuine, and are of the greatest interest, both for the history of the Christian dogmas, and for the true understanding of the liturgy and catechetical methods of the ancient Church. They were edited by J. Prevot (Paris, 1698), Thomas Milles (Greek and Latin, Oxford, 1703, fol.), and A. A. Toutée (Paris, 1728, fol., repr. ed., Venice, 1767). They were translated into German by Feder, Bamberg, 1786. See VAN VOLENHEUENV: Specimen Thol. De Cyr. Hier. Cat., Amsterdam, 1837; I. TH. PLITT: De Cyrillus Hier. Orationibus Cat., Heidelberg, 1855; [NEWMAN's preface to the Library of the Fathers, II. 1; C. PETIT: Vie de s. Cyril de Jerusalem, Paris, 1877; C. BURK.

Cyrillus and Methodius were born there in the first half of the ninth century.

Cyrillus, whose true name was Constantinus, studied philosophy at Constantinople, obtained
the friendship of the learned Photius, was for some time a teacher himself of profane science, and was given the surname "the Philosopher," which he retained ever after. Soon, however, the religious tendency of his nature gained the ascendancy. He entered the clerical estate, took up his abode in a monastery, together with his brother Methodius, removed thence, and finally settled in the solitude of the mountains. At the same time he began to take active part in the dogmatical controversies. He had a dispute with Photius about the unity or duality of the soul; he defended the worship of images; he distinguished himself as a Christian apologist against the Mohammedans; and in this last direction went also and was given the surname "the Philosopher," himself as a Christian apologist against the Moslems.

As a Christian apologist against the Moslems, he had also visited them; and when, in 860, they addressed the emperor, Michael III., on the question of Cyrillus to them, he prepared himself properly for the mission, Cyrillus first settled at Cherson, and began to study the language of the Chazari; and it was in Cherson that he came in possession of the remains of Clement of Rome, which he afterwards always carried about wherever he went. After due preparation he penetrated deeper into the country; and, under the protection of the chief, he preached and held disputations in defence, and for the propagation, of Christianity. It also seems that a considerable number of the inhabitants decided in his favor; but there is not the least trace of any church organization among them; and, some years later on, the majority of the Chazari had adopted either Judaism or Mohammedanism.

Having effected the release of a number of Greek captives, Cyrillus returned with the relics of St. Clement of Rome, which he afterwards always held the hands of the Greek Church. The Greek missionaries employed only instruction, no violence, and held disputations in defence, and for the propagation, of Christianity. It also seems that a considerable number of the inhabitants decided in his favor; but there is not the least trace of any church organization among them; and, some years later on, the majority of the Chazari had adopted either Judaism or Mohammedanism.

Rastislav had just formed a great Slav Empire on the eastern boundary of Germany. Its name was Moravia; its boundaries are uncertain, and were probably somewhat variable. A number of the inhabitants decided in his favor; but there is not the least trace of any church organization among them; and, some years later on, the majority of the Chazari had adopted either Judaism or Mohammedanism.

The establishment of the Slav Church was, to some extent, an encroachment upon the rights of the Archbishop of Salzburg; and in 871 a memorandum appeared, setting forth how the countries now belonging to the diocese of Methodius originally had received Christianity from Salzburg, and how the Greek Methodius had seduced the people, and allured them away from the doctrine, liturgy, and language of the Roman Church. On the merely juridical side of the question this memorandum made no impression, either in Moravia, or in Germany, or in Rome. But Pope John VIII. was very much averse to the use of the Slav language in divine service, and considered that the time had come to take back the concession which his predecessors had granted. He consequently ordered Methodius to substitute the Latin for the Slav language; and, when this order was disregarded, he summoned him to Rome. But when Methodius arrived in Rome, and began to explain the whole matter, the Pope understood that he could not treat the Slav Church in this high-handed manner, without throwing it directly into the arms of the Patriarch of Constantinople. Methodius returned from Rome in 880 with an express confirmation of the use of the Slav language in his Church, and with his doctrines and practices fully justified.

In the mean time a suffragan see had been established at Neitra, and its first occupant was Wiching. But Wiching was a vehement adherent of the use of the Slav language in divine service, and considered that the time had come to take back the concession which his predecessors had granted. He consequently ordered Methodius to substitute the Latin for the Slav language; and, when this order was disregarded, he summoned him to Rome. But when Methodius arrived in Rome, and began to explain the whole matter, the Pope understood that he could not treat the Slav Church in this high-handed manner, without throwing it directly into the arms of the Patriarch of Constantinople. Methodius returned from Rome in 880 with an express confirmation of the use of the Slav language in his Church, and with his doctrines and practices fully justified.

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sary of Methodius and the Slav churches. As
Swatopluk, the successor of Rastislav, also leaned
towards Germany, Wicings succeeded, by suppos-
titious letters from the Pope, exciting him against
Methodius, whose position became more and more
difficult. Methodius addressed himself to the
Pope for support, and the Pope answered him
very kindly March 23, 851. But John VIII. died
in 852; and in the contest with Wicings, Swatop-
luk, and the German prelates, Methodius finally
succumbed. His successor, Gosrad, a Slav, was
expelled. The Slav language and liturgy were
abolished in the service, and supplanted by the
Latin; the Slav priests were persecuted, and
finally banished: they fled to Bulgaris, whether
they brought the Slav translation of the Bible.
The death-year of Methodius is not known: it va-
ries between 851 and 910. The Pannonian legend
gives April 6, 885. The Bohemians and Mor-
vians celebrated the thousandth jubilee of their
apostle, July 5, 1863. Cyrilus and Methodius
were canonized in 891, under Pope Leo XII.,
LIT.—The sources to the life of Cyrilus and
Methodius, among which, singularly enough, there
are no Byzantine, have been gathered by Schia-
farik in Slawische Altertimmer (II. 471), and by
See also, Act. Sanct. March, II. 14: Assemans:
Kalendarian Eccel. Universae III.; Dobrowsky:
C. und M., Prague, 1823, and Mährische Legende
von C. und M., Prague, 1836; Philaret: C. und
M., Milan, 1847; Wattenbach: Beiträge 2. Ge-
schichte d. christ. Kirche in Mähren und Böhmen,
Vienna, 1819.
ALBRECHT VOGEL

CYRUS THE GREAT. (date of birth unknown,
d. B.C. 529) is named in the following passages
of the Old Testament.—2 Chron. xxxvi. 22, 23;
Ex. i. 1–8, iii. 7, iv. 5, v. 13, 14, 17, vi. 3–5,
14; Isa. xlv. 28, xliv. 1; Dan. i. 21, vi. 28, x. 1.
For his history in detail we must look to Greek
writers, particularly Herodotus, Xenophon, and
Ktesias, and to scanty but invaluable contem-
porary records in the cuneiform character.
His early life is obscured by conflicting traditions,
through which only a few general facts may be
plucked, and the date of his birth is disputed.
K'ur'ush, Babylonian Kuraz, Hebrew K'oraz,
Babylonian Kuraš, Hebrew Kunh, Greek Kōrh:
the meaning is in dispute) was the descendant of
a line of kings ruling in Anzan (Babylonian An-
san, or Aššan), a country known to the nations
west of it as Elam (highland). They had estab-
lshed themselves there by invasion, not many
generations before Cyrus, whose genealogy is
inscribed in the inscriptions no farther than his
grandfather, Teispes. What relation this royal
line had sustained to Persia, the country south-east of Anzan, we cannot cer-
tainly tell; but to Media on the north it had proba-
bly paid a continuous or occasional tribute.
Herodotus and Xenophon tell us that Cyrus's
mother was Mandane, the daughter of Astyages,
King of Media: this is opposed to the testimoni-
ocy of Ctesias, and is unlikely. It is still more un-
likely that Astyages sought to kill his grandson,
because he was heir to the throne (Herodotus).
All traditions, however, point to a sojourn of
Cyrus at Astyages' court, presumably as hostage.
While there, he no doubt observed the degeneracy
of the Median kingdom, and the disaffection of
the nobles from Astyages, who estranged them
by his arbitrariness and favoritism. In B.C. 558,
probably at the death of Cambyses his father,
Cyrus ascended the throne of Anzan; and his
ordinary title in the contemporary cuneiform rec-
ords is "King of Anzan", rarely "King of the
land of Persia." How soon the struggle with
Astyages began is not clear; but its decisive set-
tlement was not reached till 550, when, in the
midst of a campaign, the soldiers of Astyages
revolted, and delivered him into Cyrus's hands.
Cyrus then seized and plundered the royal city
Ecbatana. After the fall of Media, and the
voluntary or forced acknowledgment of Cyrus's
authority by several tributary peoples, with Ar-
menia already his friend, he soon turned his
attention toward Lydia. Croesus, its king, was
overcome, and Sardis captured in 547; and while
the general of Cyrus was reducing the whole
Ionian coast to submission. Cyrus himself marched
toward the East. The following eight years were
spent in triumphant campaigns, which made his
power felt even beyond the Indus. But a further
achievement was in store for him, less difficult, as
it proved, than many others, but of far-reaching
importance. He must become master of Baby-
lonia. In the mouth Tammuz (July), B.C. 539,
he entered Accad, or Northern Babylonia, with a
powerful army. The empire which Nebuchad-
nezzar had made so terrible had, however, become
outwardly reduced and inwardly weak. Naboni-
dus the king was too inactive to secure the enth-
usiasm of the people, and too negligent of the
gods and temples to retain the support of the
powerful hierarchy. Accad revolted from him,
and none were more eager than the priests in
welcoming the conqueror. Cyrus entered Sippa-
r ("City of the Sun," comp. Heb. DynED) with
out striking a blow; and two days later his
general, Gobryas, occupied Babylon, where Naboni-
dus, who had fled from the field at the time of
the revolt, was taken prisoner. Cyrus followed
in person nearly four months later (3d Marches-
d, 529), and appointed Gobryas and others to official
positions. Nabonidus died before the close of
the year.

Cyrus's religious policy began at once to show
a marked difference from that of Nabonidus.
He repaired the shrines; he issued a procla-
ma calling Merodach and Nebo "his lords," and
recognizing his victory as due to them; his son
Cambyses presided at a great religious festival;
he pacified tributary peoples by restoring to them
the images of their gods which had been brought
to Babylon. Among those whose religious feel-
ings he thus regarded were the captive Hebrews,
to whom he at the same time restored certain
political and social rights. The coming of this
policy of conciliation. The remaining years

ly and the Samarian・・・
of Cyrus were spent chiefly in reducing to order the affairs of his vast empire. Some dated tablets prove, that, as early as B.C. 532, he set Cambyses on the throne of Babylonia as semi-independent ruler of that province. He himself was doubtless engaged elsewhere. His last expedition was against a people in the north-east (either the Massagetae or the Derbikkes), and it ended in his death from wounds received in battle B.C. 529. His tomb, of doubtful genuineness, is still to be seen on the plain of Murgab, north of Persepolis.

Cyrus was not a monotheistic zealot: he was probably a polytheist, and no Zoroastrian at all. His own records show him uttering the same language in regard to Merodach that Ezra puts into his mouth with reference to Jehovah. It can hardly have had much depth of meaning in either case. But he was politic and considerate, knowing how to use the sentiments of others for large political ends; and, even if his friendly treatment of the Hebrews sprang mainly from a desire to have attached subjects on a threatened frontier, he was none the less their deliverer from bondage.

In the nature of the case he could not organize his vast conquests as Darius afterwards did. If he had been born heir to a great empire, instead of having to create one, his administrative power would have had freer play. As it was, the qualities of a determined, rapid, successful, politic, benignant conqueror, are those that will perpetuate his fame.

DACH, Simon, b. at Memel, July 29, 1605; d. at Königsberg, April 16, 1639; studied at Königsberg, Wittenberg, and Magdeburg, and became teacher in the cathedral school of Königsberg in 1639. He was the most prominent member of what, in the history of German literature, is called the School of Königsberg, and wrote a great number of poems, social and religious; the former without any value, the latter highly esteemed. They were printed separately, on loose leaves; but there are comprehensive collections of the original prints in the libraries of Königsberg, Breslau, and Berlin. The Prussian hymn-books of 1665 and 1675 contain many of his religious poems. The Charbran- denburgische Rose, Adler, Loe, und Scepter (1680) contains the verses he wrote in honor of the reigning dynasty. A selection of his poetry, and a life of him, is found in Karl Goedeke and Julius Tittmann: Deutsche Dichter d. 17ten Jahrhunderts, Leipzig, 1876.

D'ACHERY. See Achery, D.'

DA COSTA, Isaak, b. in Amsterdam, Jan. 14, 1798; d. there April 28, 1860; belonged to a rich and distinguished family of Portuguese Jews, but embraced Christianity in 1821. He studied jurisprudence and belles-lettres at Leyden, and developed, under the influence of W. Bilderdyk, into one of the most brilliant poets of the Dutch literature. His poetical works appeared in three volumes at Harlem (1801). But, besides being a great poet, he was one of the most energetic and influential of modern Christian apologists. Possessed of comprehensive knowledge and considerable critical power, he opposed the anti-Christian tendencies of the age, especially the Tübinger school, with a zeal and perseverance which had effect also outside of his own country. He worked principally as a lecturer, and his apologetical works originated in the lecture-room. The most important was The Four Witnesses (1810, translated into English by D. Scott, London, 1851), directed against D. F. Strauss’s Leben Jesu. His Life has been written by H. J. Koenen, in Handelungen von der Maatschappy der Neder. Letterkunde, 1880.

DAGGETT, Oliver Ellsworth, D.D., b. at New Haven, Conn., Jan. 14, 1810; d. in Hartford, Sept. 1, 1880. He was graduated at Yale College (1828); was pastor of the South Church, Hartford, and of the First Congregational Church, Canandaigua, N.Y., twenty-three years; pastor of Yale College three years, and of the Second Congregational Church, New London, Conn.; and was one of the compilers of the Connecticut Hymn-Book, 1845.

DAGON (גַּם ‘great fish’), a Philistine divinity, having a marine body, and human face and hands. Philo Byblus, followed by others, falsely derived the name from Eben (corn), and designates the god as Zeos φιστρός (the god of agriculture). That the former derivation is correct is plain from 1 Sam. v. 4, where it is reported, that, when the hands and face were broken off, only “Dagon” was left. The English version puts in what is not in the Hebrew, “the stump of Dagon.” Dagon is allied to the Syrian female divinity, Atargatis (also called Derecto), and is probably the same as the Assyrian fish-god, Odakon, mentioned by Berosus. He had temples in Ashdod (1 Sam. v. 3 sqq.), where, on two successive nights, his image fell to the floor when the ark of the Lord was placed beside it, and at Gaza (Judg. xvi. 23 sqq.). This latter Samson pulled down by pushing out the two columns. Cities in Judah (Josh. xv. 41) and Asher (xix. 27) were called Beth-dagon (“home or temple of Dagon”).

DAILE, Jean, b. at Châtellerault, Jan. 6, 1594; d. at Charenton, April 15, 1670; studied at the seminary of Saumur, under Camero and Gomaribus; was an intimate friend of Amyraut and Cappel; lived for a number of years in the house of Gov. du Plessis-Mornay as tutor to his grandson, with whom he visited Italy, where he made the acquaintance of Sarpi at Venice, Switzerland, England, and Holland; and was in 1626 appointed pastor at Charenton, that is, to the Reformed Congregation of Paris. His principal work is his treatise De usu Patrum (1636), translated into English (1651) under the title, A Treatise concerning the right Use of the Fathers in the Decision of Controversies that are at this Day in Religion, re-edited by Jekyll, London, 1841, Philadelphia, 1842. His Exposition of the Philippians and of the Colossians have also been translated into English by Sherman, London, 1841.

D'ALLI, or D'AILLY. See Ailly.

DALBERG, Karl Theodor (baron, arch-chancellor of the German Empire, prince-primate of the Rhenish Confederacy, grand duke of Frankfurt), was b. at Hernsheim, Feb. 8, 1744, and d. at Regensburg, Feb. 10, 1817. He studied first law at Göttingen and Heidelberg, but entered afterwards the church, advanced rapidly, and became, as governor of Erfurt (from 1772), one of the centres of literary and political life in Germany, a friend of Goethe, the Maecenas of Schiller, an intimate of Joseph II. Some very spirited writings of his belong to this period: Betrachtungen über d. Universum (1777), Verhältniss zwischen Moral und Staatskunst (1786), etc. In 1787 he was appointed coadjutor and successor to the Elector of Mayence, and in 1788 coadjutor to the Bishop of Mayence. In the same year he was consecrated Archbishop of Tarsus, and in 1797 he was made provost of the chapter of Würzburg. When the French invasion began, in 1797, he belonged to the patriot party; and for several years on he still clung to the old establishment of the empire. But he was unable to withstand Napoleon, who alternately coaxed and threatened him, until he became a mere tool in his hands. He was present at the coronation in Paris (1804); when he signed the Rhenish Confederacy in 1806, and was made prince-primate; he accepted in 1810 the title and function as grand duke of Frankfort; but he paid in honesty what he got in
DALE, James Wilkinson, D.D., b. in New Castle County, Del., Oct. 16, 1812; d. at Media, Penn., April 19, 1881. He was graduated at the University of Pennsylvania in 1831, and at Princeton Theological Seminary. He also studied medicine with a view to more efficient missionary service in India; but the financial difficulties of the American Board prevented his departure, and for seven years he held an appointment from the Bible Society of Philadelphia, to distribute Bibles throughout the State. From 1843 to 1871 he was pastor of the united Ridley and Middle-town Presbyterian churches in Delaware County, Pennsylvania, from 1871 to 1880 pastor of the Wayne, and, at his death, of the "Glen Riddle," Presbyterian Church.

Dr. Dale was a man of intense activity. He issued many sermons, and labored zealously in behalf of total abstinence. His reputation, however, was made by his elaborate works upon baptism, in which he defends pedobaptism and sprinkling. The volumes are, "Classic Baptism" (Philadelphia, 1867), "Jublie" (1871), "Johannic" (1872), "Christie and Patriotic" (1874). Condensed statements of his views will be found in The Cup and the Cross, Philadelphia, 1872, and in his article Baptism, contributed to this Cyclopædia shortly before his death.

DALMATIC (Dalmatica sc. vestis), a white tunic with long and wide sleeves, worn by rich and distinguished persons, at one time by the Roman senators, derived its name from the province Dalmatia, in which it was first manufactured. By a decree of Pope Sylvester I., 335, it was made a part of the deacon's vestment, and as such adorned by two longitudinal stripes behind. It is often mentioned in the Old Testament, as Abraham's trusted servant Eliezer was a native of Damascus (Gen. xxiv. 6), which Ananias was to inquire after Saul of Tarsus (Acts ix. 10). The window in the wall through which Paul was let down in a basket (2 Cor. xii. 33), the house of Ananias, and the house of Judas are also shown; and "the street which is called Straight," and in which Ananias was to inquire after Saul of Tarsus, still bears that name.

At present the city is a hotbed of Mohammedan fanaticism: the Moslems mingle curses on the Christians with their prayers to Allah. Every Christian there remembers the frightful massacre among the Druses in the Lebanon, the Moslems arose, on the 9th of July, against the Christians; and on that day and the following about three thousand adult males were murdered in cold blood, and many others afterwards died of their wounds, or perished in the desert. The Turkish Government looked on without interfering. A wholesome lesson, however, was given to the Moslems by the French expedition, and the punishment it inflicted upon the guilty; but the hatred is still burning, and restrained only by fear.

Since 1843 the United Presbyterian Church of America and the Presbyterian Church of Ireland have jointly maintained a mission in Damascus, with a church for converts from the Jews and the Greek Christians, and with schools. The London Society for the Conversion of the Jews has also a mission there.

DAMASUS is the name of two popes. — Damasus I. (366–384) was born in Rome, (probably 306), and made archdeacon in 355. His election to the episcopal see was contested by the deacon Ursicinus, and the contest spread even into the provinces. He was a stanch opponent of Arianism, and held none in Rome (in 382), which condemned the two Illyrian bishops Ursacius and Valesius, and another (in 370), which condemned Auxentius of Milan. He stood in intimate relations to Jerome, whom he encouraged to revive the Latin translation of the Bible. He showed also great interest for the artistic improvement of the Roman Catacombs. After his death he was canonized. His festival falls on Dec. 11. His works, consisting of letters and poems, appeared in Rome 1638 and 1734, and in Paris 1810. See also Martin Rade: Damasus, Bischof von Rom., Freiburg in B., 1877. — Damasus II. was Bishop of Brixen, when, in 1018, he was elected Pope by the influence of Henry III.; but he died twenty-three days after his accession.

DAMIANUS, or DAMIANI, Peter, b. at Ravena, 1007; d. at Faenza, Feb. 23, 1072; studied at Ravenna, Faenza, and Parma, and taught for several years in his native city, with great success, but retired, when about thirty years old, suddenly and unexpectedly, to the hermits of Fonte Avello, near Gubbio. Here, too, he distinguished himself; was made prior and abbot, enlarged and consolidated the congregation, and brought into fashion a new system of flagellation. The flogging, performed with a leather thong on the bare back, accompanied the recitation of the psalms, and followed along with the measure of the verses. To each psalm belonged a hundred strokes; to the whole psalter, fifteen thousand. But three thousand strokes were computed to be equal to one year of damnation, and an energetic person could by one day's work make up for several years of penance. The fashion became a rage; and monks flogged themselves to death after the music of the psalms; and Damiani himself had to interfere, and try to moderate the enthusiasm. Meanwhile his fame grew prodigiously. The whole party among the Italian monks who inclined towards an austere ethics separated from dogmatics. His Commentaries on the Minor Prophets was translated into English by Stockwood, London, 1594.

DANCE. See Tribes of Israel.

DANAEUS, Lambert, b. at Beaugenzy, in 1530; d. at Castres, in 1581; studied, first law at Orléans, afterwards theology at Geneva, and was made pastor in Chien, but driven away by persecution in 1583; fled from France after the Massacre of the night of St. Bartholomew (1572), and was pastor in Geneva, and citizen of the city from 1581; accepted an invitation to Leyden, but was compelled to give up the position after the fall of Leicester; was finally made pastor and professor at Castres, in the Kingdom of Navarre. A list of his works, exegetical, dogmatical, ethical, etc., is given in Haag, La France Protestante, IV. p. 104. He was one of the first to treat Christian ethics separately from dogmatics. His Commentary on the Minor Prophets was translated into English by Stockwood, London, 1594.

DANCE AMONG THE HEBREWS. The Hebrew language has several expressions denoting the art of "dancing." Thus we find rend, which means to skip, or leap for joy (Exod. iii. 4); karar, "to jump or spring" (2 Sam. vi. 14, 16); chagag, "turning round in a circle" (1 Sam. xxx. 16); and chul, "to twist," probably referring to the whirling motions of the dances (Judg. xx. 21). Occasions for dancing and dancing processions in connection with divine service is mentioned. When it is said, "Return, return, O Shulamite; return, return, that we may love" (Song of Songs, vi. 13), a form of
DANCERS. Wild enthusiasts of the thirteenth and fourteenth centuries. Religious dancing, of a reverent and decorous sort, as, for instance, among the Shakers, has been occasionally introduced into Christian worship; but the sect of the Dancers, who were enthusiasts, first appeared in 1374, on the Lower Rhine, dancing in honor of St. John, although why he was selected no one knows. In July of that year they made their appearance at Aachen,—a crowd of men and women dancing hand in hand, either in pairs or in a circle, on the streets, in the churches, in private houses, wherever they might be, without shame, without rest, hour after hour, until they were exhausted. Then convulsions set in: they felt severe pain in the abdomen, and so they cried out lustily, until by blows with the fists, or even by being trodden on, they got relief. During the dance they sang, "Here sent Johan, so so, frish ind fro, here sent Johan," and encouraged themselves to renewed exertions by crying, "Frish, friskes." They also employed unintelligible expressions, which were, of course, interpreted as calls upon an unheard-of demon; visions visited them: in short, these dancers were thorough-going fanatics. But the mania spread in a short time through all the Low Country, and even into France: wherever these dancers went, they found ready imitators. Children left their parents, and joined the wandering; crazy throng; wives forgot their duties; all classessent themselves. The evil was universally attributed to demoniacal possession, and therefore it was to be cured by solemnly exorcising the devil. This was done with great success, although it was noticed. (1) His devotion to principle. He began his career by renouncing to partake of that which he had been taught to regard as unclean (i. 8). The temptations of preferment and court favor could not corrupt him; and he was thrown into a furnace for disobeying the royal command to bow down to a golden image (Dan. iv.), and into the lions' den, for refusing compliance with an injunction forbidding for thirty days prayer to God (vi.). (2) His distinguished wisdom. He was known above all the magicians and astrologers of the realm for skill in interpreting visions and dreams (i. 20). To this he added practical knowledge of statecraft. (3) His fearlessness. He hesitated not to convert Nebuchadnezzar to a belief in God's purpose to abase him (iv. 32), and to interpret in the presence of the royal reveellers the doom of Belshazzar (v. 28). Ezekiel refers to Daniel as a pattern of righteousness (xiv. 14) and of wisdom (xxviii. 9). His life bears a strong resemblance to that of Joseph, who, also an exile, acquired the highest dignities at a foreign court, and gave one of the most conspicuous illustrations of fidelity to God under the most trying temptations. His career is also a comforting example of God's protection of his people. DANIEL, Book of. There is testimony, outside the limits of the book which bears his name, to the life of Daniel. Ezekiel twice (xiv. 14, xxviii. 3) refers to him as a well-known personage. The first passage was written 592 B.C. If Daniel was deported to Babylon in the third year of Jeohai-kin's reign (605 B.C.), he must have been, at the time of the Book of Daniel, some thirty years old; for at the date of deportation he had already passed the years of childhood (Dan. i. 4). In order to a just judgment of the book, two things must be taken into consideration: (1) Nowhere in the book itself is any direct claim
made to Danielic authorship (but see chaps. vii.-xii. and remarks below); and (2) In the Hebrew canon the work is placed among the Hagiographa, and not among the Prophets. This location determines nothing certainly as to the date of composition, but proves, that, although Daniel was endowed with prophetic vision, he was not in the strict sense a prophet by vocation. The work is certainly derived from Danielic traditions, a statement justified by the above references in Ezekiel, which speak of a Daniel of the exile period, who was a wise and righteous man. A comparison with the apocryphal additions which pretend to narrate facts of his life, fully establishes the majestic simplicity of the book, and its accurate acquaintance with Babylonian and Persian institutions. The book is divided into two parts of six chapters each. Its language is the Aramaic from chap. ii. 4 to chap. viii. otherwise Hebrew. The Hebrew, when compared with that of the ancient authors, as well as the Mishena, exhibits many peculiarities, and much harshness of style, but testimony of being the chronicles of him who wrote at the opening of the Greek period (third century B.C.). The Aramaic is distinguished from the later Aramaic of the Targums, as, for example, the "has not yet been abbreviated into ã. With the Book of Ezra it is the oldest monument in existence of East-Aramaic. The Aramaic was used in the Babylonian realm, at the side of the Assyrian; and the transition from Hebrew needs no other explanation than that the author desired to let the Chaldaens speak in their own tongue. The work throughout is homogeneou s; and the theory of Lenormant and Zöckler, that the work contains interpolations, is resorted to in the interest of the Danielic authorship, but is without facts to warrant it. The Greek names of three musical instruments, sackbut, psaltery, and dulcimer (σάραγης, συμφωνία, φαληρόν, chap. iii. 5), seem to indicate a date in the second century B.C. It is possible, but, as Lenormant himself acknowledges, very improbable, that these should have been known in Babylon in the time of Nebuchadnezzar. But we know from Polybius (Atheneus, x. 52) that the dulcimer was a favorite instrument at the court of Antiochus Epiphanes (175-164 B.C.). This seems to be more than a mere casual coincidence.

The truth of the historical narrative has been questioned; but it must be granted that savants in Assyriology are more conservative in their judgment on this point than others. Lenormant says he is more and more impressed with the genuineness each time he peruses the book. Oppert thinks he has found the very pedestal on which the image of Dura rested. Talbot illustrates the punishment of the fiery furnace from inscriptions. These investigators find confirmative testimony of Nebuchadnezzar's insanity in Berosus, Abydenus, and Josephus. In 1854 an inscription was discovered at Mugheir, containing the name of Belšar-usur, son of Nabonahid. In regard to other historical difficulties advanced, it must not be overlooked that chap. v. 30 speaks only of the death of Belshazzar, not necessarily of the termination of the Chaldean monarchy. It is difficult, also, to harmonize the account of Darius with the records of profane history, and no place may have yet been found in contemporary accounts for his dynasty; but it deserves, on the other hand, to be carefully noticed that the inscriptions of the first two years of Cyrus's reign designate him as "King of Nations," and for the first time in its third year he styled "King of Babylon, King of Nations." The attempt of Lenormant to clear up the difficulty by supposing Darius to have been a viceroy of Cyrus fails. The book evidently lets a Median monarchy follow the Chaldean.

As regards the monarchies (see DARIUS) of Nebuchadnezzar's dream (chap. ii.), which Ménant thinks have the ring of a word-for-word paraphrase of some cuneiform inscription, the old interpretation (Hengstenberg, etc.) represents them as respectively the Chaldean, Medo-Persian, Grecian, and Roman. The better view (Ewald, Bleek, Zoëcker, etc.) agrees in making the last monarchy to be the Grecian, thus excluding the Roman entirely.

With chap. vii. begin the visions, and from the second verse Daniel speaks in the first person. This chapter contains visions and prophecies of events coming up out of the sea, in appearance like a lion, a bear, and a leopard, and the fourth "dreadful and terrible," with ten horns (ver. 7). A little horn (the eleventh) grows up among the ten horns of the fourth beast, and plucks up three of their number by the roots. Then the Ancient of days appears, who destroys the beasts, and confers upon "the Son of man coming in the clouds" (ver. 13) a kingdom which is indestructible. The beasts of this vision refer to the same monarchies as the image of chap. ii., and the Son of man corresponds to the stone cut out of the mountain. While our first impulse is to interpret the fourth beast to be the Roman Empire, the vision of chap. viii. forces us to the former conclusion, that it was the Grecian. There (chap. viii.) the Medo-Persian is represented by the ram, and the Grecian (ver. 21), so it is expressly stated, by the goat, which overcomes the ram. At first it has one horn, whose place is subsequently taken by four others. A fifth then grows out, which reaches to heaven, casts down some of the stars, tramples them under foot, and oppresses nations, and especially the saints for two thousand three hundred days (Hebrew, evening-morning). This great horn is Alexander the Great, and the other four, stretching "toward the four winds of heaven" (ver. 8), the Macedonian, Syrian, Egyptian, and Thracian dynasties. The little horn (ver. 9) which desolates the sanctuary (vers. 11, 12) is Antichus Epiphanes. The testimony of the two thousand three hundred days (ver. 14) is marked by the resecession of the temple in 104 B.C., an event which the Jews have since commemorated by a yearly festival, beginning the 25th of Kislev. It being settled that the little horn of chap. viii. is Antichus, there can be no doubt that we should interpret the fourth beast of chap. vii. and the fourth world-kingdom of chap. ii. as the Grecian, and not the Roman, Empire. The conduct of the "little horn " (chap. viii.) and the fourth beast (chap. vii.) towards the saints is the same,—cruel and relentless; and, though there are variations in the descriptions, they are no greater than those between the fourth beast of chap. vii. and the fourth kingdom of chap. ii. This view is further favored by the correspond-
ence in the periods during which the desolations of the arch-enemy continue. According to chap. vii. 25 they last for a "time, and times, and the dividing of time" (chap. ix. 27) they stop in the middle of the week, or after three days and a half; and chap. xii. 7 agrees with this description. Turning back to chap. vii. 19, these desolations are said to occur just before the "end of the indignation." Comparing xii. 27 with v. 13, the meaning to meument to be the same, and are again forced to the conclusion that the fourth beast of chap. vii. is identical with the "little horn" of chap. viii. which Gabriel interprets to be "Grecia" (ver. 21).

The result, then, we finally reach is, that the four kingdoms preceding that of the Messiah, of chaps. ii., vii., and viii., are the Chaldean, Median, Persian, and Greek. That the Median and Persian were distinct is confirmed by the additional fact that the ram of chap. viii. 20 had two horns, and that, while Cyrus is styled "King of Persia" (x. 2), Darius never is. The symbolism of the fourth beast of chap. vii., as so closely related, of the same composition is the winter of 168 B.C., soon after the ignominious third Egyptian campaign of Antiochus, and the attack upon Jerusalem by Apollonius.

To the above discussion, in which the author with great learning presents his own view, it is proper to add the following upon the chronology of Daniel, and the question of genuineness.

I. Chronology. — The interpretation of the seventy weeks (four hundred and ninety years), and the expectation (or "Messiah," comp. Lev. iv. 3, Hebrew), fell, and in 170 B.C. Antiochus plundered the temple, took and destroyed, and a flood of desolations will occur. In the middle of the week sacrifices are to cease. This week is the "time, and times, and the dividing of time," or it may be "a time, and an eighth of a time, and a half of a week;" (or the sixty-two weeks after the 62+1. That we are justified in regarding the sixty-two weeks as antecedent, and the seven weeks as subsequent, to the one week, is apparent from the fact that the end of the period 62+1 is marked by a terrible judgment (ix. 26); the end of the whole period, 62+1+7 (seventy weeks), on the other hand, by the final salvation, etc. (ver. 24). This obliges us to put the seven weeks after the 62+1. Here, however, we meet the difficulty, that, if we count from 104 B.C. (the end of the 62+1), the seven weeks (forty-nine years), we do not reach the birth of Jesus.

Wieseler avoids the difficulty by assuming that the seven weeks stand for an indefinite period, like the Jubilee Year. But the difficulty still remains an unsolved mystery. As for the words of Christ (Matt. xxiv. 15), the author can only establish the prophetic character of Dan. ix. 26 sq., but, while he refers the prophecy to the destruction of Jerusalem, it does not follow that it was not fulfilled before (under Antiochus), and will not be fulfilled again in antichrist (2 Thess. ii. 4). The first fulfilment of the prophecy may be only partial. It is not necessarily exhaustive.

In spite of the conclusion to which we have thus arrived, that Antiochus Epiphanes is the stand-point from which Daniel makes his eschatological observations, we cannot draw an absolutely certain inference that the book was written in the period of the Seleucidae. But the weight of the considerations cannot be denied, which make for a date at this time (the middle of the second century B.C.), — a man of God incorporating into a work of consolation for the Jews, Babylonian and Persian traditions, and prophecies of Daniel which had been handed down. The more exact date which commends itself to us for its composition is the winter of 168 B.C., soon after the ignominious third Egyptian campaign of Antiochus, and the attack upon Jerusalem by Apollonius.
the life of Antiochus Epiphanes (175 B.C.—164 B.C.). He died at the termination of the last week (164 B.C.), in the middle of which (167 B.C.) the sacrifices (by his sacrilege) were violently discontinued in the temple.

2. The prophecies were fulfilled in Antiochus Epiphanes. But, in accordance with the view of a cyclical and progressive fulfilment of prophecy, were fulfilled again at the time of Christ, and will be fulfilled once more at his second coming.

3. The third view is the one generally prevalent in the church,—that reference is exclusively to events of Christ's life and the time that followed, some including the Pope of Rome in the fulfilment. This view denies all allusion to Antiochus Epiphanes. Dr. Pusey, in his extended work on Daniel, places the inception of Christ's ministry at the beginning of the last week, his death in the middle, and the rest of the week (three years and a half) he refers to the years that immediately follow.

4. The modified view elaborated in the preceding essay. Epiphanes fulfils the events of the single week; but the seven weeks (forty-nine years) follow upon these events, and the prophecy connected with them (ix. 25) refers to Christ.

As regards these views, the following may be said. The first view must be discarded, as it denies the prophetic character of the work and the reference to the kingdom of Christ, which the book evidently intends. The stone cut out of the mountain, and the Messiah the Prince of the 62+1 weeks has a character so different from the conclusion of the whole seventy weeks, that we are almost at a loss for the explanation of the 62+1 weeks. But no event can be found in fact till the destruction of Jerusalem, forty-nine years after its commencement (forty-nine years). The second view (Westcott, in Smith's Bible Dictionary, and others) does not sufficiently account for the definiteness of the prophecy of the Messiah. But the cyclical principle of interpretation may still be applied as Delitzsch himself does. The third view, while the most plausible, strains the significance of the expressions in chap. ix. 25-27. For example, the death of Christ in the middle of the last week can hardly be made to fulfil the words, "and in the midst of the week he shall cause the sacrifice and the oblation to cease" (ix. 27). These did not cease, but were discontinued by the destruction of Jerusalem, forty-nine years afterwards. Another consideration bearing against this view is, that no event can be found to correspond with the end of the single week, which is at the same time the end of the whole period of seventy weeks. We then turn to the view in Dr. Delitzsch's article. The arguments he gives in its favor need not be repeated. The events in the life of Antiochus correspond so exactly to the minute details of the prophecy, that the conclusion can hardly be escaped that they refer to him. The change in the order of counting the weeks to 62+1+7 has much in its favor, and carries us back exactly to the battle of Carchemish as a starting-point. The conclusion of the 62+1 weeks has a character so different from the conclusion of the whole seventy weeks, that we are almost shut up to this way of counting. This is the principal objection to this view is, that the interval from the death of Antiochus to the birth of Christ is a hundred and sixty-four years, while the prophecy only allows seven weeks (forty-nine years).

II. Genuineness. — The received date of the Book of Daniel is 570–536 B.C. The date given by some modern critics is 175–160 B.C. The first to deny the Danielic authorship was Porphyry (239–302 A.D.). No further attempt was made to discredit it till many centuries later, by Spinoza and Sir Isaac Newton. The first critical attack of much weight was made by Bertholdt in 1803. It has since been one of the burning questions of biblical criticism; such scholars as Bleek, De Wette, Hitzig, and Ewald, denying the authenticity, and Heugtenburg, Haveriick, Gausen, Auburien, Pusey, and Moses Stuart, asserting it.

Arguments against the Genuineness are: 1. Philosophical. Nothing can be certainly determined from the Hebrew and Aramaic used, although, as indicated above, the peculiarities rather make for the early date. As for the Greek terms employed for the musical instruments (chap. iii. 7), Bertholdt adduced ten. But their number has been reduced to three (see above); and only in the case of one of these is the evidence unquestionable (Lange's Commentary, p. 26). It is argued that no Greek instruments were known in Babylonia before the conquest of Alexander, and therefore the work could not have been composed at the received date. This argument, however, presumes too much. Rather is it likely that Babylon, the "city of merchants" (Ezek. xvii. 4), had intercourse with the Greeks even before the fifth century B.C.; and, according to Strabo (xiii. 3, 2), a brother of the Greek poet Alcaeus served in the armies of Nebuchadnezzar.

2. Historical. There are several difficulties under this head deserving special mention here. Two errors are professedly found in chap. i. 1, and chap. ii. 1. In the first passage the statement is made that Nebuchadnezzar besieged Jerusalem in the third year of Jehoiakim's reign. This is said to contradict Jer. xlv. 2, where the event is referred to the fourth year of his reign. A proper explanation is secured by assigning the first passage to Nebuchadnezzar's departure for Jerusalem (comp. Jonah i. 3), the second for the actual arrival, not forgetting the loose usage of the terms "day" and "year" amongst the Hebrews. The second apparent error affords more difficulty; for the scriptural chronology more than vindicates our author. Chap. i. 5, Daniel is said to have been in tutelage three years. But Nebuchadnezzar is called King (chap. i. 1) at the time of the siege of Jerusalem; and it was in the second year of his reign (chap. ii. 1) that he dreamed his dream. There seems to be no place for these three years. We shall see that the term "king" was only given to Nebuchadnezzar by anticipation at the siege (chap. i. 1), Nabopolassar being then king, and that Daniel's statement is strictly accurate in chap. i. 6, ii. 1. Nebuchadnezzar's actual reign began about a year after Daniel's arrival in Babylon. This is proved by the following calculation. Jehoiakim's reign lasted seven years after the siege (2 Chron. xxxvi. 5). His son Jehoiachin, after a short reign of three months (2 Chron. xxxvi. 9), was carried into captivity. He had spent thirty-seven years in captivity when Evil-Merodach began to reign, and his predecessor, Nebuchadnezzar, died (2 Kings xxv. 27). Counting up, we have fully forty-four years from the siege of Jerusalem till the death of Nebuchad-
nezzar. But that monarch, as we know from other sources, only reigned forty-three years. This would bring us about one year after the siege. With this year, and the statement that it was not till the second year of his reign that he had his dream, we have an interval sufficient to comprise the three years of Daniel's tutelage after his deportation to Babylon. Two other historical difficulties may be mentioned. In the list of kings given by Berosus, Belshazzar is not mentioned. Great stress was at one time laid upon this omission. But the scriptural account has been fully confirmed by an inscription found by Sir H. Rawlinson in 1854 among tablets obtained at Mugheir. It mentions a Bil-shar-uzur, a son of Nabonidus, whom that monarch associated with himself on the throne. This enables us to understand how Daniel could be called the "third ruler" (v. 16, 29). It is said that profane history knows nothing about Darius the Mede, King of Babylon. Various explanations have been given; the one identifying him with Cyaxares II., whom Xenophon said preceded Cyrus, having perhaps most in its favor. It was not uncommon for individuals to bear two names, just as Daniel did himself. Some future discovery may clear up this difficulty as satisfactorily as the preceding one has been.

3. The main objection is based upon the supernatural events and prophecies which the book records. The miracles are said to be too portentous to be authentic, and the prophecies too minute and definite to accord with the general spirit of the genuine prophecies of the Old Testament. This objection seems to imply a dogmatic prepossession averse to the belief in the miraculous. But, leaving this aside, it may be said that the peculiar position of Daniel and the Jews in exile demanded a striking exhibition of divine power, such as was given in other exigencies of Old Testament history.

Arguments for the Genuineness. — 1. The work is either by Daniel, or else an imposture. The justice of this dilemma is denied by many critics; but, on the very face of it, the work seems to show us upon which of these two views. In chapters vii.–xii. the author speaks of himself as Daniel. 2. Christ refers to it (Matt. xxiv. 15) as a prophecy spoken by (πρόδρομος) Daniel. 3. According to Josephus (Ant., XI. 8, 4), the book was placed before Alexander (356–323 B.C.) 4. The work betrays an accurate and intimate acquaintance with Babylonian and Persian manners, such as only a contemporary could be expected to have, as in the description of the courtiers' dress (iii. 21), punishment by burning alive (iii. 8), presence of women at feasts (v.), etc. 5. The whole spirit and method of the book, which distinguishes it in a marked manner from the apocryphal additions, makes strongly for the genuineness. To these arguments the following considerations must be noted. Whether we settle upon the later or earlier date, the work, in both cases, remained a prophecy of Christ. And, second, too much stress cannot be laid upon the fact that the great Assyrologists do not grant the conclusions reached by critics unfavorable to the genuineness. Monumental evidence is always decisive as against arguments based upon induction. Discoveries in Babylon have already confirmed statements of Daniel which were denied by critics. They may be expected to do so in the future.

LIT. — Commentaries. — Against genuineness: Sir I. Newton; Observations upon the Prophecies, Lond., 1733; Bertholdt (1806); Von Lengerke (1835); Hitzig (1850). — For genuineness: besides those of the Reformers, Hengstenberg: 1831 (trans.); Harnack, 1882; Al<ul>

DANNHAUER, Konrad, b. at Breisgau, 1603; d. at Strasburg, 1666; studied theology at Marburg, Altorf, and Jena, and was appointed professor at Strasburg in 1625, and pastor of the Cathedral Church in 1633. He was the teacher of Spener, but does not seem to have made any great impression on him; nor could he, as the whole character of his activity was essentially polemical. He was an ardent champion of Lutheran orthodoxy, and wrote against the Romanists, Hodo-moria Spiritualia Pagae and Hyena Frigivora;
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against the Calvinists, *Hodomoria Spiritus Calvinian i* and *Reformatore Sain t.* and against the synthetistic tendency of one wing of the Lutheran Church, *Defensione Politicarum.* **M. THOLUCK: Akademisches Leben d. 17 Jahrhunderts,** II. p. 126.

**DANTE A L I G H I E R I,** b. at Florence, between May 18 and June 17, 1265; d. at Ravenna, Sept. 14, 1321. Dante is a contraction of Durante, by which name he was baptized. The family name of his mother, Donna Bella, is unknown. His teacher was Brunetto Latini, a philosopher and historian, under whom he learned the classic poets, rhetoric, and the elements of mathematics. He also applied himself to painting and music, and later to theology and philosophy, and became master of all the science of his age.

He belonged to the Guelf or Papal party, and fought with distinction at the battle of Campaldino in 1288, in which the Ghibellines or Imperial party were utterly and finally routed.

In 1295 he became a member of the Arte degli Speziali, or druggist's guild, and in 1300 was chosen one of the six priori in whom the executive power of the State was lodged. The Guelf party became split into the Bianchi and Neri (Whites and Blacks). Dante was instrumental in banishing the leaders of both parties; but the next year the Neri, returning, enlisted the aid of Charles of Valois. To defeat this combination, Dante, with three others, was sent to Rome to secure the veto of Pope Boniface VIII.; but the delay gave the advantage to the Neri, and on Dante's return he was arraigned on a charge of peculation, and was sentenced, in January, 1302, to a heavy fine and to perpetual banishment. From this time he espoused the Ghibelline side, until he gradually detached himself from both parties, and created a party for himself. In 1292 he married Gemma Donati, by whom he had seven children, and whom he never saw after his banishment. The history of his exile is obscure. He appears at Arezzo, Verona, Padua, Milan, whither he went to meet Henry of Luxemburg on his assumption of the iron crown; at Paris, Lucca, Venice, and finally at Ravenna, where he died, of a malarial fever, at the age of fifty-six years and four months, and where his remains still rest.

**Literary Works.** — 1. The *Vita Nuova; or, Life renewed by love.* Its inspiration was Beatrice Portinari, whom he made the subject of an ideal passion, and afterwards the incarnation of divine philosophy in the *Commedia.* The *Vita Nuova* is the story of this passion. It is written in prose, in short chapters, interspersed with brief poems, to each of which is appended a short explanation in prose. It contains the first hint of the *Commedia,* and without it the latter cannot be thoroughly understood. Its date is somewhere from 1295 to 1307.

2. *Convito; or, The Banquet.* An incomplete work projected in fourteen treatises, only four of which were written. It was intended to be a handbook of the knowledge of the date. Date uncertain.

3. *Canzoniere; or, Minor Poems,* a collection of songs, ballads, and sonnets, some of them by other hands.

4. *De Monarchia (On Monarchy),* date between 1310 and 1313. Written in Latin, and consisting of three books, in which he tries to prove that monarchy is the normal and divinely instituted form of government; that Rome is its divinely appointed seat, and that the Romagna, sovereign God's civil vicegerent; that man with his double nature is subject to a double order, temporal and spiritual, the empire and the papacy, the Pope being God's spiritual vicegerent, and, like the emperor, having his legitimate seat at Rome, and being, though the two jurisdictions are independent, in some sense superior to the emperor, as the mortal interest of man is subordinate to the immortal.

5. *De Vulgari Eloquio (On Popular Eloquence),* also in Latin. It treats of poetizing in the vulgar tongue, and of the different Italian dialects; and its object is to establish the Italian language as a literary tongue, and to give rules for the composition of Italian poetry. It was projected in four books, but only two are extant.


7. *De Aqua et Terra (On Water and Earth).*

8. The *Bucolic Eclogues.* Two epistles in Latin hexameters, in answer to an invitation to come to Bologna and compose a great Latin work.

9. *Divina Commedia.* Composed during the nineteen years between Dante's banishment and death. He called it *Commedia,* because, though beginning harshly, it ends pleasantly, unlike tragedy, which, with a pleasing beginning, issues in a catastrophe. The term "divina" is a later addition; the original title is *Inci pit Comedia Dantis Alighierii Florentini natione non moribus.* "The subject of the whole work," he says, "taken literally, is the state of souls after death regarded as a matter of fact: taken allegorically, its subject is man, in so far as by merit or demerit in the exercise of free will he is exposed to the rewards or punishments of justice."

The composition of the poem is based upon the Ptolemaic system. The central point of the universe is the centre of the earth. The globe is divided into two equal hemispheres,—the eastern, of land; and the western, of water. Jerusalem is the centre of the land hemisphere; and the lowest point of Hell is directly under it, and forms the centre of gravity. Hell is in the form of a hollow inverted cone divided into nine concentric circles, each devoted to the punishment of a different class of sins. Purgatory is a lofty island-mountain in the western hemisphere, its shores washed by the western sea. From its base a path rises in a spiral of three circles, forming Ante-Purgatory, and terminating at the Gate of St. Peter, the entrance to Purgatory proper, a series of seven concentric terraces girding the mountain, and communicating with each other by steps in the rock. On each terrace one of the seven sins is expiated. The soul then emerges to the Earthly Paradise on the summit, where it bathes in the River Lethe, and drinks the waters of Eunoe, thus obliterating the memory of earthly sin and sorrow, and awakening the memory of good.
Above the Purgatorial Mount rise the nine heavens, each a hollow revolving sphere, enclosing and supporting all with the Primus Mobile, or Crystalline Heaven, which controls the motions of the lower spheres. Outside this is the Empty, the abode of God and of the saints, who, arranged in the form of a rose, surround a vast lake of light.

The poem consists of three parts, or cantice,—

Inferno, Purgatorio, Paradiso,—each part divided into thirty-three cantos in allusion to the years of Christ's earthly life. Dante, in the midst of his life-journey, finds himself astray in a gloomy and savage forest, where he is met by the shade of Virgil, sent by Beatrice to conduct him through the three worlds. Passing through the successive circles of Hell, they reach the apex, where Virgil sits, and, climbing by the shaggy hair of the fiend round his haunch, they pass the centre of gravity, and make their way to the shores of Purgatory. Ascending the steps on the sixth of which they are joined by the poet Statius, they reach the Earthly Paradise, where Virgil leaves Dante to the guidance of Beatrice, in whose company he ascends through the successive heavens to the presence of the Eternal.

The poem is written in the terza rima, the lines being hendecasyllabic. The scheme of rhyme consists of six lines, the rhyme falling on the first and third, the second and fourth, while the fifth introduces the basis of the next group of rhymes, interlocked with its predecessor by the sixth line, which retains the rhyme of the second and fourth. The poem is a picture of mediæval society at the end of the thirteenth and beginning of the fourteenth century. Its range of allusion is encyclopedic. Great is as Dante's pictorial power; his real sublimity is moral. He rises highest in depicting human character and human passion. The intense moral purpose of the Commedia divests even the hideous details of the Inferno of vulgarity. Under his pervading conception of man as the inheritor of a moral destiny, distinctions of time, race, and position, disappear, and classic heroes and mythical creations mingle with popes, martyrs, and Christian emperors. His terrible satire respects neither civil nor ecclesiastical dignity. The poem is packed with similes, allegories, portraits, historical and personal references, and theological and philosophical disquisitions. It is intensely personal, often egotistic, revealing the poet's consciousness of his own genius, tinged with the bitterness of his stern and deeply wounded spirit, and recording his cruel wrong and his coarsely scorned, yet revealing also the sympathy and tenderness of a great soul. No work "more faithfully depicts a noble character in its strength and dignity." Dante is impatient of vagueness. He is intensely realistic. In his pictures every space is measured, every region mapped, every dimension noted as in a schedule. His vividness is in certain places grows out of his determination to express his thought on all sides. In his sublime passages he is attentive to details. His similes are chosen without regard to their source, with the single view of illustrating his thought; and the most grotesque images appear amid the very sublimities of heaven. He unites a delicate sense of the beauty of his word to its wonderful power of expression.

The qualities of his genius are definiteness, intensity, sincerity, and brevity. The faults of the poem are grotesqueness and obscurity.

Dante as a politician, he represents the ideal of the Holy Roman Empire, a universal Christian monarchy, consisting of the Roman Empire and the Roman Church. As a theologian, he is the voice of mediæval faith, "the painter of its visions," and the exponent of the law of mankind doing in the light of mediæval creeds and in the terms of the scholastic philosophy.

As a man of letters, he is the founder of modern literature, and the creator of Italian poetry. He broke loose from the scholastic Latin of literary Europe, and out of the mass of Italian dialects created a noble, pure, universal Italian.

He is the first Christian poet. Christianity furnishes the main motive of the Commedia. The poem is the first great exponent of the struggle of the human will and the aspiration of the human soul toward God. Its highest ideal of beauty is Christian: it is pervaded with the sense of moral responsibility, moral destiny, and the sanctifying power of sorrow.

The literature is enormous. Vid. for bibliography FERRAZZI BASSANO, Manuale Danteesco (1865–71), and COLOMB DE BATIX, Bibliographia Danteasca, 2 vols., Prato, 1845–48.

Illustrative.—ERSCH and GRUBER's Encyclopädie, art. Dante, by L. G. Blanc; Storia della Vita di Dante, FRATICELLI, Firenze, 1861; Dante Alighieri, seine Zeit, sein Leben, und seine Werke, SCARTAZZINI, Riel, 1869; Dante e il suo Secolo, Firenze, 1865; Dante e la Philosophie Catholique au treizieme Siecle, OZANAM, Paris, 1845; Ueber Dante, CARL WITTE, Breslau, 1831; Quando e da chi sia Composta l'Ottimo Comento a Dante, CARL WITTE, Leipzig, 1847; Dante und die italienisch Frage, CARL WITTE, Halle, 1861; Dante Forschungen, CARL WITTE, Halle, 1869; Vita di Dante, BALBO, 2 vols., Turin, 1839; Dante Studien, SCHLOSSER, Leipzig, 1855; Studien über Dante, RUTH, Tubingen, 1855; Ueber die Quellen zur Lebensgeschichte Dantes, FUR, Gorlitz, 1862.


English Translations.—REV. HENRY BOYD,
Jena, 1696, formed a school of Oriental philologists, and was himself considered the greatest of these. See Tholuck: Das akademische Leben. 17. Jahr., 1862, II. p. 183.

Dras Edzardi, at Hamburg; visited Holland and England, and was made professor of theology at Jena in 1713, being at the same time professor in Oriental languages. He wrote a Hebrew grammar, *Nuccifrangibulum*, Jena, 1686, called *Liber Ebraeo-Chaldaeus* in the second edition, Jena, 1696, formed a school of Oriental philologists, and was himself considered the greatest Orientalist of his age. Though a friend of Spener, his private life does not seem to have been so very edifying. See Tholuck: *Das akademische Leben des 17. Jahrhunderts*, Halle, 1853, I. p. 148, and *Das kirchliche Leben d. 17. Jahr.*, 1862, II. p. 183.

**DANZ, Johann Andreas**, b. at Sundhausen, near Gotha, 1654; d. at Jena, Dec. 22, 1727; studied theology at Wittenberg, and Hebrew under Esdras Edzardi, at Hamburg; visited Holland and England, and was made professor of theology at Jena in 1713, being at the same time professor in Oriental languages. He wrote a Hebrew grammar, *Nuccifrangibulum*, Jena, 1686, called *Liber Ebraeo-Chaldaeus* in the second edition, Jena, 1696, formed a school of Oriental philologists, and was himself considered the greatest Orientalist of his age. Though a friend of Spener, his private life does not seem to have been so very edifying. See Tholuck: *Das akademische Leben des 17. Jahrhunderts*, Halle, 1853, I. p. 148, and *Das kirchliche Leben d. 17. Jahr.*, 1862, II. p. 183.

**DANZ, Johann Traugott Leberecht**, b. at Weimar, May 31, 1769; d. at Jena, May 15, 1851; studied theology at Jena and Göttingen; was for many years rector of the Latin School of Jena; and became professor of theology in the university there in 1810, from which position he retired in 1837. He was an exceedingly prolific writer. His principal theological works are; *Lehrbuch d. christ. Kirchengeschichte*, Jena, 1818–26; *Libri Symbolici Eccl. R.-C.*, dedicated to Gregory XVI., Paris, 1837. He was an exceedingly prolific writer. With this agree the Bibliarecord, which relates, that in the second year of his reign,—the date given to the prophecies of Haggai and Zechariah,—Darius, having found in the palace at Ecabatana a decree of Cyrus ordering the building of the temple, renewed the order; and the work was resumed, money supplied for it, and in the sixth year it was finished (Ez. vii.). The Bible record implies piety, generosity, and wealth.

**DARIUS** (šahr), Greek *Ahasior*, Persian *Dāra-γuš*, Babylonian cuneiform *Dāraγuš*, meaning the restrainer, which was an epithet applied to a god or mighty king). Several kings of this name are mentioned in the Old Testament.

1. Darius the Mede (Dan. v. 31, etc.), "the son of Ahasuerus" (ix. 1). There is no mention of this character in profane history; but it would be rash to affirm that therefore he did not exist, since our knowledge of Babylonian affairs is far too defective. The Bible, which is yet unimpeached, and whose marvelous accuracy is attested by recent discoveries, makes him the immediate successor of Belshazzar, whom he slew, and king of the Chaldeans at sixty-two years of age, and therefore the immediate predecessor of Cyrus. But no satisfactory explanation of this Median *interregnum* has yet been given. Some would identify Darius the Mede with Cyaxares II. of Xenophon's *Cyropædia* (so Josephus, *Antiq.*, x. 11, 4), who was the son and successor of Astyages, and uncle of Cyrus. If this identification, which is only one of many, stands, the notice of Darius's ascent to the throne is compatible with the taking of Babylon by Cyrus, who acted really as his lieutenant.

2. Darius, son of Hystaspes (in the Babylonian cuneiform *Uastašpi*), the founder of the Perso-Aryan dynasty, B.C. 521–486 (Ez. iv. 5, 24; Hag. i. 1, 15; Zech. i. 7). The principal of his cuneiform inscriptions (mostly trilingual) is the famous one at Behistun, which relates his dethronement of the magician Gaumata (Pseudo-Smerdis) and his six allies, and the overthrow of other rivals. Darius appears in these inscriptions as a very pious man. His reign was very prosperous. With this agrees the Bible record, which relates, that in the second year of his reign,—the date given to the prophecies of Haggai and Zechariah,—Darius, having found in the palace at Ecabatana a decree of Cyrus ordering the building of the temple, renewed the order; and the work was resumed, money supplied for it, and in the sixth year it was finished (Ez. vii.). The Bible record implies piety, generosity, and wealth.

3. Darius the Persian (Neh. xii. 22), usually identified with Darius Codomannus, the antagonist of Alexander the Great, and who reigned from B.C. 336 to 330.

See the commentaries on the above-mentioned books, and also the article *Dariuš*, by Kautzsch, in Herzog's *Enzyklopädie*, 2d ed.

**DATARIUS.** See CURIA.

**DATHE.** He was an eminent Oriental scholar and biblical critic, b. at Weissenfels, Saxony, July 4, 1731; d. at Leipzig, March 17, 1791. He became professor of Oriental literature.
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at Leipzig in 1763. His chief work was *Liber V. ex recensione textus Hebraei et versionum antiquarum Latinae versi, notisque philologicos et criticis illustrati*, Halle, 1791, 6 vols.; besides this he edited Erasmus' *Spicilegium latentium* (Halle, 1782), vol. 1 of *Glassius' Philologia Sacra* (Leipzig, 1776), and Walton's *Prolegomena* (Leipzig, 1777). His minor works appeared posthumously, edited by E. F. K. Rosenmüller, *Opuscula ad crisan et interpretationem V. T. spectantia*, Leipzig, 1796.

DAUB, Karl, b. at Cassel, March 20, 1705; studied at Marburg, and was appointed professor of theology in 1794, at Heidelberg, where he died Nov. 22, 1836. He was the founder of the speculative school of theology. But though the idea he pursued—a scientific argumentation of the Christian dogma as a necessary part, or, indeed, as the very kernel, of philosophical truth—has played a conspicuous part in the history of modern theology, the result of his individual efforts has fallen into oblivion. The rapid development of the German philosophy in his age caused him to change his basis repeatedly. In 1801 (*Lehrbuch der Kaiselicheit*) he is still with Kant; but in 1803 (*Orthodoxie und Heterodoxie*) he has left for Fichte, and in 1806 (*Theologomena*), he has already reached Schelling. Schelling he then follows for several years (*Einleitungen in das Studium der Dogmatik*, 1810); but in 1816 (*Judas Ischariot*) it is evident that he is steering towards Hegel, and in the Hegelian philosophy he finally anchors (*Die dogmatische Theologie jetziger Zeit*) 1833; and it is perhaps this circumstance, which, in spite of his great talent and genuine piety, gave to his speculation the aspect of a brilliant chimera. See Rosenkranz: *Erinnerungen an Daub*, Berlin, 1837; Strauss: *Parallelen zwischen Schleiermacher und Daub*, in *Charakteristiken und Kritiken*, Leipzig, 1889.

D'AUBIGNÉ. See MERLE D'AUBIGNE.

DAVENDANT, John, D.D., Dean of Cork; b. at Tracton Abbey, County Cork, Ireland, Aug. 23, 1832; d. at St. Anne's, Barney (six miles from Cork), Monday, June 17, 1875. He was graduated from Trinity College, entered holy orders, and, after faithful service elsewhere, was called to be rector of St. Matthias', Dublin, a most important charge. His wealth suggested great crowds, and his private labors drained his strength, but blessed many. He went about doing good. He was made Canon of St. Patrick's, and in 1875 Dean of Cork. His life was too busy for authorship. After his death, friends issued his six Donnellan Lectures, delivered in Dublin (The Person and Offices of the Holy Spirit, London, 1879), and compiled from his discourses *The Morning of Life and Other Gleanings*, Dublin, 1881. See F. R. Wynne: *Spent in the Service, A Memoir of the Morning of Life*, London, 1879, 3d ed., 1880.

DAVENANT, John, D.D., Bishop of Salisbury; b. in London about 1570; d. at Cambridge, April 20, 1641. He was made M.A. at Queen's College Cambridge, 1594, professor of theology, 1619, master of his college, 1631, president, 1639. He had, with three other divines, to the synod of Dort, 1618, raised to the see of Salisbury, 1621. He was a divine of great learning and piety. He wrote *Expositio Epistolae D. Pauli ad Colossenses*, Cambridge, 1627, trans., London, 1831, 2 vols.; *Dissertationes due, de Morte Christi, et de Predestinatione*, Cambridge, 1630; *Projectiones*, etc., Cambridge, 1631, trans., *A Treatise on Justification...*, London, 1844–48; 2 vols.; *An Exhortation to Brotherly Communion between the Protestant Churches*, Cambridge, 1641 (the Latin original appeared 1640). Fuller relates, that, when he was on his death-bed, "he thanked God for this his fatherly correction, because in all his lifetime he never had one heavy affliction, which made him often much suspect with himself whether he was a true child of God or no, until this his last sickness. Then he sweetly fell asleep in Christ, and so we softly draw the curtains about him." (Church History of Britain, Tegg's ed., vol. iii. p. 470).

DAVENPORT, Christopher (known as Francis cus à Sancta Clara), an English Romanist; b. in Coventry, 1598; d. May 31, 1680. He was educated at Oxford and Douay, entered the order of St. Francis, and became a missionary in England, and chaplain to Queen Henrietta Maria, wife of Charles I., and subsequently to Queen Catherine of Braganza, wife of Charles II. He was repeatedly chosen provincial of his order in England because of his zeal and ability in furthering the Roman-Catholic cause. His works were published at Douay, 1665, 2 vols. fol.

DAVENPORT, John, brother of the preceding; b. at Coventry, Eng., 1597; d. at Boston, Mass., March 15, 1670. He was educated at Oxford, and when nineteen years old began to preach in London, and eventually became rector of St. Stephen's, Coleman Street. He was great regard by his piety and learning. In 1626 he joined in a scheme to purchase *impropriations* (church lands in the hands of laymen), and "with the profits thereof," says Cotton Mather, "to maintain a constant, able, and painful ministry in those parts of the kingdom where there was most want of such a ministry. But Bishop Laud looking with a jealous eye on this undertaking, least it might in time give a secret growth to nonconformity, he obtained a bill to be inhibited in the exchequer court of criminal part referred unto was never prosecuted in the star-chamber, because the design was generally approved, and multitudes of discreet and devout men extremely resented the ruine of it." Soon after this he was converted to Puritan principles by John Cotton, and hence "fell under the notice and anger" of Laud; to avoid which in the fall of 1633 he went to Amsterdam, and became colleague to Mr. Paget. Here, however, his objection to the baptizing of children of non-professors was used against him; and in 1635 he retired to London. He was procured of the patent for the Massachusetts Colony (1628), although his name was not mentioned through fear of Laud's opposition, he finally set sail thither, and arrived in Boston June 26, 1637; but on March 30, 1638, he sailed...
for Quinnipiack (now New Haven), where he started a new colony. For thirty years he served this people as pastor. With Cotton and Hooker he was invited to sit in the Westminster Assembly, but his congregation declined to allow him to go. In 1667 he was called to the First Church of Boston, and there died of apoplexy.

John Davenport was one of the great men of early New-England days who united learning with piety, and knowledge of men with kindness of heart. He was involved in all the general troubles of his day, compelled by his position to take part in the secular government no less than in the ecclesiastical. Thus in the beginning of New Haven Colony he was elected one of the "seven pillars" to support the civil government. He vigorously opposed the "Half-way Covenant" (see Congregationalism in the U.S.A.), and it was as the great champion of the old ideas that he was called to Boston. His reputation for learning caused the Indians to call him "So big study man." He wrote, however, comparatively little. See list in Dexter: Congregationalism as seen in its Literature, Appendix. Of most interest are The Saints Anchor-Hold in All Storms and Tempests (1661, 24mo, pp. viii, 232), and The Power of Congregational Churches Asserted and Vindicated (1672, 16mo, pp. x, 194). See Cotton Mather: Magnalia Christi Americana, Bk. III. chap. iv., ed. Hartford, 1855, vol. i. pp. 321–331.

DAVID (beloved), the youngest son of Jesse, of the tribe of Judah; b. in Bethlehem, according to the common reckoning, B.C. 1085; d. in Jerusalem B.C. 1015. While a fugitive from Saul, he headed a band of freebooters (1 Sam. xxii. 1, 2), whose centre of operation was the cave, or, if we read נֵבֶל instead of נֵבֶל, the stronghold of Adullam, either near the city of Adullam, in the low country of Judaea, about ten miles south-west from Jerusalem, or, according to tradition, in the Wady Khuritun, amid the mountains of Judaea, near Bethlehem. On the death of Saul, the tribe of Judah chose David king and he reigned for seven years at Hebron, while Ishbaal (Ishbo-sheth) had his capital at Mahanaim. The son of Saul gradually lost his hold on the allegiance of the ten tribes. The desertion of Abner brought matters to a climax, and after the murder of Ishbaal the twelve tribes came under David's sway (2 Sam. v.) Jerusalem was captured, and made the capital of the united kingdom. David was king in all forty years (B.C. 1055–15). His reign was prosperous and memorable. Israel possessed the Promised Land well nigh entirely. David gave them their first military organization (1 Chron. xxvii. 1 sqq.).

As a Psalmist.— Later Jewish tradition, as recorded in the Talmud, ascribes the entire book of the Psalms to David: modern critical scepticism denies that he wrote a single one. The truth lies between these extremes. The Hebrew titles in the Psalm ascribed to David seventy-three Psalms out of the hundred and fifty; the Septuagint, eighty-eight. Of these, many, no doubt, are not his; how many cannot be accurately determined. Ewald allows him to have written Ps. iii., iv., vii., xii., xvi., xxii., xxiii., cxiv., cxv., cxxi., cxxii., cxxiii., cxlvi., cxxv., cxviii., cxix., cxxii., cxviii., cxxix. To those in the Psalm should be added his dirge over Saul and Jonathan (2 Sam. i. 19–27) and the two psalms in 2 Sam. xxii., xxiii., of which the first re-appears in a slightly altered form as Ps. xviii. The uncertainty as to the authorship of the different psalms necessitates their very cautious use as sources of his biography. He remains, however, the "Sweet Singer of Israel," and the "Father of Hebrew Psalmody." See Psalms.

Character.—"The character of David has been very differently judged. In his own day he was the idol of his people; to the subsequent prophets and priests he was the model king; to the later Jews, his kingdom typified the kingdom of the Messiah, of whom he was himself a type. His piety, his zeal for Jehovah, his tender compassion, his generous sympathy, his bold enterprise, his dauntless courage, entitle him to admiration. He is recognized as the worthy leader of the chosen people, and, next to Abraham, the Father of the Faithful, comes David, the man after God's own heart. Some writers, such as Bayle, Voltaire, and, in our day, Kuenen, have slighted David's claims upon the enthusiasm of the Church, and sought to emphasize his faults so that they might sneer at his religion. But the best refutation of this detraction is the Bible record, so free from flattery, so candid and comprehensive, and yet leaving the impression that its subject was a hero, a man cast in a rare mould. It should be borne in mind that his likeness is sketched with a fidelity unrivalled in antiquity. His sayings and doings fill well-nigh three entire books of the Old Testament, while references to him are found upon almost every page of the Bible. He comes before us in every light,—as shepherd, musician, champion, courtier, fugitive, chief, warrior, king: what life could be more varied? In a more domestic way he appears as obedient son, respectful younger brother, modest youth, ardent lover, faithful friend, tender husband, and indulgent father. All along the line of his development, private and public, his piety is marked. The psalms he wrote attest the depth of his love for God, and his unwavering confidence. His character was essentially the same from the days when under the glistering stars, as boyish poet, he sang, "The heavens declare the glory of Jehovah" (Ps. xix.), until the day when as aged monarch it was said of him, "The prayers of David, the son of Jesse, are ended" (Ps. lxxvi.). He was by no means perfect. He was compassed with infirmities; but he mourned his defections, and was pardoned. The struggle with his passionate nature, strong and proud, was kept up incessantly, and, though oft defeated, he conquered at last. The sins for which he is to-day mocked were precisely those of an Oriental king. He was the man after God's own heart, not in his sins, but in his repentance and in his earnest effort after a higher and purer life.

Criticism of the Text.—The narrative in the Books of Samuel, the Kings, and the Chronicles, is derived from different sources, official and traditional. Much attention has been given, especially of late, to the text; and, according to the critics, several errors of arrangement, and a few interpolations, are discoverable. But the changes demanded in the Hebrew text, so far as they conflict with the history of what is called xxii., xxiii., cxxiv., is recognized as the worthy leader of the chosen people, and, next to Abraham, the Father of the Faithful, comes David, the man after God's own heart. Some writers, such as Bayle, Voltaire, and, in our day, Kuenen, have slighted David's claims upon the enthusiasm of the Church, and sought to emphasize his faults so that they might sneer at his religion. But the best refutation of this detraction is the Bible record, so free from flattery, so candid and comprehensive, and yet leaving the impression that its subject was a hero, a man cast in a rare mould. It should be borne in mind that his likeness is sketched with a fidelity unrivalled in antiquity. His sayings and doings fill well-nigh three entire books of the Old Testament, while references to him are found upon almost every page of the Bible. He comes before us in every light,—as shepherd, musician, champion, courtier, fugitive, chief, warrior, king: what life could be more varied? In a more domestic way he appears as obedient son, respectful younger brother, modest youth, ardent lover, faithful friend, tender husband, and indulgent father. All along the line of his development, private and public, his piety is marked. The psalms he wrote attest the depth of his love for God, and his unwavering confidence. His character was essentially the same from the days when under the glistering stars, as boyish poet, he sang, "The heavens declare the glory of Jehovah" (Ps. xix.), until the day when as aged monarch it was said of him, "The prayers of David, the son of Jesse, are ended" (Ps. lxxvi.). He was by no means perfect. He was compassed with infirmities; but he mourned his defections, and was pardoned. The struggle with his passionate nature, strong and proud, was kept up incessantly, and, though oft defeated, he conquered at last. The sins for which he is to-day mocked were precisely those of an Oriental king. He was the man after God's own heart, not in his sins, but in his repentance and in his earnest effort after a higher and purer life.

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story of Goliath (1 Sam. xvii.), the common text represents Saul as ignorant of David (xvii. 55–58); whereas, according to xvi. 19–23, David played before him, and was his armor-bearer. The best explanation of this difficulty is that David had grown out of Saul’s recognition. But a comparison of the Hebrew and the Septuagint shows that the latter omits xvii. 12–31, 55–xviii. 5. These verses read together like parts of an independent narrative of the same event. Accordingly, those who consider the Septuagint text purer than the Masoretic remove all difficulties in this narrative by omitting the verses referred to. It should, however, be remarked that such eminent Hebrew scholars as De Wette, Ewald, and Bleek, consider that the Hebrew text of the Goliath episode “has not been corrupted or interpolated, but that the two sections (from whatever source originally derived) form an integral part of the work as it came from the hand of the writer or compiler;” and also that we should be cautious in accepting the authority of the Septuagint upon this point; for we do not know what manuscripts it was before the Alexandrine translators, nor whether they were not willing, as in this case, to omit a portion of the original Hebrew text to secure a more consistent narrative. 

At the same time, reverence for the word of God compels honest endeavor to obtain a pure text. 


DAVID (Welsh Dewi), St., d. 601; the most eminent of Welsh saints, a semi-mythical personage, about whom nothing can be definitely asserted. Rev. Charles Hole, in Smith and Wace, Dict. Christ. Biogr., relates the story of his life, leaving out the fabulous element, thus: He spent ten years of his youth in the study of the Bible, and afterwards founded a monastery, which in memory of him is now called St. David’s. He won so high a reputation for theological learning, that the orthodox compelled him to leave his retirement to defend their side against the Pelagians in the synod of Breif. His wonderful success led to his election to the primacy of the British Church. Shortly after, he convened another synod for the same purpose,—to destroy Pelagianism,—and succeeded so grandly that the synod bore the name, “Synod of Victory.” Up to this time the diocesan system was not in existence. He was the first bishop of a metropolitan see, and the first to found a cathedral. He was the first to call his diocese by the title Civitas David. 

It cost the author forty years of labor. In Amsterdam, 1618, a specimen was published, under the title Civitas David. 

DAVID GEORGE, or JORIS. See Joris. 

DAVID NICETAS. See Nicetas. 

DAVIDISTS, followers of David Joris. See Joris. 

DAVID OF DINANT (so called from Dinant, a town in Belgium, on the Meuse) lived in the beginning of the thirteenth century; was Magister Artium and Theologe from the University of Paris, and stands as one of the most prominent representatives of that pantheistic tendency which now and then became very apparent during the middle ages. He is by some called a disciple of Amalric of Bena, and by others, his teacher. The truth seems to be, that the two systems, in spite of their internal resemblance, originated independently of each other. That of David is imperfectly known, however. His work, Quaterni, or Quaternuli, is lost: only fragments of it have come down to us through Albertus Magnus and Thomas Aquinas. It was condemned by the synod of Paris (1209), and burnt (MARTENE, Studien und Kritiken, 1847, I. 2; HAURÉAU: De la phil. scholast., Paris, 1850, I. p. 414; JUNDT; Histoire du panthéisme populaire, Paris, 1853, p. 14. 

DAVES, David, a distinguished Independent preacher of Wales; b. in Carmarthenshire, June, 1763; d. at Swansea, Dec. 16, 1816. After a short ministry at Trefach he went to Swansea, where his preaching revolutionized the morals of the town, but on being arrested for misanthropy, he was sent to prison. On his release, he renewed his ministration and seventy of his hymns have passed into Welsh hymn-books. E. FAXTON HOOD (Christmas Essays, London, 1881) devotes a chapter to Davies. 

DAVES, Samuel, an eloquent Presbyterian preacher, and president of Princeton College; b. of Welsh ancestry, in New Castle County, Delaware, Nov. 3, 1724; d. at Princeton, Feb. 3, 1761. His father, to use his own words, was “one of the most eminent saints he ever knew upon earth.” He pursued classical studies under a minister, and subsequently in the school at Fagg’s Manor. In 1746 he entered upon his ministry at Hanover, Va., having received a governmental license to “officiate in and around Hanover at four meeting-houses.” His ministry was very successful, attracting people from great distances.
DAY, AND DIVISIONS OF TIME, AMONG THE HEBREWS. The Jewish day was reckoned from evening to evening, probably because of the use of a lunar calendar. The sabbath was the only day with a name: the others were simply numbered. The day was divided into morning, noon, and night (Ps. iv. 17), and also into six unequal parts, which were again subdivided: 1. Dawn, subdivided into gray dawn and rosy dawn. 2. Sunrise. 3. The heat of the day, about nine o'clock (1 Sam. xi. 11; Neh. vii. 3, etc.). 4. The two moons (Gen. xliii. 16; Deut. xxviii. 29). 5. The cool (lit. wind) of the day, before sunset (Gen. iii. 8). 6. Evening. The phrase “between the two evenings” of Exod. xii. 6, xxx. 8, probably means “between the beginning and end of sunset.”

**Hours** are first mentioned in the Bible in Dan. iii. 14, xix. 14 means the Paschal Friday, or the Friday of the Paschal Week. It was considered a proper day for solemn and joyous observance, and therefore was named in the calendar; and it was observed with great solemnity and festivity. The “Preparation of the Passover” in John xix. 14 means the Paschal Friday, or the Friday of the Passover. It was celebrated with great festivity, and was considered a proper day for solemn and joyous observance, and therefore was named in the calendar; and it was observed with great solemnity and festivity.

The Jews got their first sun-dial from Babylon. The Hebrews, however, were not uncommon among the Jews at that time. The diaconate grew out of a special emergency in the congregation of Jerusalem, in consequence of the complaint of the Hellenists, or Greek Jews, against the Hebrews, or Palestinian Jews, that their widows were neglected in the daily ministration (Exod. xxi. 26) or that of a sexton or beadle. The diaconate grew out of a special emergency in the congregation of Jerusalem, in consequence of the complaint of the Hellenists, or Greek Jews, against the Hebrews, or Palestinian Jews, that their widows were neglected in the daily ministration (Exod. xxi. 26) or that of a sexton or beadle. The diaconate grew out of a special emergency in the congregation of Jerusalem, in consequence of the complaint of the Hellenists, or Greek Jews, against the Hebrews, or Palestinian Jews, that their widows were neglected in the daily ministration (Exod. xxi. 26) or that of a sexton or beadle.
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primitive sense of the term; for, although they are not called "deacons" in the Acts (which never uses this term), their office is expressly described as an office of help (δοκινεῖ) or serving at the tables (δίκινος τραπέζιος, Acts 1. 2). An exegetical tradition is almost unanimously in favor of this view, and the latest and best commentators sustain it (comp. Meyer, Alford, Hackett, Lange-Leclerc, Jacobson, Howson and Spenke, on Acts vi. 3; also Lightfoot, Philippians, pp. 185 sqq.). In the ancient church the number seven was considered binding; and at Rome, for example, as late as the middle of the third century, there were only seven deacons, though the number of presbyters amounted to forty-six (Euseb., Hist. Eccl., vi. 43). There is indeed a difference between the apostolic and the ecclesiastical deacons, a difference which is acknowledged by Chrysostom, (Eccumenius, and others; but the latter were universally regarded as the legitimate successors of the former,—as much so as the presbyters were the successors of the presbyter-bishops of the New Testament,—notwithstanding the changes in their duties and relations.) But in the early days, as says Alford, on Acts vi. 3, "titles sprung out of realities, and were not mere hierarchical classifications."

(2) The Duties. The diaconate was instituted first for the care of the poor and the sick. Those who held the office were alms-distributers and nurses; the deacons for the male portion of the congregation, the deaconesses for the female. But this care was spiritual as well as temporal, and implied instruction and consolation as well as bodily relief; for Christian charity uses poverty and affliction as occasions for leading the soul to the source of all comfort. Hence Paul counts the help and ministrations (ἀναπηρίας) among the spiritual gifts (1 Cor. xii. 28). Hence the appointment of such men for the office of deacons as were of strong faith and exemplary piety (Acts vi. 3; 1 Tim. iii. 8 sqq.). The moral qualifications prescribed by Paul are essentially the same as those for the bishop (presbyter). Hence the transition from the diaconate to the presbyterate was easy and natural. Stephen preached, and prepared the way for Paul's ministry of the Gentiles; and Philip, another of the seven deacons of Jerusalem, subsequently labored as an evangelist (Acts viii. 4–50, xxi. 8). But they did this in the exercise of a special gift of preaching, which in the apostolic age was not confined to any particular office. The patriarchic interpreters understand the passage in 1 Tim. iii. 13, of promotion from the office of deacon to that of presbyter; but "the good standing" (κακός ἢδρος) which is gained by those who "have served well as deacons" refers to the honor rather than to the promotion. (See Wiesinger, Eliott, Pinnpre, and Speaker's Com. on 1 Tim. iii. 13.) We should not confound the liberty of the apostolic church with the fixed ecclesiastical order of a later age. In the fulness of the Holy Spirit, and under the guidance of inspired apostles, the church of the first century stood above the need of the mechanism of office, and divine charity was the leveller and equalizer of all class distinctions. The canonical age for deacon's order was reached the greater part of the business of the diocese. The canonical age for deacon's order was
twenty-five, according to Num. viii. 24; but the Council of Trent reduced it to twenty-three (Sess. xxiii. cap. 12).

The diaconate was the necessary step to the priesthood. "Ex diacono ordinatur presbyter" (Jerome); but not all deacons were promoted to the second order. In the West they could not become priests if they continued in the marriage relation. The Council of Trent forbids marriage to all the clergy; the Greek Church, only to bishops.


III. Deacons in the Protestant Churches have different meanings and functions.

(1) In the Church of England and the Protestant Episcopal Church of the United States they form part of the three sacred orders. The other constitutions have no deacons at all, and leave the charge of the temporalities of the church either to the lay elders, or to a board of trustees, who need not be communicant members, but simply pew-holders. See H. M. DEXTER, Congregationalism, Boston, 1876, pp. 191 seqq. (2) In the Church of England and the Presbyterian Churches deacons constitute an order in the ministry, as in the Episcopal Church, but without the jure divino theory of apostolical succession. They are elected by the annual conference, and ordained by the bishop. Their duties are, "1. To administer baptism, and to solemnize matrimony; 2. To assist the elder in administering the Lord's Supper; 3. To do all the duties of a travelling preacher." Travelling deacons must exercise their office for two years before they are eligible to the office of elder. Local deacons are eligible to the office of elder after preaching four years. See THE DOCTRINES AND DISCIPLINE OF THE METH. EPISC. CHURCH, ed. by Bishop Harris, New York, Section xv. 246, xvi. 248–251, xx. 302–304. PHILIP SCHAFF.

DEACONESS. See diaconissa, diaconissa, diaconissa, diaconissa, diaconissa, diaconissa, diaconissa, diaconissa, diaconissa, diaconissa, diaconissa, diaconissa, diaconissa, diaconissa.

In the Church of England the "diaconus" is merely a title, inherited from the Roman Church, of certain assistant clergymen and chaplains of subordinate rank, but equal standing with ordained ministers. In recent times they are often called second or third preacher or pastor. Luther dispensed with the diocesan diaconate and provided three deacons for the care of the poor and the church property (Works, XIII. 2464, ed. Walch). But in Germany the civil government has assumed the control of the ecclesiastical funds.

(3) In the Lutheran Church the "diaconus" is merely a title, inherited from the Roman Church, of certain assistant clergymen and chaplains of subordinate rank, but equal standing with ordained ministers. In recent times they are often called second or third preacher or pastor. Luther dispensed with the diocesan diaconate and provided three deacons for the care of the poor and the church property (Works, XIII. 2464, ed. Walch). But in Germany the civil government has assumed the control of the ecclesiastical funds.

(4) In the Reformed Churches the apostolic diaconate was revived, as far as circumstances would permit, with different degrees of success. In the Reformation of the Church of Hessia (1526) it was prescribed that each pastor (episcopus) should have at least three deacons as assistants in the care of the poor. The Church of Basel in 1529 made a similar provision. Calvin regards the diaconate as one of the indispensable offices of the church, and the care of the poor (cura pauperum) as their proper duty (Instit. I. iv. c. 3, 9). The Reformed Confessions acknowledge this office (Conf. Gallicana, art. XXIX.). CONF. BELLIG. ART. XXX. In the Dutch and German Reformed Churches the deacons are to collect and to distribute the alms and other contributions for the relief of the poor, or the necessities of the congregation, and to provide for the support of the ministry of the gospel. The Presbyterian Church in the United States of America teaches, in its form of government (chap. vi.), "The Scriptures clearly point out deacons as distinct officers in the church, whose business it is to take care of the poor, and to distribute among them the collections which may be raised for their use. To them, also, may be properly committed the management of the temporal affairs of the church." But in practice this article is much disregarded, and many Presbyterian congregations have no deacons at all, and leave the charge of the temporalities of the church either to the lay elders, or to a board of trustees, who need not be communicant members, but simply pew-holders.

(5) In the Congregational or Independent churches the deacons are very important officers, and take the place of the lay elders in the Presbyterian churches. At first the Pilgrim Fathers of New England elected ruling elders; but the custom went into disuse, and their duties were divided between the pastor and the deacons.

The title of "diaconess" is without sufficient foundation. It would, in all probability, be surprising if Paul had fixed the sixth year for entering upon an office which must have demanded much labor and hardship. Nor can we agree with Neander, who finds here only a reference to the widows to be supported; for the widows of a younger age might be just as deserving of support. The reference is rather to admission to that which was subsequently known as the Order of Widows (τὴνα γυναῖκα). They held among their sex a relation something like that of the presbyters. (See Tit. ii. 3-4.) This order is attested by Irenaeus, Adv. Haeres. III. 34. 1. (Herr. 79, 4), Tertullian (De Virg. Vandalia, 9), etc. The eleventh canon of the synod of Laudicea, which abolished the office, calls them "Elder Widows" (vīduae seniorēs) in distinction from the
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deaconesses, who also soon received the name of widows. This interchange of apppellations is accounted for by the fact that deaconesses were at first selected from the widows. But they were not drawn exclusively from this class, much less from aged widows. "Tertullian speaks of a girl of twenty years being admitted to the order of widows (in viduitate). They were consecrated to their office by the laying-on of hands of the bishop and his blessing. The Nicene Council forbade this consecration in order to avoid giving the appearance as if the deaconess was consecrated to perform priestly functions (Epiph., Hær. 90, 3).

Their duties consisted in the care of the poor, sick, and imprisoned. In some churches they prepared the female catechumens for baptism (4th Council of Carthage, xii.) and assisted in the immersion of female believers (Const. Ap. viii. 28). The order of deaconesses, however, had not a protracted existence. The first synod of Orange (441) and that of Epaon (517), abolished it in France. The names “deaconess” and “archdeaconess” were for a time used in the Greek Church, only as designations of officers in convents. They are still found at Constantinople at the end of the twelfth century, aiding in the communion. The total disappearance of the deaconess is, to a large extent, due to the State’s having assumed the care of the poor and the sick, as also to the gradual introduction of infant baptism, and the administration of the rite by sprinkling, which made the assistance of women unnecessary.

HERZOG.


DEACONESSES, institution of, is of recent origin in the Protestant Church. Among the rare notices of the existence of deaconesses since the Reformation are those in connection with the church of Wesel from 1575 to 1610, and the Puri church of Amsterdam. In Gov. Bradford’s Conessions of Westphalia,” and opened a hospital and training institution at Kaiserswerth. This institution, which has grown to large proportions, educates three kinds of deaconesses. The first class are nurses, and devote themselves to the care of the sick, the poor, and the fallen in Magdalen asylums. The second dedicate themselves to teaching; and the third class, the parochial deaconesses, aid ministers in parish-work. The fundamental conditions of admittance to the diaconate (after the regular course of training) are Christian character and a strong constitution. Among the others are these: the candidate must be between eighteen and forty years of age, must be unmarried (or a widow), and must consecrate herself for five years to the office. The Kaiserswerth deaconesses take no vows, wear no crucifixes, and are distinguished by simplicity, but not necessarily the Roman idea of uniformity, of dress. One of the chief characteristics of the order is, that, unlike the sisterhoods of charity in the Roman Catholic Church, they are presided over by men.

Besides supplying many institutions in Germany, this institution on the Rhine has under its care many hospitals in foreign lands, and controls in the Protestant Church similar to the diocesan seminaries of Smyrna (1855), Florence (1860), etc. It has, moreover, become the mother of many similar training institutions in different parts of the world, — in Paris (1811), Strasbourg and St. Loup (1842), Dresden and Utrecht (1844), Berne (1845), Stockholm and Berlin (1847), etc. Miss Florence Nightingale went through a thorough course of training under Pastor Fliedner before taking charge of the Female Sanitarium in London; and Mrs. Fry, after a visit to Kaiserswerth, estabished the first English institution of the kind in Devonshire Square, London. The large North London Deaconesses’ Institute was formed on the Continental plan in 1861. In 1849 Pastor Fliedner brought with him to America four nurses, who became the nucleus, under the direction of Dr. Passavant, of an institution for deaconesses at Pittsburg. The statistics of 1881 for the whole order are 53 homes and 4,748 deaconesses at work in 1,436 stations.

The sisterhoods of the Church of England and the Episcopal Church in the United States are of some recent origin (1848). The sisterhoods of the Church of England and the Episcopal Church in the United States are of some recent origin (1848). The sisterhoods of the Church of England and the Episcopal Church in the United States are of some recent origin (1848). The sisterhoods of the Church of England and the Episcopal Church in the United States are of some recent origin (1848).
DEAD.

DEATH.

xii.—The Sisterhood of St. John the Baptist at Clewer was founded in 1849, and devoted itself more especially to the reformation of fallen women. In his charge May 2, 1850, the Bishop of London emphatically commended the Kaiserswerth institution. Since that time, many sisterhoods, with various names, have been formed in England. The custom of putting a piece of the eucharistic bread as viaticum into the mouth of Christ, or the kiss, nor cover the dead either the eucharist or the kiss, nor cover the body with the velum or the altar-cloth (Hefele, Concilien-geschichte, vol. ii. p. 52); Carthage (third), A.D. 397; Auxerre, A.D. 578, "one must not give the dead either the eucharist or the kiss; nor cover the body with the velum or the altar-cloth." (Hefele, vol. iii. p. 49). The early Church the dean is the next ecclesiastic to the bishop. In general they are divided into deans of cathedrals and rural deans. The bishoprics of Sodor and Man, Liverpool, St. Albans, and Truro have no deans. The deaneries of the "Old Foundation," i.e., those of date prior to the Reformation, are elective: those of the "New Foundation," i.e., created by Henry VIII., are appointed by the crown. The jurisdiction of the dean is supreme in his cathedral in all matters except those which affect doctrine. The deans of Westminister and Windsor are independent of all superior ecclesiastical authority. (4) The rural deans of England are clergymen appointed by the bishop "to execute the bishop's processes, and inspect the lives and manners of the clergy and people within their jurisdiction" (Phillemore, Eccles. Law). The guilds of the middle ages had their deans, and the title is still given to an officer in some universities. The oldest cardinal is the dean of the Sacred College, and has an authority second only to the Pope.


DEAD, Communion of. In the ancient church the custom existed of putting a piece of the eucharistic bread as viaticum into the mouth of Christians who by sudden death had been prevented from communing. The proof of this statement is the prohibition of the practice by the following councils.—Hippo, A.D. 303 (Hefele, Concilien-geschichte, vol. ii. p. 62); Carthage (third), A.D. 397; Auxerre, A.D. 578, "one must not give the dead either the eucharist or the kiss; nor cover the body with the velum or the altar-cloth." (Hefele, vol. iii. p. 41). Quinisexta or Trullan Synod of Constantinople, can. 63 (Hefele, vol. iii. p. 311); to which Balasson adds, the bishops were given the eucharist after their death, to protect them from demons while on their way to heaven. This idea was at the bottom of the custom. Later, a piece of the eucharistic bread, instead of being put in the mouth of the corpse, was simply laid upon the breast, and buried with it. Gregory the Great tells, in the second book of his Dialogues, how Benedict of Nursia did this in the case of a monk who had left his monastery and gone home without permission, but in consequence had died on his return-journey, lest the earth should refuse to harbor his dead body. Another trace of the custom is found in the ninth century. The monk Yso relates that when the body of Óthmar, Abbot of St. Gallen, was moved, under his head and upon his breast were found round pieces of bread. Some of them were replaced, others preserved in a box as witness of the holiness of the man. Yso himself was ignorant of the object of the bread.—a proof how entirely the early custom had vanished even from memory. See C. J. W. AUGUSTI: Chriatliche Archäologie, VIII. 231 sqq.; IX. 590; JOSEPHUS, Antiq., vol. i. 425-427.

DEAD, Prayers for the. See PURGATORY.

DEAN, from the Latin decanus, originally a military term designating the leader of a decania, or body of ten Roman soldiers. The word early acquired the more general meaning of overseer of a small number of inferiors. It was used in households for the overseers of slaves, and subsequently in Constantinople for police officials. The term, passing over into ecclesiastical usage, has had different applications. (1) Monastic deans, whose authority was a special subject of consideration in the convocation of Canterbury. The late Sister Dora belonged to the sisterhood of the Good Samaritans, but subsequently withdrew. The Sisterhood of the Holy Communion was organized by the late Dr. Muhlenberg in New-York City in 1845. The results have been excellent. Since 1858 they have been in charge of St. Luke's Hospital, since 1866 of St. Johnland, and more recently have labored effectively in the so-called midnight mission, etc. In 1863 the Sisterhood of St. Mary was organized in New York, in 1855 the Order of Deaconesses for the diocese of Maryland, etc. The late Sister Dora belonged to the sisterhood of the Good Samaritans, but subsequently withdrew. The Sisterhood of the Holy Communion was organized by the late Dr. Muhlenberg in New-York City in 1845. The results have been excellent. Since 1858 they have been in charge of St. Luke's Hospital, since 1866 of St. Johnland, and more recently have labored effectively in the so-called midnight mission, etc. In 1863 the Sisterhood of St. Mary was organized in New York, in 1855 the Order of Deaconesses for the diocese of Maryland, etc. Muhlenberg in New-York City in 1845. The results have been excellent. 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DEATH.

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DEATH.

terrible. The "Portress of Hell-gate," who gave
Death birth, says,—

. . . . "I fled, and cried out, 'Death!'

Hell trembled at the hideous name, and sighed
From all her caves, and back resounded: 'Death!'"

Par. Lost, ii. 785.

And again, at hearing Satan's plan of tempting the race,—

. . . . "And Death

Grinned horrible a ghastly smile, to hear
His famine should be filled," etc. Par. Lost, ii. 845.

In the Scriptures death is also personified, and
described as intelligent (Job xxxviii. 22), as sitting
on a pale horse (Rev. vi. 8), or cast with hell
into the lake of fire (Rev. xx. 14). It has always
excited man's fears. The very thought he has
on a pale horse (Rev. vi. 8), or cast with hell
mentioned in the departed's life. Scripturelikewiseexpresses
in the lake of fire (Rev. xx. 14). It has always
the expressions "perishing" (John iii. 15), and
and the expression of the divine wrath (Ps. xcv. 7–10; Rom. ii.
"eternal punishment" (Matt. xxv. 46).

2. Origin of death. Sin and death are indis-
solubly associated together in the Old and New
Testaments. Death is not merely the natural
fruit of sin (Jas. i. 15), but its just punishment
or wages (Gen. ii. 17; Rom. vi. 23), and expres-
sion of the divine wrath (Ps. xc. 7–10; Rom. ii.
that physical death was included in this
penalty. The body is regarded as having been
mortal before the fall. This view is in contradic-
tion of the divine plan of creation (Ps. xxxi. 10; Eccles. iii. 20).
It must be regarded as a benignity for the righteous
man (Num. xxiii. 10; Rom. vii. 24), but as a dread
calamity to the impenitent, whom it ushers to his
own place (Acts i. 25).— Physical death is a
state of sin and darkness, in which we are alien
ated from God, who is the fountain of life and
light (1 John i. 5), and are consequently destitute
of the true spiritual life. The whole world, at
the coming of Christ, was sitting in the shadow of
this death (Luke i. 70). All men, without exception,
are dead in trespasses and sins (Eph. ii. 1, 5; Col. ii. 13; comp. Luke xv. 32). Our Lord
became subject unto the death of the body, but
was always in communion with the Father, and
free from sin. The entrance upon a life of faith
is called arising from the dead (Eph. v. 14), or
becoming alive unto God (Rom. vi. 11). Spiritu-
al death is not a stagnant condition, but a
progressive state, the heart becoming more har-
dened, the eyes more blind (John xii. 49; Rom.
ii. 15), the conscience seared as with a hot iron
(1 Tim. iv. 2), and the pleasure in lust and
hatred of God increased (Rom. i. 26–31).— The second death is the complete ruin of the individual from the stand-point of
God. The personality is not destroyed; but
God's image is wholly defaced, and heavenly
blessness forfeited. The soul suffers final ship-
wreck. This terrible doom of the second death
is described under the figure of a lake burning
with fire and brimstone, into which the finally
impenitent are cast (Rev. xx. 14, xxii. 8). Those
who overcome (Rev. ii. 11), and are partakers of
the "first resurrection" (regeneration, comp.
Eph. v. 14, etc.), shall in no wise be hurt of it
(Rev. xx. 6). The same idea is expressed by
the expressions "perishing" (John iii. 15), and
"eternal punishment" (Matt. xxv. 46).

LIT.—Schubert: Vernünftige u. Schriftge-
disseGedanken v. Tode, 2d ed., Jena, 1749; DoDD:
KRABBE: Lehre v. d. Sünde u. d. Tode, etc.
DEATH.

Hamb., 1836; MAU: Von Tode, d. Solde d. Sin-
den, etc., Kiel, 1841; Wagner: D. Tod beleuch-
tet v. Standpunkte d. Naturwissenschaften, 2d ed.,
Bielef. 1855; Feuerbach: Gedanken ub. Tod u.
Unsterblichkeit, Leipz., 1847; Alzen: Critical
Hist. of the Doctrine of a Future Life (chap. ii.),
1864, 10th ed., with six new chapters, Boston,
1878; Spies: Entwicklungsgesch. d. Vorstellung-
For fuller literature see Ezra Abbott's List of
Works, in Alger.

DEATH, Dance of. A famous subject of art
in the fifteenth century. Death, in the figure of
a skeleton, is depicted in the company of repre-
sentatives of every class of society. None are too
holy, none too rich, none too powerful, to evade
his presence. The artists introduced pope and
clergy, emperor and aristocracy, as well as the
artisan and beggar, into their pictures. The fell
enemy is represented in the most various attitudes;
now harshly tugging at the victim, and now gently
leading him; now walking arm in arm, and now
beating him; now smiling as he politely guides
him, now gloating, as with spear he transfixes the
knight. An hour-glass is very generally found somewhere in the pictures. The Dance of Death was painted on the walls and windows of churches, on house-fronts, in illuminated books, and on bridges. The oldest are those of Minden (1486), Dijon (1486), and Basel (1441): the principal ones, those of Basel, Berne, and Erfurt. Moral and descriptive verses were frequently printed below the pictures, and usually closed with such sentences as, "Death awaits all," "Death awaits thee also," "Cruel Death is near," etc. Hans Holbein is the only painter of fame associated with these curious works of art. He, however, never went farther than to make sketches. These were engraved on wood by Lützelburger, and appeared at Lyons (1538), but, as Peignot says, are totally different in spirit from the repre-
sentations in Basel. As might be expected, they
were characterized by humor and poetic imagina-
tion.

Lit. — Peignot: Recherches sur les Danses des
Morts, Dijon et Paris, 1826; Douce: The Dance
of Death, Lond., 1853; Massmann: Literatur d.
Todentänze, etc., Leipz., 1841; ForToUL: La
Dance des Morts, Paris, 1844; Smith: Holbein's
Dance of Death, Lond., 1849.

DEBORAH (77º: a bee). (1) The nurse of
Rebekah (Gen. xxxv. 8). (2) Judge and prophet-
ess. She judged Israel from under a palm-tree
in Mount Ephraim. All that we know of her is
given in Judges (iv., v.). By her heroic example
and suggestion she became the savior of her coun-
try from the yoke of Sisera, the Canaanitish king.
With great boldness she summoned Barak to
strike against the oppressor. After securing her
promise to go with him (iv. 8) to battle, he gath-
ered together ten thousand men from the tribes
of Zebulon and Naphtali. The battle was fought
on the banks of the Kishon, and the Canaanites
were completely routed. Their king, Sisera, leap-
ing from his chariot, fled on foot. He was exe-
cuted by the hand of Jael, the wife of Heber the
house of Simeon and Siselkah, who put a nail in
her head, and thus she killed him (Judg. iv. 19).

The Ten Commandments were inscribed on two
tables of stone (Exod. xxxiv. 28; Deut. x. 4, etc.). It is recorded in Exod.
xx. 2–17 and Deut. v. 6–21. The only important
variation in these accounts is the motive urged
for the observance of the Sabbath. The account
in Exodus recalls God's rest after the six days of
creation; that of Deuteronomy looks back upon the
bondage in Egypt. This variation in the letter
is easily explained on the hypothesis that the same
author wrote both records. There have been three
arrangements of the Decalogue, — the Talmudic,
the Augustinian (adopted by the Roman-Catholic
and Lutheran churches), and the Hellenistic. The
view of Philo, Josephus, Origen, the Greek and
Reformed churches, etc. The following table
exhibits the differences, the record in Exod. xx.
being used: —

<table>
<thead>
<tr>
<th>TALMUDIC</th>
<th>AUGUSTINIAN</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. &quot;I am the Lord,&quot;</td>
<td>Against idols and images (1–3)</td>
</tr>
<tr>
<td>2. Against idols and images (3–6)</td>
<td>Against images (4–6)</td>
</tr>
<tr>
<td>8. Theft.</td>
<td>Theft.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>HELLENGISTIC</th>
</tr>
</thead>
<tbody>
<tr>
<td>Coveting.</td>
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</table>

The Ten Commandments were inscribed on two
tables of stone (Exod. xxxiv. 15). How were
they distributed? The Parashas, or divisions for
public reading in the Hebrew Bible, favor the
division of three for the first table, seven for the
second. This arrangement would give seventy-
six words for the first, and ninety-six for the
second. The contents, however, of the Command-
ments, outweigh this consideration, and favor five
for each of the tables. The first table would then
contain our duties to God, parents being repre-
sented as his representatives, or the so-called duties
of piety; and the second table our duties to our
neighbor, or the duties of probity. Paul's group-
ing (Rom. xiii. 9) seems to favor this division.

The Decalogue is the summary of God's will to
Israel. Although its injunctions are negative
rather than positive, and social rather than per-
personal, yet they contain the whole duty of man in
to the external act, there

Paul is right therefore in calling lust (Rom.
vi. 7) a violation of this Commandment. But
in the code of the kingdom of God (Matt. v. 27-32) Christ made no distinction between committing adultery, and coveting a neighbor’s wife. The law for a people concerns the outward commission of sin: the law for the individual deals with it at its roots. The Commandment for the observance of the Sabbath, like the other Commandments, is a part of the eternal law of God. The life of man is to be an alternation between labor and rest, and he should set apart one day out of the seven for his spiritual interests, and to recruit his physical strength. 

The circumstances under which the Ten Commandments were spoken give to it a unique and solemn authority above all the other legislation of the Mosaic code. Thunderings and lightnings attended its transmission (Exod. xix. 10); and it alone was preserved upon tablets of stone, which were inscribed by the very finger of the Almighty (Exod. xxxi. 18). There is a striking contrast between the contents of the Ten Commandments and the Sermon on the Mount. The former issue forth from the holiness and majesty of Jehovah, which cannot tolerate sin; the latter, from the love of Christ, who pities the sinner. The former addresses a sinful world, and demands absolute obedience; the latter are gracious and merciful in tone. The very surroundings in which the Commandments and the Sermon on the Mount were spoken bring out this contrast. Sinai itself is a silent though powerful sermon, preaching the terrible majesty of Jehovah. Its stern, lonely, and awful scenery was no less fit a place for the promulgation of the Law than the green banks of the Jordan. It is three times referred to in the Bible (Matt. iv.25; Mark v.20, vii.31).

The life of man is to be an alternation between obedience: the latter are gracious and merciful in tone. The very surroundings in which the Commandments and the Sermon on the Mount were spoken bring out this contrast. Sinai itself is a silent though powerful sermon, preaching the terrible majesty of Jehovah. Its stern, lonely, and awful scenery was no less fit a place for the promulgation of the Law than the green banks of the Jordan. It is three times referred to in the Bible (Matt. iv.25; Mark v.20, vii.31).
cases he was generally shut up in the dungeon of the chasuble, stole, stripped,—the bishop, of the mitre, crosier, and chalice, and paten. In case of heresy he was then deposed Henry, and took the title from him; but by 35 Henry VIII., cap. 3, 'An act for conferring a title upon Henry VIII. by Leo X., in recognition of the king's marriage with Anne Boleyn.' The title came to denote the severest punishment which could be inflicted on a priest: namely, the term came to denote the severest punishment which could be inflicted on a priest: namely, the deprivation of his orders. He was actually stripped,—the bishop, of the mitre, crosier, and ring; the common priest, of the chasuble, stole, chalice, and paten. In case of heresy he was then surrendered to the civil authorities; in other cases he was generally shut up in the dungeon of some monastery for lifetime. See DEPOSITION.

DEGRADATION denoted in the ancient church a punishment by which the offender was moved from a higher to a lower grade of office: the presbyter became a deacon; the deacon, a sub-deacon, v. a. o. Later on, but before the twelfth century, the term came to denote the severest punishment which could be inflicted on a priest: namely, the deprivation of his orders. He was actually stripped,—the bishop, of the mitre, crosier, and ring; the common priest, of the chasuble, stole, chalice, and paten. In case of heresy he was then surrendered to the civil authorities; in other cases he was generally shut up in the dungeon of some monastery for lifetime. See DEPOSITION.

DE GRAFTIA. Following the example of Paul, who protests that he has been called to the apostleship by the "will of God," the bishops, as the successors of the apostles, very early began to use similar designsations of themselves. Felix of Rome (356) styled himself per gratiam Dei episcopus; and similar expressions—Dei or Christi nomine, miseratione, misericordia, etc.—soon became common among ecclesiastics. Afterwards also secular persons of high rank, kings, and dukes, adopted this style. Agilulf (581) called himself gratia Dominii, gratia regni, etc., and many others have used the phrase. The remedy for this state of affairs seems to lie in an absolute neglect of academic titles, or a limitation of their use to the institution which confers them, or an announcement of the source from which they are derived. D. C. GILMAN.

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DEISM.

Bible, rationalism, in that it accords to reason unrestricted authority to investigate and explain Christianity and its records.

De...Nourished in England in the seventeenth and eighteenth centuries, and was an indirect product of the strife of parties within and without the pale of the Anglican Church. In this strife was engendered the impulse to find, outside of all, religious ground upon which all could unite. Some of these philosophers were also, to some extent, responsible for its rise. Bacon (d. 1626) laid down the principles of empiricism as the gauge of knowledge; and while he himself made a sharp distinction between knowledge and faith, philosophy and theology, others took up his principle, and applied it to theology as well as to philosophy. Thomas Hobbes (1588-1679) derived all knowledge from sense-perception and the reason (sensualism), affirmed that disinterested affection did not exist, accorded to the sovereign the highest official position in the Church, and denied that the contents of God's Word could ever be contrary to reason, though they might be above it. Hobbes has been called the "Grandfather of English freethinkers." John Locke (d. 1704) likewise affirmed the sovereign right of human reason to determine not only the reality, but the true meaning, of a revelation. Revelation cannot teach any thing contradictory of reason, but such things, however, as reason may not have itself discovered. That Christianity is not a product of reason, but in agreement with it, is the fundamental proposition of his work, The Reasonableness of Christianity (1693).

Of the Deists, properly so called, the first is Lord Herbert of Cherbury (1581-1648). In his two principal works, De Veritate (1624) and De Religione Gentilium (1645), he assigns to religion a high place, and designates it as the only distinguishing characteristic of man. He lays down five fundamental principles (notitia commones), of which he affirms the qualities of having been received at all times and in all places (semper et ubique). They are, (1) The existence of God, (2) Obligation to worship, (3) Virtue, the chief end of God's creatures, (4) Remission from sin, (5) Rewards and punishments in this life and the life to come. These five principles are sufficient for salvation, and independent of revelation (which he did not declare to be impossible, only not needed). The obscurantism of the pure and primitive religion based upon these principles, he attributes to the priests. — Lord Herbert was closely followed by Charles Blount (1654-93), in his Anima Mundi (1679), and his posthumous work, Oracles of Reason (1695). — John Toland (1670-1722) is the next figure, and his Christianity not Mysterious marks an epoch. He lays down the propositions that the teachings of the gospel are neither contrary to reason nor above it, and that Christianity contains nothing really mysterious (i.e., not before revealed). The mysteries in Scripture were not a part of Christianity in its original form, but Jewish and heathen excesses. In his Antinomy he suggests doubts of some of the records of the New Testament. — Anthony Collins (1676-1729) defended, in his Discourse of Freethinking (1713), free thought as a privilege which none had a right to suppress. He affirmed that the Scriptures allowed it, the prophets themselves of the Old Testament were great freethinkers, Christ exhorted to search the Scriptures, and Paul recognized this freedom of judgment by the use of the word parables. This book, which is written in a spirit of bitter hostility to the Church, called forth many works in reply, of which the most powerful was that of Richard Bentley. In his Discourse of the Grounds and Reasons of the Christian Religion (1724), Collins again attacked by an application of Whiston's principle, that its main argument is prophecy and prophecy as interpreted allegorically. He affirms that the belief that Jesus was the Messiah was gotten, not from Christ, but based upon the Old Testament. If the argument from prophecy, so he reasoned, was strong, Christianity stood. But the argument depended upon an allegorical interpretation of prophecy. This was weak: hence the conclusion, which, however, is only inferentially found in this work. This attack upon the prophetic basis of Christianity was followed by an assault upon the miracles by Thomas Woolston (1669-1738). In his Discourses on Miracles (1727-30) he explains fifteen miracles, and finds in the suspicious look of the narratives, and the character of the persons introduced, grounds for the conclusion, that, taken literally, the narratives are absurd and incredible, and therefore are meant to have only a mystical sense. His ablest opponent was Sherlock, in his Trial of the Witnesses (1744). — The Earl of Shaftesbury (d. 1713) does not strictly belong to the Deists, but leans in that direction. In his Characteristics (1711) he attacked those who opposed Christianity covertly. According to him, its purpose was to advance morality. But Matthew Tindal (1656-1733), called by Skelton the "Great Apostle of Deism," represents deism in its highest development. In his Christianity as Old as the Creation he maintains the propositions that natural religion is absolutely perfect, and that Christianity is genuine only so far as it agrees with natural religion. In this sense both date from the creation. He defines religion to be the discipline of morality in obedience to the will of God, or as he elsewhere puts it, the "self conduct of the mind," and that this morality is perfect, and stands not in need of a revelation. This work may be called the Deist's Primer. — Thomas Chubb (1679-1747), a glove-maker, follows next. His work, The True Gospel of J. Christ Asserted, takes up the discourses, works, and commandments of Christ. The author comes to the conclusion that Christ enjoined only what reason commands; that his mission was to restore the true moral conception of life which Jewish and heathen folly had blunted; and that Christianity consists not of confession and assent, but of active morality. He reiterates the proposition of Tindal, that the gospel is identical with natural religion. — Thomas Morgan (d. 1743), in his Moral Philosopher, carried the deistical principle to the extreme, by affirming a deep chasm between the Old and New Testaments, criticizing the Old severely, and discarding the Old Testament and other doctrines of the New as corrupt dregs of Judaism. — Lord Bolingbroke's (1768-1751) works betray a low view of religion, which he regards purely as a handmaid of the State. In spite of his disclaimer to the title Deist, he, too, identifies Christianity with natural religion.
Finally, Doddwell the Younger, in his Christianity not Founded on Argument (1742), declares against all rational faith, and all attempts to ground faith in reason, and proves that it is not reason, but the gracious operation of the Holy Spirit, which can lead to genuine faith. In David Hume (1711–76), Deism, or the attempt to identify Christianity with natural religion, ran off into scepticism. But, while this was taking place, the Methodist revival came, and ushered in a better era of faith.

G. V. LECHLER.


DE KOVEN, James, D.D., a leader of the High-Church party in the Episcopal Church; b. at Middletown, Conn., Sept. 19, 1831; d. at Racine, Wis., March 19, 1879. He was warden of Racine College from 1859 to his death. In 1875 he was elected Bishop of Illinois; but his extreme High-Church views prevented his confirmation. He was noted for eloquence of speech, and earnestness of manner. See the posthumous volume of his Sermons Preached on Various Occasions, with an Introduction by Morgan Dix, S. T. D., N.Y., 1880.

DELUCE. See NOAH.

DEMETRIUS is the name of three kings of Syria noticeable in Jewish history. — Demetrius I., Soter (Σωτήρ “the savior”), 162–150 B.C., was educated in Rome, whither he was sent as a hostage by his father, Seleucus IV. When Antiochus IV. died (104 B.C.), Demetrius claimed the crown; and when the Roman Senate preferred his cousin, Antiochus V., he fled from Rome, landed at Tripolis in Phoenicia, obtained the support of the people of Syria, put Antiochus V. to death, and took possession of the country. Once seated on the throne, he was recognized by the Romans; but difficulties soon arose. In the contest then raging in Judea, he took the side of the Greek party against the nationalists. He succeeded in establishing Alcimus as high priest in Jerusalem; but later on his generals, Nicanor and Bacchides, were repeatedly defeated by Judas Maccabaeus, and the latter finally concluded a treaty with Rome which expressly forbade Demetrius to interfere in the affairs of Judea. In other points, too, he ran counter against the Roman interests; and his violence and extravagance gradually turned the hearts of his own subjects away from him. When Alexander Balas stepped forward as pretender to the throne, Demetrius looked in vain around to find allies. Jonathan, the successor of Judas Maccabaeus, the Romans, etc., espoused the cause of Alexander; and Demetrius fell in the battle against him. — Demetrius II., Nicator (Νικάτωρ “the victor”), 147–127 B.C., and his successor, escaped to Cilicia under the usurpation of Alexander, but returned in 148, and defeated the usurper, though he was still supported by Jonathan. The relation betwen Demetrius and Jonathan, and Jonathan's successor, Simon, was always uncertain, for Demetrius was false and faithless; nevertheless, the Jews sided with him, and aided him materially during the rebellion of Tryphon. In 138 B.C. he invaded Parthia, but was taken prisoner, and kept in captivity for nearly ten years. Antiochus Sidetes, who in the mean time occupied the throne of Syria, also invaded Parthia; and, when Demetrius succeeded in defeating him, he returned to Syria, but was assassinated shortly after, perhaps by his wife Cleopatra. — Demetriaus II., Eucerus (Εὐκεροῦς), 94–88 B.C., a grandson of Demetrius Nicator; became King of Syria, together with his brother Philip, after the death of Antiochus Eusebes. He defeated Alexander Janneus, but was prevented from any further interference in Jewish politics by the breaking-out of a war between him and his brother. He was defeated, and sent to Parthia, where he was detained in captivity till his death. — The history of Demetrius I. and II. is told in the Books of the Maccabees; that of Demetrius III., in Josephus: Ant. XIII.

DEMETRIUS, Bishop of Alexandria from 189 to 231; took a vivid interest in the catechetical school, and appointed Origen teacher when Clement left (203). Afterwards he sent Origen on an important mission to the Roman governor of Arabia; but the friendship between them was finally transformed into open opposition. In 228 Origen was ordained presbyter at Cesarea; but in 231 Demetrius excommunicated him. See Origen.

DEMETRIUS CYDONIUS, a Greek theologian of the fourteenth century; was b. at Thessalonica or Constantinople; occupied a prominent position at the court of John Cantacuzenus, and retired with him from public life, and became monk in 1355. Afterwards he went to Milan to study the Latin language and theology, and spent the latter part of his life at Cyclone in Crete; d. after 1384. He has written and translated much, but most of his works remain in manuscript. Of his Greek translation of the Summa of Thomas Aquinas, one part, De contemmendam morte, has been edited by R. SIEBER, Basel, 1565, and KUINDEL, Leipzig, 1786. His Monodia was published in Latin and Greek by CANISIUS in his Minoriae post Theophanem; and his De processione Spiritus Sancti was translated into Latin by CANISIUS, in his Lectiones Antiquae, Ingolstadt, 1604.

DEMISSION. The name, in Scotch Presbyterian churches, for the act whereby a minister resigns his charge.

DEMIGRACE. See GNOSTICISM.

DEMME, Charles Rudolph, D.D., an eminent Lutheran minister; b. at Mühlhausen, Thuringia, April 10, 1795; d. in Philadelphia, Sept. 1, 1863. He was severely wounded in the battle of Waterloo; on recovery he studied theology; emigrated to America (1815), rose to distinction, and from 1825 to 1859 he was chief pastor of St. Michael's and St. Zion's churches, Philadelphia. He edited a German translation of Josephus, adding numerous and valuable notes.

DEMON (Gr. Διάβολος). Improperly rendered devil in King James's version, is one of the spirits of the kingdom of darkness. There are many demons, but only one devil (Satan). In early
DEMONIACS. 624 DEMONIACS.

Greek, Homer (Il., xvii. 98, 99) uses the term interchangementally with ἄνεγος, a god. Somewhat later in Hesiod the demons are beings intermediate between the gods and men (Op. 121). Plato (Symp., p. 202) fixes the term in this sense, and enumerates as among their number the departed spirits of good men. It was believed that they became tutelary genii, who presided over individual destiny. Socrates speaks constantly of his demon. In the Septuagint the word is employed to represent the Hebrew words "gods" (Ps. xxv. 8), "devils" (Deut. xxiii. 17), "pestilence" (Ps. xci. 6), etc. In Josephus it is always used of evil spirits. He defines demons to be the spirits of the wicked (De Bell. Jud., vii. 6, 3). In the New Testament the term is employed several times in the general sense of heathen deities (Acts xvii. 18; 1 Cor. x. 20); but as a rule the term is used for evil spirits who believe and tremble (Jas. ii. 19), recognize Jesus to be the Son of God (Matt. xxi. 29), and are the agents of Satan (Matt. xii. 24). See DEMONIACS.


DEMONIACS. Among the most striking miracles of our Lord were the cures of those possessed with demons. The condition of these unfortunate persons calls our attention to the activity of the powers of darkness in the world and the connection of human life with a terrible realm of fallen spirits. This class of cases is known neither to the Hebrew Scriptures nor [with some doubtful exceptions] to post-apostolic times.

1. The representations of the New Testament. Persons under the influence of demons are said to be "possessed with demons" (Matt. iv. 24, etc., Greek διαμοῖναι, or "vexed with unclean spirits" (Luke vi. 18, etc., ἑνοχλοῦσιν, etc.). The spirits which produce this condition are called "demons" (Matt. x. 8, etc.), "spirits" (Matt. viii. 16, etc.), and "unclean spirits" (Matt. x. 1). The cure, with allusion to the demons, is termed "casting out" (Matt. xii. 10), and, with allusion to the victims, "healing" (Luke vi. 18, θεραπεύειν; Matt. xv. 38, λάθσω). These various terms are of themselves a sufficient evidence that the New-Testament authors did not intend to designate a mere bodily disease. The demons are the bad spirits who compose the realm of darkness, and serve Satan. This is clearly taught in the passage (Matt. xii. 24–29) in which Beelzebub is called the prince of demons. The influence of the demons upon their victims was made evident in every case by affections of the body. The soul has lost its control of the body. Between the two a foreign influence has injected itself, which acts deleteriously upon the bodily organs of the soul. But nowhere does the demon take the possession of the soul. It does not take up its habitation in the soul, nor exert its influence directly upon the spiritual nature. It attacks first the nervous system, and works through it, producing the same symptoms as are produced by other agencies disturbing the bodily organism. Demonic possession is not exerted through the spiritual upon the moral nature (this was the way in which Judas was affected, who, however, was not possessed with a demon,— John xiii. 27), but through the physical upon the rational nature. The demonized state showed itself in a kind of clairvoyance, the demons recognizing Christ to be the Son of God (Luke iv. 34), in insanity (Mark v. 8 sqq.; Luke viii. 27), epilepsy (Luke ix. 4), dullness (Matt. ix. 32, xii. 22), lameness (Luke xiii. 11), and blindness (Matt. xiii. 22). In all these cases the victim, as well as his acquaintances, attributes the unnatural state to demonic agency. If the demonic influence was in the first instance physical, the question arises, whether, perchance, the cause of the infirmity is not to be looked for in moral offences. The case of the lunatic boy settles the question in the negative, and shows that the two were not necessarily connected. He was possessed from childhood. Demonic possession is, therefore, a misfortune which results from the fall and sinful condition of the race, and originates in the disturbing agency of dark powers upon a soul which is powerless to resist. Our Lord's cures of this infirmity were effected by a command directed to the demon (Matt. viii. 10). He gave the disciples power to do the same (Matt. x. 1); and even Jews who did not believe in him seem to have exercised it (Matt. xii. 27). Josephus (De Bell. J., vii. 6, 3) mentions the formulas and roots which were used by the Jews, and which were reported to have come down from Solomon. In this connection it is well to notice that the demons usually tore their victims as they were about to be cast out (Mark ix. 20), and the victims trembled for fear of the cure (Mark v. 7).

2. Down to the eighteenth century the view prevailed universally that satanic agency was exercised, and produced the infirmities attributed to demons in the New Testament. There was a difference of opinion about the origin of the demons, some holding that they were the souls of departed men (Philostratus, Apoll., I. 18); others, that they were the spirits of the giants who perished in the flood (Pseudo-Clementines, viii. 18); and still others, that they were fallen angels. In the middle ages it was held that they still pursued and possessed men; and the great question was upon the power of exorcism. In the eighteenth century there came a violent change, which can hardly excite surprise when the trials of the witches of the preceding two centuries are remembered. Hobbes (Leviathan) was the first to express doubts. He was followed by Lardner (1758) and Farmer (1775) in England, and Semler (1760) in Germany. The latter made the express statement, that demoniacal possession was nothing more than insanity, or some other natural disease. From him the view passed into all rationalistic commentaries. That diseases accompanied demoniacal possession there can be no doubt; but the question is, whether the diseases are to be attributed to demonic as well as the demon. Reference has been made to the belief in demonic possession prevalent in the heathen world before and at the time of Christ, and the conclusion drawn that it was a mere superstition of the time. Many
of the instances referred to, as the excitement of the Corybantes and Bacchanals (Herodot., iv. 79, Eurip., Bacch., 293 sq.), have nothing analogous to the possession of the New Testament, which was involuntary. However, it is plain from the above reference to Josephus, that the Jews knew of persons so afflicted, and that the heathen also attempted to expel evil spirits with formulas of exorcism (Plutarch, Sympos., vii. 5, and Lucian, Philop., 16). But, even if these were not real cases, they do not prove those of the New Testament to be false. Alongside of the light of revelation in Israel went the twilight of heathendom, and at the side of prophecy those human anticipations which concealed an element of the truth. On the other hand, if it be granted that no cases of the kind occur now, this cannot disprove their real existence. Refuge is also had to the explanation that Christ accommodated himself to the view current in his day. They were purely physical maladies; but they were popularly held to be the result of demonic agency, and Jesus fell in with the belief. But, leaving aside the argument that such a method of procedure is at odd with the principles of physiology, there are passages which are wholly inconsistent with this explanation. In Luke xi. 17–26 he makes demonic agency the subject of a didactic discourse. And again: he not only never speaks a word to discourage the popular belief, but repeatedly speaks on the presumption that such agency was the immediate cause of infirmities (Matt. x. 8, xvii. 21; Luke x. 17 sqq.). Some, feeling the force of these considerations, have, passing beyond the theory of accommodation, affirmed that Jesus, as well as his contemporaries, was concerned as to the nature of the diseases (Paulus). Christ, who is the truth, teaches that there is a kingdom of darkness. On rational grounds nothing can be said in objection to the doctrine promulgated by him, that this kingdom is composed of beings of other nature than our own, who, having fallen into sin, now employ their powers against God and man. Experience confirms what Jesus has taught, that they influence our moral freedom. Passing one step further, it can hardly be contested, that, in addition to this agency upon man's spiritual nature, they may act through his physical nature upon his rational soul.

3. The teaching of the New Testament about the victims of demonic possession is not in contradiction to the principles of physiology. It is a well-ascertained fact that the soul, with its desires, and power of volition, exerts its influence on the body, and is less influenced by it. A fever, for example, attacking the body of a pious man, poisons the blood of the brain, and thus affects the soul, till it is filled with the most insane fancies. Through dyspepsia men become gloomy and despondent frequently a spiritual malady is removed by removing a bodily complaint. With these facts, and the well-known facts of animal magnetism before us, the agency of demons becomes intelligible. If effects between man and man can be produced by animal magnetism, and the diseases of the body can produce disturbances of the soul, so the belief in another world may influence and disturb both the physical and rational natures of man.

Lit. — LARDNER: On the Case of the Demonicai


DEMPSTER, John, an eminent Methodist educator; b. in Florida, Fulton County, N. Y., Jan. 2, 1794; d. at Evanston, Ill., Nov. 28, 1863. He was admitted into the Methodist General Conference in 1816. From 1847 to 1854 he was professor in the Biblical Institute, which he founded, first at Newbury, Vt., soon afterwards removed to Concord, N.H., and now at Boston as the School of Theology, Boston University. From 1855 till his death, he was professor in the Garrett Biblical Institute, Evanston, Ill. "The great work of his life was the organization of theological seminaries in the Methodist-Episcopal Church. After eighteen years of labor he published two of these (Concord and Evanston), and fully established as the fruit of his own industry, energy, and perseverance." The only volume of his published is Lectures and Addresses, Cincinnati, 1864.

DEMPSTER, Thomas, a Scotch writer, b. at Cliftbog, Aberdeenshire, Aug. 25, 1579; d. near Bologna, Sept. 6, 1625. He studied at Cambridge and Paris, and was professor at Pisa and Bologna. He stood high in papal favor, and was remarkably gifted. His chief work is Historia Ecclesiastica Gentis Scotorum, a biographical dictionary of Scotchmen,—every curious book, more remarkable for its fictions than for its facts; for he has not hesitated to claim as Scotchmen authors who never saw Scotland, and to describe minutely the lives of imaginary persons.

DENARIUS. See Money.

DENCOR, J., a man of one of the unruly elements which disturbed and impeded the movement of the Reformation; is first known as rector of a school in Basel, whence he moved, in 1523, to Nuremberg, on the recommendation of Ecclamadius, as rector of the school of St. Sebastian. In Nuremberg, however, he immediately began to preach openly the wild ideas he had adopted from Thomas Müntzer and the Anabaptists; and in 1524 he was expelled from the city. In 1525 he was also expelled from Augsburg, in 1526 from Strassburg, in 1527 from Worms. By the influence of Ecclamadius he was allowed to return to Basel; and there he died, from the plague, in November, 1527. In connection with L. Haetzler he translated the prophetic books of the Old Testament, Worms, 1527; and the translation has its value. See HEBERLE, in Studien und Kritiken, 1851, 1, and 1856, 1.

DENIS, St., the first bishop of Paris, the apostle of the Franks, and the patron-saint of France; came to Gaul about 250,—according to Gregory of Tours (d. 593), Hist. Frank. I. 28,—and died by the sword, in Paris, probably under Aurelian (272). According to the Acts of the martyrs, also dating from the 4th century (Act. Sanct., Oct. 9), he was sent into the country by Bishop Clement of Rome, and was accompanied by Rusticus, a priest, and Eleutherius, a deacon. In Paris they
were all three tortured and beheaded, and thrown into the Seine; but their corpses were rescued by a pious woman, and interred in a church near by, on the Montmartre (Mons Martyrum, as tradition has it; though Mons Mercurii was the original name of the place). See Davin, La Tradicion sur le premier Tombeau de St. Denis, Paris, 1876. Thence the relics were brought to the afterwards so famous Abbey of St. Denis, founded in the middle of the seventh century by Dagobert I., and consecrated to the memory of the apostle of the nation over which he ruled,—the Franks. In the first half of the ninth century, Hilduin, Abbot of St. Denis, wrote, at the request of Louis the Pious, a life of the saint (Patrol. Latina, cvi. 23); and here, for the first time, St. Denis is identified with Dionysius the Areopagite. But all that great and admirable activity which the Abbey of St. Denis developed in the field of French history from the ninth to the fourteenth century is concentrated upon the idea that Dionysius the Areopagite is the patron-saint of France, the star of French history. Abelard had his doubts, but was whipped instantly through the whole people, and, at the Diet of Copenhagen (1536), the Roman-Catholic Church was quietly abolished; its whole authority, spiritual and secular, was abrogated, and vested in the crown; all its property was confiscated; its friars were dismissed, its mendicants and the nobility; and the bishops themselves, all but one, signed the instrument of the transaction.

In Denmark the period of the Reformation was one of new beginnings in almost every field of human life. But the spring was very short, and there came no new current of intolerance set in. Protestants of the French Reformed Church, who sought refuge in the country, were rudely driven away; and a royal ordinance of 1580 made death the penalty for introducing formulas enough, but no life; much disputation, but without ideas; and the learned parson, who put poor people in the stocks, and fined the rich, endured little too much "blood" and "wounds" in their preaching, and a little too much prohibition and punishment in their discipline; but they brought life. They closed the theatres, tethered literature, put poor people in the stocks, and fined the rich ones, when they did not go to church twice every Sunday, etc. But they brought with them the Confirmation, which proved one of the noblest moral agencies in Danish society, and a new kind of hymns, which melted the indifference of the preceding century into enthusiasm, though of a somewhat sentimental description. How deep an impression the Pietists made became apparent from their encounter with the rationalists. Rationalism was also a foreign importation, but from France, rather than from Germany, and reached Denmark in the latter part of the eighteenth century. The radicals among the party proposed to use the interdicts against the clergy, and employ the ministers as lecturers on agriculture and political economy; but such propositions had, of course, no other effect than producing some scandal and laughter. Quite otherwise with the

**DENMARK.**

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In Denmark the period of the Reformation was one of new beginnings in almost every field of human life. But the spring was very short, and there came no new current of intolerance set in. Protestants of the French Reformed Church, who sought refuge in the country, were rudely driven away; and a royal ordinance of 1580 made death the penalty for introducing formulas enough, but no life; much disputation, but without ideas; and the learned parson, who put poor people in the stocks, and fined the rich, endured little too much "blood" and "wounds" in their preaching, and a little too much prohibition and punishment in their discipline; but they brought life. They closed the theatres, tethered literature, put poor people in the stocks, and fined the rich ones, when they did not go to church twice every Sunday, etc. But they brought with them the Confirmation, which proved one of the noblest moral agencies in Danish society, and a new kind of hymns, which melted the indifference of the preceding century into enthusiasm, though of a somewhat sentimental description. How deep an impression the Pietists made became apparent from their encounter with the rationalists. Rationalism was also a foreign importation, but from France, rather than from Germany, and reached Denmark in the latter part of the eighteenth century. The radicals among the party proposed to use the interdicts against the clergy, and employ the ministers as lecturers on agriculture and political economy; but such propositions had, of course, no other effect than producing some scandal and laughter. Quite otherwise with the
milder, more cautious, and more dignified form of rationalism, with its fine artistic taste, and broad scientific sense. It took possession of the church and the school; and, wheresoever it came in conflict with the pietism of the peasants, it used force. See article on BALLE.

The overthrow of rationalism in Denmark, in the third decade of the present century, took place with an almost dramatic effect. Its chief representative, H. N. Clausen, a young man, but a man of great ability, was professor of theology in the university, and stood as the acknowledged teacher of the Danish Church. Suddenly he was most violently attacked by N. F. S. Grundtvig, then a minister in the church. Grundtvig was an offshoot of the pietists; but the old, narrow, and somewhat low-bred pietism was here transmuted with the young enthusiasm of the Romantic school, and stood as a stronghold of the instinct of liberty and democracy. It was not the old family pietism, whose exclusiveness was almost sure to run counter to any form of an established church, but a grand idea of the will of God, which demanded a whole people for its realization. See article on GRUNDTVIG. The controversy ended with a lawsuit (1827). Grundtvig was suspended, forbidden to perform any of the offices of the Christian ministry, put under royal censorship, etc. Then the contest began. Clausen's victory produced just heat enough in the hearts of his adversaries to allow Grundtvig's ideas to germinate; and a party began immediately to form. In 1840 it was necessary to reinstate Grundtvig in his office. In 1850 it was evident that the Danish people was going to be long to him, whatsoever might become of the Danish Church. Before he died, his pupils held the freer constitution of June 5, 1849.

DENSC, Peter, b. at Boom in Belgium, 1690; d. at Malines as archbishop of St. Rumold's Church, Feb. 15, 1775; was the author of a Theologia Moralis et Dogmatica, which was often reprinted (e.g. Dublin, 1832, 4 vols.), and much used as a textbook in Roman-Catholic seminaries. See J. F. Berz: Synopsis of the Theology of Peter Dens, Philadelphia, 1846, 4th ed. 1869.

DENUNCIATIO EVANGELICA, a term of canon law and Roman-Catholic morals, means the denunciation of sin before an ecclesiastical authority. But as every civil case—for instance, the non-payment of a debt—may be conceived of as a sin, it may, according to the principle involved in the denunciation evangelica, be drawn into an ecclesiastical court.

DEPOSITION, a term of canon law, which, in the ancient church, meant the deprivation not only of benefice and office, but also of orders, but which, from the beginning of the twelfth century, came to mean, in contradistinction to degradation, a simple deprivation of benefice and office, but not of orders. After deposition, re-statement is possible, but after degradation not. In some free Protestant churches, however, not dependent on State authority, degradation and deposition are synonymous. See DEGRADATION.

DEPRIVATION "the taking-away" (depratio), for cause, of a clergyman of the Church of England from his preferment. There are two sorts of deprivations,—depratio ab officio, deprivation of clerical standing, or degradation (which see).

DEPUTATUS, in the Greek Church (demukax), means a lower class of ecclesiastics, who, on solemn occasions, accompany the bishops or deacons with lighted tapers, but form no special order themselves. In the Roman Church, deputati occur as directors of regiunculae. As the diocese is divided into deaneries, so the larger deaneries are sometimes divided into regiunculae; and the director or superintendent of such a division, the deputatus, is generally subject to the authority of the dean, though, in some cases, he ranks immediately under the bishop, and the dean is simply primus inter pares.

DERESER, Thaddäus Anton, b. Feb. 9, 1737, at Fahr in Franconia; d. July 16, 1827, at Breslau; studied philosophy and theology at Würzburg and Heidelberg; was ordained a priest (1780), and appointed professor of Oriental languages in the University of Heidelberg. In 1790 to Strassburg, in 1797 to Heidelberg, and in 1807 to Freiburg. In 1810 he was made parish priest at Carlsruhe, but was dismissed in
1811, on account of a funeral sermon over the Grand Duke of Bade; became professor at the Lyceum of Luzern in 1811, but was suddenly discharged in 1814, and was in 1815 made professor in Breslan. He belonged to the liberal wing of the Roman Church, and his *Tu es Petrus* (1790) was put on the Index. He published commentaries, and a translation of the Old Testament.


**DERVISH, or DERVESE,** a Persian word, signifying “the sill of the door,” or those who beg from door to door. Dervishes are a Mohammedan approach to Christian monks, while the ulema are the secular clergy. They are bound by oaths of poverty, chastity, and humility, and live together in communities, under the headship of a sheik. But, unlike monks, some of them are allowed to marry, and live outside of the convent, although they must pass at least two nights of every week within. There are numerous orders of dervishes, the largest and most popular being the Mevlevi (from Mevlevi Jelal ed-Din el-Rumi, a Persian poet of the thirteenth century) and the Rifa'i (from Sheikh Ahmed Rifa'i, who dates from 1182), called by travellers the “whirlers” or “dancers,” and the “howlers,” respectively. The former is joined by persons of the highest rank; but, if they do not go beyond the first stage, they may meet all requirements by saying a few prayers at home, and wearing the blackest robe and the taj, or white cap. The public services they conduct are certainly fanatical, and yet witnessed by the people with the utmost decorum and solemnity. The Dancing Dervishes, dressed in white flowing gowns, and with high white hats of stiff woven stuff, after preliminary exercises of prayer and prostration, whirl around upon the left heel to the music of flutes and tambourines, ring within ring, without touching each other, their hands outstretched, their eyes half closed, and the faces fanatically illuminated, all the time quietly but closely watched by the sheik. They keep up this extraordinary performance, with brief intervals of rest, for an hour, and give a performance once a week. The Howling Dervishes, either in line or a ring, sway themselves backward and forward, crying incessantly and with all their might, “La ilahá ill'Alláh” (“No God but Allah”), until they drop from sheer exhaustion. It is a wild spectacle, which, to a European, has neither dignity nor grace, but impresses one with the tremendous power of fanaticism.

Besides the members of the regular orders, there are many dervishes in the Mohammedan world who wander about and support themselves, and even acquire great wealth, by their incantations, feasts of legerdemain, and other kinds of more or less conscious imposture. The dervishes as a class have great power among the people, but are dreaded by the sultans, because they do not recognize the legal exposition of the Koran, nor acknowledge the authority of any other than their spiritual chief, or of Allah himself speaking directly to them. See J. P. Brown: *History of the Dervishes*, Philadelphia, 1868; *Osman-Bey: Les Imams et les Derviches, pratiques, superstitions et meurs des Turcs*, Paris, 1851.

**DE SALES.** The French mystic, Antoine de Sainte-Flour, called Louis de Sales, born at Sales, March 21, 1567, and d. at Genoa, Aug. 25, 1622, was one of the most famous of the spiritual missionaries of the three hundred years of the Reformation. His *Meditations*, Paris, 1616, and the *Life*, Eng., Nov. 27, 1657; d. at Upminster, where he had been rector since 1689, April 5, 1735. He was graduated from Oxford, 1675, made F.R.S., 1702, canon of Windsor, 1716, D.D., Oxford, 1730. He was the author of the once famous *Physico-theology*, London, 1713 (the substance of his Boyle Lectures for 1711, 1712), new ed., 1708, 2 vols., French trans., Rotterdam, 1726, German trans., Hamburg, 1730; *Astro-theology*, London, 1714, 4th ed., 1726, French trans., Paris, 1729, German trans., Hamburg, 1765: *Christo-theology* (a sermon on Acts xxvi. 29), London, 1730; and *A Defence of the Church's Right in Leasehold Estates*, London, 1731. See Account of his Life and Writings, in last edition of his *Physico-theology*.

**DESCARTES, René (Renatus Cartesius)*** was b. at La Haye in Touraine, March 30, 1596, and d. in Stockholm, Feb. 11, 1650. He received his first education in the College of the Jesuits, at La Flèche, and served afterwards (1617-22), first under Maurice of Nassau, then under Maximilian of Bavaria, and finally under Tilly, not from any passion for war, but in order to gather knowledge of men and manners. In the latter part of his life he travelled much, for the same purpose. He visited Italy and Denmark, England and Hungary. His home he fixed in Holland (from 1629), for the sake, he says himself, of that quiet and seclusion which he found necessary for a meditative life, but more probably in order to be safely out of the reach of the Roman-Catholic Church. In 1649 he went to Stockholm on the invitation of Queen Christina, the eccentric daughter of Gustavus Adolphus.

In pursuance of the principle of enumeris est dubitandum (“you shall doubt about every thing”), Descartes arrived at his cogito ergo sum (“I am, therefore I exist”) as an ultimate fact of consciousness which cannot be doubted. From this point of primary unity between thought and being,—the corner-stone of the ontological evidence of the existence of God,—he developed a system of unmitigated dualism. In man, for instance, soul and body touch each other only at one single point, the pineal gland of the brain, and animals are mere machines; a doctrine which, with some of his disciples,—the physician Delaforge, the theologian Malebranche, etc.,—gave rise to very singular conceptions. In the social circles of Paris his philosophy was received with great enthusiasm. The Duke de Luynes translated his Latin writings into French, and Rohant’s lectures were frequented by ladies and gentlemen of the highest rank. The congregations also accepted it; that of the Oratory, Bérulle, Malebranche, etc.; that of Port Royal, Arnauld, Nicole, etc. The Jesuits, however, proved averse; and at their instance the Roman curia forbade the printing and reading of Descartes’ writings. In France the prohibition was enforced by a royal decree; but it fell soon into
desert, as many of the most prominent characters of the Gallican Church, Bossuet, Fénelon, etc., were Cartesian. In Holland, too, Descartes’ philosophy exercised considerable influence on theology; though at one time it was accused of being atheistic, and generally was confounded with the views of Cocceius. When, however, Descartes’ doctrine of vortices had been completely superseded by Newton, and his views of innate ideas were abandoned for those of Hobbes and Locke, Cartesianism gradually lost all direct influence, and lived on only through its continuators, Leibnitz, Wolff, etc.


DESER T is the English equivalent in the Authorized Version for four Hebrew words, no one of which means “a sandy waste,” but, on the contrary, simply “untilled pasture-land, which may be covered with a luxuriant vegetation.” The four words are: 1. Arabah (חָרָה), the name of the remarkable depression which runs from the Sea of Galilee to the Gulf of Akabah; this tract, though now waste and parched, is capable of cultivation (the Hebrew word occurs only in the prophets Isaiah, Jeremiah, and Ezekiel); 2. Midbar (מִדָּבָר), “pasture-land”; 3. Horbah (חֵרֶב), occurs only three times in the Hebrew (Ps. cxii. 1; Isa. xlvi. 1; Ezek. xiii. 4); 4. Yeshimon (יַשָּׁם). See Young’s Concordance under Desert, for the Bible passages.

DESSERT, Church of the. See Camisards, Bossuet.

DESMARETS, Samuel (Latin, Maresius), b. at Ossemont, Picardy, Aug. 9, 1590; d. at Gröningen, May 18, 1673; studied theology at Saumur and Geneva; and was appointed pastor at Laon (1630), professor at Sedan (1631), pastor at Maastricht (1632), and at Bois-le-Duc (1636), and professor at Gröningen (1643). Though up to his twelfth year he took no other food than milk, and though, in his very first controversy with the Jesuits at Laon, he was stabbed in the chest by way of argumentation, he was one of the most prolific and most rabid polemics of the Reformed Church, pursuing with equal zest the liberal tendency represented by the Academy of Saumur (Amyraut), the Socinians, and the Jesuits. He wrote more than a hundred works, of which a list is given in La France Protestante; but they are now all forgotten.

DESMARETS DE SAINT-SORLIN, Jean, b. in Paris, 1585; d. there 1676; began his public career as a debauched fool, and ended it as a hypocritical rascal, equally ridiculous and equally vicious in both characters. Before his conversion, he manufactured poetry of all descriptions; after his conversion, he manufactured visions of the worst kind. His Les Delices de l’esprit, Paris, 1658, fol., pretends to be a commentary on the Revelation, by which he felt authorized to promise Louis XIV. and the Pope an army of one hundred thousand faithful to destroy the Turks and the Jansenists. He is now known only from the infamous manner in which he brought Simon Morin to the stake, and from Nicole’s Lettres imaginaires, Paris, 1664-66.

DESSERVANT, in the Gallican Church, means, first, a priest appointed by the bishop to perform all ecclesiastical functions in a parish during a vacancy; second, a priest occupying an ecclesia succursals; in contradistinction to the ecclesia parochialis (the true parish-church), there are in France, Belgium, and the Rhenish Provinces, a great number of auxiliary churches (ecclesia succursals), organized in places where the congregation was found too large for the parish-church, whose occupants, the desservants, differ from the curates only by having a smaller salary, and by standing more directly under the control of the bishop.

DESUBAS (Mathieu Majal), a pastor of the Desert, so called from his birthplace; b. at Desudas, 1720; d. as a martyr, at Montpellier, Feb. 2, 1746. As pastor of Vivarais he sat in the National Synod of Bas Languedoc, Aug. 18, 1744, and distinguished himself by his wisdom and patriotism. He was arrested April 6, 1745, and taken to Vermoux. The supplications of a throng of his parishioners were answered by a round of musketry, and the one and only “massacre” occurred only by having a smaller salary, and by standing more directly under the control of the bishop.

DETERMINISM is the common name for all those theories of the human will which represent it as absolutely determined by motives which lie entirely outside of it, thereby reducing its freedom to a mere delusion. There is a dogmatic determinism, which, in order to glorify the majesty of God, excludes all other causality from human action but God himself (Luther, De servo arbitrio); and there is a philosophical determinism, which explains all human actions as results of surrounding circumstances (La Mettrie). There is a fatalistic determinism, which places God himself in the grip of an iron necessity (the ancient idea of Nemesis, Islam); and there is a pantheistic determinism, which makes even the faintest gleam of human freedom vanish into the darkness of a natural process (the Hindus, Stoicism, Spinoza). Indeed, like the chameleon, determinism is capable of assuming the color of any thing which happens to be next to it, and fanaticism is as apt
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to produce it as indifference; but it is always characterized by placing freedom and necessity in such an opposition to each other that the former disappears. One of the most interesting forms under which determinism has appeared in theology is that which it received from Schleiermacher and his school. See I. P. Romme, Ueber Willen, Freiheit und Determinismus, Bern, 1835.

DEUROFF, William, b. in Amsterdam, 1650; d. there 1717; was a basket-maker by profession, but a speculative genius by nature; studied theology and philosophy, though in a desultory and un系统的 way; lectured in the evenings, often to large audiences; wrote books, which were published in a collected edition (1715), and caused considerable stir in the Dutch Reformed Church. His special study was Descartes; and the Cartesian occasionalism found great favor with him. Still, his ideas of God as a mere force pervading the universe, and of the individual human soul as a mere modification of the one thinking substance, show his affinity to Spinoza.

DEUSDEDIT, also called Deodatus, Adeodatus, sometimes Adeodatus I., in opposition to the usual bearer of that name (see title); b. in Rome, according to one report; the son of a sub-deacon, Stephanus; and chosen Pope in 615, after the death of Boniface IV.; d. 618. His life is connected with legends, and his pontificate with false decrets; but he has passed into the galaxy of Roman-Catholic saints, and is commemorated Nov. 9.

DEUSING, Herman, b. at Groningen, March 14, 1654; d. there Jan. 3, 1722; studied, first mathematics and medicine, but afterwards theology, and made himself known as one of the most extreme representatives of the typical school of scriptural interpreters, by his Historia Allegorica V. et N. Testamenti (1690), Commentarius Mysticus in Decalogenum (1700), and Mysteriösa S. Triadas (1712). Having been accused of heresy, and his pontificate with false decrets; but he has passed into the galaxy of Roman-Catholic saints, and is commemorated Nov. 9.

DEUTERONOMY. See APOCRYPHA.

DEUTERONOMY. See PATRIARCH.

DEUTSCH, Emanuel Oscar Menahem, an eminent Oriental scholar; b. of Jewish parents, Oct. 28, 1829, at Neisse, Prussian Silesia; d. at Alexandria, Egypt, May 12, 1873. His uncle, a learned rabbi, gave him his early education, and he studied at Berlin. From 1853 to his death he was assistant in the library of the British Museum. He contributed articles to Chamber's Encyclopædia, Kitto's and Smith's Bible dictionaries, and to various periodicals. From childhood he was a student of the Talmud, and intended to write an elaborate volume upon it. In October, 1867, he published an article on The Talmud, in The Quarterly Review. By it he became famous. The article was translated within a year into French, German, Russian, Swedish, Dutch, and Danish. But hard work induced disease, and death drew on apace. Twice he visited the East, — in 1869 and 1872. Besides in Hebrew, Deutsch made remarkable attainments in Sanscrit, Chaldee, Aramaic, and Phoenician. His Remains, edited by Lady Strangford, with a brief sketch, appeared, London and New York, 1874.

DEUTSCHMANN, Johann, b. at Wittenberg, Aug. 10, 1855; d. there Aug. 12, 1700; was professor of theology from 1657, and was one of the most curious representatives of the orthodoxy of that time. With an almost furious hatred of the younger Calixtus and Spener, he connected an almost ridiculous love of the so-called Theologia paradisiaca, and was very busy in proving that not only the Old, but also the New Testament, the Book of the patriarchs, and even of Adam, harmonized with the Confessio Augustana and the Formula Concordiae. Symbolum Apostolicum Adami is the title of one of his works.

DEVAY, Matyas Biré, one of the most prominent of the Hungarian Reformers; was born in the village of Déva in Transylvania, towards the close of the fifteenth or in the beginning of the sixteenth century; and died, probably in Debreczin, about 1547. In 1523 he studied in the University of Cracow, where the Hungarians from Transylvania and the Theiss Valley formed a peculiar nation. In 1557 he was called home as a Roman-Catholic priest; but in 1529 he went to Wittenberg, where he stayed, for one year and a half, in the house of Luther. After returning home, he preached the new doctrines, first in Öfen, then at Kaschau, and published two pamphlets, De sanctorumdormitione, against the worship of saints, and a more systematical representation of the theology of the Reformers, in fifty-two propositions; which two pamphlets, however, circulated only in manuscript copies, because as yet there was no printing-press in Hungary. At the instance of Thomas Szaladzhy, Bishop of Erlau, he was arrested, and kept in prison, first at Likava, then at Pressburg, and finally in Vienna. He was soon released, however; but when, immediately after his release, he took up again his former business as a preacher of the new doctrines, he was arrested once more, and kept in prison for nearly three years (1532-34). Released a second time, he settled at Sárvár, in the county of Wasch, under the protection of Count Nádasdy, a powerful Hungarian magnate, who had espoused the cause of the Reformation. In 1537 he again visited Wittenberg, and went thence to Basel, where he published his Orthographia Ungarica, etc., a refutation of the Censurae, etc., which Gregory Szegedy, the provincial of the Franciscans in Hungary, and member of the Sorbonne, had written against his fifty-two propositions. On his return to Sárvár he put up a printing-press there, and published his Orthographia Ungarica, the first book printed in Hungary, and containing a grammar of the Hungarian language, and extracts of Luther's minor catechism, written in Hungarian. Justly realizing with what kind of weapons the Reformation was most likely to win in the contest, he was also a zealous teacher in the school which Count Nádasdy, a relative of Nádasdy, and, like him, a Protestant. In Switzerland he had become acquainted with Zwingli's views of the Lord's Supper, and adopted them; and he now preached them openly in Debreczin, to the disgust and scandal of Luther and the Wittenberg Reformers. In one of the last years of his life he published...
DEVELOPMENT, Theological and Historical, is held in different shapes. (1) The evangelical Protestant theory maintains that Christianity objectively considered is perfect in Christ and the New Testament, but that its understanding and application is gradual, and progressing from age to age. In this sense there can be no history without motion and development. (2) The rationalistic theory holds that Christianity itself is imperfect, and will ultimately be superseded by philosophy or a humanitarian religion, or that reason will take the place of the Bible as a rule of faith and action. (3) The Roman-Catholic theory, as advocated by Cardinal Newman, in his Development of Christian Doctrine, London, 1845, written just before he went over to Rome, but never endorsed by the Roman Church, is that the New Testament contained the germs of certain doctrines, i.e., those distinctive to the Roman and Greek Catholic Churches, which, under divine care, have been developed into their present shape. It is true that the doctrines and practices of these churches can be traced to very early times; but that is quite a different thing from allowing that such development was always in the way of truth and purity. One of the most vigorous replies to Dr. Newman was W. A. Butler's Letters on the Development of Christian Doctrine, in reply to Mr. Newman's Essay, Dublin, 1850. See, also, Philip Schaff's Introduction to the Study of the New Testament, Philadelphia, 1861.

DEVELOPMENT, Scientific. See EVOLUTION.

DEVIL, an apostate angel, the ruler of the kingdom of darkness, the enemy of all good, and the source and promoter of all evil. His chief designations are Satan (Σατανάς), meaning adversary, and Devil (διάβολος), calumniator. He shall treat the subject by giving the Old and New Testament doctrine, and by presenting the views that have prevailed at various periods of the church.

1. The Old Testament does not contain the fully-developed doctrine of Satan that is presented in the New Testament. It does not portray him as at the head of a kingdom, ruling over kindred natures, and an apostate from the family of God. The belief in evil spirits, the Sherim and Sedim (Deut. xxxii. 17; Isa. xii. 21, xxxiv. 14, etc.), is distinctly alluded to. Their element is the night, and their habitation waste places. It was forbidden to offer sacrifices to them (Deut. xxxii. 17; Ps. civ. 37, etc.). In the older books, God is described as the source from which come influences noxious to man, such as hardening Pharaoh's heart (Exod. viii., etc.), smiting the first-born (Exod. xii. 29); but there are not wanting references to evil spirits, to whom are attributed evil agencies, as the evil spirit which troubled Saul (1 Sam. xvi. 14), and the lying spirit among the prophets of Ahab (1 Kings xxii. 20 sq.). In this connection thepara-epiphanies of God (2 Sam. xv. 17) and 1 Chron. xii. 1, should be compared, and it will be found that the same event is attributed in the first passage to God as its author, which in the second is attributed to Satan (comp. in the New Testament Luke xii. 15 and Heb. ii. 14). The rare mention of evil spirits in the Hebrew Scriptures is to be explained, on the one hand, by the jealous monotheism of the Hebrews; and, on the other, the subordination of evil to God's supreme power and purpose agrees exactly with the more definite statements of our Lord and his apostles.

The term "Satan" is used in the general sense of adversary (Ps. cix. 6, etc.), but more particularly also as the spirit of evil, who comes in collision with the plans of God, and plots the hurt of man. It is not definitely stated, in the account of the fall, that the serpent who tempted Eve was the Devil, or his agent. The first identification of the two is in the Book of Wisdom (ii. 28 sq.), and is taken for granted by John in the expression, "that old serpent called the Devil" (Rev. xii. 9; comp. John vii. 44). This inference is justified by the words which the serpent used, and agrees exactly with the portrait of the Devil as the tempter (ὁ πεπόνησας). The only other reference to Satan in the Pentateuch is Lev. xvi. 8. Aaron is there instructed to cast upon each of two goats, on the great day of atonement, a lot, "one for the Lord, and the other for Asazel" (margin.). This certainly means an evil spirit, if not Satan himself. In the Book of Job he is definitely brought out as a distinct personality. He presents himself before the Lord with the sons of God (i. 6), and, after questioning the motives of the patriarch, secures permission to tempt and torment him, but not to kill him (i. 12). The Cyclo. Brit. assumes too much when it says (art. Deevil), "Satan is not represented as the impersonation of evil or as a spiritual assailant of the patriarch. The evils with which he assails Job are outward evils." This is in the line of Herder, Eichhorn, and others, who affirm that Satan was a good angel, delegated by God as his agent. But, if he was a good angel, how could the evil design originate with him of bringing Job to bodily plagues, and, as we suppose, spiritual doubts, to curse God? The whole conversation between him and the Almighty (i. 7–12) leaves the impression that he was the restless (ver. 7) agent of evil. In Zech. iii. 1 he is portrayed as standing at the side of Joshua the high priest to assauli him. These descriptions complete the portraiture of the Old Testament, which, if it is far from being as full as that of the New, has no traits dissonant with it.

2. The New Testament is full of allusions to the personality and agency of the Evil One. His character is drawn in strong colors, because he is the adversary of the kingdom of grace which Christ came to establish, and rules over the kingdom of darkness with which this shall be engaged in a life-and-death-struggle. He bears the titles of Tempter (1 Thess. iii. 6), Belzebub and Prince of devils (Matt. xii. 24), the Evil One (Matt. vi. 13, xiii. 19, etc.), Prince of this world (John xii. 31, xiv. 30, xvi. 11), God of this world (2 Cor. iv. 4), Prince of the power of the air (Eph. ii. 2), the dragon and the serpent (Rev. xii. 9, xx. 2), and of the air (Matt. xxii. 29) which is hostile to the kingdom of Christ (Acts xxvii. 15), and dominates over a realm of demons (Matt. ix. 14). Created one of the angels, he became an apostate (John viii.
44), and fell from heaven (Luke x. 18; Jude 6).

He is the bitter and indefatigable adversary of the kingdom of grace, but will ultimately be overthrown, and cast into everlasting punishment (Matt. xii. 31; Rev. xvi. 10). He endeavours to traduce Christ himself (Matt. iv. 1), worked among the apostles (John xiii. 2), and workedeth in the children of disobedience (Eph. ii. 2).

Conversion is the passage and deliverance from his kingdom of darkness to the kingdom of light (Col. i. 13). He is restlessly sowing seeds of error and doubt in the church (Matt. xii. 28), blinding the eyes of them that believe not (2 Cor. iv. 4), goes about as a roaring lion (1 Pet. v. 8), and has the power of death (Heb. ii. 14). Christ has given a more definite description of him (John viii. 44) as a "murderer and liar." His chief characteristics are power and craft. He is as a "strong man" (Matt. xii. 29), and his subtle (comp. Gen. iii. 1) is exhibited in treacherous snares (2 Tim. ii. 29), wiles (Eph. vi. 11), and devices (2 Cor. iv. 11), and the delusive shift of transforming himself into an angel of light (2 Cor. xi. 14).

It was to undo the desolation, and destroy the works of this Satan, that the Son of God was manifested (1 John iii. 8). It has been attempted to make him out to be a mere personification of evil, and to show that evil exists only as it is found in the human heart. Schleiermacher thinks that Jesus accommodated himself to the ideas and language that then prevailed in Judea, but did not himself regard Satan as a real and living person. But certainly this is beneath the dignity of Christ. He would hardly, in speaking of him, make use of such strong language, and bid the disciples beware of his craft and power. In the exposition of the parable of the tares he makes the didactic statement that the enemy who sowed them was the Devil (Matt. xiii. 39).

The Satan of the Scriptures is a portrait independent of Persian mythology. He and Ahriman agree only in this, that they are alike spirits of evil. In subordinate particulars they are disparate. Ahriman rules over one-half the world, and is independent of Ormuzd. Satan's dominion is limited, and subject to the supreme authority of God. Ahriman is co-eternal with Ormuzd, Satan is a creature who apostatized from the truth.

3. The church fathers agreed in representing Satan as an apostate, and the invertebrate enemy of the Church and the believer. The work of the atonement was regarded by Irenæus, Origen, etc., as a price paid to Satan. During the middle ages the belief in the Devil took the wildest shapes. He was represented with horns and hoofs, painted on bridges and canals, regarded as living in witches and ghouls; and Luther afterwards found an easy explanation of mosquitoes, mice, and similar troublesome creatures, in his creative agency. The Bogomili went so far as to call him the elder brother of Christ, so great was the dread of his power. The Reformers clung with their deep consciousness of sin also to the belief in Satan. The strong individuality of Luther is nowhere more clearly apparent than in his imagined visions of the Evil One, at whom he once threw his ink-bottle. On another occasion he said, "I heard some one walking on the floor above my head; but, as I knew it was only the Devil, I went quietly to sleep." The rationalists deny the existence of Satan as a mere superstition. Even Schleiermacher with great ability combats the view of a personal Satan, which has been held by many philosophers, like Martensen, Nitzsch, Twstseen, Julius Müller, Dorner, etc., hold firmly to his personality. Three of the greatest, poets of three languages have given pictures of Satan, his rebellion, and his realm,—Dante, Milton, and Goethe.

How Satan came to fall is a deep question which has been differently answered, but can hardly be settled. Milton, following the ancient fathers, represents (i. 37) pride as the motive. . . . "His pride Had cast him out from heaven with all his host Of rebel angels."

And again (i. 281), — "My choice To reign is worth ambition, though in hell."

Martensen says he was "Christ's younger brother, and became God's adversary, because he was not content to be second, but wanted to be first; because he was unwilling to bear the light of another, and wanted to be the light itself." Jacob Böhme: "Lucifer envied the Son his glory; his own beauty deceived him, and he wanted to place himself on the throne of the Son." An attempt has even been made to fix the date of that apostasy. Lange thinks it occurred on one of the days of the creative week; while Kurtz and others hold that the formless and void chaos of the world (Gen. i. 2) was the result of Satan's fall. In connection with these views it may be stated as fixed: 1. The possibility of Satan's apostasy is as conceivable as the fall of man; 2. The inveterate and undying hostility of Satan to the kingdom of Christ makes the denial of eternal punishment on the ground of the divine compassion untenable; 3. In proportion as the Christian consciousness of sin is deep does the belief in the personal agency of Satan prevail. The denial of the personal Satan is the first step in the denial of the sinfulness of sin. In the New Testament it is the struggle between the kingdom of Christ and the kingdom of Satan which causes apostasy to grow in the description, and draws forth the vivid exhortations to fight manfully and with the armor of God, and to resist by prayer and vigilance. We may say with Dorner, that the conviction of a great struggle going on between the two kingdoms of darkness and light, a struggle in which we all may take part, is adapted to produce an earnest conception of evil, and develop watchfulness and tension of the moral energies. See art. Démon.

Lit.—Works on Dogmatics (English systems do not treat the subject at length): Schleiermacher (§§ 44, 45); Martensen (pp. 213–201); Lange (ii. 660 sqq.); Van Osterzee, vol. ii. pp.
every sort of exercise of the soul, prayer and conscious determination to turn the attention to the Devil (1 John iii.8), and Satan Himself as a sign of Christ's Incarnation to Destroy the Works of the Devil, powerful sermons of Robert South: The Design of Christ's Incarnation to Destroy the Works of the Devil (1 John iii.8), and Satan Himself Transformed into an Angel of Light (2 Cor. xi.14).

DEVIATION, DEVOTIONAL EXERCISES, and BOOKS OF DEVOTION. By devotion we mean every sort of exercise of the soul, prayer and meditation, whether public or private, free or set. Devotional exercises include two distinct elements: the first consists in the more or less self-conscious determination to turn the attention to things divine; the second, the exaltation of the soul to God. To these exercises belong public, family, and private worship, consisting in reading the Bible, prayer, praise, meditation, and exhortation. There is danger of viewing devotions as purely external matters, and therefore in performing them perfunctorily, as a mere matter of duty. But, the closer one walks with God, the less constraint will one feel. Devotional exercises should be privileges most highly valued. But, whatever the feeling in respect to them, they should be carefully maintained, as habits of prayer will produce praying habits. By services at stated times we are far more likely to see God at last than if we postponed them until we "felt like it."

Books of devotion characterize every phase of church life and history. The temper of the times is reflected by them. Such books as The Shepherd of Hermas, Augustine's Confessions, Thomas A Kempis' Imitation of Christ, Tauler's Sermons, the Theologia Germanica, mark the pulse of an ascetic though spiritual life. Those written by Protestants breathe an altogether different spirit. Jeremy Taylor's Holy Living and Holy Dying, Baxter's Saints' Everlasting Rest, Böhme's Way to Christ, Arndt's True Christianity, Bunyan's Pilgrim's Progress, Ritschl's Religion in the Soul, are books addressed to those who live in homes, not to those in cloisters. In the Roman-Catholic Church the writings of Francis de Sales, Fenelon, Molinos, and others, though full of heavenly piety, are not so well adapted to men and women tossed to and fro by worldly cares and business. These books, and many others, are gifts from God of inestimable worth. Their perusal has been of saving efficacy unto many, and cannot be too strongly recommended. At the same time, devotional reading must be mingled with Scripture and prayer, and followed by direct effort in practical Christian work. The defect of present-day Protestantism is that it is too active and too little meditative. It needs to be recalled to the duty of acquainting itself with the devotional thoughts of the ages, and of spending time in devotion.

No devotional volume should be suffered to usurp the place of the Bible. Only from it do we receive the rays of divine light unrefracted. The devotions of the church in public and private should make more of Scripture reading. In non-liturgical churches it is too commonly curtailed. If the words of God were heard more, and the words of man less, in our churches, it would be better for us.

DE WITT, Thomas, D.D., b. at Kingston, N.Y., Sept. 13, 1791; d. in New York City, May 18, 1874. He was graduated at Union College, 1806, and at the New Brunswick Theological Seminary, 1812; pastor of the Reformed Dutch churches of Hopewell and New Hackensack, N.Y., 1812-25; of Hopewell alone, 1825-27; and one of the Collegiate Church pastors, New York City, from 1827 till his death. He edited The Christian Intelligencer, 1831-43; was vice-president of the New York Historical Society for thirty years, and its president from 1870 to 1872. He was an honored citizen of New York, and for many years one of its favorite preachers and pastors. By all who knew him esteemed for his many virtues, pre-eminently for his humility and simplicity. His writings consisted, for the most part, of occasional sermons and translations from the Dutch, relating to ecclesiastical history. The latter are found in The Christian Intelligencer (1830-74), The Historical Collections of the State of New York, and in The Documentary History of the State of New York.

DIABOLUS. See DEVIL.

DIACONICUM means, in ecclesiastical writings, sometimes a text-book for the duties and functions of a deacon, but more often a separate building of apsidal form, adjoining the basilica, just south of the bema, and communicating with it through a door in the side-wall. In this building, the modern vestry or sacristy of the church, the deacons kept the holy vessels and vestments, prepared and lighted the incense, etc. No priest of a lower order was allowed to enter.

DIA NIA OF THE EPHESIANS. In the city of Ephesus was one of the wonders of the world,—the Temple to Diana. But this goddess is not to be confounded with the Artemis of the Greeks, or the Diana of the Latins. She was a nature goddess, and the point of similarity is in her nourishing power over all life. She was not, like Artemis, the goddess of the chase, the chaste and virgin sister of Apollo. For a description of her temple and her image, see EPHESUS. See, also, A. CLAUS: De Dianae antiquissima apud Graecos Graecos natura, Breslau, 1851.

DIASPORA, a term applied to the Jews who were scattered through the Roman world (Jas. i. 1; 1 Pet. i. 1). See CAPIVITY. On the Moravian diaspora, see MORAVIANS.

DIATESSARON (literally, through four) is applied to the combination of the four Gospels in one consecutive narrative. While the harmony of the accounts is thus brought out, the individuality of the writers is lost. The earliest diatessaron was Tatian's, in the second century. See Theodor Zahn, on Tatian's Diatessaron, in the First Part of his Forschungen zur Gesch. des Neu. Test. (1854). Tregelles says that this work "led to a confusion and intermingling, on the part of transcribers, of the words and expressions of one Gospel with that which was found in another," and thus "had more effect apparently on the text of the Gospels in use"
throughout the church than all the designed falsifications of Marcion and every scion of the Gnostic blood" (Horne's Introduction, vol. iv, p. 40). Tatian has had many followers. A few are to be numbered among the English works of the late Mr. Greenwood, London, 1765; J. White (with Greek text), Oxford, 1799, new ed., 1856; T. Thirlwall, 3d ed., London, 1804; J. D. Macbride, Oxford, 1837; John Forster, 3d ed., London, 1847; W. Stroud (with Greek text), London, 1853; The Gospels Consolidated, London (Bagster's); E. Garz, Don, Andover, 1871; The Life of our Lord in the Words of the Four Evangelists, N.Y., 1877. See list in Darling, Cyclopædia Bibliographica, also Harmony of the Gospels, Tatian.

DIAZ, Francisco, a Dominican monk; born at St. Cébrían de Maynelas in Castile; went as a missionary to the Philippine Islands in 1532, and in 1535 to China, where he was killed during a persecution, Nov. 4, 1546. He wrote a catechism in Chinese and a Chinese-Spanish dictionary.

DIAZ, Juan, b. at Cuenca, in Castile; studied in the University of Paris, and was converted to the Faith in 1540. He was present at the diet of Ratisbon, December, 1544, and his conversations with Pietro Malvenda and the other Spanish priests stirred up the Spanish fanaticism and pride to the highest pitch. His brother, Alphonzo, who was an officer at the papal court, hastened to Germany with the fixed purpose to kill him; and March 27, 1546, he perpetrated the foul deed, at Neuburg-on-the-Danube. In Germany this fratricide produced general horror; but the emperor and the Pope approved of it, and the murderer was not punished. He committed suicide, however, in 1551. Juan Diaz wrote a confession of faith, Christianae Religionis Summa, which was published at Neuburg, 1546, put on the Index by Pius IV., 1564, and translated into French, 1565, and into Spanish, 1865. In the epistolary part of Opera Calvini are found several letters of Diaz. See Bokhmer: Spanish Reformers of Two Centuries, from 1520, Lond., 1874.

DICK, Thomas, LL.D., a Christian philosopher; b. at Dundee, Scotland, Nov. 24, 1774; d. at Edinburgh, July 29, 1857. He was for two years (1803-05) in the ministry of the Secession Church (United Presbyterian Church), but spent the rest of his life in teaching and literary labor. His first work appeared in 1824, The Christian Philosopher, or the Connection of Science with Religion. It was a great success, and determined him to follow still farther the line of combined instruction and edification. Perhaps the best known of his works are, The Philosophy of a Future State (1828), Celestial Scenery (1838), The Sidereal Heavens (1840), The Practical Astronomer (1845). Their circulation has been very large. Several of his books have been translated into different languages, the last-mentioned even into Chinese. They are written in a simple and admirable style, and present the result of much study in an interesting form; while the religious reflections attest the piety of the author, and edify the reader. Shortly before his death the government granted him a pension, in recognition of his most servicable services in the cause of science. His own edition of his works, both in print, Cincinnati, 2 vols. 8vo, and Phila., 10 vols. in 5, 12mo.

DICKINSON, Jonathan, a prominent Presbyterian divine, and first president of Princeton College; b. at Hatfield, Mass, April 22, 1688; d. at Elizabeth, N.J., Oct. 7, 1747. He graduated at Yale College, 1706, and in 1708 settled at Princeton. He covered an extensive area, preaching regularly to six or seven congregations. He not only exerted a permanent influence in building up churches, but was an acknowledged leader in the old synod of Philadelphia, and subsequently in the synod of New York. Although a strong Calvinist, and sound in the doctrines of the Westminster Confession, he nevertheless firmly opposed the binding authority of creeds and confessions drawn up by uninspired men, when the question of subscription was brought up before synod in 1746.

Dickinson took a prominent part in the measures which led to the formation of the synod of New York (1745), the second of the Presbyterian Church in the United States. David Brainerd and Indian missions found in him a warm friend. He also took a deep interest in education, and was the most prominent among the founders of Nassau Hall (Princeton College). Under his counsel a charter was received for the institution in October, 1746. He was elected president, but only lived to perform the duties a single year. Dr. Gillett ( Hist. Presb. Ch., I. 40) characterizes him as a man of "rare sagacity, calm judgment, and unshrinking firmness." Dickinson's writings are considered to be among the soundest expositions of Calvinism that America has produced. Dr. John Erskine said that the British Isles had not produced any writers on divinity in the eighteenth century equal to Dickinson and Jonathan Edwards. His works are, Four Sermons on the Reasonableness of Christianity, Bost., 1722; Display of God's Special Grace, Bost., 1742; Familiar Letters upon Subjects in Religion, Bost., 1745; Vindication of God's Saving Free Grace, Bost., 1748; True Scripture Doctrine concerning Some Important Points in Christian Faith (an able dis-

DICKSON, David, a commentator; b. at Glasgow, 1583; d. in 1682–83. He was professor of philosophy in Glasgow after his graduation; from 1618 to 1641 he was minister in Irvine, after which he was professor of divinity at Glasgow and Edinburgh, and was ejected at the Restoration in 1662. He wrote A short Exposition of the Epistle to the Hebrews (Aberdeen, 1631, reprinted London, 1839), A brief exposition of the Gospel of Matthew (London, 1655, 3 vols., reprinted Glasgow, 1834, 2 vols.), Therapeutica Sacra (in Latin, Edinburgh, 1650, in English, 2d ed., 1897), Exposition of all the Epistles (1650).


DICTATES OF POPE GREGORY VII. (Dictatus Papae Gregorii Dilecti Brandinii) consist of twenty-seven short propositions relating to the supreme power of the Pope, and are found among the works of Gregory VII., inserted between the fifty-fifth and fifty-sixth of his epistles. By modern critics they are generally considered spurious. See Mosheim: Church History, English translation, 1854, pp. 101. DICTOINARIES AND CYCLOPÆDIAS, Biblical, Ecclesiastical, and Theological. I. The following are the best known and most useful Bible Dictionaries. — Augustine Calmet: Dictionnaire historique, critique, chronologique, géographique et littéral de la Bible, Paris, 1722, with a supplement, 1728, 4 vols. fol. This work was the first of its kind, and has been often reprinted, translated, and abridged. It is now superseded. The best reproduction of it is by Dr. E. Robinson, Boston, 1836; 4th ed., enlarged and much improved, 1847, 1848. Still valuable; it has never been translated. John Kitto: Cyclopaedia of Biblical Literature, Edinburgh, 1845, 2 vols. reprinted in N.Y. the same year; new ed. by Dr. Burgess, Edinburgh, 1856; 3d ed., thoroughly revised, much enlarged and improved by Dr. W. L. Alexander and a staff of contributors, Edinburgh, 1862–65, 3 vols. royal 8vo; the first to combine the labors of specialists under editorial management. William Smith: Dictionary of the Bible, London, 1800–04, 3 vols. 8vo, a monument of British biblical scholarship; American edition by H. B. Hackett and Ezra Abbot, with the co-operation of a number of American scholars, N. X., 1868–70, 4 vols. 8vo. The American edition is an improvement upon the English original, in correctness, fulness, and usefulness (e.g., by means of cross references). Patrick Fairbairn: The Imperial Bible Dictionary, Edinburgh, 1865, 2 vols. royal 8vo. Like Smith’s, it is a composite work, but of a more popular character. John Ayre: The Treasury of Bible Knowledge, London, 1886, 2d ed., 1889, small 8vo, 943 pp., double column; excellent, an immense amount of well-digested information packed into a very small space. Daniel Schenkkel: Bibel-Lexikon, Leipzig, 1859–75, 5 vols. 8vo; written by a number of scholars of the liberal (i.e., more or less sceptical) school. E. G. A. Riem: Handwörterbuch des biblischen Alktertums, Leipzig, 1857 sqq.; represents the conservative biblical scholarship of Germany. Spol: Dictionnaire de la Bible, Paris, 1877. A. R. Faussert: The Englishman’s Bible Cyclopaedia, London and N.Y., 1878, 2d ed., 1881.

Unlike the last two mentioned, this work is of single authorship. Its plan is peculiar in that it is expository as well as critical, and therefore a partial substitute for a commentary on the whole Bible. — Among the smaller Bible dictionaries two claim mention, — that published by the American Tract Society, A Dictionary of the Holy Bible, for General Use in the Study of the Scriptures, N.Y., 1859, pp. 534, and that published by the American Sunday School Union, A Dictionary of the Holy Bible, including Biography, Natural History, Geography, Topography, Archaeology and Literature, Phila., 1850, 3d ed., 1852, pp. 535. The first was essentially edited by Dr. Edward Robinson, and is a model of condensation, accuracy, and felicity of expression, but is now a little antiquated. The second was edited by Dr. Schaff, and is more comprehensive, embracing every name in the Bible, and utilizing the most recent discoveries and researches of the Palestine Exploration Societies. Both these dictionaries are copiously illustrated, and contain maps. Of quite different aim is J. Hamburger: Real-Encyclopädie des Judenthums Wörterbuch für Gemeinde, Schule und Haus, Neustrelitz, Abtheilung I., 1874, Abtheilung II., 1874 sqq. It is recommended in emphatic terms by Dr. Franz Delitzsch. The object of the author is to treat alphabetically not only those historical, geographical, and natural-history articles, but also those ethical, dogmatical, and juridical articles which require explanation to the reader of the Bible or the Talmud. It is written by a Jew for Jews. II. Dictionaries of the Bible Languages. — Hebrew and Chaldee. — The standard source of Hebrew lexicography is still Gesenius: Novus Thesaurus philologicus criticus Linguae Hebræae et Chaldaicae, 2 vols. (2d ed., 1859; 3 vols. But besides this, there are numerous manuals. The best is Gesenius: Hebräisches und Chaldisches Handwörterbuch über das Alte Testament, Leipzig, 1812, 2 vols.; 8th revised ed. by Mühlen and Volck, 1878, 1 vol., with improvements which should be incorporated in the English translations by Edward Robinson, Boston, 1836; revised, 1854; 20th edition, 1872), Samuel Prideaux Tregelles (London, 1847, new ed., 1857).

Much used, but, because of its philological theo-

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German-Hebraic indexes; but these have been dropped in their translation. An index to Gesenius has appeared separately. J. L. Potter: English-Hebrew Lexicon; Index to Gesenius's Hebrew Lexicon, Boston, 1872. A more elaborate work is M. Schulbaum: Neues, vollständiges deutsch-hebräisches Wörterbuch mit Berücksichtigung der talmudischen und neuebraeischen Literatur, Lemberg, 1881. Besides these large works, there are many small, handy volumes, of which the best probably is Bagster's Pocket Hebrew-English Lexicon, containing all the Hebrew and Chaldee Words in the Old Testament, London [n.d.], pp. 287. A work sui generis is B. Davidson: The Analytical Hebrew Lexicon. In it every separate word in the original Old Testament is parsed, and referred to its proper conjugation or declension, primitive form or root. Thus every grammatical difficulty is solved, and anybody who knows the Hebrew letters can by the use of this volume read the Hebrew Old Testament.


IV. General Biblical, Ecclesiastical, and Theological Dictionaries. — J. Newton Brown: Encyclopedia of Religious Knowledge, Brattleborough (N.H.), 1835; revised by Rev. G. P. Tyler, 1858; reprinted in Philadelphia, 1875. The book in matter and illustrations belongs to a former generation. J. Aschbach: Allgemeines Kirchen-Lexikon, Frankfurt a.M., 1846–50. A useful and reliable work; written by Roman-Catholic scholars. Wetzer und Wolte: Kirchen-Lexikon, Freiburg-im-Breisgau, 1847–56, 12 vols. (the 12th is supplementary); 2d ed. begun by Cardinal Hergenröther, continued by Dr. Franz Kaulen, 1880 sqq. (to be completed in ten vols.). The best Roman-Catholic cyclopaedia. The first edition was moderated liberal; the second is in the hands of Ultramontanists. J. J. Herzog: Real-Encyklopädie für protestantische Theologie und Kirche, established by C. H. Seybold, vol. 1, Hamburg, 1854, vols. 2–9, Stuttgart a. Hamburg, 1854–58, vols. 10–21, Gotha, 1858–66, in all 22 vols.; 2d ed. revised and partly rewritten, Leipzig (Hirnrichs), 1877 sqq., vols. 1–7 by J. J. Herzog and G. L. Plett (d. Sept. 10, 1880), vols. 8 sqq. by J. J. Herzog and A. Haeck. This is the great storehouse of German theology in all its branches, and is the basis of the present work. J. H. A. Bomberger: The Protestant Theological and Ecclesiastical Encyclopedia, being a Condensed Translation of Herzog's Real-Encyklopädie, with Additions from other Sources, Phila., 1860, 2 vols., begun in 1856, but never completed, and now superseded by the new Herzog. McClintock and Strong: Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature, N.Y., 1867–81, 10 vols., with one or more supplementary volumes to be published in 1882. The work was begun in 1853. It is the most complete religious cyclopaedia in the English language. Its vocabulary is said to embrace about 50,000 titles. The literature, given under each article, has been brought down to date. The whole work is profusely illustrated, and contains several new maps. In the original distribution of the work Dr. Strong had charge of the biblical department; but after Dr. McClintock's lamented death, in 1870, the heavy burden of the whole work fell upon him. Different occasional contributors and several persons constantly employed have materially aided in carrying out the extensive scheme. In each department, dictionaries and text-books have been freely and otherwise, especially in the earlier volumes. Not a few articles bear marks of mechanical compilation, and undue prominence is given to minor biographies; nevertheless, it is a most useful collection of information upon a very


Samuel M. Jackson.

Diderot, Denis, b. at Langres, in Champ-agne, Oct. 5, 1713; d. in Paris, July 30, 1784; was educated in the Jesuit college of his native city; studied law for a short time, and then engaged in literature in general. He began with translations of the English deists, and then became a preacher of deism himself. In 1746 he published his Pensees Philosophiques; but the first work in which he proved himself an original thinker was his Letter on the Blind, 1749. It was, however, a little too sharp for the taste of the time: he was prosecuted, and put in the dungeon of Vincennes for three months. Here he conceived the idea of the great work of his life, the Encyclopédie, of which the first volume appeared in 1751, the last in 1772. In 1759 its publication was forbidden; and D'Alembert, Tur- got, and others of his most brilliant collaborators, left him. Aided only by mediocrities, and compelled to employ all kinds of shifts in order to avoid the interference of the police, he finished the work alone and with enormous toil. He was not exhausted, however. Besides the Encyclo- polie, he has written a multitude of comedies, criticisms, spirited impromptus (Regrets on my old Dressing-gown), philosophical controversies (D'Alembert's Dream), etc. The collected edition of his works, by Assézat and Tourneux, Paris, 1877, comprises twenty volumes; his correspond-ence with Grimm, Paris, 1829, fifteen volumes. Diderot was not a dogmatical philosopher, but a critic; and his criticism, though in many respects excellent, whether it treats of art or science, has almost total absence of positive propositions, the informing tendency of this criticism is nowhere doubtful: it is a somewhat coarse materialism, tinged with a very prosaic sentimentalism and a rather low-bred humor,—a character very fre- quently met with among the philanthropic atheists or atheistic philanthropists of the eighteenth century.

Didimus, called "the Blind." b. in Alexandria, 305; d. there 365; became blind in the fourth or fifth year of his age, according to Jerome and Palladius, but became, nevertheless, one of the most learned men of his time. He was one of the last directors of the catechetical school of Alexandria, laboring there for more than fifty years. Jerome, Palladius, Ambrose of Alexandria, Evagrius, Isidore of Pelusium, etc., were among his pupils. Though he fought with great zeal against the Arians, he was condemned as a heretic by the second council of Nice, because he defended the Sinozaphos of Origen. Of his many writings,—of which a complete list is given by Jerome, De Vir. Ill., 1., 14, 18, Fabrius, Biblioth. Graeca, vii., only the following have come down to us. I. A work on the Trinity, translated by Jerome, and found among his works, and published separately at Cologne, 1531, and at Helmstädt, 1614. See J. Basnage: Annales versions in Didymum. II. A short commentary on the canonical and Catholic epistles, translated into Latin by Ephiphanus Scholasticus, and found in Max. Bibl. Patr., Lyons, 1677, Tom. iv. p. 319. III. Fragments of a Greek work against the Manicheans, given by Basnage, l.c. IV. Three books on the Trinity, discovered by Aloysius Mingarelli, and published by his brother, Rome, 1704. See Guerike: De Schola Alexandrino, i. 92–97; ii. 83–96, 332–377.

Didymus, Gabriel, b. at Joachimsthal, in Bohemia, 1457; d. 1555. He studied in Prague and Wittenberg; entered the order of the Augustines in 1562, and was ordained a priest in 1513, but embraced the Reformation in 1521. He was one of those vehement characters which it often proved difficult for Luther to manage. He fol-
allowed Carlstadt in his eccentric attack on the schools and universities; and, though he afterwards was brought to repentance by Luther, he left Wittenberg, and was minister, first at Altenbur, then at Torgau, from which latter position he was discharged by Maurice of Saxony, on account of his opposition to the Interim of Leipzig, in 1549. He afterwards lived in retirement. See Terne: Nachricht von dem G. D. Ignatius fädem Leben, Leipzig, 1577.

DIPDENBROCK, Melchior, b. Jan. 6, 1798, at Bochohl, in the principality of Salm-Salm; d. at Johannesberg, in Austrian Silesia, Jan. 20, 1853. As a boy he was remarkable for the exuberance of his spirits. He was sent from one educational institution to another, no teacher being able to curb his feeling of independence. Even from the military school of Bonn he was dismissed for insubordination, and, after serving for some time as a lieutenant in the Prussian army, he was advised by his superiors to resign his position. But an incidental meeting with Sailer, in 1817, changed his character at once and completely. He began to study theology; was ordained priest in 1823; and lived for several years with Sailer, as his secretary. He studied especially the medi-

DIES IRAE. The opening words of one of the most celebrated Latin hymns from the middle ages, still used in the Roman-Catholic Church against the liberal aspirations of the people; and more than once it was Dipdenbrock who finally carried through the government's schemes of taxation and other measures by his pastoral letters to his flock. He was rewarded: in 1850 he was made a cardinal. See his Life by his successor, Foerster, Breslau, 1850.

Diestrich, Veit (Vitus Theodorus, or Theodorus), b. at Nuremberg, 1506; d. there March 24, 1549; studied theology at Wittenberg, and became the amanuensis of Luther in 1527, and preacher to the Church of St. Sebaldus in Nuremberg, in 1530. He translated into German, and edited, a number of Luther's and Melanchthon's minor writings; wrote sermons and hymns, and an Agenubisch von der Pfarrerschaft dem Land (1544); and maintained a lively correspondence with all the most prominent of the Reformers. See Ströbel: Nachrichten von dem Leben und Schriften, V. D., Nürnberg, 1872.


DIESTEL, Ludwig von, a German theologian of the liberal school in Old Testament exegesis; b. Sept. 28, 1825; d. May 15, 1879. He was educated at Königsberg, Berlin, and Bonn; in the latter university he was privatdozent (1851), and then extraordinary professor of theology (1858) until 1862, when he went to Greifswald as ordinary professor. He subsequently was called to Jena, 1867, and to Tübingen, 1872, where he died. His best work is the Geschichte des Alten Testaments in der christlichen Kirche, Jena, 1868, a full history of Old-Testament exegesis down to the present time.

Diet (Latin dies, day). The earliest diets of the German or Holy Roman Empire were assemblies in which the emperor discussed with his subjects the choice of religion. Originally all members were bound by their feudal tenure to be present: absence cost them not only their votes, but also rendered them liable to fine. Thus the diet was a feudal, not a representa-tive, parliament. But, since gradually the feudatories of the emperor became independent sovereigns, the diet was at last a mere congress of princes, in which the emperor, instead of presiding in person, was represented by a delegate, called "principal commissarius," and to which the princes sent envoys; the right of suffrage belonging, not to individuals, but to certain territories or districts. The diets consisted of three bodies, who met and voted in separate colleges: (1) The electoral college; (2) The princes of the empire, spiritual and temporal; (3) The free imperial cities. When the three colleges agreed, the decree, or access as it was called, was submitted to the imperial sanction; but the emperor had no power to modify it. The diet met regularly twice a year,—in the spring, to discuss general matters; in the autumn, finance. From 1603 it met in Regensburg. The power of the diet steadily declined after 1648. The diets of great religious importance—for religion, of course, was a topic of discussion—are Worms (1521), which issued an edict of outlawry against Luther; Spires (1526), which allowed choice of religion to the several states; Spires (1530), at which the name "Protestant" originated; Augsburg (1530), where the famous Confession was presented; Augsburg (1555), famous for the "Religious Peace of Augsburg," which regulated the civil relations of the Lutherans.

Dietrich, Veit (Vitus Theodorus, or Theo-dorus), b. at Nuremberg, 1506; d. there March 24, 1549; studied theology at Wittenberg, and became the amanuensis of Luther in 1527, and preacher to the Church of St. Sebaldus in Nuremberg, in 1530. He translated into German, and edited, a number of Luther's and Melanchthon's minor writings; wrote sermons and hymns, and an Agenubisch von der Pfarrerschaft dem Land (1544); and maintained a lively correspondence with all the most prominent of the Reformers. See Ströbel: Nachrichten von dem Leben und Schriften, V. D., Nürnberg, 1872.
DIEUTRICH.

DIEUTRICH OF NIEM, b. at Niem, or Nieheim, in Westphalia, between 1338 and 1348; became *Scrip tor Apostolicus* in the papal chancery in Avignon, 1571; followed Gregory XI. to Rome in 1377, and held the position there of papal prothonotary and abbreviator, until 1418, after which time nothing is known about him. See H. V. Sauerland: *Leben des Dietrich von Nieheim*, Göttingen, 1875; Lenz: *Drei Traktate*, Marburg, 1876. According to Lenz, the following works are by Dietrich of Niem: *De modis uniendo ac reformando ecclesiasticum in concilio universal*, though it is printed by Hardt, in *Magnum Ec. Concilium Constant. II.*., as a work of Ger son; and *Avisamenta pulcherrima de necessitatibus* reformations in capitale et membris, printed by Hardt, 1628, as a work of Allii. P. Tschackert.

DIEU, Louis de (Lodewyk), b. at Vliesingen, April 7, 1590; d. at Leyden, Dec. 22, 1642; was appointed pastor at Middelburg in 1613, and at Vliesingen in 1617, and professor at the Walloon College, in Leyden, in 1619. He was a distinguished Orientalist, and published a *Compendium Hebrewae Grammaticae*, Leyden, 1626; *Grammatica Trilinguis*, Hebraica, Syriaca, et Chal daica*, Leyden, 1628; and a Persian grammar, 1639. His extensive knowledge of Oriental languages and history he applied with success to the exegesis of the Bible. His exegetical writings were published in Amsterdam, 1693, collected under the title of *Critica Sacra*.

DIGBY, Sir Kenelm, b. at Gothurst, Buck inghamshire, Eng., June 11, 1603; d. in London, June 11, 1665. Educated in the Protestant religion, in Paris, he became (1626) a Roman Catho lic, as his father had been, after he had been graduated from Oxford (1621), been knighted by Charles I., and given various high positions. On his return to England (1638), he joined the Royalist side; was imprisoned by order of Parliament; was released by request of the French queen dowager, and in 1643 retired to France, where he formed an intimacy with Descartes, and wrote his *Peripatetick Institutions* (London, 1646), *Treatise on the Nature of Bodies* (London, 1644), *Peripatetic Institutions* (London, 1640), *Treatise on the Soul* (London, 1660). By the friendship of Cromwell he was permitted to return to England. At the Restoration he returned to London; was one of the first council of the Royal Society. His other works are: *A Conference about a Choice of Religion*, Paris, 1638, London, 1654 (justifying his conversion); *Letters* (on the same subject), London, 1651; *Observations on Religio Medicis*, London, 1649; *A Treatise of Adhering to God*, London, 1654; *On the Cure of Wounds by the Powder of Sympathies*, London, 1658 (one of his curious hobbies). See The *Private Memoirs of Sir K. Digby*, written by himself, London, 1827.

DIMAN, Jeremiah Lewis, D.D., b. at Bristol, R.I., May 5, 1831; d. at Providence, R.I., Feb. 3, 1881. He was graduated from Brown University, Providence, R.I., 1851; studied privately for a year; entered the Theological Seminary at Andover, Mass., completed the junior and middle years; went to Europe, 1854; studied in Halle and Halle; returned, 1856; was ordained in the Congregational Church; pastor, first at Fall River, Mass., 1856–50, and then at Brookline, Mass., 1860–64. In 1864 he was inaugurated professor of history and political economy in Brown Uni versity, and held the position at his death. Professor Diman was a ripe scholar and a most catholic Christian. After his death, two books, made up of his lectures and sermons, appeared: *The Theistic Argument, and Orations and Essays [and sermons], with Memorial Discourse*, by J. O. Murray, D.D., both Boston, 1881.

**DIMISSORY LETTERS** (*literae dimissoriae* or *dimissoriales*) is the name of a kind of documents by which a person belonging to the jurisdiction (diocese, congregation) of a certain ecclesiastic is by him formally permitted to withdraw from his authority, either forever (*literae dimissoriae perpetuae*), or for a particular purpose, such as ordination (*literae dimissoriae temporales*).

**DIMGERITES** (from *δύοσιν*, two-thirds) is the name of the adherents of Apollinaris the Younger, so called, because, in the person of Christ, they recognized only two human elements, — the Θεός ιησους and the body; the divine Logos taking the place of the voice, the Θεός λογος. Sozomen (Hist. Eccl., VI. 25) calls them Vitalians from Vitalis, their bishop. Facundus of Hermione (Pro Defensione trium Capitulorum, Paris, 1679), Synoisiates, because they taught that the flesh of Christ was of an eternal and heavenly nature, forming one substance with his godhead.

The last name, however, is applicable only to one of the two parties of Apollinarists, the Polen ians, thus called from their leader Polemo, who, according to Photius (Bibl. Cod., CCCXX.), declared that the doctrine of two natures in Christ was a mere invention by Athanasius, the two Gregories, Basil the Great, and the Italian bishops.

The other party, the Valentinians, thus called from Valentinus, who is said to have kept very closely to the doctrines of Apollinaris (Theodore, Harr., IV. 8, 9), held the very opposite views. Augustine's division of the sect (*De dono perseverantiae, 69*) — into those who recognize no soul in Christ, those who recognize no rational soul, and those who consider the divine Logos itself transformed into flesh — is consequently not fully correctly.

**HERZOG.**

**DINANT, or DINANTO, David of.** See *David of Dinant*.

**DINTER, Gustav Friedrich, b. at Borna, in Saxony, Feb. 29, 1700; d. at Königsberg, May 29, 1831; studied theology and philosophy at Leipzig, and was appointed pastor of Kitscher (1757), and director of the normal college of Dresden, in 1797. For the sake of his health he left Dresden in 1807, and settled as pastor of Gornitz, where he founded a normal school and business college. The school was very successful; and in 1810 he was called to Königsberg as professor of theology, and president of the board of education. He was a very prolific writer, and a rationalist every inch; but he was a man of great tact, and never touched the vulgar, or made fuss about the unnecessary. His *Schullehrerbibel* (Bible for the Schoolmasters) is the most widely known of his productions, and caused much controversy. See *Schwabe: Zur Geschichte der Schullehrerbibel*, etc. Neustadt-on-the-Oder, 1892; *Über Witz und Brauchbarkeit d. Schullehrerbibel*, Bunzlau, 1828. *His Autobiography* (Neustadt-on-the-Oder, 1829) gives insight both into his character and his system.

**DIOCESE** (*diœcesis*). It was quite natural that
the civil division of the empire, which Constantine undertook, into dioceses, and the dioceses again into provinces, should be transferred to the church, so that each diocese was placed under an archbishop or patriarch, and each province under a metropolitan. In the course of time the name “diocese” changed its meaning, and was applied, from the beginning of the ninth century, to any territorial circumscription of ecclesiastical authority, but more especially to the episcopal. The earliest name for a bishop’s see was parish (καθολικών). The right of founding or changing dioceses belonged, after the fourth century, to the metropolitan and the provincial synod (c. 50, Concord, II. a. 390, c. 5 c. 51, ead. (Conc. Carthag., III. a. 397, c. 20)); but in the Western Church it was, after the eleventh century, reserved to the Pope, like all other causa episcopales (c. 1. X. de translatione episcopi, I. 7, Innocent. III. a. 1198).

DIOCLETIAN, or DIOCLETIANUS, Caius Aurelius Valerius, Roman emperor, 284–305; was b. at Salona, in Dalmatia, 245 (the son of a freedman), and d. there 313, having committed suicide by poison. He entered the army as a simple soldier, but rose rapidly, and was elected emperor at Chalcedon, after the assassination of Carus and Numerianus. He took up his residence in Nicomedia, and appointed Maximian co-emperor (Augustus) in 286, and Galerius and Constantius Chlorus, Caesars in 292. In the beginning of his reign he paid no particular attention to the preservation of the empire; and in 303 the persecution began suddenly and violently. An imperial edict of Feb. 24 ordered all Christians who held offices in the army, the administration, or in the very palace, that a Christian had no rights as a citizen or free man, that a Christian slave could never be manumitted, etc. A third edict of the same year ordered, that, of the Christians who had been imprisoned, those who were willing to sacrifice should be released, while those who refused should be compelled by force. Finally, a fourth edict of 304 ordered that all Christians, without any exceptions, should be compelled to sacrifice; and the employment of tortures of all kinds was allowed. The effect of these edicts was really startling. Among the Christians a great number hastened to surrender their books, to deny their faith, and sacrifice to the idols; but a still greater number remained firm and faithful in spite of the rack, even in spite of death. Among the Pagans many magistrates were very lenient, and mixed together, fighting each other at all other points, but perfectly agreed in their attacks on the orthodox church. He had, however, vigor and strength enough to take it up with them all; and the zeal and success with which he combated Platonists and Porphyrians, Manichaeans and Apollinarists, etc., made his name one of the most revered and most feared in the Christian Church.

Curiously enough, however, although during the ascendency of the Arians in Antioch he wrought persistently to keep together the remnants of the orthodox church, assembling with them for worship in all kinds of secret places, and, when even that became impossible, visiting them one by one
in their houses; although the Council of Constantinople (381) appointed him who was only Bishop of Tarsus Metropolitan of Cilicia (Socr.: Hist. Eccl., 5, 8), and an imperial edict (Cod. Theod., I. XVI., tit. 1, I. 8) mentions him as the fourth of those bishops who were to give judgment in any question of orthodoxy; although he was a friend of Basil the Great, and numbered Chrysostom among his pupils, — hardly fifty years elapsed after his death before the shadow of controversy was the cause. In harmony with the sixth council of 560, the Pope (Cod. Theos., I. XVI., tit. 1, I. 3) mentions him as a friend of Basil the Great, and numbered Chrysostom among his pupils; although he was a friend of Basil the Great, and numbered Chrysostom among his pupils, — hardly fifty years elapsed after his death before the shadow of controversy was the cause. In harmony with the sixth council of 560, the Pope (Cod. Theos., I. XVI., tit. 1, I. 3) mentions him as a friend of Basil the Great, and numbered Chrysostom among his pupils; although he was a friend of Basil the Great, and numbered Chrysostom among his pupils, — hardly fifty years elapsed after his death before the shadow of controversy was the cause. In harmony with the sixth council of 560, the Pope (Cod. Theos., I. XVI., tit. 1, I. 3) mentions him as a friend of Basil the Great, and numbered Chrysostom among his pupils; although he was a friend of Basil the Great, and numbered Chrysostom among his pupils, — hardly fifty years elapsed after his death before the shadow of controversy was the cause. In harmony with the sixth council of 560, the Pope (Cod. Theos., I. XVI., tit. 1, I. 3) mentions him as a friend of Basil the Great, and numbered Chrysostom among his pupils; although he was a friend of Basil the Great, and numbered Chrysostom among his pupils, — hardly fifty years elapsed after his death before the shadow of controversy was the cause. In harmony with the sixth council of 560, the Pope (Cod. Theos., I. XVI., tit. 1, I. 3) mentions him as a friend of Basil the Great, and numbered Chrysostom among his pupils; although he was a friend of Basil the Great, and numbered Chrysostom among his pupils, — hardly fifty years elapsed after his death before the shadow of controversy was the cause. In harmony with the sixth council of 560, the Pope (Cod. Theos., I. XVI., tit. 1, I. 3) mentions him as a friend of Basil the Great, and numbered Chrysostom among his pupils; although he was a friend of Basil the Great, and numbered Chrysostom among his pupils, — hardly fifty years elapsed after his death before the shadow of controversy was the cause. In harmony with the sixth council of 560, the Pope (Cod. Theos., I. XVI., tit. 1, I. 3) mentions him as a friend of Basil the Great, and numbered Chrysostom among his pupils; although he was a friend of Basil the Great, and numbered Chrysostom among his pupils, — hardly fifty years elapsed after his death before the shadow of controversy was the cause. In harmony with the sixth council of 560, the Pope (Cod. Theos., I. XVI., tit. 1, I. 3) mentions him as a friend of Basil the Great, and numbered Chrysostom among his pupils; although he was a friend of Basil the Great, and numbered Chrysostom among his pupils, — hardly fifty years elapsed after his death before the shadow of controversy was the cause. In harmony with the sixth council of 560, the Pope (Cod. Theos., I. XVI., tit. 1, I. 3) mentions him as a friend of Basil the Great, and numbered Chrysostom among his pupils; although he was a friend of Basil the Great, and numbered Chrysostom among his pupils, — hardly fifty years elapsed after his death before the shadow of controversy was the cause. In harmony with the sixth council of 560, the Pope (Cod. Theos., I. XVI., tit. 1, I. 3) mentions him as a friend of Basil the Great, and numbered Chrysostom among his pupils; although he was a friend of Basil the Great, and numbered Chrysostom among his pupils, — hardly fifty years elapsed after his death before the shadow of controversy was the cause. In harmony with the sixth council of 560, the Pope (Cod. Theos., I. XVI., tit. 1, I. 3) mentions him as a friend of Basil the Great, and numbered Chrysostom among his pupils; although he was a friend of Basil the Great, and numbered Chrysostom among his pupils, — hardly fifty years elapsed after his death before the shadow of controversy was the cause. In harmony with the sixth council of 560, the Pope (Cod. Theos., I. XVI., tit. 1, I. 3) mentions him as a friend of Basil the Great, and numbered Chry
authority against Nestorius, if he had existed and been known to them, the Severians asserted that Cyril had actually quoted the works of Dionysius in his books against Diodorus of Tarsus and Theodore of Mopsuestia, as might have been the case if there were copies of the works in the libraries of Alexandria. The works here referred to are: I. Περὶ τῆς οἰκουμενικῆς ἑρμηνείας ("On the Heavenly Hierarchy"); II. Περὶ τῆς ἐκκλησιαστικῆς ἑρμηνείας ("On the Ecclesiastical Hierarchy"); III. Περὶ διδακτικῶν ὑπομονῶν ("On the Names of God"); IV. Περὶ μυστικῆς ἡθολογίας ("On Mystic Theology"); and V. — ten letters (the eleventh is spurious), all evidently belonging to the same author. They are mentioned for the first time in the records of the above conference; but after that time they are very frequently spoken of. Severus himself, monophysite patriarch of Antioch from 614, often quotes them, and so does Epiphanius, orthodox patriarch of Antioch from 520. Commentaries upon them were written by Joannes Sthethopolitanus in the sixth century, and by Maximus Confessor in the seventh. Pachymeres paraphrased them in the thirteenth. In the Greek Church they enjoyed, on the whole, a great reputation, though the genuineness of their authorship was not altogether undoubted.

In the Western Church, Gregory the Great is the first who refers to these writings (Hom., 34, in Ec. Luc.; but when the Byzantine emperor, Michael the Stammerer, sent a copy of them to Louis the Pious in 827, they soon became better known; and after the invention of Abbot Hilduin, combining Dionysius the Areopagite, and St. Denis the patron saint of the Franks, in one person, they became quite celebrated. Joannes Scotus Egerina translated them into Latin at the instance of Charles the Bald, and he was himself deeply influenced by them. In the Western Church, among the schoolmen, the Areopagite became a leader towards mysticism, a teacher of mystical theology. Hugo of St. Victor, Albertus Magnus, Thomas Aquinas, Dionysius Carthusianus, etc., drew their inspiration from him. Coetzee shows how much Thomas Aquinas owes to the Areopagite. The Platonists of the Italian renaissance also appreciated him very much, as did other humanists, for instance, John Colet, Dean of St. Paul’s in London, who were swayed by Dionysius’ angelology, not to speak of the poets, Dante, Milton, etc. (Cf. Jo. Coletus super opera Dionysii. Ten Treatises on the Hierarchies of Dionysius by Dean Colet. New first published with a translation, introduction and notes by J. H. Lupton, London, 1869.)

The development, however, of literary criticism (Laurentius Valla, Erasmus, etc.), one of the most prominent features of the period of the renaissance, could not help destroying, first the invention of Hilulhin (the identification of Dionysius the Areopagite and St. Denis), and then the glory of the apostolic date of the authorship. The internal evidences of a later date, besides the want of mention or quotation up to the conference of Constantinople (533), were too striking and too strong,—the difference between the pompous and inflated style of the writings and the simplicity of the apostolic age; the use of theological terms which were not formed until the fourth century; references to an elaborately developed church ritual and church government; allusions to later persons and events, as, for instance, to the martyrdom of Ignatius, and to "Clement the Philosopher" (Clemens Alexandrinus); appeals to "ancient traditions," etc. Even such bodies as the Society of Jesus (under Launoi, Morinus) gave in; and the attempts of the Jesuits (Halloix, Delrio, Natalis Alexander, Schebrate, etc.) to vindicate the authorship of Dionysius the Areopagite were easily met and reduced by Dallaeus, Le Nourry, etc.

The non-authorship of Dionysius the Areopagite once agreed upon, the question arose, by whom, then, and at what time, these works were written; and a number of hypotheses were professed, from that of Baumgarten-Crusius, placing the author at Alexandria, in the third century, to that of Westcott, placing him at Edessa, at the beginning of the sixth century. The general outcome, however, of the critical researches is, that the philosophical, and more especially the mystical, ideas expounded in these books presuppose that later development of Neo-Platonism which was due to Proclus; and, as Proclus died 485, the date of the authorship of the books seems to coincide with the date of their first notice.

Lit.—The works were first printed at Basel, 1539 (Greek). By P. Lansellius they were edited (Greek and Latin), Paris, 1015. The best edition is that by the Jesuit, Balthasar Corderius, Antwerp, 1634 (containing the commentaries of Maximus and the paraphrase of Pachymeres), which was reprinted at Paris, 1644, Venice, 1755 (with augmented apparatus), Brixiae, 1823, De Dion. Platoniz., Erlangen, 1829, and De Origine Script. Dion., Erlangen, 1823; BAUMGARTEN-CRUSIANI: De Dion. Areopag., Jena, 1823; DABOY: Œuvres de St. Denis, Paris, 1845; G. A. MÜLLER: Dion. Areopag., Halle, 1845; BIERMANN: De Chritolog. Dion. Areopag., Vratisl., 1848; F. HÖLPER: Dionys. der Areopag., 1891; [WESTCOTT: Dion. Areopag., ..; ..] J. KANAKIS: Dionysius der Areopagite nach seinem Charakter als Philosoph dargestellt, Leipzig, 1881 (pp. xvii). W. MÖLLER.

DIIONYSIUS OF ALEXANDRIA, also called the Great, a pupil of Origen, succeeded Heraclius in 232 as director of the catechetical school, and in 247 as bishop. A few years later on (250) he was overtaken by the Decian persecution. He fled, as did Cyprian; but, unlike him, he did not afterwards assume a severe attitude towards those who had become lapsed during the persecution. On the contrary, the mild discipline which he exercised he defended both in letters to his friends and colleagues, and, according to Eusebius (Hist. Eccl., VI. 40), in a separate book. He was a man of a mild and kind temper; and the position he occupied in the schism of Novatian, in the controversy concerning the heretical baptism, etc., was that of a mediator. During the persecution of Valerian he was banished (257), first to Kephren in Libya, and then to Kolluthian in the Marcian; but the edict of Galienus (250) allowed him to return to Alexandria. In the
DIONYSIUS OF CORINTH. 643  

DYSALCETANI.

last part of his episcopacy the city was fearfully devastated by uproar, murder, plague, and famine, of which a striking picture is found in Eusebius, Hist. Eccl., VII. 22.

Dionysius is generally considered the most prominent of Origen's pupils. He opposed successfully the chiliastic views revived by Nepos; and his critical comparison between the Gospel and the Revelation by St. John is a model production. He was a member of the Alexandrian school. His opposition to Sabellianism was less successful: he stood on the very verge of heresy, but retreated safely through a book dedicated to Dionysius of Rome. Of his many works, polemical, ascetic, exegetical, and apologetical, only fragments have come down to us. Most of these are found in Eusebius: Hist. Eccl., VII. They have been collected by Gallandi: Bibl. Patr., III. p. 481, by Routh: Reliquiae Sacrae, Oxford, 1814, II. and IV., etc. Comp. Forster: De doctrina et sententia D. M. Berlin, 1885; Dittrich: Dionysius d. Große, Freib., 1827.

DIONYSIUS OF CORINTH became bishop of that city in 170, and wrote eight letters, — to the Lacedaemonians, Athenians, Nicomediens, etc., —which enjoyed a great reputation in their time, and are greatly praised by Jerome. They are lost, however; and only fragments of them have been preserved by Eusebius: Hist. Eccl., iv. 23.

DIONYSIUS OF ROME, bishop, 230–269, succeeded Xystus, having been presbyter of the Roman Church under Stephen. He was a Greek by birth, and maintained a lively connexion with the Greek Church. When Dionysius of Alexandria, in his controversy with the Sabellians, went too far in the opposite direction, and defined the nature of the Son as a mere creation, Dionysius of Rome stepped forward, and compelled him to retract. Afterwards the two Dionysii, of Rome and Alexandria, acted in union against Paul of Samosata at the councils of Constantinople (264 and 269).

DIONYSIUS EXIGUUS ("the Little"), a Scythian by birth, one of the most conspicuous and influential men of the Latin Church in the sixth century; he is said to have been about to be made Bishop of Rome, and d. there, as abbot of a monastery, 556. He translated a number of Greek works into Latin: Ratzerius: Epistola Paschalis, Vita St. Pachomii; Proclus: Lawsuitsen in Mariamus, and his epistle to the Armenian clergy; Gregory of Nyssa: De conditione hominis, etc. But that which has made his name most famous is his collection of canons and decretales (see Canon Law), and his Cyclus Paschalis, which forms the basis of the Christian or Dionysian era. See Era.

DIONYSIUS THE CARTHUSIAN, also called Richard, from his birthplace, or Lewis, the name of his family, was b. in 1403, in the diocese of Liége, the present Belgian Limburg; studied theology and philosophy in Cologne, and entered in 1423 the Carthusian Monastery of Roermonde, where he d. in 1471. He boasted of his iron head, severest ascetical exercises, and of his iron head, which enabled him to write more than one hundred works. He also boasted of receiving divine inspirations and revelations, on account of which he enjoyed a great reputation, obtained the title of Doctor Estaticus, and was taken into the intimacy of kings and kaisers. But when his chief work — Enarrationes, or Commentarii on the whole Bible, a heap of quotations from the Fathers and mystical-allegorical trifles — was printed at Cologne (in 7 vols., 1530–36), in order to be used as a thunderbolt against the Reformers, it proved entirely ineffectual. His Life, written by a brother Carthusian, Theodorich Loer, was published at Cologne (1532), and is found in Act. Vitae Patrum, 1708. Some information about his ecstasies is given by Doriandus in his Chronicon Carthusiense, Cologne, 1608.

HERZOG.

DIOCLETIANUS succeeded Cyril, in 443, as Bishop of Alexandria, and presided in 449 over the so-called Robber synod at Ephesus, which deposed Flavian, Patriarch of Constantinople, but was himself condemned and deposed by the Ecumenical council of Chalcedon (457), and banished to Gangra, PhaphLAGONIA, where he died, 454. See Eutyches and Ephesus.

DIPPEL, Johann Konrad (Christianus Democritus), b. at Frankenstein, Aug. 10, 1673; d. at Witgenstein, April 25, 1734; represents a curious mixture of rationalism and mysticism, frivolity and piety. After studying at Giessen, he went, in 1695, first to Wittenberg, and thence to Strasburg, where he lectured on alchemy and charomancy, and preached against the pietists, but was expelled on account of debt and disorderly conduct. In 1677 he published, under the pseudonym of Christianus Democritus, his Orthodoxia orthodozorum, in 1698 his Papismus Protestantium capulans, and in 1699 his Wett und Oel in die Wunden des gestübten Papsthums; but these books in which he rejected the doctrines of inspiration, atonement, etc., were suppressed by the censor. After practising in Berin as an alchemist, inventing the oleum Dippelii, the Berlinblue, etc., and in Amsterdam as a physician, he settled at Altona, but was arrested on account of some incunabulc remark on the Danish Government, and imprisoned in Bornholm from 1719 till 1725. After his release he went to Stockholm, where he found a flattering reception, and was made of gold, silver, ivory, or some kind of fine wood. On these tablets were written down the names of such persons, living or dead, as were to be specially mentioned in the prayer preceding the consecration, — benefactors of the church, teachers, popes, patriarchs, metropolitans, and bishops. To have one's name registered in the diptychs was considered a great honor, and to have it struck out was synonymous with expulsion from the communion. But the diptychs fell out of use in the Latin Church; but they are still in use in the Greek and Armenian churches.

DIRECTORY OF WORSHIP. See Worship.

DISCALCETANI, or BAREFOOTED MONKS and NUNS, is the common name of all such reli-
Disciples of Christ, or Christians.

Name.—This religious people, sometimes called "Campbellites," or "Campbellite Baptists," in accordance with their cherished principles of union and apostolic simplicity, wish to be known only by the names applied to followers of Christ in the inspired Word. They reason from 1 Cor. iii. 4, and kindred passages, that sectarian names are unscriptural, and causes of division; and in harmony with Acts xi. 36, xxvi. 28; 1 Pet. iv. 16; and Rev. xx. 9, as individuals and as a people, call themselves simply "Disciples of Christ," or "Christians," and their churches, "Churches of Christ," or, using the adjective, "Christian Churches." Under this title they plead for the union of all lovers of Christ.

History.—As a distinct body of believers they date from the early part of the present century. Simultaneously, in different parts of the United States, arose teachers among the religious denominations, who pleaded for the Bible alone, without any human addition in form of creeds or formulas of faith, and the union of Christians of every name upon the basis of the apostles' teaching. This movement assumed most notable proportions in Virginia, Ohio, and Kentucky. In 1823 Alexander Campbell (see title) of Bethany, Va., began to set forth with great vigor and learning, in a periodical entitled The Christian Baptist, the plea for a restoration of the original gospel and primitive order of things, as under the apostles. It was not a reformation that was sought, but a restoration, a renewal of the ancient landmarks of the Christian religion. But, as long before as 1811, he had publicly advocated the principles already stated, and had organized the first regular organization at Brush Run, Penn., May 4, 1811, with thirty members. The Campbells, father and son, having been convinced of the Scriptures necessity of immersion, were themselves immersed, and impressed the doctrine and practice upon their followers. From that hour Thomas Campbell gave place to his son Alexander, who was afterwards the soul of the movement. In 1813 the Brush Run Church united with the Redstone Baptist Association, and ten years later with the Mahoning Association in the Western Reserve of Ohio. In 1827 the Baptist churches withdrew fellowship from those who contended for the Bible alone, and the followers of Campbell organized themselves anew. Since the death of Alexander Campbell (1866), the religious people known as "Christians," or "Disciples of Christ," have made their mightiest strides. They number now in the United States six hundred thousand communicants, fifty-one hundred churches, and thirty-eight hundred ministers, besides holding missions in churches in England and Australia, and missions in France, Denmark, Turkey, and Jamaica.

Their strength in this country lies chiefly in the West and South-west; Illinois, Indiana, and Kentucky having the largest bodies.

Educational Enterprises.—They are active in the work of education, supporting two universities (the North-Western Christian University, Indianapolis, Ind., and Kentucky University, Lexington, Ky.) and thirty-two colleges and seminaries of high grade, the best known of which are Bethany College in West Virginia, founded in 1840 by Alexander Campbell, and presided over by him until his death; and Hiram College, Hiram, O., of which James A. Garfield was for a time president. They publish forty religious periodicals.

The most prominent man among them was the late President, James A. Garfield, who was an active member of this body, and, by his elevation to the chief magistracy of the United States, did much to bring the principles of the disciples into notice. He was baptized by Elder William A. Little, March 4, 1850. For five years, while a teacher at Hiram College, he preached the doctrines of the church with great eloquence and success, until 1856, when his political career began. During all his subsequent life, until his death, Sept. 19, 1881, he was devoted to the church of his choice, a trustee of Hiram and Bethany Colleges, and actively interested in the local churches of the Mahoning Association in the Western Reserve of Ohio. In 1882 he was for a time president. They publish forty notices. He was baptized by Elder William A. Little, March 4, 1850.

Disciples hold, that, while both Old and New Testaments are equally inspired, both are not equally binding upon Christians. The Old Testament was God's will with reference to the Jews; the New, God's will in reference to us, God having spoken unto us by a Son. Accepting fully the Scripture statements concerning the Godhead, they repudiate all philosophical speculations, both of Trinitarians and Unitarians. They do not use the theological terms common to the schools, but insist on the form of sound words given in the Scriptures. Accepting the Bible as the
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all-sufficient revelation of the divine will, they repudiate all authoritative creeds and human bases of fellowship. Receiving Jesus in all his divinity and Christhood, they accept the truth that he is the Christ, as the one article of faith, the creed of the church, the fundamental fact of the Christian religion and belief; faith in that, with all the heart, being all they ask in order to baptism and church-membership. Recognizing the agency of the Holy Spirit in conversion, they repudiate all theories of special spiritual operations outside of the Word, but demand that the sinner shall hear, believe, repent, and obey the gospel, trusting God to do the rest. Admitting the necessity of faith and repentance, they submit no other tests, no human formula of belief; but on a confession of Christ, and assurance of heartfelt desire to abandon sin, and work righteousness, men are baptized, and received into the church. Accepting baptism as a divine ordinance, they insist that “he that believeth and is baptized shall be saved.” They bid men “Repent, and be baptized for the remission of sins,” and claim that the evidence of pardon and of the gift of the Spirit is not in dreams or visions, but in the sinner’s knowledge of his heartfelt acceptance of the terms of pardon, and his assurance of the faithfulness of God. Claiming the Lord’s Supper a divine ordinance, they consider it not as a sacrifice, but a memorial feast, and keep it on every first day of the week, meeting as the Lord’s people, and recognizing neither open nor close communion. The Lord’s Day they regard not as the sabbath, but a New-Testament appointment in memory of the resurrection. The Church of Christ with them is not a sect, but a divine institution. Sects are not branches of the church, but unscriptural: God’s people are to be gathered from them, and united in the “one body,” of which Christ is the Head.

In regard to the action of baptism, the Disciples are in accord with the Baptists. Immersion with them is the divinity of baptism, and requirement that could be universally accepted. As to the subjects of baptism, they receive to that ordinance only believers in Christ. With respect to the design of baptism, they accord more with Pede-baptists. They baptize “for the remission of sins,” and claim that the sinner, in obeying this ordinance, appropriates God’s promise of pardon, relying on the divine testimony, “He that believeth and is baptized shall be saved,” i.e., pardoned. The Disciples date the beginning of the Christian institution from Pentecost, not from Abraham, Moses, nor John the Baptist. The Jewish institution, they claim, passed away when Christ exclaimed, “It is finished.” All things then became new; and the New Testament contains the history, constitution, and laws of the Church of Christ. In church government they have no distinction of clergy and laity. Their government is congregational, with evangelists, bishops or elders, and deacons. The Bible is their only book of doctrine and discipline.

The special plea of the Disciples is the restoration of original apostolic Christianity, and the union of the church. Under Discussion, that as the church was in the beginning, there was one spiritual brotherhood, — one body with one Lord, one faith, and one baptism, — there should be but one to-day; that all party names, creeds, and organizations should be abandoned, and the church have no creed but the Bible, no law but the Lord’s, no name but the Master’s; and that, as the basis of that primitive union was the common teaching of Christ and the apostles, nothing is now essential to the union of Christians but the apostles’ teaching, and nothing is essential to the conversion of the world but the union and co-operation of Christians with the apostles’ teaching or testimony.

Those desiring further acquaintance with “the Disciples of Christ” can secure all information, from Central Book Concern, 180 Elm St., Cincinnati, O.

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DISCIPLINA ARCANI. See ARCANI DISCIPLINA.

DISCIPLINE. The Christian congregation, like every other community, needs discipline for the sake of self-protection, in order to suppress or eliminate any thing that might impair or destroy its life. But, as the Christian congregation is a community of the faithful, the character of its discipline is purely spiritual. The object of all church-discipline is to prevent scandal, with a further view to retrieving the offender himself; and the only means which can be employed for this purpose is, properly speaking, exclusion, partial or total, from the community. A punishment which has a civil effect is inadmissible.

The centre of the whole scriptural doctrine of ecclesiastical discipline is the passage Matt. xviii. 15-18; and its practical application in the apostolical church we learn from 1 Cor. v. and 2 Cor. iii. 4-8. A member of the Corinthian congregation had taken his stepmother for a wife, and the congregation had made no objection. Paul then wrote to the Corinthians, that he who had done that deed should be excommunicated, and “delivered unto Satan;” and his words produced such an impression not only on the congregation, but also on the offender, that, when he wrote again to the Corinthians, Paul could recommend mercy. It is, however, not only for such flagrant offences as the above that he demands punishment, but also for such minor failings as idleness, by which a man is made a burden to his fellow-men (2 Thess. iii. 0); and the danger against which he warns the congregations most urgently is heresy, for it eats like a canker (2 Tim. ii. 17). A heretic, after admonishing him once or twice in vain, reject (Tit. iii. 10): do not even bid him God speed (2 John 10, 11). The punishment, however, must never be administered in a spirit of retaliation. Church discipline, though ever so necessary for the self-protection of the church, has its last and highest aim in the reconciliation of the offender; and in the spirit of love it must dictate its punishments (2 Cor. ii. 6-8).

The apostolical institutions of excommunication and reconciliation lived on in the post-apostolic church, and during the period of persecution became even more peremptory in their demands. Under Decision, that as persecution have been the total destruction of Christianity, there occurred, by the side of the most admirable examples of faithfulness, so frequent instances of
defection, that a special regulation for the reconciliation of the lapsi became a necessity. This regulation, which continued valid down to the fifth century, established a course of penance (see art.) which ran through various stages, and comprised a period of several years; but its severity naturally called forth devices of evasion and subterfuge, such as the libelli of the confessors (see art.) and at various times and in various places church-discipline became somewhat lax. A re-action towards greater severity followed, and the Montanists arose, declaring that the excommunicated ought to remain for their whole life in a state of penance, and the Novatians, declaring that the church had no right at all to forgive the lapsi their sins, though the Lord might be willing to do so, etc. When the persecutions ceased, and the Christian Church became the Church of the State, great numbers of uncovered and worldly people entered it as members, and thereby discipline was almost lost. It became not only laxer, but entirely changed character. Already in the sixth century there existed casuistical regulations of penance-fines. The first book of penance in the Greek Church was written by Johannes Jejunator, Patriarch of Constantinople (d. 593). A new re-action followed, and the Donatists arose, demanding that the church should be kept absolutely pure, and declaring that one who had been excommunicated could never administer the sacraments. But no re-action against the degeneration of the discipline of the church was of any avail from the moment the church adopted the theory of indulgences, and put it into practice.

Under Gregory the Great the doctrine of purgatory became the doctrine of the church; and on this foundation Peter Lombard reared the theory of indulgence, according to which the church was the power, not only to transform the punishments of purgatory into earthly punishments, but also to transform the latter into simple money-fines. The most prominent among the schoolmen followed in the track of the doctors of the Greek Church; and in 1343 Clement VI. solemnly confirmed the theory of the dogmatists. The Rationalists, of course, abolished all such regulations, which continued valid down to the fifth century, established a course of penance, and regulation, not at all. When the Church is a State, church-discipline is apt to become a matter of civil legislation. Thither princes ordered their subjects, under heavy penalties, to go to church thrice every Sunday; if not, the poor were scourged, or put in the stocks, and the rich were fined. Very often no distinction can be made between church-discipline and police-regulations. The Rationalists, of course, abolished all such laws; but at the same time they also swept away every trace of church-discipline, and it was not until after 1848 that the question was again mooted within the Lutheran Church.

In the Reformed Church, with its strong sympathy for the Old Testament, with its view of the congregation as the chosen flock of the Lord, organized as it was under the form of a theocracy, but wholly repudiating the private confession, it was quite natural that its discipline should be established, not on the merely negative principle of preventing evil, but on the positive principle of producing good; as a kind of superintendence in its totality, but also of that of each individual member. In Zürich, Calvin trans-ferred the whole church-discipline to the magistrature; and he considered it right that the church should provide for whose improvement simple excommunication proved insufficient should be further prosecuted and punished. In Geneva, Calvin formed a special consistory for church-discipline, composed of elders, magistrates, and clergymen; but this consistory, too, added heavy civil penalties, even death, to the ban. In the Reformed Church discipline became a social institution, whose aim was to form a holy congregation by superintending the moral purity of the members; and, thus organized, it was exercised with much greater vigor, and developed much further, than in the Lutheran Church; though in the course of time it was much modified and mitigated, in France, the Netherlands, Scotland, and America.

DISCIPLINE.

In the Episcopal Church, discipline is laid down in the canon. It relates mainly to the clergy; but laymen can be kept from the sacrament of the Lord's Supper on conviction of serious offenses.

In the Presbyterian Church, discipline is in the hands of the session, or the governing board of each local church, consisting of the pastor and elders; but, if the party feels aggrieved, an appeal can be made to the next higher court, the presbytery, thence to the synod, and thence to the general assembly. The method of trial in all such cases is minutely laid down in book ii. of the Form of Government. In the Northern Presbyterian Church, reference to the highest court can only be made when the points involved are doctrinal or constitutional. Discipline is defined to be "the exercise of that authority, and the application of that system of laws, which the Lord Jesus Christ has appointed in his church." The subjects of discipline are "all baptized persons." The offence must be public, or such as demands the cognizance of the church judicatory; but private exhortation must first be employed.


In the Congregational Church, discipline is a purely congregational matter; and there can be no appeal. See H. M. DEXTER: Congregationalism, Boston, 4th ed., 1870, pp. 185-195.

In the Methodist Church, "an accused member shall be brought to trial before a committee of not less than five, who shall not be members of the quarterly conference (and, if the preacher judge it necessary, he may select the committee from any part of the district), in the presence of the preacher-in-charge, who shall preside in the trial, and cause exact minutes of the evidence and proceedings in the case to be taken. In the selection of the committee the parties may challenge for cause." The various causes of such action are stated. "The accused shall have the right to call to his assistance as counsel any member in good and regular standing in the Methodist-Episcopal Church." If the pastor-in-charge dissent from the finding of the committee, he can appeal to the ensuing quarterly conference. Expulsion is the penalty for unworthy conduct on the part of accused members. See The Doctrines and Discipline of the Methodist-Episcopal Church, 1880 (N. Y., 1880), pp. 144-151.

For discipline in the case of the clergy, see DEGRADATION; DEPOSITION; POLITY, ECCLESIASTICAL.

DISCIPLINE, Book of, in the Methodist-Episcopal Church, is a volume published every four years, after the meeting of the General Conference. The volume for 1880 contains six Parts: I. Origin, Doctrine, and Rules; II. Government of the Church; III. Administration of Discipline; IV. Educational and Benevolent Institutions; V. Temporal Economy; VI. Ritual of the Church.
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that of property; and hence the man who sought for a wife bought a daughter from her father for this purpose. But in time the money went, in many tribes, with the daughter to her husband; yet the feeling still was that she was her husband's property. If he was unfaithful to her, he had the right of putting her to death: if she did not suit him, he could send her back to her friends. But his infidelity to her gave her no corresponding rights against her husband. The earliest conception of adultery was, that a married woman must be one of the parties, but a man married could not be guilty of this crime with an unmarried woman. The penalty for the crime was commonly death, but might be, by act of the husband, mitigated into sending away or divorce. It would seem, that, when the crime was committed, the trial of the woman, according to the practice among the Jews, came, in time, to be put into the hands of "righteous men" (Ezek. xxiii. 45), in which case a public trial was evidently thought of. Probably all that the husband ordinarily did was to put away a guilty wife; but, if she were caught in the act, he could kill her and her paramour.

There is in the Hebrew Scriptures no evidence that the woman could get herself divorced from her husband; and Josephus (Antiq. xv. 7, 10), when he speaks of Salome's sending a bill of divorce to Costabarus, adds that this was not in accordance with Jewish law; so that a woman separated by her own act from her husband could not marry another, but only if she were put away by her first husband. What meaning, then, are we to give to Mark x.12? Was the wife's power to put away a husband creeping in among the Jews, who lived under Greek or Roman law? or did our Lord give a rule to his apostles, as future teachers of the heathen world?

Divorce on the husband's part was at first unrestricted. But in Deut. xxiv. 1 two restrictions were laid upon it: the one of them, that a "bill of divorce" should give the woman a life, which would show that she had committed no crime, and might marry again; and the other, that the first husband could never take back the wife so put away, in case the second husband should repudiate her. This would greatly pollute the land (Jer. iii. 1). The cause or causes of divorce in Deuteronomy, i.e., are expressed by the words erath dabar, the meaning of which, since the times of Hillel and Shamai, in the century before Christ, has been matter of dispute. They occur also in Deut. xxiii. 14, and may be rendered "uncleanness or filthiness from a thing" in a moral sense, as Shammai's school understood them, or any thing disgusting or unpleasant in a physical sense, as was Hillel's opinion. The passage in Mal. ii. 16, "For the Lord the God of Israel saith that he hatcheth putting away," indicates a moral and humane dislike of what was once tolerated.

Our Lord and the apostle Paul go far beyond these restrictions on divorce. Christ (Matt. v. 31, 32, xix. 3–9; Mark x. 2, 12), without giving a code of rules, sets aside the practice allowed in Deut. xxiv. 1 to the husband, and forbids the practice of a separation without the consent of the other, except for the cause of her fornication. To this he adds that the woman thus divorced commits adultery by her marrying another man, and that this new husband is involved in the same guilt: in other words, adultery is the only cause for which a man can put away his wife, and for which, as Mark adds, a woman can put away her husband, without violating this commandment. In Matt. xix. 3–9 and Mark lord places before his disciples his views concerning marriage, which accorded entirely with this prohibition. The union commenced by marriage was so close that they became one flesh, and could not cease to be such by one of the parties tearing away his body, except by a violent disruption, from the other. This was the original idea in the institution, which really opposed polygamy also; and it was a departure from the original law of our nature when Moses, on account of the Jews' inveterate attachment to an evil usage, "suffered them to put away their wives." Adultery only can separate this close union; and there can be no marriage of either consort to any one else, except on this account.

Of the addition in Mark to what is contained in Matthew we have spoken already. The passage in Luke xvi. 18 completes the teaching of our Lord found in the Gospels on this subject. It contains no exception or qualification, as if all remarriage after divorce were adultery. But the passage is found in company with others with which it has a very remote connection. It seems to have been a portion of the Sermon on the Mount, and must be interpreted by the fuller account in Matthew.

In no other place does our Lord act as a legislator and an amender of the law of Moses; and even here he gives no body of rules, but confines himself to a single command. The command itself is confined to that case which was touched in Deuteronomy. One may still ask whether the guilty party, divorced on account of adultery, may marry again: the answer must be affirmative, in so far as the adulterer or adulteress ceases to be one flesh with his or her former partner. But, as much adultery would be a capital crime by Jewish law, there was less need of saying anything further about it, and it is a wonder that it can be tolerated in any Christian country.

The apostle Paul, in 1 Cor. vii. 10–16, gives directions to the Corinthian Church, which may be called a supplement to our Lord's commands, as contained in the synoptical Gospels. These directions consist of two parts, one of which is intended to meet a case which would have occurred when both husband and wife were professed Christian believers (vers. 10, 11). A wife is commanded not to separate herself from her husband, to which is added, that, if she be already in a state of separation from him, she is to remain unmarried, or be reconciled to him. The husband also is not to put away his wife. Here we remark, first that the word denoting "be or become reconciled" implies a serious dissen-
The apostle's other precept relates first to cases where either husband or wife was still an unbeliever, but might wish to live with his or her Christian partner. In this case the Christian was not to leave the unbeliever (vers. 12–14). Or again: the unbeliever might wish to separate himself or herself from the Christian. The apostle's direction here is, if the unbeliever depart (παρελθεῖται), that is, lives separate, let him depart (παραλείπεται), as in vers. 10, 11. In such cases the Christian wife or husband is not in bondage, that is, is under no such obligation, or in such a state of bondage, as to feel constrained to continue the marriage connection. This feeling might be cherished in the hope of saving the unbelieving husband or wife; but this was too uncertain an event to demand that the Christian should keep up the family life when the heathen was bent on separation, and when God had called believers in peace, i.e., to be in the ethical condition of peace. Thus the believer is to be passive, and not active, in the separation, and is not to feel that the possibility of saving a heathen wife or husband at any expense of strife is a duty. Here in vers. 15 and in vers. 10 the word παρελθεῖται must be understood, we must believe, as simple separation; although this has been much disputed.

From Christ's precepts it follows that a marriage is dissolved by adultery, so that the innocent party may marry again, and that other separations are not included in this permission.

On these foundations the practice of divorce in Christendom has been placed, after long struggles of both parties for a law by which we have no room to unfold. The Catholic doctrine of the sacraments modified the view of marriage, and so of divorce, by forbidding second marriages after divorce for cause of adultery; and divorce became simply separation a mensa et toro, in every case where the parties were both Christians. Where one of them was a heathen, the Roman Church simply withheld a permission conceded by Christ to remarry in that one case, but enjoined nothing new. And to this may be added, that cases of nullity, of which Christ says nothing, were much disputed. Divorce also was beset by enlarged civil and by spiritual relationships. The dissolution of such marriage, however, is not an act of divorcing, but of pronouncing a marriage in form no marriage in substance, and therefore void ab initio. It cannot be denied that the Catholic Church, by its sacramental theory applied to marriage, takes the most sacred of all natural institutions out of the hands of the civil power in great measure. It can endure what is called civil marriage, although loath to make any concession; but divorce it must keep under its control; its principle being that re-marriage, while a husband or wife is living, places a person outside of the pale of the Church.

In Protestant countries, when the new State churches were founded, they were very considerably under the control of civil powers, which asserted their own rights of controlling marriage and divorce. Yet the State law concerning divorce was not framed, we believe, without the consultation of the Church. Thus in the old ecclesiastical courts lost this jurisdiction. The law of divorce was also altered. Divorce absolute may be granted for adultery of the wife, or for adultery, connected with certain other crimes, of the husband; and judicial separation may be granted to either party for adultery, cruelty, or causeless desertion for two years or more.

Other Protestant countries in modern times have greatly multiplied the causes for which divorce or separation may be obtained, by adding to the original two causes stated already such others as cruelty, imprisonment for crime, drunkenness, contagious or incurable disease, and even insanity. In some countries incompatibility of temper, in some, mutual agreement, with no allegation of crime, are allowed to be causes for divorce absolute. In one of the United States the judges are left free to grant divorce when they think that the happiness of the marriage relation requires it. Separation a mensa et toro is one of the reliefs generally provided for parties petitioning to have their marriages terminated by law; but a number of the States of the American Union grant divorce absolute alone.

In the Catholic countries of Europe either no absolute divorce or separation is granted, which we have no room to unfold. The Catholic doctrine of the sacraments modified the view of marriage, and so of divorce, by forbidding second marriages after divorce for cause of adultery; and divorce became simply separation a mensa et toro, in every case where the parties were both Christians.

Nowhere is the problem of divorce so poorly solved, or so charged with danger for the future, as in the United States. It is certainly an alarming fact that the ratio of divorce to marriage is as one to ten, or even greater, in some States; and that in another State it has sunk, within twenty years, from the ratio of one to fifty-one, down to the ratio of one to twenty-one. Happily, these and similar indications of a greater ratio than is elsewhere known are now exciting
the attention of many Christian people, as is shown by the recent formation of the New-England Divorce Reform League, in which all the Christian denominations are united with a hearty interest.

The evils of divorce in the United States are felt in no one quarter of the Union, but are more exactly known in the Eastern States. If the laws grant dissolutions of marriage for grounds which Christians cannot find to be justified in the Scriptures, it must injure the church, and society suffers still more. Loose laws aggravate the evils they are made to relieve. If any partners in marriage were told by the State that they can be separated on declaring, for instance, their mutual consent and desire before the court, they would, of course, be tempted mentally to put, "as long as we agree," into the place of "until death do us part." The ideal of marriage would then be lowered. It is no longer the close union denoted by "twin becoming one flesh," or by God's joining man and wife together, so that man may not put away his wife, but it is a contract made between two persons for their own convenience, and made with the less caution because either can put the other away. The real closeness of the union cannot be preserved unless the parties feel the truth of what Christ says of it. Then, again, law, in a country like ours, is liable to constant changes for the worse, if the feeling of the sanctity of the marriage is not sustained; but this feeling cannot be sustained without some religious sense of the nature and ends of marriage. Bad laws tend to make bad husbands and wives, and hence bad families. The laws of divorce and the opinion of society will act upon one another.

When the laws respecting divorce and the opinions concerning divorce in the New Testament are in conflict, there is no question, in most cases, what is the duty of Christians. The law can be permissive only; that is, it may leave it to individuals to choose whether they will make use of the license it affords them or not. It does not oblige them to bring suits for dissolution of marriage, even in the case when a husband or wife has been unfaithful in their marriage relations. The offence may be condoned, and they may live together still. And again: law could not, without being tyrannical, require a church, which has disciplined one of its members on account of divorce and re-marriage contrary to the rule of Scripture, to restore him to his standing. But, although this be true, a church may be brought into great perplexity when State law opens a gate which the law of the New Testament shuts. For the thoughtless are tempted by the law to do what is held to be unlawful by the Church; while the Church has no option in regard to exercising its discipline upon offenders within its folds. The State's permission is no more a bar to discipline in such case than if the church-member had opened an authorized gambling or drinking house. But if the law had agreed in its provisions with the Church, there would have been no such trouble, and those who, in the case supposed, had been led by the State into unlawful marriages, would, in all probability, have been deterred from committing such an offence.

There is, however, one case which deserves notice on account of its difficulty. Two irreligious persons have connected themselves in marriage, one of whom had put away a wife or husband for an offence not recognized by the law of Christ as justifying dissolution. They live for years together, and have a family. At length they become believers in Christ, and apply to the church for admission. In such an extreme case as this, shall the request be denied? Shall they be required to live apart afterward, until the former husband or wife of one of them shall die? We leave the settlement of this case to casuists, glad that it is rare, and only remarking that its peculiarity consists in the performance of important duties which cannot be performed when once the parties are separated.


THEODORE D. WOOLSEY.

DIXON, James, b. in Leicestershire, 1788; d. at Bradford, Yorkshire, Dec. 28, 1871. He was president of the British Conference (1841), and delegate of the Wesleyan Conference to the General Methodist Conference of the United States. He wrote Methodism in Its Origin, Economy, and Present Position (printed by the Methodist Book Concern, N.Y., 1843).

DOANE, George Washington, D.D., LL.D., Protestant-Episcopal Bishop of New Jersey; b. May 27, 1799, in Trenton, N.J.; d. at Burlington, N.J., April 27, 1859. He was graduated from Union College, N.Y., 1818; admitted to holy orders, 1821; was consecrated bishop, Oct. 31, 1832. He was energetic, indefatigable in labor, but had bitter enemies and numerous controversies. His writings in prose and verse were collected by his son, who prefaced them with a Memoir, The Life and Writings of G. W. Doane, D.D., N.Y., 1860, 4 vols. An edition of his Songs by the Way, under the same editorship, appeared, N.Y., 1873. His best known hymns are, "Softly now the light of day," and "Thou art the way: to thee alone."

DOBritzHoFFER, Martin, b. at Grätz, in Styria, 1717; d. in Vienna, July 17, 1791; entered the Society of Jesus in 1738, and went in 1749 to Paraguay as a missionary among the Abipones and Guaranas, but returned to Europe in 1767, when the Jesuit missionaries were expelled from Spanish America. In 1784 he published his Historia de Abiponibus, Vienna, 3 vols., which was translated into English by Sara Coleridge, Account of the Abipones, an Equestrian People of Paraguay, London, 1822, 3 vols.

DOcTERISM. See Dokterism.

DOCTOR (teacher). Originally there were only two degrees in graduation,—bachelor and
Jerome, Hilary, Gregory the Great, Chrysologus, four of the Greek fathers (Athanasius, Basil, for the purpose of instructing the people, more instruct any one, young or old, ignorant or educated, Bonaventura, and Alphonso Liguori). Sent them into the streets, and out upon the high construction of the catechumens was called in the early Church. The title Doctor is used in the present Greek Church; thus the interpreters of the Gospels, Epistles of Paul, and the Gospels, are called Doctors of the Gospels, the Apostle, and the Psalter respectively.

Doctor is also part of the epithet describing the most prominent quality or trait of several of the great schoolmen of the twelfth and thirteenth centuries: thus, Thomas Aquinas, D. (i.e., Doctor) Angelicus; Johannes Bonaventura, D. Seraphicus; Johannes Duns Scotus, D. Subtilis; Raimundus Lullus, D. Illuminatus; Alainus de Insulis (de l'Isle), D. Universalis; Durandus d. S. Porcella, D. Resolutus; Gregorius de Rimini, D. Authenticus; Johannes Taulerus, D. Illuminatus; Johannes Gersonus, D. Christianissimus; Alexander Hales, D. Irrefragabilis; Roger Bacon, D. Admirabilis; William Occam, D. Singularis. For the Jewish Doctors of the Law, see RABBINS.

DOCTRINAIRE is the common name of two religious associations which originated, independently of each other, in Italy and France. In Italy the association of the Padri della Dottrina Christiana was founded in Rome (1562) by Marcus de Sadis Cusanus, a nobleman from Milan, for the purpose of instructing the people, more especially the children, in the catechism. Under Pius V. it spread rapidly. In France the association of the Doctrinaires, or Pères de la Doctrine Chrétienne, was founded by Caesar de Bus, priest and canon of Caullion. He gathered a number of young priests; and after due preparation he sent them into the streets, and out upon the highways, to catechise every one they met; while he walked himself from house to house, offering to instruct any one, young or old, ignorant or educated, in the catechism of the Roman Catholic Church. The association prospered, and in 1597 Clement VIII. confirmed the constitution. See HELOY: Histoire des Ordres Monastiques, etc., Paris, 1714–19.

HEBZOG.

DOCTRINES, The History of Christian, did not become an independent branch of Thomistic learned until after the latter part of the eighteenth century. Before that time, it was treated simply as a chapter of dogmatics or church-history. But the richness of its materials, and the importance of its study, naturally led to a more elaborate treatment. The first impulse was given by the rationalists: CH. W. FRANZ WALTCH: Gedanken v. d. Geschichte d. Glaubenslehre, Göttingen, 1750; EXNER: Einleitung zu S. J. Baumgarten's Glaubenslehre, 1759; and RISSLER: Lehrbegriff der chr. Kirche in den 3 ersten Jahrhunderten, Frankfurt-a-M., 1771. In the earlier Protestant theology the subject forms only an appendix, either to church-history or to dogmatics. See the Magdeburg Centuries, Basel, 1559–74. CHEMNITZ: Examen Concilii Tridentini, Frankfurt, 1615; JOH. GERMANN: Confessio Catholica, Leipzig, 1679. Twice, however, it was treated independently,—by L'AVIUS, a Roman Catholic (Opus de theologica dogmatis, 4 vols., 1702, and D. FORBESIUS A CORSE, a Scotchman of the Reformed Church (Institutiones historico-theologicae de doctrina Christiana, Amsterdam, 1645); but in both cases the treatment was more argumentative than truly historical. The rationalists found the method by which a history of Christian doctrines can be written, but they failed to find the right standpoint from which it ought to be written. They did not understand that the whole sum of Christian truth has been given in the teachings of Christ and the apostles; that, however great may be the difference between the confession of the church of our day and that of the primitive church, in precision, elaborateness, etc., nothing new has been added; that the history of a dogma is simply an evolution of form, put in motion by a craving for a deeper conception of the idea, and, at every stage of its movement, authorized by its results on the conscience of the whole church. They hold the history of Christian doctrines as a contest between merely subjective opinions about religious matters, without any foundation in a given revelation, and without any regulation from an inherent logic. The same standpoint was occupied by MÜNCHEN, the most erudite of the historians of Christian doctrines (Handbuch d. chr. Dogmengeschichte, Marburg, 1783–1809, 4 vols., and Lehrbuch d. Dogmengeschichte, 1812, 2d ed., 1819, 3d ed. by Coelius and Neudecker, Cassel, 1892–93). But a change took place under the influence of Neander and Schleiermacher, and the results have been very rich: BAUMGARTEN-CRUSSUS: Lehrbuch d. Dogmengeschichte, 1802, and Compendium d. chr. Dogmengeschichte, Leipzig, 1840–46, 2 parts, the 2d part edited by C. Hase; the Lehrbücher von P. BAUR, Tübingen, 1840–44, 6 vols., nothing new has been added; that the history of a dogma is simply an evolution of form, put in motion by a craving for a deeper conception of the idea, and, at every stage of its movement, authorized by its results on the conscience of the whole church. They hold the history of Christian doctrines as a contest between merely subjective opinions about religious matters, without any foundation in a given revelation, and without any regulation from an inherent logic. 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DOD. Albert Baldwin, a Presbyterian scholar and divine; b. at Mendham, N.J., March 24, 1805; d. at Princeton, Nov. 20, 1845. He was graduated at the College of New Jersey in 1822, and at the Princeton Seminary, and was professor of mathematics in the college from 1830 to his death, teaching in his latter years architecture and political economy in addition. He was widely read, and gifted with a philosophical mind of rare power. His contributions to The Princeton Review are remarkable, especially those on phrenology (April, 1838) and on capital punishment (April, 1842). Some of them are reprinted in The Princeton Essays, N.Y.; and one, on Transcendentalism, was issued separately.

DOD, John, Puritan, called the Decalogist from his work named below; b. at Shotledge, Ches- shire, 1547; d. as rector of Fawesley, Northampton- shire, August, 1615. He was fellow of Jesus College, Cambridge, and then pastor for many years; eminent for Hebrew learning. His wit was also famous; and his Sayings were proverbial, and to be found in cottages. He wrote, in connection with Robert Cleaver, Expositions of the Ten Commandments, London, 1606, 18th ed., 1632; Of Proverbs, 1635; Of the Lord's Prayer, 1635.

DO'DANIM, a people descended from Javan, the son of Japheth, and therefore neighbor to the Greek (Gen. x. 4; 1 Chron. i. 7: in the last passage Rodanim in almost all Hebrew MSS.). The "sons" of Javan may be thus distributed,—Biblas, perhaps Sicily; Turiasia, Tartessus in Spain; Kutim, Cyprus and adjacent islands; and Dodanim, Rhodes. WOLF BAUDISSIN.

DODDRIDGE, Philip, D.D., a celebrated dissenting (Independent) divine, and writer of hymns; son of a merchant, and last of twenty children; was b. in London, June 26, 1702; d. at Lisbon, Oct. 26, 1751. From infancy he was of infirm constitution. He enjoyed the instructions of pious parents, and early turned his attention to the constitution. He was as scrupulous in his habits of study; rising at five in the morning, and laying out plans of study, and subjects of sermons, months ahead. He made it a rule to avoid controversy, and showed sympathy with the Methodists,—a course which drew upon him the charge of "trimmer and double-dealer."

Among his works, the most important are Life of the Rev. John Emmanuel, The Family Expositor, A Continu- entary on the New Testament (which became a household work in England), and The Rise and Progress of Religion in the Soul (1745), which he wrote at the suggestion of Dr. Watts. With the Pilgrim's Progress, Henry's Commentary, and Al- leine's Alarm, it has been more extensively used as a stimulus to piety than any other work in the English language. As an author of hymns he was very prolific. Among the more favorite ones are, "Awake, my soul, stretch every nerve," and "Grace, 'tis a charming sound!"


DODWELL, Henry, a learned though whimsi- cal theologian; b. at Dublin, October, 1641; d. at Shottesbrooke, Berkshire, June 7, 1711. He was a fellow of Trinity College, Dublin, but resigned on taking orders (1666), and settled in London (1674); wrote in defence of the Anglican Church, and made such a reputation that he was appointed Camden Professor of History at Oxford in 1668, but lost the chair by the accession of William III., by refusing to take the oath of allegiance, for he had joined the party of James II. He defended the non-juring bishops, declaring those "schismatics" who submitted, and himself left the Anglican communion, but afterwards changed his mind, and as publicly recognized the authority of the "schismatics," and shortly before his death re-entered the Church of England. His works were numerous, particularly in the various departments of classical literature, and attest great industry and learning, but little judgment. He is remembered for his assertion, in his Dissertationes in Irenæum (Oxford, 1659), that the New-Testament demoniacs were epileptics, and for his Epistolary Discourse, proving from the Scriptures and the First Fathers that the Soul is naturally Mortal, but immortalized actually by the Pleasure of God, to Punishment, or to Reward, or its Union with the Divine Baptismal Spirit, London, 1706. He raised a violent opposition, but vigorously defended himself. He connected immor- tality with baptism, and also advocated priestly absolution. In private life he was exemplary, and led to strict to asceticism. Curiously enough one of his sons (Henry) became noted for scepticism, and another (William) for orthodoxy.—See Works abridged, with an Account of his Life, by FRANCIS BROKESBY, B.D., London, 1715.

DOEDERLEIN, Johann Christof, b. at Wind- sheim, in Franconia, Jan. 20, 1745; d. at Jena, Dec. 2, 1792; studied at Altorf; was made pro- fessor in theology there in 1772, and moved in 1782 to Jena. Of his exegetical works, his Jesuïtes (1775) and Solomon's Wisdom (1778) were much appreciated; but it was more especially in the field of dogmatics that he exercised influence, Institutio theol. Christianæ (1780) forming a transition from the old orthodoxy to the dawning rationalism. In the same spirit he also edited the Theologische Bibliothek from 1780.

DOEG, an Edomite servant of Saul, who being at Nob, prefacing an account of executed lep- rous, saw the interview between Ahimelech and David, and reported it to Saul, whose anger was so raised that he put the entire priesthood at Nob to death, with the solitary exception of Abi- athar who escaped to David, and the settlement
DOGMA. 653

DOGMA. (Greek `dōma) means, first, a fixed and final resolution, especially when having a public and general character,—a decree. In this sense the Septuagint and the New Testament use it for all obligatory precepts with respect to practical life, for the decrees of civil authorities (Esth. iii. 9; Dan. ii. 13, vi. 8; Luke ii. 1), for the decrees of the apostles (Acts xvi. 4), and for the Mosaic decrees (Col. ii. 14; Eph. ii. 15). Next, it denotes in the language of the philosophers, more especially in that of the Stoics, such definitions of principles and ideas as are considered settled forever, and raised above doubt. Thus Plato applies it (De Rep., VII. 538 Steph.) to those axioms of the philosophy of the good and beautiful which he wanted children to learn in the school. Finally, it means such propositions or sentences, expressive of ethico-religious truths, as are believed to have originated from a divine revelation. Thus Josephus (Contra Apion., I. 8) calls this the contents of the sacred books of the Jews τὸν δόμον; and for the application of the name to the Christian revelation, see Ignatius: Ad Magnes., 13; Origenes: De Princ. Fragm., IV. 156; Clement Alxandrinus: Strom., VII. p. 783, etc.

DOGMATICS (from dogma, see above) means the systematic representation and scientific argumentation of the tenets of a religious community. Judaism and Mohammedanism might have their dogmatics, like Christianity, and partially have. Generally, however, the name is confined to the systematic treatment of the Christian verities as they have been divinely revealed and historically developed and comprehended.

A Christian science (that is, a philosophical exposition of the ideas of Christianity, and a scientific argumentation of the truth of these ideas) arose very early in the Church; but, as it arose almost exclusively as a defence against the attacks of Pagan or Jewish civilization, it naturally assumed the character of apologetics, and that character it retained down to the beginning of the fourth century. (See art. Apologetics.) When Christianity became the State religion of the Roman Empire, it needed the apology no more: but the scientific spirit, once awakened within its bosom, was not destined to go to sleep again; it only changed object. From the fourth to the ninth century it was engaged in a scientific definition of the Christian truths, in the formulation of the Christian dogmas; and this task was performed through a continuous series of literary controversies, rising now and then into furious contests. With the beginning of the ninth century this fermentation was about finished; and then followed, down to the beginning of the sixteenth century, a period in which all the doctrinal results of the preceding debates were most carefully gathered and sifted by the schoolmen, while at the same time the reasoning methods of the Greek philosophy were applied to their exposition. This produced with the Reformation, shorter, but less comprehensive, but equally sharp and bitter. After the lapse of a century, or little more, it ended with the establishment of the Protestant Confessions.

While moving through these various stages of apologetics, polemics, scholasticism, and confessionalism, Christian science found no necessity of making any distinction between the theoretical and the practical aspeact of its subject. The whole Christian truth, so far as it existed in the Church under the form of well-defined doctrine, was embraced in its contents. Theology treated not only of the nature of God and his relation to the world, but also of the duties which this relation involves for man; not only of the person of Christ and the end and aim of his activity, but also of the hopes which this aim involves for man; not only that which a Christian believes, but also that which he acts upon. There are instances in early Christian literature, in which practical questions and practical principles are treated independently in separate works; as, for instance, by Clement of Alexandria, Tertullian, and others: but it happened incidentally. The sacra doctrina (Anselm), the loci theologici (Melanchthon), the Instituto religiosi Christianiae (Calvin), etc., made no distinction between theoretical and practical. The schoolmen considered a chapter on the virtues, often strongly marked with an influence from Cicero, as an indispensable part of the science which they taught. The distinction was not made until the latter part of the seventeenth century, when the sacra doctrina, the loci theologici, etc., begin to branch off into two independent parts,—one practical (ethics), and one theoretical (dogmatics), each from that time following a course of its own, though, of course, under steady interaction with its partner. The name dogmatics theologa dogmata (Anselm), the loci theologici, etc., begins to branch off into two independent parts,—one practical (ethics), and one theoretical (dogmatics), each from that time following a course of its own, though, of course, under steady interaction with its partner. The name dogmatics theologa dogmata was first used by Hildebrand (1692), then by Niemeyer (1702), Jäger (1715), and so on. In English and American theology it has not superseded the older name of "Systematic Theology." After this separation, by which dogmatics was established as an independent branch of Christian science, as its theoretical division, the questions which have exercised the greatest influence on its further development are, From what sources can dogmatics draw its materials? and, According to what norms has it to treat them? To the Roman-Catholic Church it proved comparatively easy to answer these questions. She presents in Scripture and tradition a double field from which her dogmatists can gather their materials; and in the decisions of the living Church, of the infallible Pope, she has established an absolute norm for the truth of a dogma and for its correct interpretation. It must not be inferred, however, from the utter arbitrariness of this norm, that, within the Roman-Catholic Church, dogmatics has sunk down to a mere registration of the papal whims: on the contrary, Roman-Catholic dogmatics has now and then admitted fertile impulses from other powers, and now and then utilized them with considerable freedom. (See art. Hermes, and K. Werner: Geschichte der katholischen Theologie seit dem Trienter Konzil, München, 1867.) Much greater difficulties the Protestant churches experienced in answering the above-mentioned questions: For a long time they adhered to the norm altogether; and of the two Roman-Catholic sources they recognized only the one, Scripture, to the exclusion of the other, tradition. Indeed, in the Protestant churches, Scripture became at once the only dogmatic source and the true dog-
But again: from these almost revolutionary proceedings it must be inferred that the old Protestant dogmatics drew its values: Schleiermacher's reaction was, on the contrary, besides its articuli puri, which were derived directly from Scripture, it had its articuli mixiti, which were derived from the general religious consciousness; and though these articuli mixiti were not to be adopted as part and parcel of Scripture, they became the channel through which a great mass of merely traditional materials were carried from the Roman-Catholic dogmatics into the Protestant. (See Glass: Geschichte der protestantischen Dogmatik, Berlin, 1834–67, 4 vols.)

In course of time this incongruity between the contents of the old Protestant dogmatics and the dogmatic contents of Scripture became too palpable to pass by unnoticed. Criticism began its dogmatic contentsof Scripturebecame to opalpa

It rejected the doctrine of the inspiration of Scripture held as the norm of Christian truth. It took the doctrine of inspiration as the highest norm for revealed truths (D. F. Strauss), — a self-contradiction which must lead to the denial of all revelation, that is, out of Christian truth. The lasting result, however, of the rationalistic criticism, was the distinction between a purely scriptural dogmatics developed into an independent branch of the theological system, under the name of Biblical Theology, and the whole sum of Christian truth such as it has been grown up from Scripture in Christendom during a period of nearly two thousand years. The question then arose, where to seek that supplementarystitution constituent, which, together with Scripture, could form the absolute norm for this truth; and it is on this question that modern dogmatics is divided; Schleiermacher preyinging to have brought into the public consciousness; "I. T. Beck and Schenk, in the conscience;" H. Plitt, in the "inner religious experience;" H. Martensen, in a "perfect mediaition between the ideas of Scripture and the ideas of modern civilization, and so on. J. Köstlin.


DOGS among the Hebrews were not so highly esteemed as they are among us. They were not man's companions and friends. While useful as the guardian of herds (Job xxx. 1; Isa. iv. 10), they are often spoken of as disturbers of the night (Ps. lix. 6, 14; Isa. lxi. 11), and devourers of dead bodies: hence to be unburied was a revolting thought and a curse (1 Kings xiv. 11, lvi. 4, xxx. 19, xxv. 38; 2 Kings ix. 10, 56; Ps. lxviii. 23; Jer. xv. 3). They appear in Bible proverbs, thus: "Against any of the children of Israel shall not a dog move his tongue" (the exodus would be safe, Exod. xi. 7); "He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears" (the folly of meddling, Prov. xxvi. 17); "As a dog returneth to his vomit, so a fool returneth to his folly" (the hopelessness of sin, Prov. xxvi. 11, quoted in 2 Pet. ii. 22). The Hebrews were forbidden to sacrifice dogs (Isa. lxvii. 3) as several nations of antiquity did; and the word was an epithet of that which was unclean, profane, and altogether vile (cf. 1 Sam. xviii. 42; xxiv. 14; 2 Sam. ix. 8; 2 Kings viii. 13; Phil. iii. 2; Rev. xxii. 15). So foreigners were called "dogs" by the Jews (Matt. xv. 20, even as Christians are now by the Mohammedans. In the Orient to-day the dog is a filthy, ignoble cur, howling in the streets, and making night hideous by his barks and yelps, whose only redeeming feature is his capacity to fill the position of scavenger.

DOGETUM (docetism) is a theory according to which Christ had no real body: his appearance in the actual world was only a magical apparition, his body a phantom, his birth and death visions. The origin of this theory seems to date very far back. Ideas of the kind are refuted in 1 John iv. 2 and 2 John vii.; and in one form or the other the theory entered into nearly all Gnostic systems, as, for instance, in those of Saturninus, Basilides, Valentinus, Marcion, etc. Towards the close of the second century there existed a sect called Dokers, δόκηται (Theodore, Ep. 82; Clem. Alex., Strom. 7, 17; Eus., Hist. Ecc., 6, 12). The root from which the theory sprang was the idea of matter as being the cause of evil. Ascribing all evil to matter, it seemed necessary to represent Christ as entirely disconnected with the material world; and gnostical subtlety hoped to do this without making his whole nature totally unreal. Undoubtedly, however, the theory was often connected with a peculiar superficiality of feeling which transformed the deepest religious instincts of human nature into a merely aesthetical playing with intellectual ideas; as, for instance, when Basilides taught that it was Simon of Cyrene who was crucified under the disguise of Jesus, while Jesus stood by, in the disguise of Simon of Cyrene, and laughed at his persecutors.
DOLCINO was b. in the diocese of Novara; a son of a priest, and joined in 1291 the sect of the Apostolic Brothers; which see. After the death of Segarelli (1300) he became the leader of the sect, and made an armed resistance to the troops sent to arrest him; but in 1307 he was defeated and burnt. Of the three works he wrote, the third and last has perished altogether; but of the two others, extracts and fragments are still extant. In his second book (1303) he recounted the history of the sect from its origin in 1303; and both are addressed to the scattered members of the sect. He distinguishes four stages in the historical development of providence. The first begins with the patriarchs, the second with Christ and his apostles, the third with Sylvester and Constantine the Great, and the fourth and last with Segarelli and himself. Each stage is good by itself; but degeneration makes reform, and the development of a new stage, necessary. Thus, when the great masses of Pagan adopted Christianity in the fourth century, the Christians were compelled to assume the responsibility of riches in order to show how the goods of the earth shall be used to the glory of God and for the sake of the poor. But the attempt proved a failure; and neither the rules of St. Benedict, nor the still severer rules of St. Francis and St. Dominic, were able to mend matters. The true reform, the return to the example of Christ, the transformation of all earthly relations, marriage, property, etc., into spiritual relations, comes with the fourth stage, ushered in by Segarelli and Dolcino. In his first book (1300) Dolcino announced that in 1303 all his enemies should be vanquished, and the whole Christian world gathered into the sect. In his second book (1303) he was compelled to announce a postponement of one year, which he did without losing the confidence of his followers. There are, indeed, in his works both true religious enthusiasm and a sharp sense of the corruption of the Church; but both are the whiffs of a sensuous and ill-regulated imagination.

DOLCINO. See Chapter.

DOMINIC, St., and the DOMINICANS. Domingo de Guzman, the founder of the Dominican order, was b. 1170, at Calaruega, in the diocese of Osma, Old Castile, and d. in the Monastery of St. Nicholas, at Bologna, Aug. 6, 1221. From his sixth year he was educated by his uncle, who was archbishop at Guymel de Ycan; and when he was fourteen years old he entered the University of Palencia. In 1194 he was made a canon, and afterwards sub-prior of the chapter of Osma, where he aided the Bishop Diego de Azevedo in introducing the rules of St. Augustine. He also labored among the Mohammedans and heretics of the neighborhood. In 1204 he accompanied Diego on a diplomatic mission into Southern France, and there he came into contact with the Albigenses. The task of converting these revolters against the faith and authority of Rome had been intrusted to the Cistercians; but they had utterly failed, and were about to give up the work, when in 1206 about a hundred of them and Dominic persuaded them to go on. But the success was slight: only a few were converted. Diego soon left for his diocese; also the Cistercians withdrew; and Dominic with a few followers was left alone in the field. From Bishop Fulco of Toulouse he received some support; but the foundation of an asylum for girls at Prouille, in the diocese of Toulouse, was nearly the only result of his activity.

This nunnery of Prouille became the place of rendezvous for Dominic and his followers until the Cellanis joined the brotherhood, and presented them with a house in Toulouse. The Roman curia also showed that it felt obliged to Dominic: it offered him the bishopric of Beziers. Innocent III. had no confidence in prayers and preaching as weapons against heretics. The sword and the battering-ram he considered more effective; and after the assassination of his legate, Cardinal Castelnau, he preached a crusade against the Albigenses. Dominic and the brotherhood followed in the wake of the terrible army as a kind of court of inquiry. All suspicious or suspected persons were placed before this court; and, having been convicted of heresy, they were passed on to the stake. After the end of the war Dominic determined to transform the brotherhood he had founded into a permanent weapon of attack against heresy, into an order of predicant monks. Bishop Fulco, who liked to see his diocese becoming the seat of a new monastic order, was charmed at the idea, and accompanied Dominic to Rome, where the fourth council of the Lateran was just assembled (1215); but the council determined that no new order should be founded, and the petition of Dominic was left unheeded. He did not give up his idea, however; and finally Innocent III. gave his consent on the condition that the brotherhood should adopt the rules of some older, already recognized order, and organize itself in the simple form of colleges of canons. The brotherhood chose the rules of St. Augustine, to which were added some others from the statutes of the Praemonstratensians,— silence, poverty, fasts, complete abstinence from flesh, linen clothes, etc.; but the prospects of success were very small. Then Innocent III. died (July 17, 1216); and his successor, Honorius III., held a much more favorable opinion of the efficacy of a new order. Dominic hastened to Rome; and in December (same year) Honorius confirmed the statutes, and gave the order, as its symbol, a dog with a lighted torch in his mouth; the order being destined to watch the Church like a dog, and to illuminate it like a torch. The brotherhood now began to develop a great activity for the purpose of spreading the order. Some went to Spain, others to Paris, where a monastery was founded in the house of St. Jacob, whence the Dominicans in France were afterwards called Jacobins. The Dominicans went to Rome, Venice, Metz and other places. During a visit to Rome he began to preach to the lower servants of the papal household, who were allowed, it seems, to live on without any spiritual care at all; and he was then appointed Magister Sacri Palatii, or court-preacher to the Pope, an office
which still exists, and still is held by a Domini-
can. Still the order would not grow. Some-
thing was missing in order to insure success, and
it took time before Dominic discovered what it
was.
In 1219 he seems to have been present at the
chapter-general held by the Franciscans at Assisi.
There he saw how an ostentatious display of
poverty and destitution, an almost crack-brained
passion for dirt and rags and all the disgusts of
misery, made the monks accepted by the mass
of the people as brethren: consequently, he im-
mediately threw himself upon the track pointed
out by the Franciscans. At the chapter-general
which the Dominicans held in 1220, in the Mon-
astery of St. Nicholas, at Bologna, the order
renounced the possession of property in any form
or shape, and declared for complete poverty, and
the sustenance of life. When the next chapter-
general was held in Bologna (1221), sixty monas-
teries were represented, and members were sent
to far-off places to make new foundations. Thus
Dominic lived to see his order successful; and
dur-
ing its reign the history of theology, philosophy,
and art is indebted to it for some of the finest spec-
men of Gothic architecture. Still greater was the influ-
cence which it exercised on science. In 1228 the
Dominicans and the Franciscans. The con-
troversy between Thomists and Scotists—the
question of the predestination of Man, and the
controversy between Jews and Christians—
the doctrine of hereditary sin—began and ended in this
rivalry. The Dominicans were victorious; and
many great and good men they produced,—Al-
bertus Magnus, Thomas Aquinas, Meister Eck-
art, Johann Tauler, Heinrich Suso, Savonarola,
Las Casas, Vincent Ferrier, and Vincent of Beau-
vais. They have given the Church more than
eight hundred bishops, a hundred and fifty arch-
bishops, sixty cardinals, and four popes; but
they gradually degenerated. At the beginning
of the Reformation they held supreme sway over
theological science; but they were shockingly
ignorant, and by their activity as dealers in
indulgences they actually prostituted the Church.
Still worse: they lacked the power of regenera-
tion, such as the Franciscans proved themselves
possessed of, by the formation of reformed con-
gregations; and the end of their long labors
through six centuries was a severe rebuke by the
head of the Church, when, on Dec. 8, 1554, Pius
IX. pronounced the dogma—Founder of every
conception of the Virgin,—a dogma they had
always opposed.

Lit.—Biography of St. Dominic by Jordanus,
his successor as general of the order, in Acta
Sanctorum, Aug. II. HILLOT: Histoire des Ordres
Monastiques, Paris, 1714-18, 8 vols.; Annales
Ordinis Praedicatorum, Rome, 1749; HUTER:
Geschichte Innocenz des Dritten, IV., 282-312;
LACORDAIRE: Vie de St. Dominique, Paris, 1840;
CARO: St. Dominique et les Dominicains, Paris,
1853; [E. C. BAYONNE: Le monastere des Domini-
cains de Langres (1638-1880), Langres, 1881, 2 vols.]
ALBRECHT VOGEL.

DOMINICAL LETTER, a letter (one of the
first seven in the alphabet) which is used in eccle-
siastical almanacs to represent Sunday. For
general tables, and directions how to find the
Domical Letter, see the Book of Common
Prayer.

DOMINICA, or DIES DOMINICUS, the Lord's
Day, or Sunday. See Lord's Day.

DOMINICA IN ALBIS, the first Sunday after
Easter.

DOMINICALE, a fair linen cloth used by wo-
men when receiving the Lord's Supper; either a
napkin, upon which the bread was laid instead
of upon their bare hand, or a veil.

DOMINICUS LORICATUS. See DAMIANI,
Peter.

DOMINIS, DE, MARC ANTHONY. See An-
thony de Dominis.

DOMITIAN, Roman emperor 81-96; is com-
monly spoken of as having originated the second
great persecution of the Christians. The whole
affair amounts to this: first, under Vespasian and
Titus a tax was levied upon the Jews for Jupi-
ter Capitolinus; and Suetonius tells us (Domit.,
12), that, under Domitian, this tax was extended
also to such as lived instead of upon their bare hand, or a veil.

DOMITIUS. See DAMIANI, Peter.
DOMITILLA.  659

DONATISTS.  As a direct result of the persecution of Dicletian, there arose among the Christians a great enthusiasm for sufferings, and even for death, for the sake of the faith. They were demanded to surrender their sacred books; but not only did many refuse to comply with this demand, but some even stepped forward purposely, and boasted that they had the books, and could by no means be forced to give them up. The name of a traditor, that is, one who has surrendered his Bible, became extremely odious. Men- surius, Bishop of Carthage, openly opposed the fanaticism of the voluntary martyrs and the extravagant reverence shown to confessors. He sent his archdeacon, Cæcilianus, into the prisons where the confessors sat, and had the crowds which gathered there in enthusiastic devotion dispersed by force. But thereby the fanatics became only so much the more excited, and it was to be expected that they would seize upon the first opportunity to avenge themselves. In 305 a synod was convened at Cirta; but, before the synod was opened, the primate of Numidia, Bishop Secundus of Tigris, proposed that an investigation should be made, whether there were any traditores among the assembled. The result of the investigation was, that nearly every one of the bishops present was proved guilty of the crime, in some form or other. Suspicion fell even upon Secundus himself. He was consequently compelled to drop the investigation; but he, nevertheless, saw fit to assume the attitude of a guardian of the discipline of the Church, and, when he heard of the troubles which had occurred in Carthage, he sent a warning to Men- surius and Cæcilianus. Men surius died 311, and, according to the common course of affairs, the archdeacon succeeded the bishop; and, as Cæcilianus was known to hold the same views as Men surius, the moderates hastened to elect him, without awaiting the arrival of the Numidian bishops, and without inviting the primate, Secundus of Tigris, to perform the consecration. The Numidian bishops felt much offended at the slight shown to them, and allied themselves with the rigorists. Secundus convened a synod, and summoned Cæcilianus to defend himself. As Cæcilianus did not appear before the synod, he was deposed and excommunicated, and Majorinus was elected in his stead. When Majorinus died (in 313), Donatus, called the Great, became his successor.

Thus the schism originated in the Church of Carthage. There were two bishops and two congregations. From the capital it spread through the whole province. A majority of the country people, and a considerable number of bishops, declared in favor of Donatus. Outside of Africa, however, Cæcilianus was generally recognized as the legitimate bishop; and the
opposite party (the pars Majorini, afterwards the pars Donati, the Donatiani, or Donatiste) were considered as schismatics who had separated from the true Catholic Church. In an edict of 313 Constantine the Great promised the Church of Africa his protection; but the Donatists were expressly excluded from the imperial favor. They immediately addressed themselves to the emperor, and begged him to examine their complaints against Caecilianus. He consented, and appointed a committee of five bishops from Gaul, with Melchisedec, Bishop of Rome, at its head. The committee summoned Caecilianus, and ten African bishops of each party, to its presence. Donatus of Caseae Nigre was the spokesman of the Donatists; but, in spite of all his exertions, Caecilianus was acquitted, and Donatus was deposed. The other Donatist bishops were allowed to retain their office and dignity, on the condition that they returned to the Catholic Church. But the condemned would not submit. They complained to the emperor of the partiality of the verdict, and begged that some juridically educated persons might be sent to Africa, to hear witnesses, and gather evidence, and the case be laid before a synod of bishops. Their request was granted, and imperial commissioners appeared in Carthage. But the commissioners decided in favor of Caecilianus. The Donatists became extremely excited on account of this verdict, and in an unfortunate moment they appealed directly to the emperor. Constantine was astonished and disgusted, that he, a Pagan, was asked to decide upon the internal affairs of the Christian Church; but he accepted, nevertheless, the appeal, summoned Caecilianus and his accusers to Milan (316), and condemned the latter as guilty of calumny. All further resistance now became a crime against the imperial majesty; but the Donatists, nevertheless, refused to submit. Constantine preferred, however, to ignore the whole affair; and, although no less than two hundred and seventy Donatist bishops were present at a synod held in 330, the policy adopted by the emperor would probably have proved the best way of healing the schism. At last, however, did not continue his father's policy, and the severity with which he treated the Donatists immediately produced very strange effects. Africa suffered at that time much from a vicious kind of ascetics,—the so-called Circumcelliones. An affiliation took place between these Circumcelliones and the lower elements of the Donatist party; and the result was a complete uproar, which, however, was speedily suppressed by Taurinus (345). At this time Caecilianus died, and an opportunity presented itself of healing the schism by recognizing the Donatist bishop. But the Donatists had made themselves so despised and hated, that a compromise was impossible. Gratian succeeded Caecilianus as Catholic bishop, and the schism continued. Soon a new uproar broke out. As most of the Donatists belonged to the poor class, and many were completely destitute, Constanst sent (in 348) Paul and Macarius to Africa to inquire into the matter, by means of a liberal support. But Donatus the Great declared with vehemence against this attempt of seduction; and Donatus of Bagai met the negotiators at the head of a swarm of armed Circumcelliones. The commotion, however, was speedily suppressed. Donatus of Bagai was decapitated, Donatus the Great was banished, and the Donatist churches were closed. A complete change took place in the condition of the party when Julian ascended the throne. It was his policy to fight the Catholic Church by means of heretics and schismatics. The Donatists were immediately allowed to use their churches, and their banished bishops returned. Donatus the Great had died; but Julian appointed Parmenianus his successor, and established him in Carthage by means of force. The Donatists had for a short time the power, and they did not use it sparingly. But Valentinian I. and Gratian issued again very severe laws against them (373 and 375).

Meanwhile the inner decay of the sect had begun. One of its most prominent members, Tychonius, distinguished for his great learning, and appreciated as the author of the Regulae septem ad investigandum intelligentiam Sacrarum Scripturarum, rejected the Novatian views held by most Donatists, and objected to the ostentatious exclusiveness of the party. Such milder and more moderate views found many adherents; and Primianus, the successor of Parmenianus, belonged to the moderate side of the sect, and came soon in conflict with the extremists, at whose head stood the deacon Maximianus. The conflict was very bitter; and, when he ventured to excommunicate Maximianus, the extremists convened a synod (393), deposed him, and elected Maximianus bishop in his stead. Thus there were three bishops in Carthage; and, just as the sect in this way was gliding down into a state of dissolution, it encountered its most decided and most powerful adversary, Augustine. After writing several books against the sect, as it would seem, without any great effect, Augustine himself consented to an appeal to force, referring to Luke xiv. 23. A synod of Carthage (403) petitioned the Emperor Honorius to issue penal laws against the Donatists. The petition was granted: laymen should be fined, clergymen banished, and the churches closed. But Honorius could not afford to make any more enemies than those he already had, and in 409 he issued an edict of tolerance, by which the Edict raised such a storm in the Catholic Church, that it had to be immediately repealed. A disputation was then arranged in Carthage (411), Collatio cum Donatista. Two hundred and eighty-six Catholic and two hundred and seventy-nine Donatist bishops were present: Augustine and Aurelius were the speakers of the former; Primianus and Patilianus, those of the latter. For three days the debate lasted, but no result was arrived at. Finally the imperial commissioner declared the Donatists vanquished, and very severe measures were decided upon against them. In 414 they lost all civil rights; in 415 they were forbidden to assemble for worshipping, under penalty of death. Nevertheless, they had not become extinct, when, in the seventh century, the Saracens occupied the country, and destroyed the African Church.
DONATIVE.

Verona, 1729; RIBBEK: Donatus und Augustinus, Elberfeld, 1858; [DEUTSCH: Drei Aezentücke zur Geschichte d. Donatismus, Berlin, 1875]; BINDEMAANN:
Augustinus (III. 178–353.) ALBRECHT VOGEL.

DONATIVE is a benefice conferred on a person by the founder or patron, without either presentation, institution, or induction by the ordinary; resignation therefore is to the patron.

DONATUS VESONTIENSIIS, the only son of Duke Waldeldenus; was educated in the Monastery of Luxenil (Luxovium) by St. Columban, and in 624 elected bishop of his native city, Besançon (Vesontio). There he founded a nunnery, Jussanum, and wrote for it a statute-book of seventy-seven chapters, which on account of its minute prescriptions forms an interesting historical document. When the abbess said grace at the table, and a nun forgot to answer "Amen," she was punished with twelve strokes, etc. See HOLSTENIUS: Codex Regularum monast. et canonici., I. p. 375.

DONATUS OF CASEA NIARE. See DONATISTS.

DONATUS THE GREAT. See DONATISTS.

DONE, John, D.D., divine and poet, son of a merchant; b. in London, 1573; d. March 31, 1631. He was educated at Oxford and Cambridge, but did not take a degree. In 1592 he renounced the Roman-Catholic faith, and subsequently wrote two polerical treatises against it, — Pseudio-Martyr (1010), and Ignatius his Canonclav (1111). He followed civil pursuits, until, induced thereto by James I., who had read the Pseudio-Martyr, he took orders (1614), a step to which he had been urged seven years before by Dr. Morton, afterwards Bishop of Durham. He was immediately appointed royal chaplain, in 1620 Dean of St. Paul's, and in 1630 preached his last sermon, which was afterward published under the title, Death's Duel. He is buried in St. Paul's Cathedral. Donne's poetical works were excessively admired by his own generation, praised by Dryden, and paraphrased by Pope. His published sermons are marked by metaphysical insight and poetical imagery.


DONELL, Robert, one of the early leaders in the Cumberland Presbyterian Church; b. in Guilford County, North Carolina, April, 1784; d. at Athens, Ala., May 24, 1854. His parents early moved to Tennessee. Under a deep conviction of the urgent need of more ministers, he offered himself in 1806 to the so-called "Council" of the Cumberland Presbytery, who encouraged him to exercise his gifts as a catechist and exhorter. He preached independently of ecclesiastical connection, and for the most part in Alabama, until 1811, when he placed himself under the care of the newly organized Cumberland Presbytery. From that time on he labored incessantly, in Tennessee, Alabama, and Western Pennsylvania, organizing many churches, and winning the position of a leader in his denomination. He preached the opening sermon at the First General Assembly of the Cumberland Presbyterian Church. He is the author of Thoughts on Various Subjects, last ed., Nashville, 1880.


DONELLAAN LECTURE, The, was founded by the provost and senior fellows of Trinity College, Dublin, with a legacy of twelve hundred and forty-three pounds, left by Mrs. Anne Donnellan, dated Feb. 22, 1794, "for the encouragement of religion, learning, and good manners." The lecturer is elected on the 20th of each November, and delivers six sermons upon such topic as the board may designate. Perhaps the best known volumes thus produced are GRAVES, Lectures on the Pentateuch, London, 1807, 2 vols.; and DAUNT, The Person and Offices of the Holy Spirit, London, 1879.

DONOSEO-CORTES, Juan (Marquis de Valdegamas), b. May 9, 1809, at Valle de la Serena, in Extremadura; d. in Paris, May 3, 1853; studied law in Seville; settled in Madrid in 1830, and engaged in literature and politics. In 1837 he entered the Cortes as a representative of the city of Cadiz, and took his seat as a member of the moderate-liberal section of the house. But the study of Bonald and De Maistre, and his acquaintance with the queen-mother, Marie-Christine, gradually changed his views; and in 1840 he suddenly startled his party and his country with a bitter denunciation of all liberal principles, and the demand for a dictatorship. In 1850 he was sent as ambassador to Berlin, and afterwards to Paris, where he died. In 1861 he published his Essay on Catholicism, Liberalism, and Socialism, which was immediately translated into French and German, and in 1862 also into English, by Madeleine Goddard, Philadelphia. It is an eloquent and brilliant plea for the ideas of Gregory VII. and Innocent III., against modern philosophy; and it suddenly startled his party and his country with a bitter denunciation of all liberal principles, and the demand for a dictatorship. In 1850 he was sent as ambassador to Berlin, and afterwards to Paris, where he died. In 1861 he published his Essay on Catholicism, Liberalism, and Socialism, which was immediately translated into French and German, and in 1862 also into English, by Madeleine Goddard, Philadelphia. It is an eloquent and brilliant plea for the ideas of Gregory VII. and Innocent III., against modern philosophy; and it ushered in the Donostian Revolution of the latter part of the nineteenth century. A collected edition of his works was published in Madrid by Tejado, 5 vols., 1854–55, and also at Paris, in French, by Louis Veuillot, 3 vols., 3d ed., Lyon, 1876.

DONUS I., or DOMNUS, pope 676–687, is noticeable only on account of his passion for adorning the churches of Rome. — DONUS II. is sometimes put down as having reigned a short time in 974, between Benedict VI. and Boniface VII.; but his whole existence depends upon an error of the copyist. See Giesebrecht, in Jahr. der deutschen Reichs, 1840, vol. ii., part 1., p. 141.

DOOLITTLE, Justus, b. at Rutland, N.Y., June 23, 1824; d. at Clinton, N.Y., June 15, 1880. He was graduated from Hamilton College in 1846, and Auburn Seminary, 1849; from 1849 to 1859, and from 1872 to 1873 missionary in China, at Foochow, Tientsin, and Shanghai. He was the author of The Social Life of the Chinese, N.Y., 1863, 2 vols. (an exhaustive treatment for a limited district of China), and Vocabulary and Handbook of the Chinese Language, Romancized in the Mandarin Dialect, New York, 1872, 1873, 2 vols.
DOOLITTLE, Thomas, Nonconformist; b. at Kidderminster, 1830; educated at Cambridge; settled in London; ejected for nonconformity in 1862; kept a private school, and preached till his death, May 24, 1707. Among his works, which were very popular, were A Treatise concerning the Lord's Supper, 9th ed., 1675; A Call to Delaying Sinners, 1683; A Complete Body of Divinity, 1723, folio; Lose to Christ Necessary to Escape the Curse at His Coming, reprinted 1830.

DOORKEEPERS. See OSTIARII.

DORA, Sister (Dorothy Wyndlow Pattison), b. at Hauxwell, Yorkshire, Jan. 16, 1832; d. at Walsall, South Staffordshire, Tuesday, Dec. 24, 1878. Her father was rector of Hauxwell, and a man of means; yet she voluntarily left her position in society, and in 1861, after three years of village school-teaching, joined the Church of England "Sisterhood of the Good Samaritans." In 1863 she was sent to the Cottage Hospital at Walsall, then under the charge of the sisterhood. She quickly developed that marvellous capacity both for nursing and general management which made her so famous. In Walsall she labored until 1876, and only left off to die. Her life there was a practical embodiment of the spirit of Christ. Her biography is more thrilling than a novel, and yet the changes of her life were few. By unwavering courage and unfailing devotion she won the respect of all, and was recognized as the friend of every patient in the wards, and of every poor body in the town. She was one of the noblest of women. Like her Master, she went about doing good. The anecdote told of one of the railroad employees reveals the regard in which she was held. He was asked why he thought her monument ought take the form of a statue; and he said, "Why, nobody knows better than I do that we sha'n't forget her, no danger of that; but I want her to be there, so that when strangers come to the place, and see her standing up, they shall ask us, 'Who's that?' and then we shall say, 'Who's that? — 'Why, that's our Sister Dora.'"

In the exercise of her profession she had the unquestionable advantages of good birth, liberal education, excellent health, fine personal appearance, abundant animal spirits, great natural shrewdness and tact. Walsall is a manufacturing town, and accidents are constantly occurring. Sister Dora became a skilful surgeon as well as nurse. But the secret of her influence was, after all, her religion. She was not content to heal the body simply: she aimed to touch the heart, to convert the soul; and to many she was thus, in the words of Maurice, "a practicable embodiment of the spirit of Christ.


DORCAS SOCIETY. The name comes from the good friend of the poor mentioned in Acts ix. 36, and fitly describes its work, which is to provide the poor with clothing, or else with materials to make up. Such societies are common in connection with churches, and afford Christian women useful employment. Dorcas is the Greek equivalent of Tabitha, an Aramaic form of the Hebrew word which means "gazelle," and was a favorite name among Hebrews and Greeks, because the gazelle was considered to be the standard of beauty. Dorcas must have been comparatively rich, and was probably of some rank. Peter restored her to life after she had been some time dead.


DOROTHEUS, Bishop of Martianopolis in Moesia, and a zealous Nestorian, joined, at the Council of Ephesus (431), the party opposite to Cyril, and pronounced Cyril's excommunication. Shortly after he was excommunicated himself; and when his congregation refused to accept his successor, he was banished to Cesarea in Cappadocia. He left some letters which are found in the Synodicon, Nos. 73, 115, and 137, and in BALUZE: Concil. N. Coll.

DORT, Synod of, the largest and [next to the Westminster Assembly] the most imposing synod ever held within the bounds of the Reformed churches, was convened by the States-General at Dort (Dordrecht), Nov. 13, 1618, and adjourned May 9, 1619. The Arminians, or Remonstrants, after the death of Arminius (1609), had set up their head Simon Episcopius, professor at Leyden, and included among their number John of Barneveld (Advocate-General of Holland) and the learned scholar and statesman Hugo Grotius. At the head of the Calvinists, or Counter-Remonstrants, stood the statesman of Maurice, Salomon Poelenburgh, and the learned scholar Hugo Grotius. In 1610 He was excommunicated himself; and when his congregation refused to accept his successor, he was banished to Cesarea in Cappadocia. He left some letters which are found in the Synodicon, Nos. 73, 115, and 137, and in BALUZE: Concil. N. Coll.

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In November, 1617, the States-General passed an act convoking a synod at Dort to settle religious issues. The synod was designed to be a national assembly. The Reformed churches of other lands (with the single exception of Anhalt) were requested to send delegates; but it was particularly stated in the invitation that their presence and counsels were desired in order that a more cautious conclusion concerning the controversies prevalent in the Church of the Nether-
lands might be arrived at. Twenty-eight delegates in all came from Germany, the Palatinate, Switzerland, and England. The four delegates selected by the National Synod of France were forbidden being present by the king. The English commission was (chosen by James I.) were Carleton, Bishop of Llandaff; Davenant, afterwards Bishop of Salisbury; Samuel Ward, professor at Cambridge; Joseph Hall, afterwards Bishop of Exeter and Norwich; and Walter Balanquall, a Scotchman, and chaplain to the king. Among the Dutch delegates were thirty-one ministers, five professors, and twenty elders. There were also eighteen commissioners appointed by the States-General. All of the delegates from the Netherlands belonged to the Calvinistic party, the three Remonstrants regularly elected from Utrecht being denied seats.

The synod convened Nov. 13, 1618, and, after listening to a sermon in the Great Church of Dort, chose at its second sitting John Bogermann, a pastor at Leeuwarden, its president. The Remonstrants were treated from the first as an accused party, and at the opening of Episcopius, and twelve other Remonstrants were summoned to appear at the expiration of fourteen days before the synod, and defend their doctrines. In the interval a committee was appointed to prepare a new translation of the Bible, whose labors subsequently gave birth to one of the most accurate versions in any language. The question of the administration of baptism to the children of heathen parents in India was also discussed.

At the twenty-second session, the thirteen Remonstrants appeared before the synod. Episcopius, who managed the defence, spoke with much eloquence, but gave offense by his confidence and boldness of statement. He declared the synod to be a schismatical assembly. His judges reprimanded him for his temerity; and after he had given the Remonstrant construction of the five articles, or "knotty points," of Calvinism, a protracted discussion took place, which was brought to a close at the fifty-seventh session (Jan. 14, 1619), the Remonstrants being excluded from the floor. This done, the synod occupied itself with the preparation of articles refuting Remonstrant tenets and the definition of the five articles. The thirty-sixth session (April 23, 1619), the "Canons of Dort," teaching strict views of predestination, were passed. The delegates, however, from England, Hesse, Nassau, and Bremen, had argued persistently in favor of recognizing a conditional universalism; that is, the divine intention and sincere offer of salvation to all men. The synod then unanimously, with the exception of the delegates from Hesse and England, voted the sentence upon the Remonstrants of ecclesiastical rebels and offenders, and that as such they were to be excluded by the synods and classes from their ecclesiastical places. Before adjournment, the Heidelberg Catechism and the Belgic Confession were indorsed. In the hundred and forty-fourth session the synod repaired to the Great Church, where the canons and the sentence were read in Latin to an overflowing audience. The hundred and forty-fifth (May 9, 1619), was its last.

The canons of the Synod of Dort are infraap-
scholar; and ten professors. But it made the town the headquarters of the Roman-Catholic Episcopal Church; and on the continent, it housed all their intrigues. Campian and his colleagues, Sherwin and Briant, came from Douay. This gave rise to great disturbances; and, after a Huguenot riot, the college was compelled to move (1579), but found an asylum at Rheims, under the protection of the Duke of Guise. In 1580, however, the college returned to Douay; and in 1602 the Old Testament of the so-called Douay Bible was issued there. See T. F. Knox: The First and Second Diaries of the English College, Douay, and an Appendix of Unpublished Documents. With an Historical Introduction, London, 1878. On the Douay version, see English Bible Versions.

DOVE. More than fifty times this bird is mentioned in the Bible; and it is the only one that could be offered in sacrifice, and was usually selected for that purpose by the less wealthy (Lev. vi. xii. 6; Luke ii. 24); and, to supply the demand for it, dealers in this kind of birds sat about the precincts of the temple (Matt. xxi. 12, etc.). The raising of doves was from an early day a pursuit peculiar to the Jews (Isa. lx. 8); although there were also many wild doves in Palestine (Ezek. vii. 16), which built their nests in clefts of the rocks (Jer. xxviii. 29; Cant. ii. 14), or at least sought a refuge there when chased (Ps. xi. 1). The flight of the dove was employed by the poet as a figure of swiftness (Ps. lv. 6; Hos. xi. 11; Isa. lx. 8). In songs of love, the eyes of the beloved, as expressive of attachment and of innocence, are compared with those of the dove (Cant. i. 5, iv. 1). The voice of the dove is represented by the poets as a sigh, as an expression of sorrow (Isa. xxxviii. 14, lux. 11; Nah. ii. 7). To the white and glimmering plumage reference is made in Ps. lxvii. 13. The dove was the harbinger of reconciliation with God (Gen. vii. 8, 10 sqq.), and is frequently mentioned as the emblem of purity and innocence (Matt. x. 10). In Christian art the dove is employed as the emblem of the Holy Ghost (cf. John i. 32). D. P. C.

DOW, Lorenzo, an eccentric Methodist preacher; b. at Coventry, Conn., Oct. 16, 1777; d. at George town, D.C., Feb. 2, 1834. He began itinerating after, and never joined any other, although in sequence won him listeners and converts. He was fearless earnestness and native eloquence won him listeners and converts. He was a voluminous writer. See Dealingsof God, Man, and the Devil, as Exemplified in the Life of L. Dow, with his Writings, N.Y., 1854, new ed., 1875; Peck: Early Methodism, N.Y., 1860.

DOWLING, John, b. in Sussex, Eng., May 12, 1807; d. in New York, July 4, 1878. He is best known by his History of Romanism, N.Y., 1845, of which a revised edition appeared in 1871. He was pastor of the Berean Baptist Church in New York city for many years.

DOXOLOGY (δοξολογία, glorificatio, gloria). There are a greater and a minor doxology. The former—Doxologia major, Gloria in excelsis, Hymnus Angelicus—consisted originally only of the few words communicated in Luke ii. 14, Gloria in excelsis Deo et in terra Pax hominibus bonae voluntatis. Early, however, an addition was made, first in the Greek Church, and then in the Latin, probably due to Hilary, Bishop of Poitiers, who died 366; and in the fifth century the Doxologia major read thus: *Glory to God on high, and on earth peace to men of [his] good will.* [or] *Glory to Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory.* O Lord God, heavenly King, God the Father Almighty; O Lord, the only-begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takes away the sins of the world, have mercy upon us; Thou that takest away the sins of the world, receive our prayer; Thou that sittest at the right hand of the Father, have mercy upon us; For Thou alone art holy, Thou only, Jesus Christ, with the Holy Ghost, art most high in the glory of the Father. Amen.* [or] *Gloria in excelsis Deo et in terra paz hominibus bonae voluntatis. Laudamus te, benedictum te, adoramus te, glorificamus te, gratias agimus tibi propter magnam gloriam tuam. Domine Deus, rex cælestis, Deus Pater omnipotens; Domine, Fili unigenite, Jesu Christe; Domine Deus, agnus Dei, Filius Patris, qui tollis peccata mundi, miserere nobis; Qui tollis peccata mundi, suscipe deprecationem nostram; Qui sedes ad dextram Patris, miserere nobis; Quoniam tu solus sanctus, tu solus Dominus, tu solus laissimus, Jesu Christe, cum Sancto Spiritu in gloria Dei Patris. Amen.* Considerable opposition was made to this addition, but suppressed by the fourth Council of Toledo, 633. Down to the twelfth century the Doxologia major was used only by the bishops, and by the priests only at Easter. In olden times it seems to have been used principally at Christmas. In the Lutheran Church the Gloria in excelsis was retained in its Latin form for a long time as an essential element of the divine service, and has been often thus used, even in the nineteenth century. [It is a regular part of the service in the Episcopal Church, but only in the English version.] The Doxologia minor consisted originally of the simple formula, Gloria sancto in sancta, and the translation was left free, whether “Glory to the Father and the Son and the Holy Spirit,” or “Glory to the Father in the Son and the Holy Spirit,” or “Glory to the Father through the Son in the Holy Spirit.” When the Arians, however, intentionally confined themselves to the two last formulas, the Church forbade them as heretic, and an addition was made; “as it was in the beginning, is now and ever shall be, world without end” [sicut erat in principio et nunc et semper et in saecula saeculorum]. At divine service the Doxologia minor, as used at the end of each hymn: the priest intoned it, and the choir responded.

The term “doxology,” or “doxological formula,” is also applied to those passages of glorification with which a prayer may end, as, for instance, in Romans xvi. 27; Eph. iii. 21; and the Lord’s Prayer such as it is found in Matt. vi. 13, in the textus receptus [also to the verse or verses commonly sung either at the beginning or end of the service]. M. Herold.

D’OLY, George, the commentator; b. in London, Oct. 31, 1778; d. Jan. 8, 1846. He was
fellow of Corpus Christi College, Cambridge, and rector in various places. In connection with Richard Munt, afterwards Bishop of Down, he edited "Notea de Emnentis" on the Authorized Version of the Bible, taken principally from the Most Eminent Writers of the United Church of England and Ireland, London, 1814, 3 vols. 4to. ed. (and improved) by Bishop Hobart, N.Y., 1818, 2 vols. 4to. The work has had a large sale among Protestants.  

**DRABICIUS, Nicol.** b. at Stradteiss, Moravia, 1555; grew up in a community of Bohemian Brethren, and from 1616 worked as an evangelical preacher, but fell out with the Protestant clergy of the neighborhood, and moved in 1629 to Lednitz in Hungary, where he lived in poverty, engrossed by theological studies. From February, 1638, he pretended to receive divine revelations, and prophesied that the house of Austria should be overthrown in 1657, that Lewis XIV. should be made Roman emperor in 1666, that the Papacy should be abolished, and the Church reformed, etc. As his prophecies became more and more extravagant, they were published by J. A. Comenius in 1657, under the title Luz in Tenebris. In 1659 they were republished, in connection with other prophecies of the same kind, under the title Historia Revelationum, etc. There is a third edition from 1665, and with the original title. See KöLER: Disp. de N. Drabito, Altenburg, 1791.  

**DRACHM, DRACH'MA.** See MONEY.  

**DRACONITES, Johannes (properly Drach, or Trach, sometimes, also, named after his native city),** b. at Karlstadt, 1494; was appointed teacher in the philosophical faculty at Erfurt, and canon of the Church of St. Severin, but declared for Luther, and went in 1523 to Wittenberg. In the same year he was chosen minister at Mittenberg, but was soon driven away by the Romanist clergy of the neighborhood, and returned in 1524 to Wittenberg. After being minister at Waltershausen for a few years, he was professor of theology at Marburg, 1547, and at Rostock from 1551 to 1550. But there was something restless in the man's character; and in 1560 he retired to Wittenberg, where he died, April 18, 1560. He was a good Hebrew scholar, and wrote commentaries on Genesis, the Psalms, Obadiah, Daniel, etc. But his principal work is his Biblia Pentapla, which occupied him for many years, but of which only fragments have been published.  

**DRACONITUS, Blossius Emnllus, a Latin poet who flourished during the reign of the younger Theodosius, in the beginning of the fifth century.** He was probably a native of Spain. His great poem in heroic verse on the creation, Hexameron, was first published at Paris, 1560, together with the Genesis of Claudius Marius Victor, then at Paris, 1610, by Simond, together with the Opycata of Eugenius of Tolmed, and in a version corrected and enlarged by Eugenius, and finally at Rome, 1791, by Arevali, together with the poem De Deo, of which the Hexameron evidently is a fragment. This last edition is reprinted in Migne: Patrologia, LX. Some minor poems by Draconitus were published at Leipzig, 1573, by Fried. de Duhn.  

**DRASEKE, Johann Heinrich Bernhardt, b. at Brunswick, d. at Middletown, June 8, 1810.** He was in Bremen 1814, and since 1832 Bishop (general superintendent) of Prussian Saxony, from which position he retired in 1843. Possessed of an extraordinary power of eloquence and a very impressive personal appearance, he became one of the most celebrated pulpits of modern Germany, and was much admired. But he lacked that sharp decision of character and that wide range of intellect which alone are able to sustain a fame under trying circumstances. He was educated among rationalists, but he soon burst the narrow bands of philosophy. The rich sympathy of his nature connected him with all that was great and growing in his time. In 1814 he published Predigten über Deutschland's Wiedergeburt, 3 vols., and in 1817 Das Heilige auf der Bühne. He had an interest both in politics and the theatre. Even his theology went through a considerable development. His Predigten für denkende Verehrer Jesu, 1804–12, 5 vols., represents a Pelagian and merely humanitarian stand-point; but his Vom Reich Gottes, 1830, 3 vols., shows a much deeper conception of the truths of Christianity. He was a brilliant meteor of his time,—brilliant, more light than heat,—a meteor passing away.  

**DRAGON.** In the apocryphal book Bel and the Dragon, mention is made of the worship of a dragon (i.e., a large serpent) at Babylon. But, as we do not read elsewhere of such a thing among the Assyrians and Babylonians, it has been rashly conjectured that this apocryphal book was written in Egypt, where we know the species of idolatry was common, and that this worship was very unhistorically introduced. But upon Babylonian inscriptions there is frequent representation of gigantic serpents, which plainly had a religious meaning; and often upon Assyrian representations of sacrifices, near the altar are two serpents bound upon staffs. Moreover, Didorus Siculus (II. 9) says that there was a serpent in the right hand of Hera in the Temple of Bel, and that Rhea stood near two large silver serpents. In the Assyrian inscriptions one reads of the "great serpent with seven heads" (Fried. Delitzsch: Assyrische Studien, Heft I. p. 87).  

The reverence of serpents was common in other Semitic peoples, although among the Phoenicians there is no certain trace of it. Indeed, almost all peoples have called serpents "wise;" and far outside of Semitism one finds serpent-worship. See Baudissin: Die Symbolik der Schlange im Semitismus, in his Studien zur semitischen Religionsgeschichte, Leipzig, Heft I., 1876 (pp. 255–292), and art. "Apokryphen des A. T.," in Herzog, 2d ed., vol. i. p. 499.  

**DRAM.** See MONKEY.  

**DREAMS,** among the Hebrews, as universally in antiquity, were thought to be of importance, as lifters of the veil. At the same time the word is used as a metaphor, and in a version corrected and enlarged by Eugenius, and finally at Rome, 1791, by Arevali, together with the poem De Deo, of which the Hexameron evidently is a fragment. This last edition is reprinted in Migne: Patrologia, LX. Some minor
Pharaoh and his chief baker and butler (Gen. xl.); of the Midianitish soldiers (Judg. vii. 13 sqq.).

The prophets particularly depended upon dreams, although the power of their interpretation is (Gen. xl. 8, xli. 16; Dan. i. 17). Of dreams from an awakened conscience we mention that of Abimelech (Gen. xx. 3) and of Laban (Gen. xxxi. 28). In general the dream corresponded to the character. Sometimes the imagination was the vehicle of revelation, in which case imagery indicated the divine will. So Joseph saw the sheaves bowing to his sheaf (Gen. xxxvii. 7), and Nebuchadrezzar the image (Dan. ii. 36 sq.).

The prophets also had dreams, which are spoken of as, like Urim, a legitimate way of finding out the future (1 Sam. xviii. 6). The false prophets particularly depended upon them, and hence the test was given that only those prophets who encouraged the people in the worship of God were to be listened to (Deut. xiii. 1–5; Jer. xxiii. 25; Zech. xii. 10). The prophetic gift was called forth in the interpretation of dreams; so Joseph, and particularly Daniel. Josephus relates the prophetic dreams of Archelaus and his wife Glaphyra, and how the first was interpreted by Simon the Essene (Antiq., XVII. 13, 3, 4). His likewise claims to have himself received prophetic dreams (War, III. 8, 3).—[Dreams have been vehicles of divine revelation, but as such always inferior to visions. The greater number of such dreams recorded in the Bible were "granted to those who were aliens to the Jewish covenant; and, where dreams are recorded as they are almost always referred to the periods of God's revelation to his chosen servants, they are almost always referred to the periods of their earliest and most imperfect knowledge of him." See Franz Delitzsch: A System of Bib. Psychol., Edin., 1867, 2d ed., Ger. orig., Leip., 1861.]

Also art. VISIONS. L. DIESTEL (Herzog, ed. i.).

DRESDEN COUNCIL. See PHILIPPISTS.

DRESS. See PHILIPPISTS.

DRESS OF THE HEBREWS. Se CLOTHING AND ORNAMENTS AMONG THE HEBREWS.

DRESS OF THE EARLY CHRISTIANS. There never has been a particular Christian costume. The early Christians, both clergy and laity, dressed like their Pagan neighbors, and according to their station. The Epiistle of James testifies to great inequality in this respect, even in the assemblies conducted by the apostles themselves. James does not blame the rich for wearing any more of the "fine" clothing any more than he commends the poor man for his "vile" clothing; but he does blame those who paid respect to a man in proportion to the value of his clothes. The virtues of humility and modesty conflict with extravagance in dress, and therefore the latter has always been recognized as unbecoming a Christian. Some of the exhortations savor, however, too much of asceticism. Thus CLEMENT OF ALEXANDRIA (close of second century) would have his hearers not only eschew ornaments, silks, all embroidered and dyed goods, particularly purple, but have the men and women dress precisely alike (Stromata, ii. 10, C. in Ante-Nicene Library, vol. i. pp. 235–263). More stringent are the demands of TERTULLIAN (d. about 225), who inveighs against either sex wearing gold, jewels, or dyed garments, or having the hair elaborately dressed, or in any way making a show. The Christian, he claims, should be modest and humble, and not only be so, but seem so. Then follows this striking passage: "Such delicacies as tend by their softness and effeminacy to unman the manliness of the faith are to be discarded. Otherwise I know not whether the wrist that has been wont to be surrounded with the palm-like bracelet will endure till it grow into the numb hardness of its own chain. I know not whether the leg that has rejoiced in the anklet will suffer itself to be squeezed into the gyve. I fear the neck beset with pearl and emerald nooses will give no room to the broadsword. . . . Go forth [to meet the angels] already arrayed in the cosmetics and ornaments of prophets and apostles, drawing your whiteness from simplicity, your ruddy hue from modesty; painting your eyes with bashfulness, and your mouth with silence; implanting in your ears the words of God; fitting on your necks the yoke of Christ." (De Cultu Feminarum, ii. 13, T. in Ante-Nicene Library, vol. i. pp. 331, 332). To the same intent, CYPRIAN, in his interesting and forcible treatise On the Dress of Virgins, earnestly counsels Christian women to lay aside all luxury in dress, all dyed fabrics, and all ornaments: "For God neither made the sheecket scarlet or purple, nor taught the juices of herbs and shell-fish to dye and color wool, nor arranged necklaces with stones set in gold, and with pearls distributed in a woven series or numerous cluster, wherewith you would hide the neck which he made, that what God formed in man may be covered, and that may be seen upon it which the devil has invested it with" (c. 14). It is especially severe upon the use of cosmetics and paints: "The work of God, and his fashioning and formation, ought in no manner to be adulterated, either with the application of yellow color, or with black dust or rouge, or with any kind of medicament which can corrupt the lineaments destined to divine agency. . . ." (De Cultu Feminarum, ii. 13, T. in Ante-Nicene Library, vol. i. pp. 343, 344).

Two strange freaks of the ascetic spirit were for women to cut off their hair, and to wear men's (i.e., monks') clothes (in order to show that for the saints there was no longer male or female), as was done among the Eustathians. These were condemned by the synod of Gangra (A.D. 370),
in canon 13, "If any woman, under pretence of asceticism, changes her apparel, and, instead of the usual women's clothes, wears those of men, let her be accursed;" and in canon 17, "If any woman, under pretence of asceticism, cut off her hair, which God has given her as reminder of her subjection, let her be accursed." (Hefele, Concilien geschichte, 1. § 94). The frequency of the denunciations of luxury proves how common the intention of Mrs. Drew to add to his original endowment of three hundred thousand dollars for ministerial education, but his financial reverses defeated his plans. Through the efforts of the then president, the Rev. Dr. J. F. Hurst, a new endowment of three hundred and fifty thousand dollars for endowment, was subscribed, which is now in process of collection. The number of students is at present eighty. There are five departments of study; viz., New Testament exegesis, Old Testament exegesis, practical theology, systematic theology, and historical theology. The first president of the seminary was the Rev. Dr. John McClintock, who died in 1870. His immediate successors, Drs. Foster and Hurst, have been elected to the episcopal office. The present president is Rev. Dr. Henry A. Buttz, who is also professor of New Testament exegesis. His associates in the faculty are James Strong, S.T.D., professor of systematic theology; George R. Crooks, D.D., professor of New Testament theology; Samuel F. Upham, D.D., professor of practical theology. The library contains fifteen thousand volumes. Since the year 1809 the seminary has sent out into the ministry of the Methodist Episcopal Church two hundred and fifty-nine graduates.

DREY, Johann Sebastian, b. at Killingen, Oct. 16, 1777; d. at Tubingen, Feb. 19, 1853, was ordained priest in 1801, and appointed professor of catholic theology at Eliavgen in 1812, and in 1817 at Tubingen, from which position he retired in 1816. His principal work is his Christian Apologetik, Mayence, 1838-47, 3 vols. In connection with Gratz and Hirscher he founded in 1819 the Theologische Quartalschrift, one of the ablest periodicals of the Roman-Catholic Church.

DROTHEM (Norwegian Drammen; Latin Nidarosia), the seat of the first Christian bishop of Norway, founded in 1020. Norway belonged originally to the archiepiscopal diocese of Hamburg-Bremen, after 1104 to that of Lund, but obtained in 1132 its own metropolitan, who resided in Drammen. The cathedral of the city, containing the shrine of the patron saint of the country, St. Olaf, was one of the largest and most magnificent church-buildings in Scandinavia; but it was never finished. In the time of the Reformation it was literally plundered. Shortly after, it was struck by lightning, and partially burnt down. Only the choir is still standing, and in repair.

DROSTE ZU VISCHERING, Clemens August, Baron von, b. at Munster, Jan. 22, 1778; d. there Oct. 19, 1845; was consecrated priest in 1798, and in 1807 elected vicar-general by the chapter of his native city. In 1813 he resigned because he was opposed to Napoleon; but after the latter's fall he again assumed his office, and administered the diocese of Munster until 1829, when he formally abdicated on account of disagreement with the Prussian Government. He retired into private life until 1835, when he was appointed Archbishop of Cologne.

Before being installed, he subscribed to the convention concluded between the government and the Roman Catholics, but did not keep it; and when his proceedings, governed by the maxim that the State is absolutely subordinate to the Church, became too arbitrary, the Prussian Government had him arrested (Nov. 20, 1837). The affair caused great excitement, mostly, though, of a literary character. About two hundred pamphlets were issued pro et contra; but a result was not arrived at. Droste was not re-installed. He was compelled to choose a co-adjutor; but the Roman priests were allowed to carry on a fanatic agitation among the people.

The writings of Droste are few, and not remarkable. The most characteristic of his standpoint are Uber die Religionsfreiheit der Katholiken, 1817, and Uber den Frieden unter der Kirche und den Staaten, 1843. The principal sources for the study of the whole movement are, RHEINWALD: Acta Historico-ecclesiastica, II. and III.; IRENAEUS (Gisseler): Uber die cöltischen Angelegenheit, Leipzig, 1838; Commonitorium ad archiepiscopum Coloniensem, Lyons, 1837; GÖRRES: Athanasius, 1838; K. HASE: Die beiden Erzbischöfe, Leipzig, 1839.

DROZ, Charles Xavier Joseph, b. at Besancon, Oct. 31, 1773; d. in Paris, Nov. 5, 1850; studied law in Paris; served three years in the army of the Rhine; was appointed teacher in the Ecole Centrale of his native city, and settled in 1803 in Paris, where he devoted himself exclusively to literature. His Essai sur l'art d'etre heureux, Paris, 1809, is the production of an outspoken sceptic of the epicurean description. His Pensées sur le Christianisme, Paris, 1842, contains many deep and sincere conceptions of Christian truths, though strongly tainted with Romanism. His principal works, however, are De la philosophie morale, Paris, 1853, and Histoire de Louis XVI., Paris, 1838-42, 3 vols.

DRUIDISM is the general designation of the religion of the old Celtic race. The derivation of the name is uncertain,—from the Greek ἄγενος "an oak;" or from the Celtic deru, "an oak," and vol., "lord;" or from the Celtic de, "God," and roud, "speaker," etc. Nor is our knowledge of the doctrinal system and hierarchical organization of Druidism any more certain, gathered as it is from stray notices by Latin and Greek writers, beginning with Caesar, and from some few remi-
niscences in old Irish songs. The Druids performed various functions in Celtic society. They were the teachers and poets, the prophets and seers, the judges and priests of the people. According to function they were divided into classes; —bards, vates, and Druids proper, of which the last class ranked first. The dark oak-groves were their temples; and there reigned not only mystical wisdom, but also abominable savagery. Human sacrifices were offered up with peculiar cruelty. Of an equally mixed character was their doctrinal system: it was based upon faith in one supreme being. But this monothelism of an Oriental description was singularly-blended with wild polytheism and stupid superstition, belief in Jesus, Tentates, the misteltane, the snake-egg, etc. The conflict between Druidism and Christianity seems to have been long and very severe, but very little is known with certainty about the matter.


DRUSES. Occupying the western slope of the Lebanon and the whole Antilebanon, from Beyrout in the north to Sur or Tyre in the south, and from the Mediterranean in the west to Damascus in the east, there lives under Turkish supremacy, but enjoying a considerable measure of political freedom, a peculiar people, the Druses, whose religion is as mysterious and perplexing as is their ethnography. The name Druse, or more properly Durus, is probably derived from Darasi, the founder, or one of the foremost leaders of their religious sect; it is supposed to derive it from an Arab verb (darasa), to which they ascribe various fanciful meanings. Referring to their religion, they call themselves Muwaahhidun ("Unitarians"), and their creed Tauhid ("Unitarianism"). They have also some settlements east of Palestine, in the Hauran (the Aus-ranitis of Greek writers), and at Safed in Palestine Proper; and they number about seventy thousand men, not reckoning women and children. A number of Crypto-Druses (that is, Druses according to religion, but not according to descent) are said to live in the neighborhood of Cairo, where their religion first originated. The Druses proper, the mountaineers of the Lebanon and Antilebanon, are probably, like the Maronites with whom they live in close contact, descendants of the old Syrians. The report that they descend from a French colony settled in the Lebanon during the Crusades and exterminated by a certain Count Dreuix, is a mere fiction.

The creed of the Druses is a child of Mohammedanism; but in some of its fundamental and most characteristic tenets it completely repudiates the very spirit and essence of the mother-creed, and approaches Christianity. Its origin must be sought for among the Shiites, the great antagonists of the Sunnites, and more especially among the Batiniya, or Batenians, one of the most radical sects of the Shiites. The Batiniya interpret the Koran on the principle that every exterior must have a corresponding interior; that, consequently, every passage of the Koran must have behind its plain grammatical sense a deeper, occult, allegorical meaning. This principle was by one group of the Batiniya (the Karaita, or Karaitians) actually used as a means to destroy all faith in a divine revelation, and led finally to absolute materialism and atheism.

The further step taken by the Druses, and which brought them not only out of Mohammedanism, but in conflict with it, was their doctrine of incarnation. There is no god but God, they say with the Mohammedans, and he is unknowable to man; senses cannot grasp him, words not define him. But he has revealed himself to man, they add, by setting an uncreated man, by incarnation (an idea which to a Mohammedan is utter abomination); and the last of these incarnations which has taken place, and ever will take place, is that of Hakim Biamrillahi (caliph from 1019 to 1044), the sixth of the Fatimides. In 1040 he first claimed publicly, in the mosque of Cairo, to be the incarnated God; and with that year begins the era of the Druses.

Hakim, who on his accession to the throne assumed the surname of Biamrillahi (that is, he who judges by the command of God), was a cruel and half-crazy tyrant, yielding without restraint to the freaks of a diseased mind, an object of terror and scorn to his own people. During the twenty-five years of his reign he succeeded in killing about eighteen thousand men. He hated the Christians and the Jews, and ordered them to be marked off, so as not to be mistaken for Mohammedans: the Christians with blue clothes, the Jews with black; the Christians with a cross three feet long, and weighing five pounds; the Jews with a heavy wooden club, etc. About thirty thousand Christian churches and monasteries were destroyed in their entirety by his commands. One little trait is very characteristic of this man, who became the god of the Druses. The ladies of Cairo gave him offence by their extravagance and luxury. Suddenly he ordered, that, under penalty of death, no woman should show herself in the streets, or even look out of the doors and windows. The effect of this order was that many women who had none to take care of them died of starvation. Hakim belonged to the Batiniya, and was very anxious for the propagation of their doctrines. But he had a further purpose of his own. In 1040 his favorite, Ismael Darasi, a Persian by birth, suddenly appeared in the mosque of Cairo, and began to expound to the astonished audience that Hakim was Allah incarnated. People were very indignant. A riot ensued, and lasted for several days. Hakim dared not defend Darasi, who fled to Damascus, where he began to expound his new doctrines among the mountaineers of the Lebanon. Another attempt, by Haidara Fergini, to get the divinity of Hakim recognized, failed as signally. Finally, however, Hamza suc-
Deceived in managing the affair. He was also a Persian in birth, and lived a monastic life on the side of Cairo. But he was shrewd and cautious. He gathered disciples in a quiet way, and sent them out as missionaries. Preparations were made also in other ways. Hakim ceased to pray in the mosque, sent no presents to the Kaaba, made also in other ways. Hakim ceased to pray in the mosque, sent no presents to the Kaaba, made also in other ways. Hakim ceased to pray in the mosque, sent no presents to the Kaaba, made also in other ways. Hakim ceased to pray in the mosque, sent no presents to the Kaaba, made also in other ways. Hakim ceased to pray in the mosque, sent no presents to the Kaaba, made also in other ways. Hakim ceased to pray in the mosque, sent no presents to the Kaaba, made also in other ways. Hakim ceased to pray in the mosque, sent no presents to the Kaaba, made also in other ways. Hakim ceased to pray in the mosque, sent no presents to the Kaaba, made also in other ways. 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the creation, *La première semaine*, made a deep impression, and represents the Puritan movement of religion, just as Ronsard represents the sceptical. In 1584 he published *La seconde semaine*, an epic destined to comprise the whole period from the creation to the revelation in Christ, but unfinished. There is a collected edition of his works from 1629. His *Weeks* were translated into English by J. Sylvestor, London, 1641.

**DUBOSC, Pierre**, b. at Bayeux, Feb. 21, 1623; studied theology at Montauban and Sammur; became minister of the Reformed Congregation of Caen in 1645; was banished from France in 1658 and settled at Rotterdam, where he died Jan. 2, 1692. He was one of the most prominent pulpit orators of his time, and among the first to abandon the old dry doctrinal exposition, and employ illustrations and rhetorical language to make the Christian truths impress the heart and the imagination. Two collections of his sermons appeared at Rotterdam, 1692, in 2 vols., and 1701 in 4 vols. His son-in-law, Legendre, wrote his life, Rotterdam, 1694; enlarged edition, 1716.

**DUBOURG, Anne**, b. at Riom, in the department of Puy de Dôme, 1531; burnt at the stake in Paris, Dec. 23, 1559; was professor of civil law in the University of Orléans, when, in 1557, he was appointed conseiller-cleret to the Parliament of Paris. In his father's house he became acquainted with the doctrines of the Reformation; and, as he was conscientious, he made a deep study of the Scriptures, the fathers, and the early church-history, before he undertook to decide upon the question. He had not embraced the Reformation, however, when he was called to Paris. But he heard mass for the last time, Easter, 1558; and shortly after he began to frequent the meetings of the Reformed Congregation in Paris. In the Parliament most of the younger members inclined towards the Reformation; and of the older members some of the most prominent, as, for instance, the president Harlay, Seguier, etc., were in favor of very mild proceedings against the so-called heretics. There was, however, another party in the Parliament,—a party of fanatical Romanists,—led by Minard, Le Maistre, and St. Andrés; and a conflict was not slow in arising. In the Grande Chambre,—that division of the Parliament in which the civil affairs of the king, the crown, the university, etc., were treated,—the Romanists had the majority; while the friends of the Reformation had the majority in the Chambre de la Tournelle,—that division to which all criminal matters belonged. In the spring of 1559 the Chambre de la Tournelle condemned four citizens of Toulouse, who were accused of rejecting the doctrine of transubstantiation, to banishment; while at the same time, the Grande Chambre condemned a poor vine-dresser, Pierre Chenet, to the stake for the same crime. In order to reconcile this discrepancy, the procurator-general, Bourdin, convicted a Mercureide; that is, a plenary assembly of all the divisions of the Parliament, thus called because it always convened on Wednesday,—*Des Mercureide*. From the protracted and bitter debate, it was evident that the friends of the Reformation were in the majority; and that the councilists thought it necessary to proceed them directly to the king, Henry II. The king appeared personally in the Parliament, at the head of an imposing escort, and reproached it for the lukewarmness it showed with respect to the Church. Dubourg spoke immediately after the king, and spoke with great openness and eloquence; but the king became so provoked that he immediately ordered Dubourg arrested. Legally; a member of Parliament could be judged only by the Parliament itself. Nevertheless, the king appointed a committee to investigate the case of Dubourg, and the committee consisted of the most enraged Romanists. Dubourg appealed successively to the archbishops of Paris, Sens, and Lyons; but the appeals were not accepted. An appeal to the Pope was still possible; but Dubourg refused to have anything to do with "Antichrist." The death of Henry II., July 10, 1559, only made the situation still more desperate; as, by the accession of Francis II., the Guises came into power. It was evident that the life of Dubourg was wanted. All exertions of his friends, Coligny, the elector Friedrich III., of the palatinate, etc., were in vain. For a moment Dubourg wavered. The first confession he presented was ambiguous, and was considered as a surrender by the Romanists; but he soon recovered, and the confession which he finally gave in, and which has often been printed, is a masterpiece of clearness, precision, and completeness. Dec. 21 the verdict was given, and two days afterwards the execution followed. See La vraie histoire contenant l'inique jugement et fausse procédure contre Anne Dubourg, Anvers, 1561, reprinted in the *Mémoires de Condé*, London, 1743.

**DU CANGE, Charles Dufresne, Sieur**, b. at Amiens, Dec. 18, 1610; d. in Paris, Aug. 10, 1688; studied law at Orléans, but soon abandoned the juridical career, and devoted himself exclusively to the study of the history of the middle ages, living first at Amiens, afterwards (from 1608) in Paris. He was a scholar of the very first rank, his industry equaling his accuracy; and at the same time he was a man of extraordinary loveliness of character, modest and disinterested. By his labor he rescued the history of the middle ages from that dense obscurity into which the Renascence and the Reformation had thrown it. His principal works are *Glossarium mediæ et infimæ Latinitatis*, and *Glossarium mediæ et infimæ Graecitatis*. The former, which is not simply a dictionary of the Latin language during a certain period, but an encyclopaedia of the history, geography, archeology, etc., of that period, appeared first in Paris, 1678, 3 vols. fol., then at Frankfurt, 1681 and 1710, Venice, 1738–86, 6 vols. fol., *Opera et studia Monachorum O. S. Bened.*; which edition was reprinted at Basel, 1782, with a supplement by the Benedictine monk Carpenter, in 4 vols., 1790, of which an extract was published at Halle, 1772–84, 6 vols.; the last complete edition, by Henschel, embodying the labors of previous editors, Paris, 1840–50, 7 vols. [A Medieval Latin-English Dictionary, based upon this edition, by Dayman and Hessels, appeared, London, 1882.] The Greek glossarium appeared in Paris, 1688, 2 vols. fol. The first work which Du Cange published was his *Histoire de l'empire de Constantin au surnom de Constantinople*, Paris, 1567; the last, not appearing until after his death, was his edition of *Chronicon Paschale*, Paris, 1688. Several of his works still
Duchobortzi, a sect which originated in the Russian Church about 1740. Their doctrinal system is variously described. By some they are said to adhere faithfully to the Christian doctrines which the Russian Church has adopted; while others tell us that they have developed these conceptions into a fanciful mysticism, dissolving the idea of trinity into merely different forms of action, placing the fall before the creation, etc. In their practical tenets they resemble the Quakers. They refuse to take oaths, to serve in the army, to partake of the sacraments, etc.; and they reject a liturgically arranged service, a sacerdotal class, etc. The sect arose among the Molokans, and was very severely persecuted by Catherine II. Under Alexander I. they were tolerated and a settlement was granted them near the Sea of Azov, whence they were removed in 1837 to the Caucasus. See Lenz: De Duchovorxi Commentatio, Dorpat, 1829; W. Gass: Symbolik d. griechischen Kirche, Berlin, 1872, pp. 490 seqq.

Duchowny Christian. See Molokans.

Dudith, Andreas, b. at Buda, 1533; d. at Breslau, 1859; studied at Breslau and Verona. In the latter place he made the acquaintance of Reginald Pole, and accompanied him to England in 1553, when, after the accession of Mary, the cardinal returned home as the legate of Julian III. Over Paris, Dudith went the following year back to Hungary, and was made provost of Felhez. Once more he visited Italy, where he translated Pole's biography from the Italian into English (Venice, 1563, London, 1590); and after his return he was made apostolical prothonotary, count-palatine, and bishop of Tina. In 1562 he was sent to the Council of Trent as representative of the Hungarian clergy; and five speeches he made there contain many attacks on the Reformation, though he advocated the use of the Lord's Supper also for laymen. In 1565 the Emperor Maximilian sent him on a diplomatic errand to King Sigismund of Poland, and there he fell passionately in love with one of the queen's maids-of-honor. He resigned all his offices, married her, and settled at Smigla in Bohemia; afterwards he also left the Roman Church, and embraced Socinianism. But, though Paul V. put him under the ban, both Maximilian, and after him Rudolf II., continued to protect him and to use him. The last ten years of his life he spent in Breslau. His works were edited by Reuter, Offenbach, 1619; his Five Speeches appeared at Halie, 1745; his Biography was written by Stief, Breslau, 1756. Herzog.

Duff, Alexander, D.D., a very eminent missionary in India; was born at the farmhouse of Auchnahyle, in Moulin, Perthshire, Scotland, April 25, 1806; d. in Edinburgh, Feb. 12, 1878. He studied at the University of St. Andrews, under Dr. Chalmers and others, and was licensed to preach the gospel in 1829. At the age of twenty-three he was appointed first missionary to India of the Church of Scotland. On his way to Calcutta he was shipwrecked, and lost all his books,—a circumstance to throw his more earnestly on the divine arm for support and guidance. Having been left to adopt the mode of aggressive operations which he deemed most expedient in the circumstances, he resolved to make an educational institution a leading feature in his plan, partly in order to train up native evangelists, and partly to scatter the darkness associated with the Hindoo religion. There was a powerful party in Calcutta, the old Orientalists, who thought that any progress, intellectual or social, to be made in India must be on the old lines, recognizing the traditions, prejudices, and other absurdities which the past had consecrated. Duff looked on all that as nonsense, and felt assured that the Hindoo mind was quite ready to be carried onward on the lines of Western civilization and progress. Practical effect was given to this conviction in his Calcutta school, which was conducted on two great principles,—first, that Christian Scriptures were to be read in every class able to read them, and to be used as the foundation and permanent rule of life; and, second, that through the English language, the science of the West was to be taught, notwithstanding the revolution it must inevitably cause in many Hindoo notions, including some of the most sacred and venerable beliefs. On these lines Duff worked from the very beginning, and worked with such effect that his school was extremely popular among the natives; and the Orientalist party were placed hors de combat. Quite a revolution, indeed, was effected. At the same time the mission did not want for striking spiritual fruit. Among its early converts was a number of young men of great power and prominence, and the esteem in which they were held was evinced by the fact that the Church Missionary and other societies got some of them as their agents, and they turned out to be very useful in their work in India.

Returning home in ill health in 1834, Duff, on recovering, made a tour through Scotland, and most wonderfully increased the interest in his mission. His speeches in the General Assembly were wonderful specimens of gushing eloquence, and made a profound impression. The degree of D.D. was conferred on him by the University of Aberdeen.

After his furlough he returned to India, and prosecuted his work. The disruption of the Scottish Church in 1843 was in one way a great trial; although he and all the other missionaries of the Church to both Jew and Gentile had no hesitation in throwing in their lot with the Free Church. As the property of the mission belonged legally to the Establishment, Duff was stripped of everything. His trust in God remained; and he was enabled to build up a new institution from the foundation, and equip it as well as the old had been. The influence of his work continued to increase. Interesting conversations took place. Public storms raged whenever a conspicuous youth was baptized; but they passed away, and it became apparent to all that the tree which Duff had planted was spreading forth its roots as Lebanon. In 1850 he again returned home, and sought to rouse the Free Church to new and more energetic efforts in the cause of missions. He was called in 1851 to the chair of the General Assembly. He also visited America, under the auspices of Mr. George H. Stuart of Philadelphia, and by his overwhelming appeals and eloquence made a deep impression both in Canada and the United States.
DUFRESNE.

He returned to India, and continued his labors for some years; but, his health utterly failing, he returned permanently to Scotland in 1864. Appointed Convener of the Foreign Missions Committee, he had the chief management of the foreign work of the Free Church, and showed his catholicity by the deep interest he took in South-African missions, and especially by the share he had in organizing the Livingstone mission on Lake Nyassa. In 1867 he was appointed first professor of evangelistic theology in the Free Church.

Dr. Duff took an active interest in many important movements of the home church. He was an active promoter of the proposed union of the Free, United Presbyterians, Reformed Presbyterian, and English Presbyterian churches, which, however, came to no satisfactory result. He was deeply interested in the Colportage Society of Scotland, of which, for a time, he was president. He took an active part in the preparations for the General Presbytery Council at Edinburgh, but was unable to be present, through illness. His strength continued to decline thereafter, and on Feb. 12, 1875, he fell asleep. His Life was written by George Smith, LL.D., Edinburgh and N.Y., 1880.

DUFRESNE. See Du Cange.

DUQUET, Jacques Joseph, b. at Montbrison, on the Upper Loire, Dec. 9, 1648; d. in Paris, Oct. 25, 1738; entered the Congregation of the Oratory in 1667, but left it in 1686, when its members were compelled to subscribe a condemnation of Jansen. Afterwards he lived for some time in Brussels with A. Arnauld, and at various places in France, always in retirement, and always pursued by the ruling power in the Church. He was a prolific writer, and one of the best writers among the Jansenists. His Traité de la prière publique, etc., Paris, 1707, was often reprinted, and so were his Lettres sur divers sujets de morale, etc., 1718, originally in 3 vols., but afterward enlarged to 10 vols., and his Explication du mystère de la passion, 1729, originally in 2 vols., but afterward enlarged to 14 vols. He also wrote Explications of Genesis (6 vols.), Job (4 vols.), and other parts of the Bible. A biography of him is found in that edition which Goujet has given of his Institution d'un prince, etc., 1739. See also André: L'esprit de M. Duquet, etc., Paris, 1764.

DUHALDE, b. in Paris, Feb. 1, 1674; d. there Aug. 18, 1714; entered the Society of Jesus in 1708; succeeded Father Legobien as editor of Leçons ediées et curieuses écrites des missions étrangères, of which he published vols. IX.–XXVI., and wrote The General History of China, Paris, 1735, 4 vols., translated into English by Brookes, London, 1736, 4 vols.

DULCINISTS. See Dolcino.

DULIA (service). The Roman Church teaches that saints and angels should receive dulia (reverence), the Virgin hyper-dulia (the highest kind of reverence), and the Persons of the Trinity latreia (adoration, or worship proper). The distinction between these three kinds of worship is generally obscured by the lowly pray as much as possible and as fervently to one class of divine helpers as to the other, but who, it is probable, pray quite as much to the images as to the persons imaged.

It is, however, by this fine distinction that the Church rides herself of the charge of idolatry.

DU MOULIN, Charles, b. in Paris, 1500; d. there Dec. 27, 1506; studied law in Orléans and Poitiers. A fault of pronunciation debarrèd him from success as a pleader; but in Paris, where he settled in 1550, and where, in 1549, he joined the Reformed Congregation, he soon acquired great celebrity as a consulting lawyer. Of his many writings (fifty-two in number), two are of great interest to church-history. In 1551 he published his famous Commentaire sur l'Édit des petites dates, in which he shows that Henry II. was right, when, as a move in his contest with the Pope, he forbade the exportation of gold or silver from France to Rome. And so victorious was the argumentation, that the Pope immediately dropped the question so far as the king was concerned; but brought the author to trial for heresy, and when he was acquitted the priests caused a riot, and had his house pillaged. Du Moulin fled; and from this moment till his death he moved from one place to another (Strassburg, Tubingen, Geneva, Lyons, etc.), everywhere attracting people by his learning and acuteness, but always pursued by the Roman Church. He returned to Paris in 1564, and published his Consultation sur le fait du Concile de Trent; but the Parliament of Paris, though approving of his views, condemned his book. He was imprisoned, and released only by the exertions of Jeanne d'Albret. After his death the priests said that he had secretly returned to the bosom of the Roman Church; but they have told the same story about many others without proving it.

DU MOULIN, Pierre (Molinos), b. at Buhy, on the boundary of Normandy, Oct. 16, 1568; d. at Sedan, March 10, 1658; was educated in Paris and Sedan, and studied at Cambridge (1588–92) and Leyden, where he was made professor, first of ancient languages, and afterwards of philosophy. In 1589 he was ordained and appointed pastor of Chambres, and chaplain to Catherine of Bourbon, a sister of Henry IV. With this last appointment began his career as the most vigorous and brilliant controversialist of the French Reformed Church. According to the fashion of the day, a dispute was arranged (1602) between Du Moulin and a Roman-Catholic scholar, Palma Cayet, in the presence of Catherine, her husband (who was a Roman-Catholic), and others. Du Moulin's victory was unquestionable; and the books he published in consequence of the dispute—Éaux de Siloe pour estinder le purgatoire 1602, and Accroissement des eaux de Siloe, La Rochelle, 1604—attracted much attention. Of still greater importance, while producing a much wider and deeper impression, were his controversies with the Jesuit Cotton about the dogmatics and morals of the order, Trente-deux demandes prononcées par le P. Cotton, etc., La Rochelle, 1607, and Geneva, 1635; with the Jesuit Gontier about transubstantiation, Véritable narci de la conférence entre les sieurs Du Moulin et Gontier, 1609, and Apologie pour la sainte cène du Seigneur, Geneva, 1610; and with the Dominican Coefeteau, Analyse de l'Erreur du P. Coefeteau, etc., London, 1625, both masterpieces as a controversialist is his Bouclier de la foi, the most complete work of the kind produced by the French Reformed Church,
and, though now antiquated in form and tone, still valuable on account of its learning and keenness. The Jesuit Arnaud, confessor to the king, preached against the Reformed Confession; and Du Moulins took up the challenge, and wrote Défense de la confession de l'Eglise reformée de France (Charenton, 1617), Bouclier de la foi (Charenton, 1617, 3d ed., 1619, last ed., 1845, Eng. trans., London, 1831), and Fuites et évasions du sieur Arnaud (Charenton, 1619.) It was, however, not only the Roman-Catholics who had to smart under his polemical ire, but also the various sects of his own denomination, especially the Remonstrants. A bitter controversy arose shortly after the death of Henry IV., consequently in a very critical moment, between him and Tilenus, professor of theology at Sedan; and they were not reconciled until 1617. In that year Du Moulins was engaged by the commission of the National Synod of Vitré, to prepare a formula consensus, in which all sects or parties of the Reformed faith would agree; but the formula consensus turned out the Anabaptiste de l'Arménisme, which, 1619, — a harsh and scathing criticism of Arminianism. Meanwhile his position at Charenton, always difficult, became actually dangerous. For many years he had stood in intimate connection with James I. de la foypour JacquesI.; and in 1615 James I. sought refuge in Sedan, which belonged to the dominion of the Duke of Bouillon. He was made professor of theology, and spent the rest of his life there, somewhat more quietly, though never giving up what seemed to be his nature,—criticism and polemics. To this period belong his Anatomie de la Messe (Sedan, 1636, 2d ed., 1638, pp. 170, 345, 532, given; AYM : Synodes nationaurde France, VII., p. 273, containing a list of his works; ARM : Essai sur la vie de Du Moulin, Strasburg, 1846, trans.; SCHMIDT DUNCAN, John, LL.D., a Scotch Orientalist; b. at Gilcomston, near Aberdeen, 1796; d. in Edinburgh, Saturday, Feb. 26, 1870. He was graduated from the University of Aberdeen, 1814; studied divinity in Edinburgh, and was licensed June 24, 1825. In 1828, under the influence of Cesar Malan, he was converted; in 1831 he was settled in Glasgow; went in 1841 to Pesth as missionary of the Church of Scotland to the Jews; in 1843 he became professor of Hebrew and Oriental languages in New College, Edinburgh, and served in that capacity until his death. He was an extraordinary man: learned in several departments, gifted as a talker, and profound as a thinker, he impressed all he met. His students did not get much Hebrew instruction, for he was a very poor teacher; but they were inspired by his spirit so eminently godly. He lived above the world, and drew them up with him. His religious experience comprehended all grades, from scepticism to faith. His most brilliant period intellectually was when farthest from God; but his most fruitful was during his latter years, when he showed a simple piety which was based upon personal knowledge of the deep things of God. Many stories are told of his eccentricity; but the charm of his biography lies in its revelation of a rare personality. See DAVID BROWN: Life of the Late John Duncan, LL.D., Edinburgh, 1872, 2d revised ed. same year; the same: John Duncan in the Pulpit and at the Communion-Table, Edinburgh, 1874; also his striking sayings in WILLIAM KNIGHT: Colloquia Peripatetica, by the late John Duncan, LL.D., 2d ed., Edinburgh, 1870. DUNGAL, the author of the Responsa contra perversas Claudii sententias, written in 828, against Claudius of Turin, and edited by Masson, Paris, 1806, and in Bibl. Patr. Max., XIV. He was a Scotchman. But very little is known about his life. By some (Hist. Litt. de la France, IV., p. 493) he is identified with a certain Dungal of St. Denis, who wrote some Latin poems (MARTÈNE ET DURAND: Ampl. Col., VI. p. 811) and an Epistola ad Carolum Magnum de duplici eipsi solari (D'ACHERY : Spicilegium, III. p. 624). More probably he is identical with that Dungal whom Lothar mentions in one of his decrees as teacher in Pavia. DUNIN, Martin von, b. at Wal, a village of Western Poland, Nov. 11, 1774; d. at Posen, Dec. 26, 1842; was educated in the Collegium Germanicum in Rome, and was appointed Archbishop of Gnesen-Posen, 1831. In Poland the validity of the canon law remained unquestioned up to 1763: it was even specially confirmed and extended by a bull of Benedict XIV., Aug. 8, 1748. But by the treaty of Feb. 13, 1768, between Poland, Russia, England, Prussia, Denmark, and Sweden, the canon law was suspended in various fields of social life. Thus mixed marriages were declared legitimate; and it was determined, that, of the children, the boys should be brought up in the religion of the father, and the girls in that of the mother. This rule was continued in those parts of Poland which were incorporated with Prussia, and no trouble arose from its application until 1836. Inspired, no doubt, by the behavior of Droste zu Vischerin, Archbishop Dunin suddenly demanded permission of the Prussian Government, either to go back to the regulations of 1748, or to ask the Pope for new instructions. As neither was granted, the archbishop issued a pastoral letter (Jan. 30, 1838) to his clergy, in which he simply forbade the priests to consecrate a mixed marriage, or to admit any Roman-Catholic who lived in unconsecrated wedlock to the sacraments. But this injunction was annulled by a royal decree of June 25, 1838; and legal proceedings, begun against the archbishop. Feb. 28, 1839, the supreme court of Posen gave the verdict that the archbishop had transgressed his power, and that the transgression should be punished with deposition, and incarceration in one of the fortresses for half a year. The king transmitted the incarceration in a fortress to simple residence in...
DUNSTAN, St., b. at Glastonbury, 924; d. May 19, 988; was educated by Irish monks, settled in his native city, and was twice introduced into the king's household, but was both times driven away by the enmity of the rough soldier-courtiers. After taking the monastic vow, he lived for some time in retirement, studying and teaching; but King Edmund made him Abbot of Glastonbury, and appointed him treasurer of the whole kingdom. Under the reign of Edred (940–955), Dunstan seems to have been the real ruler of the country. Under Edwy he was con-
DUNSTER.

DU PLESSIS-MORNAI.

pelled to flee the country (955), and seek refuge in Ghent, but only for a short time. When Edgar succeeded in establishing himself on the throne of Mercia and Northumbria, Dunstan returned to power, and was made Bishop of Worcester and clef of his time, and as a worker of miracles; and the fact of his canonization shows the indebtedness of the Church to him. Others represent him as a statesman; and, indeed, for many years he ruled England with great energy and wisdom. Several works have been ascribed to him,—a commentary on the Benedictine rule, a Regina "Concordia," etc.; but the authorship is doubtful. For his life, see Act. Sanct., May 19; E. W. Robertson: Dunstan and his Policy, in Historical Essays; Dean Hook: Lives of the Archbishops of Canterbury.

DUNSTER, Henry, first president of Harvard University; b. in England; d. at Scituate, Mass., Feb. 27, 1659. He was educated at Magdalen College, Oxford; emigrated to America, and was chosen president of the recently established college at Cambridge, Aug. 27, 1640, but compelled to resign Oct. 24, 1651, on account of his Baptist views, and he spent the rest of his days in retirement. He was a learned, modest, and pious man. See Jeremiah Chaplin: Life of Henry Dunster, Boston, 1872.

DU PLESSIS-MORNAI, properly PHILIPPE DE MORNAI, Seigneur du Plessis-Marly, b. at Buhy, Normandy, Nov. 5, 1549; d. at La Forest-sur-Sevre, Nov. 11, 1623; one of the most prominent leaders of the French Protestants during one of the most critical periods of their history. Carefully educated, he was about to join the Protestant army under Condé, in 1567, when a fall of his horse threw him on the sick-bed. In 1568 he started on a great tour through Europe, visited Italy, Austria, Bohemia, Germany, the Netherlands, and returned to Paris in June, 1572. A pamphlet he wrote concerning the Spanish domination in the Netherlands attracted the attention of the Prince of Orange; another, concerning the expediency for France to support the Netherlands introduced him to Coligny. Only with great difficulty he escaped the massacre of Aug. 24, 1572. He fled to England, and entered upon an unsteady career of many years, spent partly on the battle-field, partly at the writing-desk, partly in diplomatical negotiations.
1575 he married; and it is characteristic of the
earnest piety of his wife, that she desired her
husband to give her a wedding-presenta reli-
gious treatise; and accordingly he wrote for her
his Discours de la vie et de la mort, Lausanne,
1576, Paris, 1580; translated into English, Lon-
don, 1576; Latin, Francfort, 1885. Among his
writings from this time are Traité de l'église (Lon-
don, 1579; translated into English, 1579; Germa-
nian, 1580; Italian, 1591; Latin, 1594); and Traité de
de la vérité de la religion chrétienne (Paris, 1582;
Leyden, 1583; Lyons, 1597, etc.). Meanwhile
he had made the acquaintance of Henry of Na-
varre, and the acquaintance soon grew into friend-
ship. He became Henry's most intimate and most
trusted adviser; and he fought for him and the
cause he represented in the battles, in the cabinets
of the Protestant princes, and in the literature:
Rémonstrance à la France; Déclaration du roy de
Navarre; Déclaration et protestation du roy de
Navarre, etc. After the assassination of the Duke
of Guise, and the revolt of the League, he suc-
cceeded in bringing about a reconciliation between
Henry III. and Henry of Navarre, and his re-
ward was the governorship of Saumur, where at
last (1589) he was able to prepare a home for his-
self and his family. He made Saumur a strong
fortress, and he made it also the seat of a flour-
ishing Protestant academy. When Henry IV.
changed his faith in order to secure the crown of
France, the friendship between him and Du
Plessis-Mornay of course cooled off; but the lat-
ter continued to labor with unblamed energy for the
Protestant cause, and contributed much both to
the internal organization of the party and to
the just enforcement of the edicts concerning
their social position. In 1598 he published De
l'instinction, usage et doctrine du saint sacrament
de l'Eucharistie; and the book made a great sensation.
It became, nevertheless, instrumental to a deep
humiliation for its author. Du Plessis-Mornay
had always had a weakness for religious dispu-
tation, and was more than willing to accept the
proposition for a great debate with Duperron at
Fontainebleau, in the presence of the king and
the great Prelates. But the Duke of Guise, when the
debate began, was so jaded, that he could not con-
tribute errors which he was to correct not sooner
than late in the night preceding the debate, so
that he was compelled to work all night, and was
therefore jaded when the debate began; yet he
acquitted himself very creditably. A number
of works of edification and the famous Le mystère
d'iniquité, an attack on the Papacy, belong to the
last part of his life. In 1621, when the religious
war broke out afresh, he retired to his castle,
La Forêt-sur-Sèvre.

Lit.—The chief source for a description of his
life is Mémoires et correspondance de Du Plessis-
Mornay, Paris, 1824 sqq., whose first volume
contains the Mémoires de Madame de Mornay;
David Liques: Histoire de la vie de Th. d. M.,
Leyden, 1647. [The following English transla-
tions of Mornay's works have appeared: A Nota-
ble Treatise of the Church, London, 1579, 3d ed.,
1603; A Works concerning the Trusnes of the
Christian Religion (translation began by Sir Philip
Sidney), 4th ed., 1617; A Christian and Godly
View of Life and Death (translation from the
Countess of Pembroke, 1600); Foire Délibres
of the Institution, Use, and Doctrine of the Holy
Sacriment of the Eucharist, 1600.]

DUPRÉAU, Gabriel, French theologian
and philologist: b. at Marcoussis (Ile de France),
1511; d. at Fontainebleau, April 10, 1589. His Latin
name was Prateolus. He was for many years a
professor in the College of France in Paris. His
principal work was De Viuís, sectís, dogmatisús
omnium arætericorum, Paris, 1569.

DURAND OF ST. POURÇAIN (Durandus de
Sancto Forciano), the most prominent representa-
tive of scholasticism in the fourteenth century;
was b. towards the close of the thirteenth century
in the village of St. Pourçain, in the present
department of Puy de Dôme, and entered very early
the Dominican order at Clermont. After study-
ing in the Monastery of St. Jacques, in Paris,
where (June 29, 1303) he signed the appeal of
Philip the Fair to a general council, he taught
in the University of Paris as licentiat et doctor,
and was by Clement V. called to Avignon as
Lector Curie et Magister S. Palatii. John XXII.
made him Bishop of Puy-en-Velay, 1518, and in
1326 Bishop of Meaux, where he died Sept. 10,
1344.

Of his works a number still remain in manu-
script in the National Library in Paris: the most
important, however, have been printed. I. Com-
mentarius in Libros Sententiarum Lombardi, which
Gerson recommended to his pupils as the best
work on the subject; printed in Paris, 1508;
Lyons, 1533; Vénice, 1571, etc. II. Statuta
Synodi Aniciensis, over which synod he himself
presided (1320), edited by Gissey, Lyons, 1620.
III. De Origine Jurisdictionum, etc., an argumen-
tive of scholasticism. Theology and philosophy have,
in the controversy between the French prelates
and Philip the Fair concerning the amenability
of the clergy to the civil courts, printed, together
with other tracts to the same purpose, Paris, 1506.
IV. Tractatus de statu animarum, etc., a polemical
tract against the view of Pope John XXII., that
the departed souls are not able to see God per-
fectly happy until they have re-assumed their bodies.

His surname Doctor resolutissimus he received
from the resoluteness with which he adopted and
followed the principle that there is no human
authority above the human reason; that a man
who bends his reason before any human authority
degrades himself into a beast, etc. The first
consequence of this principle was an open split
between faith and knowledge, between theology
and philosophy. The Anselmian proposition,
credo ut intelligam ("I believe, that I may know"),
and its complement, quæro intelligere ut credam
("I seek to know, that I may believe"), he reject-
ed, though they form the very foundation of
scholasticism. Theology and philosophy have,
his said, nothing to do with each other. The
question then arose, When it has only faith for
its contents, is theology then a science? And he
boldly answered, No, thereby openly breaking off
from the Thomistic school, which defined theology
as the science of God. He made the object (or
subject, as he called it) of theology to be man,
and declared the Scriptures were for practical
help in attaining heaven by good works. Thus he completely inverted theology: man was the centre around which theology turned.

In regard to the sacraments, he denied that they had any inherent efficacy: they are merely divinely ordained conditions of grace. Hence the benefit came not from the sacrament as such, but directly from God. Nor do the sacraments confer any spiritual quality upon the recipient; but he declared, that, just as the stamp of the mint sets a certain value upon a coin, so the sacraments set the divine seal upon an existing relation between God and man. He divided the sacraments into two classes: those strictly such, and those such only in a wider sense. Among the latter he puts marriage. He disputed the current scholastic teaching respecting transubstantiation, which he declared to be unscriptural and unintelligible, and preferred to say transformation, since the material of the bread changed its form, and took on that of the Body of Christ. By these views he prepared the way for the reformers of the sixteenth century. See reviews of his ideas in the histories of theology by J. L. HENRY, M. HAUEREAU, FRANTIL, and J. LAENEOY: Syllabus officiorum, Mayence, 1453, of which the first part, Sententiae de Pacis rationibus inter Evangelicos (also apart in 1638, and in English in 1641). He returned to the Continent to the meeting of the Protestant States at Frankfort, which passed a resolution that they "did judge his work most laudable, most acceptable to God, and most necessary and useful to the Church." Once more returning to England, he received encouragement from King Charles I., and went with commendations to the Continent, visiting the States of Holland, the various classes, synods, and universities, passing then into Germany, and through Sweden and Denmark, everywhere winning friends to his cause (from 1655 to 1640). Among these, Calixtus of Helmstadt was most energetic. In 1639 he presented to Sir Thomas Rowe a Summary Discourse concerning Church and State Ecclesiastical (published 1641). He passed over into England in 1641, and presented a petition to the House of Commons, urging "that the blessed and long-sought-for union of Protestant churches may be recommended unto the publick prayers of the church," and "that his majesty with your honour's advice and counsel, might be moved to call a general synod of Protestants in due time, for the better settling of weighty matters in the church which now trouble not only the consciences of most men, but disturb the tranquillity of publick states, and divide the churches one from another, to the great hindrance of Christianity and the dishonour of Religion." He also issued a Memorial concerning Peace Ecclesiastical, in 1641, addressed "To the King of England and the Pastors and elders of the Kirk of Scotland meeting at St. Andrews." Soon after, he accepted the position of chaplain to the princess royal of England at the Hague, and then became pastor of the English Church at Rotterdam. The commencement of the civil wars in England disturbed all his plans. But he did not weary in his efforts. He became a member of the Westminster Assembly of Divines, and was diligent in his labors for peace. He took part in the discussion with the Independents, publishing in 1644 An Epistolary Discourse, discussing how far and with what limitations Independents should be tolerated. In 1647 he issued A model of Church Government. In 1649, by the recommendation of Parliament, he became the Librarian of St. James, under the supervision of Whitlock, and issued in 1650 The Reformed Library Keeper, and other kindred publications. He protested and labored against the execution of the king, and with the Presbyterians, although with an irenic spirit. He thus brought on himself the ridicule of Prynne, who calls him "the time-serving Proteus, and ambidexter divine." In reply he published in 1650 a tract, in which he vindicated Dr. Whitlock and the single-hearted peacemaker." Under the Commonwealth he persevered in his irenic efforts, assembling the Presbyterian and Congregational ministers of London on several occasions, "to
compare their own differences, and join with me in the design of my negotiations towards the churches." A declaration was penned, and subscribed by the heads of the universities and the ministers of London, both Congregational and Presbyterian, authorizing him to advocate that business among the churches in their name; and, securing the support of Cromwell, he journeyed to the Swiss churches for the purpose. He issued in 1654 An earnest plea for gospel Communion, and also A summary Platform of the heads of a body of Practical Divinity.

He renewed his efforts at the Restoration through Lord Chancellor Hide and the Earl of Manchester, but in vain, and left England to spend the rest of his life on the Continent. In 1662 he issued in Amsterdam his Irenæorum Tractatuum Prædomus, and continued to work in a more quiet way until an advanced age. In 1674 he issued at Frankfort Manière d'expliquer l'Apocalypse par elle même, etc., and seems to have died soon after at Hesse, where he enjoyed the protection and support of the Princess Sophia. For further information we refer to A Brief Relation of that which hath been lately attempted to procure Eccl. Peace among Protestants, by Samuel Hartlib, Lond., 1641; A declaration of John Durie, Lond., 1690; Relié's Memoirs of Westminster Divines, Paisley, 1811; and Chalmers' Biographical Dictionary.

DUTCH. See Holland; Reformed Church.

DUTIES, Conflict of, is a misnomer, strictly speaking; for duty is always the one thing to be done: hence there cannot be several duties which clash. But the phrase as used really means that one is in doubt what to do, or that the conflict is between duty and inclination: as soon as duty is obeyed, the conflict ceases. The supposed collision of duties occupied large space in books of casuistry; but the phrase should vanish, as the thing it expresses is imaginary.

DUTOIT, or DUTOIT-MEMBRINI, Jean Philippe, b. at Moudon, in the canton of Vaud, 1721; d. at Lausanne, Jan. 21, 1793; has interest both as a local revivalist of considerable power, and as a representative of mysticism within the pale of the French Reformed Church. He studied theology at Lausanne, and became (in 1750) acquainted with the works of Madame Guyon, which made a great impression upon him. To him Madame Guyon is a cherub, a seraph, etc.; and her works are sacred books, divine writings, inspired by the Holy Spirit, the divine logos. Nevertheless, the practical tendencies of his Protestant and biblical standpoint preserved him from the extremes of quietism. Though he never occupied any official position in the church, he was a frequent and very successful preacher. He actually drove Voltaire out of Lausanne. After 1759 he ceased to preach, on account of ill health; and a circle of friends then began to form around him, and spread his influence among the masses, not without some chicaneries from the friends of Voltaire, but without any serious impediment. His two principal works are Philosophie divine (1764, 3 vols.) and Philosophie chrétienne (1800–19, 4 vols.). He also published a new edition of the Letters of Madame Guyon, augmented with the Correspondance secrète de M. de Fénelon avec l'auteur, London, 1707, 5 vols. See Jules Chavannes: Jean Philippe Dutoit, Lausanne, 1865. Herzog.

DUTY. See Ethics.

DUVEIL, Charles Maria, b. at Metz, Lorraine; d. in London about 1700. He was born a Jew, and educated in that faith; but study led him successively to enter the Roman-Catholic, the Episcopal, and the Baptist churches. His works embrace a Literal Exposition of the Cantičes (London, 1679, in Latin), and (in English) Literal Exposition of the Minor Prophets (London, 1680). A Literal Explanation of the Acts of the Apostles (London, 1685, new ed., London, 1851).

DUVERGER, DE HAURANNE, Jean, generally known under the name of St. Cyran, was b. at Bayonne, 1581, and d. in Paris Oct. 11, 1643. While he studied at Louvain, he became acquainted with Jansen; and perfectly agreeing in their contempt of scholasticism, and enthusiasm for the fathers, especially Augustine, they spent several years together at Bayonne (1611–10), and afterwards maintained an intimate correspondence through life. In 1620 Duverger was made abbot of the Monastery of St. Cyran, at Brenne; but the severity of his reforms, and his violence in introducing them, caused such an opposition that he left his abbey, and settled in Paris. Having been appointed court-preacher and confessor to Henrietta of France (married to Charles I. of England), he undertook to re-organize the Roman-Catholic Church in England after the model of the Gallican Church, and wrote a work upon the subject (Petrii Aurelii Theologi opera), which was accepted by the general conviction of the French clergy, but which brought him into strife with the Jesuits. In 1635 he was made confessor and director of the Abbey of Port Royal; and the reforms he succeeded in introducing there form the great work of his life. But the jealousy and hatred of the Jesuits, once aroused, continued to pursue him; and in 1638, a few days after the death of Jansen, he was arrested by order of Richelieu, and kept imprisoned at Vincennes until the death of the cardinal, Feb. 6, 1643. One of his principal works is his Somme des fautes, written in 1625 against the Jesuit Garasse. See Sainte-Beuve: Histoire de Port-Royal, Paris, 1840–60.

Dwight, Timothy, an eminent American teacher, preacher, and theologian; b. at Northampton, Mass., May 14, 1752; d. at New Haven, Jan. 11, 1817. His mother was a daughter of Jonathan Edwards. Dwight was graduated at Yale College in 1774, where he was a tutor from 1771 to 1777. For more than a year he was a chaplain in the army of the Revolution. From 1783 to 1795 he was at the head of an academy in Greenfield, Conn. From 1790 to his death he was president of Yale College, where he acquired a very high reputation as an instructor and also as a preacher. His sermons in the college chapel constituted a system of divinity, and were published, with a preface and notes, in 1818, under the title of Theology Explained and Defended. This work attained to great popularity, not only in this country, but it also taught a moderate Calvinism, with an avoidance of extreme statements, but in general consonance with the Edwardean or New-England theology. Its freedom from metaphysical refinements, and
the warmth of Christian feeling pervading it, contributed to its wide diffusion. President Dwight, in the earlier part of his life, published two extended poems, — The Conquest of Canaan (1785) and Greenfield Hill (1794). These are not read at the present day; but his hymn, "I love thy kingdom, Lord," is used wherever the English language is spoken. Other writings of Dr. Dwight are Travels in New England (1822, 4 vols.), Sermons on Miscellaneous Subjects (1828, 2 vols.), besides minor publications. The fame of Dr. Dwight in his own time was due in no small degree to his conversational powers, his impressive eloquence as a preacher, and his uncommon influence as an instructor of youth. (Sprague's Annals of the American Pulpit, Sprague's Life of Dwight, and Memoir prefixed to his System of Theology.)

G. P. FISHER.

Dwight, Sereno Edwards, son of the preceding, b. at Greenfield, Conn., May 18, 1786; d. at Philadelphia, Nov. 30, 1850. He was graduated at Yale College, 1803; tutor there 1806–10, and a lawyer 1816–15. In 1816 he entered the ministry; 1817–26 was pastor of the Park-street church, Boston, resigned on account of health; 1838–31 taught in New Haven; 1833–35 was president of Hamilton College, New York. "He was an able preacher, a good writer, and a captivating teacher." His most celebrated work was The Hebrew Wife (an essay on the lawfulness of marriage with a deceased wife's sister), 1836. He also wrote a life of his great-grandfather, Jonathan Edwards, prefaced to his edition of Edwards's works in 10 vols., N.Y., 1830. See Memoir by his brother, Rev. Dr. W. T. Dwight, in a volume of Select Discourses, 1851.
EACHARD, John, D.D., b. in Suffolk, 1836; d. as Master of Catherine Hall, in Cambridge, July 7, 1897. He is famous for his essay on The grounds and occasions of the contempt of the clergy and religion, inquired into in a letter to R. L. (1670), with its sequel, Observations on An Answer to the Inquiry, in a second letter to the same (1671), and for his vigorous attacks upon Thomas Hobbes. He was master of a light, bantering, satirical style, which was very effective. He attributed the failure of the clergy to their defective education, small salaries, and lack of spirituality, and illustrated these points very humorously. His Works were published, London, 1705, best edition, 1784, 3 vols., with account of his life and writings.

EADFRID, Bishop of Lindisfarne 698–721, wrote and illuminated the celebrated Evangelarium, known as the Durham Book, or Lindisfarne Gospels, to which Aldred added an interlinear gloss in the Anglo-Northumbrian dialect. The manuscript, which is one of the most beautiful in Europe, and noticed by every writer on paleography, is preserved among the Cottonian manuscripts of the British Museum, and has been edited by Stevenson and Waring for the Surtees Society, and by Kemble, Hardwick, and Skeat, for the Syndics of the University of Cambridge. The gloss has been printed by Karl Bouterwek: Die vier Evangelen in altnordischmischer Sprache, 1857.

EADIE, John, D.D., LL.D., pastor, professor of theology, and commentator on some of the Pauline Epistles; b. at Alva, Stirlingshire, Scotland, May 9, 1810; d. at Glasgow, Saturday, June 3, 1876. He was educated at the University of Glasgow and in the theological seminary of the United Secession, now United Presbyterian, Church. He was ordained, on Sept. 21, 1835, to the pastorate of the Cambridge-street Church, Glasgow, which he retained until, in 1863, he removed, with a portion of his people, to form the new Lansdowne church, of which he was minister until his death. As early as his student days, he showed his leaning to the department in which he achieved his greatest success by writing an able article in the Edinburgh Theological Magazine for 1832, in review of Moses Stuart’s commentary on the Epistle to the Hebrews; and he had so diligently given himself to biblical study in later years, that, on the death of Dr. John Mitchell, he was elected by the synod of his church (May 5, 1843) to the professorship of biblical literature in its divinity hall. Such an appointment at that time did not involve, as it now does, the dissolution of the pastoral relationship; for then the seminary sat for only two months in the year, those of August and September, and the professors were at once pastors and professors. But in the professorship Eadie found the great sphere of his life, and now began that course of industry which resulted in the extensive authorship which is indicated below.

He held the offices of pastor and professor for thirty-three years: and just after the synod had decided to remodel its theological seminary by lengthening its annual session from two to five months, shortening its curriculum from five to three years, increasing its corps of professors, and dissolving the relationship between them and their congregations, he died, on the 3d of June, 1876.

As a preacher, Eadie was satisfying rather than striking. His manner was not elegant, and his utterance was often thick; but he was always, like Elihu, “full of matter,” and one could not listen to him without learning much at his lips. He was especially excellent as an expositor, and frequently by a few clear sentences cast a flood of light upon a difficult portion of the word of God. As a professor he was affable, easy, and natural, “wearing his load of learning lightly like a flower,” and possessing that magnetic influence which quickened all his students into enthusiasm. His scholarship was extensive and accurate, and was so generally recognized, that he was chosen as a member of the New Testament company to whom was committed the preparation of the Canterbury revision of the English Bible. His commentaries are distinguished for candor and clearness, and above all for an evangelical “union” not common in works of the kind, and which may, perhaps, be accounted for from the fact, that, while he was poring over these epistles in his study, he was also discoursing on them from his pulpit. His influence gave an immense impulse to biblical exegesis in the denomination to which he belonged, and indeed to Scotland generally. He received the degree of LL.D. from the University of Glasgow in 1844, and that of D.D. from the University of St. Andrews in 1850.

LIT. — Besides contributions to the Eclectic and North British Reviews, and Kitto’s Journal of Sacred Literature, Dr. Eadie did an immense amount of literary work in connection with McKenzie’s Imperial Dictionary of Universal Biography (in which he had charge of the department of ecclesiastical biography), with the first and last (3d) editions of Kitto’s Cyclopaedia, and with Fairbairn’s Imperial Bible Dictionary. He prepared an excellent Concordance to the Scriptures on the Basis of Cruden (1839), and compiled the series published in Edinburgh, and very widely circulated, The Bible Cyclopaedia (1848, based upon The Union Bible Dictionary, Phila., in condensed form, under the caption Dictionary of the Holy Bible for the Young; new ed. of the Cyclopaedia, entirely re-written, 1860); An Analytic Concordance to the Holy Scriptures (1830); and The Ecclesiastical Cyclopaedia (1861). He published two volumes of discourses, The Divine Love (1855), and Paul the Preacher (1859). But his fame rests on his commentaries on the Greek text of Ephesians (1851), Colossians (1856), Philippians (1859), Galatians (1869), and, published posthumously, on First Thessalonians (1877). In addition must be mentioned his interesting biographies of John Kitto (1857) and William Wilson, his posthumous treatise on Scripture Illustrations from the Domestic
EADMUND, or EDMUND, king and martyr; was b. in 840, and ascended the throne of East Anglia in 855, when King Offa abdicated, and also outraged the nuns, burnt and pillaged churches and houses. Edmund tried to stem the flood, but was overwhelmed, taken prisoner, tortured, and finally beheaded, Nov. 20, 870. His remains were interred at Bury St. Edmunds, and miracles were wrought at his grave. In 1020 Canute the king succeeded in having a papal legate sent to England to neutralize the influence of the English holy days. The English kings have adopted and practised asceticism since a boy: and with Christmas the most joyous day observed by the Church—Term. — The term is derived from the Saxon Ostara, or Eostre (German Ostern), the goddess of spring. The French designation paques preserves a reference to the Jewish pascha, or passover. In the early church, pascha designated the festival of Christ's crucifixion. After the second council of Nicaea (A.D. 787), it designated both the festival of the crucifixion and the resurrection (πάσχα σταυροῦ καὶ ανάστασιος). Subsequently the term was limited to the latter. Only in a single instance is the original rendered Easter (Acts xii. 1) in our version; in all other cases, passover. The Revised Version has rectified this inconsistency in translation.

Date. — In the early church there was no uniformity in the day observed (Epiphan., Har., LXX.). Bede at a later date makes frequent mention of the place of the sun's rising, answering to divarō (east) and orienis, and means the east in distinction from the west (Josh. xi. 3; Ps. l. 1, ciii. 12; Zech. viii. 7). Kedem means rather the east as one of the four quarters (Bede, Hilgenfeld, et al.), Joh. xxiii. 9, 10; Ezek. xlvii. 18 sq.). Each term has a secondary or derivative meaning. Kedem is the proper name for the countries on the immediate coast of the Holy Land; while mirazakh designates the far east (Isa. xii. 1, 25, xili. 5, xivi. 11).

EADWORTH, or EDWARD, III., the Confessor, king of the Anglo-Saxons; b. 1004; crowned King at Winchester, April 3, 1043; d. at Shene Jan. 5, 1066. He dedicated Westminster Abbey, Dec. 28, 1065. His virtues were monastic rather than regal; but such was his reputation for sanctity, that he was canonized by Pope Alexander III. in 1166. An interesting and sympathetic sketch of Eadward is given by Green, in his Short History of the English People (Harper's ed., pp. 91-100); but for full information see FREDERICK MAN'S History of the Norman Conquest (vol. ii.), and also Luard's Lives of Edward the Confessor.

EAR-RING. See Clothing and Ornaments among the Hebrews.

EAST. The Hebrew mikra, and kedeem are both translated "east." The first means literally rising (i.e., of the sun), and therefore indicates the place of the sun's rising, answering to ανατολή and orienis, and means the east in distinction from the west (Josh. xi. 3; Ps. l. 1, ciii. 12; Zech. viii. 7). Kedem means rather the east as one of the four quarters (Bede, Hilgenfeld, et al.), Joh. xxiii. 9, 10; Ezek. xlvii. 18 sq.). Each term has a secondary or derivative meaning. Kedem is the proper name for the countries on the immediate coast of the Holy Land; while mikra designates the far east (Isa. xii. 1, 25, xili. 5, xivi. 11).
protestsof Irenaeus, from excommunicating the
endeavored in vain to persuade Anicetus to adopt
fell. The Western Church deviated from this
formity in the date of observance. It is not in
following the fourteenth day of the so-called Paschal
property to state the results of the decree of Nicaea
ancient controversy on the date of Easter. See
place here to go farther into the question of the
was only restrained by public opinion, and the
while Queen Eanfelda was keeping Palm Sunday,
observed the day (of crucifixion) on the 14th
incidence with March 21, the day of the
Quartodecimans, so grave an offense was it con-
early three months after the full moon.
On Good Friday was discontinued on Saturday, at
our observances. The fasting which had begun
in the observance of Easter Eve. This custom was significant of
coming again would appear at this time. Easter
the summit about a mile and a
rise 3,076 feet above the sea, and 1,200
and it was no doubt due to him that the Danish
king, Harold Klak, when heavily pressed, b
king, Harold Klak, when heavily pressed, b
in his retinue. But there is no evidence, except
ancient church celebrated it with solemn and joy-
ancient church celebrated it with solemn and joy-
the advantage of the voice can be distinctly
the intervening valley. Ebal was one of the two
sacred place on the top of Ebal. The modern
Nablus (the ancient Shechem) is situated in the

The early Christian emperors signalized its return by setting minor criminals at liberty
(Cod. Theod., ix. 38, 3). For fourteen days public
spectacles were intermitted, and business largely
stopped. But by the third Council of Orleans,
Caion 30 (538), and the Council of Macon, Canon
14 (581), Jews were forbidden to tread the streets,
and mingle with Christians, lest their joy should
be interrupted.

In the Roman-Catholic Church elaborate rites
are still observed; and at the cock-crowing the
lapers are re-lighted with the words Lumen Christi!
("Light of Christ!") to which the priest responds
Oe Oratia Eucharistia, et honor Deo gratias.

In the Protestant churches of Europe, Easter is
generally observed, especially among Lutherans
and Episcopalians. It was at one time dis-
egarded, with other church festivals, by the
English dissenters and Scotch Presbyterians, but
is coming to be pretty generally observed in
America.

See SMITH and CHEETHAM, Dict. Antig., the
Encyclopedia Britannica, and art. PASCHAL CON-
TROVERSIES.

EASTERN CHURCH meant originally simply the
Greek Church in contradistinction to the
Latin or Western Church, but means now gen-
erally those churches which in the East sprung
from the Greek Church, and in a wider sense also
the Oriental schisms, namely the Armenians,
the Copts, the Nestorians, and the Jacobites. See
GREEK CHURCH.

EATON, George W., D.D., LL.D., b. at Hen-
up, Penn., July 3, 1804; d. at Hamilton,
N.Y., Aug. 3, 1872. He was professor of ancient
languages in Georgetown College, Ky. (1831–33),
of mathematics and natural philosophy (1833–37),
and of ecclesiastical and civil history (1837–50),
at the Literary and Theological Institution, Ham-
ilton, N.Y. The institution was incorporated in
1846 as Madison University; in it he served as
professor of systematic theology (1850–61), and
president of the theological seminary, and professor of homiletics
(1861–71).

EBBO, Archbishop of Rheims; b. 780; d.
March 20, 851; was the son of a serf, but the
foster-brother of Louis the Pious, and was given
freedom by Charlemagne; educated in a cloister
school, ordained priest, and appointed to some
ecclesiastical position at the imperial court.
Louis the Pious made him Archbishop of Rheims
in 816; and in 822 he assumed the lead of the
Danish mission. He visited Denmark twice;
and it was no doubt due to him that the Danish
king, Harold Klak, when heavily pressed by
domestic foes, sought refuge at the Frankish
court, was baptized, and returned with Ansgar
in his retinue. But there is no evidence, except
his own words (Apologia Archiepiscopi Remensis
cum ejusdem ad gentes septentrionales legisla-
that he did any thing for the introduction of Christianity in Denmark, beyond cunning utilization of confused political circumstances. He was less successful in manipulations of the same kind in his native country. Though he owed every thing to Louis the Pious, he deserted him once more when the battle was lost, and the poor emperor was condemned to make public penance. Ebbo was there to take off his golden arms, and lay on the sackcloth and ashes, announcing to the world that he was thereby incapacitated to reign. But he could in order to allure people away, by bribes and by threats, from the camp of Louis; and when the battle was lost, and the poor emperor was condemned to make public penance, Ebbo was there to take off his golden arms, and lay on the sackcloth and ashes, announcing to the world that he was thereby incapacitated to reign. But there came a turn in the affairs. Louis the Pious once more was in power; and Ebbo hastened to the diet of Authurphen (1809). The Pope reconciled to him. The emperor was too angry, however. He threw the archbishop into a dungeon at Fulda; and there he lay, in spite of the Pope's protest, till the death of Louis (840). Lothair re-instated him in the archiepiscopal see, but Charles expelled him. Lothair then gave him as a recompense the abbeys of Stablo and Bobbio; but Ebbo felt disappointed, and tried Louis the German, who, however, had only a pittance left for him, — the administration of the diocese of Hildesheim. Besides the above Apologia, Ebbo has also written an Indiculum de ministeris Remens. Eccles.

LIT. — Gallia Christiana, IX.; Gossel: Les actes de la province eccles. de Rheims, 1842; Simon: Jahrbücher d. fränk. Reichs unter Ludwig d. Frommen.

EBED JESU (Syria, "Servant of God"), sur- named Bar Brika ("Son of the Blessed"), a Nestorian theologian of comprehensive scholarship; was born in the middle of the thirteenth century, in Gozarta, an island in the Tigris; became early Bishop of Sinshar and Arabia, and was, and was, 1263 and 1287, made metropolitan of Nisibis, or Zola, where he died in the beginning of November, 1318. He left twenty works: one, exegetical, on the Old and New Testaments (not allegorical, as often stated); three, dogmatical, on the incarnation of the Logos, on the sacraments, and the on the verity of the faith (edited in Syriac and Latin by A. Mai, in Script. Vet., 10, 317-368); several works referring to canon law; The Paradise of Eden, a collection of fifty poems (comp. Assenami, Biblior. Or., 3, p. 323); twelve poetical tracts on the sciences; a book on the philosophy of the Greeks; a rhymed catalogue of two hundred Syrian authors (Assenami, Biblior. Or., 3, 1, p. 1-362), enumerating also his own works. Different from this Ebed Jesus is another Nestorian patriarch of the same name, who in 1592 was converted to Romanism. R. Gosche.

EBEL, Johannes Wilhelm, Dr., b. March 4, 1784, at Passenheim; d. Aug. 18, 1861, at Hohen- eck-in-Württemberg. After his graduation at Königsberg, he became acquainted with Johann Heinrich Schönherr one of the most original thinkers of the period, and espoused his views of relative dualism (see SchöNHERR). His pronounced evangelical views, and eloquent advocacy of practical Christianity, were distasteful to the rationalistic and dead orthodox clergy of the province, who tried, from the very beginning of his ministerial career at Hermsdorf (1807-1809), to awe him into submission, and, upon his removal to Königsberg as preacher and teacher of Frederick College (1810), resented his growing popularity by charging him with heresy. The matter being referred by him to the local consistory, the latter, whose mask was duly penetrated by Schleiermacher, received a scathing and well-merited rebuke for their ill-natured odium theologicae; while Ebbe, whose dignified bearing under this persecution increased both his influence and popularity, was chosen preacher of the Old Town Church at Königsberg, the largest in the city, in 1816, and filled that high position until his deprivation in 1842. This was brought about as follows. In 1826 a ministerial rescript, warning the several consistories against excesses in pietism, and separatism, was eagerly seized by Schön, the provincial governor, a notorious enemy of Christianity, and an utterly unprincipled man, and the opponents of Ebbe and Diestel, his brother minister and friend, as an opportunity for assailing him, on the presence that he had founded a sect which held secret meetings, and advocated tenets of perilous and immoral tendency. The wildest rumors were circulated and believed; and after an animated controversy, necessitating the withdrawal of the first from Königsberg, Ebbe and Diestel were openly charged with having founded a sect. Schön appointed Kähler, a member of the consistory, known to be personally hostile to and jealous of Ebbe, to investigate the matter, with the result that he discovered, or rather invented, him guilty of the alleged charge of having founded a sect. Ebbe refusing to admit the charge, and to submit to an interrogatory, unless the specifications were communicated to him, the consistory arbitrarily and illegally decreed his suspension ab officio, Oct. 7, 1835, and that of Diestel, Dec. 9, 1835. The action of the consistory led to a criminal suit, which lasted four years, with the result that the accused were acquitted of all charges except that of having founded a sect, and sentenced to be deposed, and Ebbe to be imprisoned until he should have given proof of amendment. From this sentence appeal was made; and, after a further delay of eighteen months, the finding of the lower court was cancelled. Ebbe acquitted of the charge of having founded a sect, but nevertheless deprived, on the ground of gross neglect of duty. There is probably no criminal case on record more flagrantly unjust; for, in spite of the acquittal of the offence with which Ebbe and Diestel were falsely charged, they were punished with degradation from the ministerial office, of which they were bright and shining ornaments. Their persecution, originating in theological hatred, and eventuating in their sacrifice to it, took place at a time (1842) when the judicial process in Prussia was still praised: that explains the injustice. To-day it would be impossible to bring such a case to the cognizance of a jury. After his deprivation, Ebbe lived at Grunenfeld from 1842 to 1848, at Meran-in-the-Tyroli from 1848 to 1850, and at Hoheneck-in-Württemberg from 1850 to 1861, in which year he was deprived of his office. The memory of that noble man, purified from all the aspersions of theological hatred, and the calum-
nies of ungodly men, has been vindicated in the following and other works: HAHNENFELD: Die Religiose Beweigung, etc., Braunsberg, 1853; von der Grüben: Die Liebe zur Wahrheit, Stuttgart, 1850; Kаниitz: Aufklärung nach Actentquellen, Basel and Ludwigsburg, 1862. The last is a masterpiece; and its author has succeeded, by making the official record disclose the truth, in inducing every respectable encyclopedia and church-history to correct the slanderous and false notices which twenty years ago disfigured their pages. — An article on the Religious Suit may be seen in the Bibliotheca Sacra, 1869, vol. XXVI., No. 104, and the full history in my Life of Ebel, London and New York, 1852. — The most important of the works of Ebel are: Die Weisheit von Ohen, 1823, 2d ed., Basel, etc., enlarged, 1868; Die Treue, 1835, 2d ed., ibid., 1863; Gottesliche Erziehung, Hamburg, 1825, in English, 1825; Die apostolische Predigt ist zeitgemäss, Hamburg, 1835; Verstand und Vernunft (by Dierstel and Ebel), Leipzig, 1837; Zeugnis der Wahrheit (by the same), 1839; Die Erkenntiss der Gottes Wahrheit, ib., 1852; Die Philosophie der heidischen Urgunde des Christenthums, Stuttgart, 1854–56; Compas de route, containing extracts from most of these works, and also from the Liebe zur Wahrheit. — See also s.v. Schönherr. / MOMBERT. — / EBER, Paul, b. at Kitzingen, Franconia, Nov. 8, 1511; d. at Wittenberg, Dec. 10, 1569; was educated at Ansbach and Nuremberg, and entered in 1532 the University of Wittenberg, where he gradually formed so intimate a connection with Melanchthon, that he was called Philippus Reperto rium. In 1541 he was appointed professor in Latin grammar, and began to lecture on the whole range of the artes liberalis, publishing a handbook of Jewish history, a historical calendar, destined to supplant the calendar of Roman saints, etc. In 1557 he was made professor of the Old Testament, and in 1558 superintendent-general of the whole electorate. During the last years of his life he devoted himself almost exclusively to theology, and took part in the various theological controversies and dispositions of the time, though essentially as a mediator. / Bisla Latina, a correction of the Latin translation of the Old Testament, is himself considered as his principal work. See also: SIXT: Paul Eber, Freund und Amtgenosse der Reformatoren, 1843, and Paul Eber, ein Stück Wittenberger Lebens, 1557; PRESSL: Paul Eber, in Vater und Begründer der luther. Kirche., VIII., 1892. / EBERLIN, Johann, b. at Günzburg, in Swabia, in the second half of the fifteenth century; d. 1530; studied philology and philosophy at Basel; entered the order of the Franciscans, and was appointed preacher in their monastery at Tubingen, but afterwards removed to Ulm on account of disagreement with his superiors. In Ulm he became acquainted with the writings of Luther, and began to preach the views of the reformers. Compelled to leave the city, he went to Switzerland, where he wrote his first book, Die fünfzehn Bundeigenossen, 1521, dedicated to Charles V. A stay in France (1528–29) made him familiar with the works of Erasmus. After a stay in Basel (1530) he returned to Ulm, and became intimately acquainted with Luther and Melanchthon, he visited the regions of the Rhine, especially Basel and Ulm, preaching and publishing pamphlets in the spirit of the Reformation. During a second visit to Wittenberg he published his Wie sich eyn Diener Gottes worts ynn all seymun thun halten soll, etc., 1523. The last years of his life he spent in Thuringia, steadily working with energy and success, though in his own independent and original way, for the cause of the Reformation. See Bernhard Rigenbach: Johann Eberlin von Günzburg und sein Reformprogramm, Tubingen, 1874. / EBIONITES. This designation was at first, like "Nazarenes," a common name for all Christians, as Epiphanius (d. 403) testifies (Adc. H. xxix. 1). It is derived from the Hebrew יִבְיוֹנֶה, "poor," and was not given, as Origen supposes, in reference to their low views of Christ, but to their own poverty. This poverty, especially characteristic of the Jews of Jerusalem, evoked from the pagan and Jewish world the contemptuous appellation of "the poor." Minutius Felix says, "That we are called the poor is not our disgrace, but our glory" (Octa., 38). Subsequently its application was limited to Jewish Christians. "The Jews, or "Israelites," many of whom are called Ebionites," writes Origen (c. Cels., II. 1). Then, when a portion of the Jewish Church became separate and heretical, the designation was used exclusively of it. Later in the fourth century Epiphanius, Jerome, and others use it of a separate party within the Jewish Church distinct from the Nazarenes. This outline of history proves that Tertullian was wrong when he derived the term from a pretended founder of the sect called Ebon. The notices in the early fathers are fragmentary, and at times seem to be contradictory on account of the double application of the term, now to Jewish Christianity as a whole, now to a party within it. The New Testament knows of no sects in the Jewish Church, but indicates the existence of different tendencies. At the Council of Jerusalem a legalistic and Judaizing spirit manifested itself, which was in antagonism to the spirit of Paul, and was shown in the Judaizing teachings which did so much mischief in the Galatian churches. But it was not until after the destruction of Jerusalem, and the founding of Aelia Capitolina by Hadrian, in 134, that Jewish Christianity became a distinct school, gradually becoming more heretical, and separated into the two sects of Ebionites proper and Nazarenes. The latter still held to Paul as an apostle, and, while they kept the law themselves, did not demand its observance of the Gentile Christians. The former held the observance of the law to be obligatory upon all Christians alike, and rejected Paul as an apostate. This was the state of affairs at the time of Justin Martyr (Dial. c. Tryph., 47). Ireneus, who does not mention this party division, describes the Ebionites as stubbornly clinging to the law, as rejecting the apostle Paul as an apostate, and all the Gospels except Matthew. He further notices a christological heresy. Denying Christ's birth from the Virgin, they regarded him as a mere man. Origen (c. Cels., V. 81) distinguishes between two branches of Ebionites, those who denied and those who accepted the miraculous birth. The Ebionites proper became apparent in the later fathers, as Jerome, Epiphanius, etc., the notices are more frequent; but nothing is added to our knowledge except that the
EBRARD OF BETHUNE.

Egyptians were chiliasm (Jerome ad. Esdr., 35, 1). In Epiphanius' day (d. 403) they dwelt principally in the regions along the Dead Sea, but also in Rome and Cyprus. The disintegration of Jewish Christianity was consummated by the introduction of Gnostic philosophy, of Greek culture, as also, perhaps, of Oriental theology. See the art. EKLESIAETES.


EBRARD OF BETHUNE, a place in Arbois, lived in the latter part of the twelfth and the beginning of the thirteenth century, and acquired a name as a writer on grammar and theology. Of his personal life nothing is known. His two known works are, Graecismus, a poem of two thousand verses, on grammar, prosody, rhetoric, etc., used for a long time as a handbook in the schools of the middle ages, and Liber anthematores, a refutation of the heresies of the Cathari, at that time very numerous in the Flanders. The latter work, still important as a source of information concerning the doctrines of the Cathari, was first printed by the Jesuit Greter, under the title Contra Wahlenses, in his Tris Scriptorum contra Wahlenses, Ingolstadt, 1614, then in Max. Bibl. Patr., Lyons, vol. XXIV., and finally in Greter's Works, vol. XII. Several other works are ascribed to Ebrard; but the books are unimportant and the authorship doubtful. C. Schmidt.

ECBATANA (Greek 'Ahyatana, or 'A'Ektana, Babylonian Agamatanu or Agamantu), the capital of Media, is mentioned (Ez. vi. 2) as 'Achnish'tha. It was the place where, in Darius' time, was found the record of Cyrus' decree authorizing the restoration of the temple at Jerusalem. The name occurs often in Aramaic (Abodōs, 'Aschylus, Ctesias), and notably in the apocryphal books (Tob. iii. 7, vii. 12, 14; Jud. i. 1, 2, 14; 2 Macc. ix. 3, etc.). It was, however, applied to several different places; and the question has been discussed whether the Ecbatana, whose magnificent fortifications are described by Herodotus (i. 98, 99), and in the Book of Judith (i. 2–4), is the same with the Ecbatana which was the summer residence of the Persian kings, — the modern Hamadan, and if not, which of the two is the Hebrew Achnish'tha. Sir II. Rawlinson has sought to place the former at Takht-i Suleiman, to the north of Hamadan, where there are remarkable ruins, and where topographical features are thought to favor Herodotus' description. There is, however, no evidence from the cuneiform inscriptions that the Agamantu, the royal city of Astyages, which Cyrus captured (Trans. Soc. Bibl. Arch., VII.), was not the Agamatana of Darius (Behistun Insocr. 60), and the identity of this with the old Median capital on the one hand, and with Achnish'tha on the other, is probably to be maintained. In the autumn of B.C. 1064, Darius I. (the Great) spent some months in Ecbatana, and celebrated the Dionysia (Arrian, Exp. Alex. iii. 19); but after his death it had a checkered history, losing much of its prestige and influence, and subjected to the harsh treatment of successive conquerors. It was favored by the Parthian rulers, who made it once more the royal summer residence. But this honor was again taken away under the Sassanides; and it was completely overshadowed by Bagdad and Isphahan, dropping almost entirely out of notice. Hamadan, its modern representative, is an active business town of some fifty thousand inhabitants. There are few traces of antiquity to be found there, though the tombs of Esther and Mordecai are pointed out with pride. See KARL RITTER; Erdkunde, IX. 98–128; II. Rawlinson: Memoir on the Site of the Atropatenean Ecbatana (Journ. of Royal Geog. Soc., vol. X. art. 2, 1841); G. Rawlinson: Five Great Oriental Monarchies, London and New York, 1881. — Francis Brown.

ECCE HOMO ("behold the man"), the Vulgate rendering of the words of Pilate on presenting Jesus to the people (John xix. 5). The expression is technically applied to pictures of Jesus as the suffering Saviour. See CHRIST, Pictures of.

ECCH ELENSESIS, Abraham, b. at Eckel, in the latter part of the sixteenth century; d. in Rome 1641; was educated in the Maronite College in Rome, and appointed professor of the Syriac and Arab languages at the Congregation of the Propaganda. His chief work was his participation in the edition of the Paris polyglot under Le Jay, which lasted from 1640 to about 1653, though with interruptions. He furnished the Syriac, Arab, and Latin texts of the Book of Ruth, and the Arab text of the third Book of the Maccabees. He also undertook a revision of the labor of his predecessor, Gabriel Sionita; but this revision brought upon him a very severe criticism by Valerian de Flavigny (Paris, 1640), to which, however, he gave a very sharp answer (Paris, 1647). Comp. MASCHE: Bibl. Sacra, i. 537 sqq. Among his independent works are: a Syriac handbook, Rome, 1629; Eutychius Patriarcha Alexandrinus vivdictus, Rome, 1661; a defence of the episcopacy, directed against J. Selden; an edition of the letters and sermons of Anthony, Paris, 1641 and 1646; an edition of the Chronicon Orientale of Ibn ar-Rúbih, Paris, 1653; Concordianus nationum Christ. Orient. in fidei catholicae dogmata, Mayence, 1655 (together with Leo Al- lius), etc. Assemani's verdict on him is severe but not undeserved. — R. Gosche.

ECCLESIA. See CHURCH.

ECCLESIASTES (אֶכֶלְסְיָסְטָה, לְשָׁה, 'Eκκλησίαςτης). 1. Title. — "The Book of Koheleth, the son of David, King in Jerusalem" (i. 1). The word Koheleth is the feminine participle of Kāḥel, "to call together," "to assemble." Though feminine in form, which does not necessarily imply that the writer wished to identify himself with Wisdom (cf. Prov. i. 20), it is manifestly common meaning, following the analogy of Sophorētē (Neh. vii. 57), Pockerēt (Ex. ii. 57), Alēneth, and Azmōreth (1 Chr. viii. 36). It is interpreted "preacher" (as in the Hiphil, one who addresses an assembly, — Septuagint, the Vulgate, and Modern Versions), "deacon" (so also the early Christian assembly), "collector" (i.e. of different opinions), "gatherer" (i.e. of an assembly).

2. Author. — (1) Solomon. — This is the tradi-
tional view. It is maintained by the rabbins, the fathers, and by the great majority of commentators. In its favor are: (a) The age of the opinion, (b) the evident purpose of the book in its favor; (c) The eminent fitness of Solomon to write this book, because of his divine wisdom and wide experience; (d) The style and diction belong to the golden age of Hebrew literature (so, e.g., argues Taylor Lewis); but others maintain the exact opposite; (e) The claim of the book itself, not made for a death-struggle with the language; (f) The absence of such abuses; (g) The late reception of the book, because of his divinity and wide experience.

The advocates of this theory emphasize the point that no other Hebrew than Solomon answered the descriptions given of the magnificence in which the unnamed author lived, nor is known to have possessed such riches an experience.

3. Date.—Among those who deny the Solomonic origin there is no agreement as to time. Opinions among the denomin vary from 975–588 B.C.—somewhere between Solomon and Jeremiah (Nachtigal)—to A.D. 8, the time of Herod the Great and the author to be God-fearing Israelite of the sect of the Chaldeans. Zöckler thinks that Ecclesiastes was written somewhere between B.C. 240 (the death of Zeno) and B.C. 181 (that of the death of Ptolemy Epiphanes); his principal reason for this extraordinary difference being the different opinions held as to the historical period whose social condition could explain the general tone of the production; for all agree that the time must have been very evil. To quote two eminent modern commentators upon Ecclesiastes: Zöckler, in Lange, and Dean E. H. Plumptre. Zöckler says, "The book may be considered as contemporary with Nehemiah and Malachi, or between B.C. 450 and 400, and the author to be a God-fearing Israelite of the sect of the Chaldeans, at A.D. 8, the time of Herod the Great;" Zöckler, "I would be inclined to A.D. 8, the time of Herod the Great and the author to be God-fearing Israelite of the sect of the Chaldeans."
tents of his teachings. Zöckler, following other commentators, divides each of these discourses into almost as many subdivisions (viz., 40) as (here) are versions. But instead of putting the book under the scalp, and laying bare its bones, it is better to consider it as a living body, and discover the secret of its life. Taken thus as a whole, it may be considered as a confession written in prose, devoid of plan, except so far as it is a continuous unburdening of self. Its unity is in its authorship and theme,—the vanity of life. Its contents are miscellaneous illustrations of the theme, derived from experience, and told with great sadness. It is because the book is thus a collection of observations, that some interpret the title, Koheleth by "collector."

5. Character and Tendency.—Many advocates of the Solomonic hypothesis find in the book evidence of his change of heart. But, whether Solomon be the author or not, it will be probably best to consider it a unique exhibition of Hebrew scepticism, subdued and checked by the Hebrew love of wisdom, and reaping lessons of wisdom from the follies of life. The tone is sad. On every side the writer sees persistent and gigantic evil. Nothing turns out as he would like. "O vanity of vanities, all is vanity." And yet the conviction is fixed that it is always right to do right; and, in view of the coming judgment (xi. 9), the book closes with this memorable sentence: "Fear God's way of happiness,—a blameless, trustful, pious life."

ECCLESIASTICAL POLITY. See POLITY.

ECCLESIASTICUS. See APOCRYPHA.

ECK, Johann Maier von, b. at Eck, on the Günz, Nov. 19, 1486; d. at Ingolstadt, Feb. 10, 1543; was the son of a peasant, but was educated by an uncle, Martin Maier, at Rotenburg, on the Neckar. He studied at Heidelberg, Tubingen, and Cologne, and took his degree, as master of arts, at Tubingen, 1501. From 1502 to 1510 he lived in Freiburg, in Brisgau, studying and teaching; and here he made his debut as a writer by his Logicae Exercitamenta. He also found opportunity to distinguish himself as an orator, more especially as a disputant; and in 1510 he was appointed professor of theology in the University of Ingolstadt, which institution he actually ruled for the rest of his life. He was a man of great learning, though not a great scholar. His learning was knowledge rather than insight, the result of a remarkable memory rather than the product of a clear intellect. He was also possessed of great talent as a disputant; though he generally had the misfortune to confirm his adversaries in their own opinions, instead of altering them over to his, for he lacked that seriousness of conviction which alone is able to create conviction in others. Though by no means a charlatan, he was one of those vain characters who believe the victory won when they feel their vanity gratified. Characteristically enough, he came into laurels as a disputant by defending, in October, 1514, at the instance of the merchants of Augsburg, the proposition that "aury," as the taking of five per cent interest was then called by the Church, was legitimate business.

Having received the ninety-five theses of Luther, with whom he before had had friendly relations, Eck circulated, in March, 1518, a manuscript criticism on them,—Obelisci (marks made in books to draw the attention to suspicious passages). As Luther was away on his Heidelberg journey, Carlstadt published some counter-criticism (Conclusions); and, when Luther returned, he answered with his Asterisci. A rapid exchange of theses and counter-theses now followed; and the affair was finally wound up by a grand disputation, which was solemnly opened at Leipzig, June 25, 1519. On June 26 and 29, and on July 1 and 3, Eck disputed with Carlstadt concerning divine grace and good works, etc.; and from July 4 he disputed for ten successive days with Luther concerning the absolute supremacy of the Pope, purgatory, penance, etc. The general impression was that Eck had won. He was flattered and
ECKHART. 688 ECKHART.

feasted as the "Achilles of the Church." But the real result was, that Luther went away much clearer and more decided with respect to the futility of the Pope"s claim to infallibility. Eck himself, however, does not seem to have felt quite sure about his victory. He suffered the humiliation that the arbitrators declined to give any verdict; and though he continued to shower a multitude of rabid theses, criticisms, etc., down upon the heads of the Dominican, he never saw fit to appeal to force. With the German princes he failed; but in January, 1520, he went to Rome, and the result was the bull Exurge Domine, which he was to make public in Germany himself in the quality of apostolical prothonotary and papal nuncio. The task, however, proved less enjoyable than he had expected. From Leipzig, from Erfurt, etc., he had to flee from the riots of the mob, covered with ridicule and scorn; and even in his own city, in Ingolstadt, he found it difficult to get the bull published with due solemnity.

Twice more Eck visited Rome on diplomatic errands; and though he was not received by Adrian VI. with the same cordiality as by Leo X., he nevertheless achieved his purpose. In Bavaria, too, his influence was steadily increasing, and he fairly succeeded in transforming the country into a province of the Spanish Inquisition. One process of heresy followed the other, and in them all Dr. Eck played a conspicuous part; but, in his ever-raging contest with the reformers, his successes were half only. His Enchiridion locorum communium adversus Lutherum ran through forty-six editions between 1525 and 1576. It was read and admired, but it had no permanent effect. Similarly with his disputation with the Swiss reformers. It cost him much exertion and many intrigues to bring it about. Zwingli would not leave Zürich, and to Zürich Eck dared not go. Finally Baden-in-Argau was fixed upon; and from May 21 to June 8, 1526, the disputation took place. Ecocolampadius and Eck were the principal interlocutors, the doctrine of transubstantiation the principal subject. But, though Eck seemed to be in an uncommonly conciliatory humor, the only result of the disputation was, that the Swiss-reformed doctrine of the Lord's Supper became still more distinctly developed in its difference from the Lutheran. At the diet of Augsburg (1530) Eck had to write the refutation of the Protestant Confession; and he worked on it day and night from June 27 to July 13, assisted by twenty other theologians. But he was compelled to re-write it twice before it suited the emperor. In the last years of his life he was chiefly occupied in counteracting the various attempts made to bring about a reconciliation. It was due to him that the Roman-Catholic princes rejected the Regensburg Interim in 141.

Lit.—I. K. SEIDEMANN: Die Leipziger Disputation, 1843; TH. WIEDEMANN: Dr. Johann Eck, Regensburg, 1865. BERNHARD RIGGENBACH.

ECKHART (generally called Meister Eckhart), the most remarkable of the German mystics of the fourteenth century, was probably born at Strassburg, 1290, and died, probably on a journey to Avignon, 1329. He belonged to the Dominican order, and was prior of Erfurt towards the close of the thirteenth century. In 1302 he taught in the College of St. Jacques in Paris, and took the degree of licentiatus theologiae. In 1303 he was appointed provincial of his order for Saxony, and in 1307 vicar-general for Bohemia. In 1308 he again taught in Paris, and in 1316 he settled at Strassburg as vicar for the grand-master of his order. There he became acquainted with the Brethren of the Free Spirit; and when, some time after, he was removed to Francfort as prior of the Dominicans, he retained the character of his preaching aroused suspicion, and he was accused, before the grand-master Hervé (at that moment present at Metz), of entertaining connections with suspicious persons. An investigation was instituted, and Eckart was acquitted. Archbishop Henry of Cologne, however, the implacable enemy of the Bechhards, had formed an opinion of his own about Eckart; and in 1325 very heavy accusations against him were laid before the chapter of the order assembled in Venice. Nicholas of Strassburg, as papal nuntius et minis- ter, was charged with the investigation; and, as he himself belonged to the mystical school of theology, he found nothing to blame in Eckart. But Henry would not suffer himself to be robbed of his prey in this way. He accused both Eckart and his protector, Nicholas, of heresy; and a regular process was instituted before an episcopal court of inquisition. Both Eckart and Nicholas protested against the competency of the court, and appealed to the Pope; but they were, nevertheless, both of them condemned. On Feb. 13, 1329, Eckart read from the pulpit of the cloister-chapel in Cologne a solemn declaration, in which he protested his willingness to recant any error into which he might have fallen. Immediately after, he set out for Avignon; but when the papal decision was given, in the bull of March 27, 1329, he had died. The bull, however, treated the case with great leniency. On account of the declaration he had made at Cologne, Eckart was evidently considered as one who, before death, had returned to the bosom of the Church. The bull condemned seventeen propositions of his, and pointed out eleven more as suspicious. But, in spite of this only conciliatory document, the beclouded enemy of the Bechhards was subjected to a series of trials, and a declaration clung to him with great reverence and love. When Heinrich Suso wrote his autobiography, in 1360, he spoke of Eckart as the "holy master;" and his sermons were frequently copied in the monasteries of Germany, Switzerland, Tyrol, and Bohemia. In 1430 the papal condemnation was repeated; but in 1440 Nicholas of Cusa, nevertheless, mentions Eckart's works as one of the sources of his system. A collected edition of his works was given by Franz Pfeiffer, Leipzig, 1857. What startles the reader in Eckart's writings is his strongly pronounced though mystic pantheism, often expressed with singular power. God is not the highest being, he says, for he is the only being. Outside of God there is nothing but illusion and deception. In its true existence every creature is not only a revelation of God, but "a part of him;" and—here enters the easy transition from Eckart's pantheistic speculations to his ascetic morals—the true object of human life must consequently be to strip it of all illusions and deceptions, and return into the one great being, God.

Lit.—MARTENSEN: Meister Eckart, Hamburg.
ECLECTICISM, a philosophical method by which a philosopher extracts from various systems of philosophy that which seems to him to be most strikingly true, and fits it together as best he knows how. The method is completely unscientific, and has never produced results of any account. It generally becomes very fashionable, however, in all post-philosophical ages, when the true philosophical productivity has died out. Neoplatonism was at the bottom eclecticism, and so was Roman philosophy in general.

ECTHESIS. See MONOTHEITÉS.

ECUADOR, The Republic of, situated between Brazil, Peru, the Pacific Ocean, and Colombia, comprises an area of about three hundred thousand square miles, and contains, according to the census of 1875, about nine hundred thousand inhabitants, besides two hundred thousand Indians who are semi-civilized. The bulk of the civilized population consists of descendants of whites and Indians, Indians with fixed abodes, negroes, and descendants of negroes and whites, and negroes and Indians. They are all Christians; while the Indians, among whom formerly was carried on a very active mission, have now relaxed completely into Paganism. According to the constitution, the Catholic-Apostolical-Roman Church is the Church of the State, and other denominations are excluded. Toleration is shown, however; but as yet no independent congregation has been established in the country. The relation to Rome is based upon a concordat of Sept. 26, 1862. The capital (Quito) is the seat of an archbishop. There are episcopal seats at Guayaquil, Riobamba, Cuenca, Ibarra, and others in several Austrian families; lived for some time he had reached the standpoint of absolute rationalism, considering all the positive religions as defective forms, and reason as the highest authority also in the field of religion; and with this conviction he proposed to retire into obscurity, and maintain himself as a weaver. But he had already written his Unschuldige Wahrheiten (1735), and his friends induced him to go on to keep it "(ii.15); i.e., to cultivate and guard here the woman was fashioned out of his rib (Gen. ii.21)." God (ii.19, 22, cf. iii.8), with only one restriction to observe,—the prohibition to eat of the tree of the knowledge of good and evil (ii.17). Through the specious words of the serpent (iii.1-5) the woman was led to dis-
obey the command, and the man followed her example (iii. 6). Thus they lost their innocence; and the Lord passed sentence upon them, and cursed the serpent. He provided tunics of skins (iii. 21) to take the place of the aprons of fig-leaves which the man and his wife in their shame had made (iii. 7), and then sent them out of the garden, that, with their newly-gained knowledge of good and evil, they might not eat of the tree of life also, and so live forever (iii. 22, 23). On the east of the garden the Lord placed “the cherubim, and the flaming sword, self-brandishing, to guard the way to the tree of life” (iii. 24).

(See Adam, Cherubim, Creation, Eve, Serpent, Sin.)

The conception of an early home of man, where innocence and happiness reigned, and there was habitual intercourse with divine beings, is found, with some striking similarities to the account in Genesis, in the mythologies of other peoples, notably those of India and Persia. According to the former, Méru, the “mountain of accounting in Genesis, in the mythologies of other peoples, notably those of India and Persia. According to the former, Méru, the “mountain of accounting in Genesis,” was the place where the first man and woman lived before they were expelled from the garden. The Lord placed “the archers, and the flaming sword, self-brandishing, to guard the way to the tree of life” (iii. 24).

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geographical knowledge, and wide disagreement still prevails. There are said to have been in all some eighty hypotheses as to the position of Eden. (a) The language of Gen. ii. 10 only shows the eccentric proposals to find it in Prussia, on the shores of the Baltic (Hasse), or in the Canary Islands (Creuzer), and others of like character.

All the views which deserve notice here may be grouped under three heads:

I. THEORIES WHICH PLACE EDEN IN THE FAR EAST. — This class of views is sometimes called “traditional,” because it can be traced back to Josephus, and has been thought to rest on genuine tradition. It identifies the Pison with the Indus or the Ganges, and Havilah with India or, vaguely, with the Eastern region. Cush is then commonly the country south of Egypt, or, in general, the south land of Asia and Africa (see Cush), and Gihon is the Nile; or else Cush is derived from the supposed Caspian people, Kossaia; and Gihon is the Oxus, called by Islamites Gakhtua. (When Pison is made identical with Indus, then Gihon has sometimes been explained as Ganges.) It is then sometimes supposed that Euphrates and Tigris have been inserted in place of two other Eastern rivers. This general theory has been held, in some form of it, by Josephus, most church fathers, and, among modern writers, Ewald, Renan, Maspero, Bertheau, Dillmann, Rüetschi, etc. In support of this view such grounds as the following have been adduced, (a) The language of Gen. ii. 8, iv. 16, xi. 2, as well as modern research, point to the far East as the early home of man. (b) The Indian conception of Meru suggests that the biblical account rests on recollections from that region. (c) Gold and gems are products of India. (d) Havilah (being, perhaps, originally an appellative from वीर्, “sand,” hence “the sandy,” or “sand-land”) can be applied to India as a country of which the Hebrews had only dim knowledge; it denoted in their history a land south and south-east of Palestine; to extend it vaguely eastward was easy. (e) Gihon (＝ Nile, called Βέσσων；LXX. (Jer. ii. 18) for Hebrew יונה) may be regarded as the re-appearance of an Asiatic river, or as flowing out of the same earth-embracing Οκεανός from which the Pison, Tigris, and Euphrates came. Gihon = Oxus is of course relieved from all such difficulty. It is replied to these arguments, (a) The language of Gen. xi. 2 only shows that after the flood men came from the East; and although the legends of other peoples identify the original home of man with the resting-place after the flood (see Lenormant, Arrat and Eden, Contemp. Rev., September, 1881), there is no evidence that the Hebrews did the same. Gen. iv. 16, however, says nothing of the location of Eden, but only of the land of Nod; and Gen. ii. 8 need not mean more than that Eden was eastward from the writer of the account, or from those for whom he wrote. The scientific word as to the cradle of man among the Hebrews is, so definite as to warrant the theory. (b) The assumption that the form of an Arayan tradition is a sure key to Semitic traditions is groundless. (c) Gold and gems are indeed found in India, but not only there. (d) Havilah was a land known to the Hebrews (see Cush); and, whether India was so or not, the Hebrews must have been aware that Havilah did not extend across Tigris and Euphrates, and off into the distant south-east. (e) The “river” of Gen. ii. 10, which “went forth from Eden,” can have nothing to do with Okeanos; and there is no proof that the notion of a river which disappeared in one continent, and reappeared in another, existed among the Hebrews. As to the identification of Gihon with Oxus: the Arabic Gaihūn is an appellative, and can be applied to any rushing river (e.g., Araxes, Gakhūn or Ras); and the Kossaia did not live east of the Caspian Sea, but, as is clear from the cuneiform inscriptions, in the mountain-region south-west from the Lake of Oromiah, and thence eastward toward the borders of Elam and Media.

II. THEORIES WHICH FIND EDEN IN ARME-NIA. — These take as the starting-point the known sources of the Tigris and Euphrates, and seek two other rivers rising in the same region. Thus, Pison = Phasis, Havilah = Colchis (or Pison = Kur, Cyrus); Gihon is identical with Caspian, and the Representatives of this class of views are Roland, Calmet, Leclerc, Keil, etc. But, if the Kossaia cannot be found on the eastern shore of the Caspian, neither can they on its western shore; and although some might be tempted to make use of the name of the country Kūsu, or Kusha, which appears on a Cappadocian tablet (Proceedings Soc. Bibl. Arch., November and December, 1881), still it is not easy to see how this could be connected with an Armenian river. The other proposed identifications are still more precarious. Further: by no possibility could these four rivers be supposed to be branches of one parent-stream. When it is claimed that nakar can mean “river-system,” this is not borne out by the usage of the language (see above); and the hypothesis (Luther and others) that the flood altered the physical features of Asia, so that the courses of streams are now different from the original courses, is unsupported by any thing in the biblical account of the flood, and is so far from being hinted at by the writer of Gen. ii. that he evidently expects, in his description, to be understood by his contemporaries as referring to a region still accessible to men, and recognizable by them.

III. THEORIES WHICH PLACE EDEN IN BABYLONIA. — Advocates of this location had their attention fixed by the fact that the Euphrates and the Tigris are actually united for a certain distance in the Satt el-Árab, which then empties into the Persian Gulf by two or more mouths. The Satt el-Árab was therefore regarded as the “river” of Gen. ii. 10; the Euphrates and Tigris were looked upon as its branches, reckoning up the stream; and the Pison and Gihon were identified with the two main streams through which the Satt el-Árab empties. Calvin, who held this view, considered the Pison to be the eastern arm, and the Gihon the western. Scaliger and others followed him; while Huet, Bochart, etc., found Pison in the western, Gihon in the eastern arm. A modification of Calvin's view is given by Pressel (Herzog's Real-Encykl., ed. I., vol. XX., art. Paradies), to the effect, that, instead of being these outlets of the Satt el-Árab, Pison and Gihon are two tributary streams flowing in from the east. This form of the theory is more consistent.
than the other, since it seeks all four branches in the same general direction,—up the stream; but the words of Gen. ii. oblige us to seek them all in the opposite direction,—down the stream. Only in the direction of its current could the river, on leaving the garden, divide into four branches. Against these theories it is further urged that we have ample grounds, from classical history and from the cuneiform inscriptions, as well as from the nature of the soil and from the present rate of physical change in that region, to believe that the sea once extended a hundred miles or more beyond its present limits to the north, thus covering the supposed site of Eden, and that the Euphrates and Tigris emptied into it without uniting (PRINCY: Nat. Hist., VI., § 31; RITTER: Erdkunde, X. 3; KIEPERT: Alte Geog., p. 138).

Another view has been proposed, and advocated with great force and skill. It finds Eden in Northern Babylonia, immediately about the site of Assur. (ARRIAX: Exp. Alex., VII. 7, contr. Xen. Anab., I. 7, 15). The effect was that of an extremely wide river flowing in almost countless channels. This is claimed to satisfy the requirements of Gen. ii. 10, and to be precisely the way in which an Oriental would conceive of irrigation,—the express object of the “river.” As the Euphrates and Tigris, which have thus formed in effect only the outside limits of this great irrigating stream, diverge more widely from each other, they resumed their independent course; and from the former there proceeded two important streams, partly natural, perhaps partly artificial, like the water-courses named above: the Satt en-Nil (= Gihon) on the east, and the Pallakopas (= Pison) on the west. The Satt en-Nil was known as an important navigable stream as late as when the Arabs overran Babylonia. It is always designated in the cuneiform inscriptions by its later name, in Assyrian pisinu, “water-holder,” “channel,” (as late as when the Arabs overran Babylonia. It is always designated in the cuneiform inscriptions by its later name, in Assyrian pisinu, “water-holder,” “channel,” (as late as when the Arabs overran Babylonia. It is always designated in the cuneiform inscriptions by its later name, in Assyrian pisinu, “water-holder,” “channel,” (“house of Adin”) in Western Mesopotamia, often named in the cuneiform inscriptions.


EDEN (Heb. средства, 2 Kings xii. 12; Isa. xxxvii. 12), who are said to live “in Telassar” (תלעון), and are perhaps to be identified with the Bu-Adini (“house of Adin”) in Western Mesopotamia,
Whether the Beth-Eden of Amos i. 5 ("Ty'n'3, A.V., "house of Eden") is the same people, it is a matter of question. This is at any rate more likely than its identification with 'Ehdon on Lebanon, Beit Djeen at the foot of Hermon, or Dysseck et-Kalb, south-east from Laodicea, the Paradise of Ptolemies. The fact that it is named in connection with Damascus does not necessarily disprove its identity with the Mesopotamian Eden; for the intention of the prophet might be to extend his threatening to the Aramaic tribes generally.

At all events, the Hebrew pointing of "p" in these passages shows a correct apprehension that these Edens were distinct from the Eden ("Ty'n'3") of Genesis.

(See Fr. Delitzsch: Wo lag das Paradies? Leipzig, 1881; R. Smend: Der Prophet Ezechiel, Leipzig, 1886; E. Schrader: Die Keilinschriften und die Geschichtsforschung, Giessen, 1878.)

EDESSA, a city of Northern Mesopotamia (the Armenian Edesia, the Syrian Urho, the Arab er-Rohá, the present Orfa or Urša), is situated on the Daisun, a tributary to the Euphrates, old city. One tradition identifies it with Erech, but the connection with Damascus does not necessarily disprove its identity with the Mesopotamian Eden, for the intention of the prophet might be to extend his threatening to the Aramaic tribes generally.

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EDICT, an order issued by a ruler, either of command or prohibition. It is applied in church history to the orders of the Roman emperors relating to Christianity. From Trajan to Constantine these edicts had instituted persecution. But Constantine issued three which forbade meddling with Christians on the part of the authorities. Several religious edicts of previous Roman emperors are extant; but, as they are altogether too favorable to Christianity, grave doubt is thrown upon their genuineness. The distinction between an edict and a rescript is that the latter is issued in answer to an inquiry. See Persecutions, and Keim, Rom und d. Christentum, Berlin, 1881.

(2) Edict is the technical name for a formal invitation given by presbyteries in Scotland to all who know any thing against the character of a pastor-elect to come forward and testify.

EDICT OF NANTES. See Huguenots, Nantes.

EDICT OF WORMS. See Luther, Worms.

EDIFICATION, a New-Testament designation, comparing the Church and the Christian believer to a house or temple (1 Cor. iii. 9; Eph. ii. 21).

Christian character is an edifice built on Christ (Eph. ii. 20; Col. ii. 7), and enlarged by the Word (Acts xx. 32), Christian intercourse (1 Thess. v. 11), and all the other means of grace. The Holy Ghost himself dwells in the believer regarded as a temple (2 Cor. vi. 19); and the constant indwelling of God is, that it should be kept holy, and thus be a fit sanctuary of God (1 Cor. iii. 17).

EDMUND, (1) and (2). See Eadmund.

E'DOM, E'Domite, IDUM'EA, IDUMAEAN.

(Esaú ("Ty'n'3"), the twin-brother of Jacob, was the son of Isaac and Rachel, and was so called because he was "hairy" (Gen. xxv. 25). He was subsequently named Edom ("Ty'n'3", "red"), because he said to Jacob, "Feed me with that same red," meaning lentils (xxv. 30). The traits of their ancestor re-appear in the Edomites; for, like Esau, they were wild hunters, and of low spiritual tone.)

The land of the Edomites was called Seir ("Ty'n'3", "rugged"). The original inhabitants were the Horites ("dwellers in caves"), or troglodytes. The Edomites, who dispossessed these, are sometimes called "children of Seir" (2 Chron. xxv. 11, 14). The country lay south of the Dead Sea, and west of the Arabah (Josh. xv. 1; Judg. v. 4); although in a wider sense the same name is given to a stretch to the east of the Arabah (Deut. ii. 1). And so the country was the "Mount of Edom" (Obad. 9, 19, 21). From the "Mount of Judah" it was separated by the wilderness of Zin (Josh. xv. 1). Bozrah (now Buseirah) was, at all events, at times, its capital (Isa. xxxiv. 7). Among its other cities were Sela (Petra), in a narrow wady off the Arabah (2 Kings xiv. 7; Isa. xvi. 1); Moab (now Ma'an) (Judg. x. 12); Elath, or Eloth, and Ezion-gaber, the important harbors at the northern end of the Red Sea (Deut. ii. 8; 2 Chron. viii. 17). The borders of the country varied, especially to the west and east, as their fortunes rose and fell.

The country is mountainous; but the soil in the glens and on the mountain-terracces bears a luxuriant growth of plant and vegetable life,
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upon which in the spring-time the "feasts of his eyes.

The People and their History. — There were kings in the land of Edom "before the "reigned any king over the children of Israel" (Gen. xxxvi. 31). The Edomites were brave warriors, and fond of the chase; but they also cultivated the soil, and carried on trade, especially from their great ports Elath and Ezion-geber. They, or at least the Temanites, one of their tribes, were famous for wisdom (Jer. xiii. 7; Obad. 8; cf. Eliphaz the Temanite, Job ii. 11). In religion they were polytheists, and probably Baal-worshippers.

Their history as given in the Bible begins with the victory of their King Hadad over Midian (Gen. xxxvi. 35). When the Israelites, on their way to the promised land, asked permission to go through Edom, they were refused (Num. xx. 11–17), and therefore they went around (xx. 21). The insult was all the greater because of Moses’ recognition of brotherhood in Edom. The ill feeling thus naturally produced increased; and, as soon as the Israelites were united under a king (Saul), they made war upon the Edomites, whom they now called ‘enemies,’ and under David brought them into subjection (1 Sam. xiv. 47; 1 Kings xi. 15 sqq.); in which condition they remained until the reign of Jehoram (2 Kings vii. 20–23), when they broke the yoke, and ‘made a king over themselves.’ Amaziah fifty years afterwards attempted to reconquer them, but was only partially successful (2 Kings xiv. 7; cf. 2 Chron. xxvii. 17). The later kings of Judah were too much engrossed by troubles with Assyria to undertake expeditions against Edom, and therefore the Edomites enjoyed independent government (Jer. xxvii. 3). The relations between the two kingdoms probably continued hostile: at all events the Edomites joined Nebuchadnezzar in the siege and pillage of Jerusalem, and therefore are cursed by the prophets (Ezek. xxxiv. 15; Amos i. 11, 12; Obad. 10). They also improved the opportunity to leave their territory, and go as far north as Hebron (1 Macc. v. 65); and therefore they went around (xx. 21). The People and their History. —

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Upon which in the spring-time the tr

Some have inferred from Deut. vi. 8, 9, xxvii. 2–8, that a knowledge of reading and writing was common; but this is probably going too far. The priests, of course, could read and write; and thus there was always a large body of educated men. Educated laymen are also mentioned, such as the historians of the Judges and Kings, the surveyors of the promised land (Josh. xviii. 8, 9), and the diplomats, who conducted the business with foreign courts and peoples (2 Kings xviii. 20). That the mass of the people were illiterate was nothing particularly unfavorable to Judaism; for what ancient people, except possibly the Chinese, could show any different state of things? Popular education is, in our sense of the term, a very modern and Protestant phenomenon. It may be claimed for the ancient Hebrews that their sacred books and their profound religious mysteries and services gave them a mental training far superior to that of any contemporary nation.

From the mention of “sons of the prophets” (1 Kings xx. 35; 2 Kings ii. 3, 5), it has been inferred that certain young men were trained for the prophetic office in so-called “schools of the prophets,” at Naioth (1 Sam. xix. 18 — for this name is interpreted in the Targum “the house of learning”), Bethel, Jericho (2 Kings ii. 3, 5),
and other places; but such training was en-
to a few, and, besides, was technical, con-
velopments to understand their own
sacred books. Contact with great nations like
the Babylonian, the Greek, and the Roman,
ever-grew the Hebrew mind. Other things than
higher grade of intelligence in religious and edu-
cational matters characterized the national life.
religion claimed attention. Jerusalem became
the seat of a university, and in strange contrast
precisely of heathen culture. In the towns and
villages education was not carried so far. Read-
ing and writing, the law, and the tenets of
the Jewish faith, were probably the only topics
studied the Bible, at ten the Mishna, and at fifteen
the Talmud." A graphic description of the school
in Nazareth in our Lord's day is given by an
anonymous writer in these words: "The school-
room is] "the interior of a squalid building
rude and constructed of stone, with a domed roof,
and whitewashed walls, a wooden desk or cup-
board, on one side, and an inscription in Hebrew
over the door. From the building, as we ap-
proach, comes the hum of many children's voices,
repeating the verses of the sacred Torah [the
law] in unthinking and perfunctory monotone.
The aged teacher sits silent in the midst. As
we look in, we see his huge turban, his gray
beard, and solemn features, appearing over the
ruddy faces of the dark-eyed boys who sit on the
floor around him. The long row of tiny red
slippers extends along the wall near the door.
The earthen water-bottle stands on the mat
beside the Khazzan, or synagagogue teacher.
The scholars are the children of the richer members
of the village community; of the Betlanim, or
' men of leisure,' who form the representative
congregation at every synagogue service; or of
the poor, who go about with the village priest for a week in Jerusalem, to fulfill
similar functions in the temple ritual" (Rabbi
Jeshua, Lond. and N.Y., 1881, pp. 23, 24).
Thus, even then, education was limited, and
there was much ignorance; so that the phrase
"country people" was synonymous with the
"illiterate." Of these the contemptuous remark
was made by the Sanhedrin, "This multitude
which knoweth not the law are accursed" (John
vii. 49). Very probably this ignorance was
principally among the lowest class, the linear
descendants of the primitive settlers of Palestine,
whose children are the wretched fellahin of to-
day. According to Philo (On the Virtuous being
also Free, Bohn's trans., vol. iii. 500) Josephus
(Contra Apion, i. 12), and the Talmud, the pious
Jews took great pains with their children's edu-
cation. "Jerusalem was destroyed because the edu-
cation of children was neglected." "The world is
preserved by the breath of the children in the
schools." So said the rabbins. The later Jews
were taught a trade in their schools, and thus
could earn their own living. That Saul of Tar-
sus, the learned pupil of the great rabbin Gama-
hel, had a trade (tent-making) was quite in the
order of "as Acts xviii. 3). The most cele-
bated does for the law supported themselves.
- Unmarried. "If women were forbidden to
teach boys." The Essenes are honorably men-
tioned for their care of children.
Female education was of very limited extent
among the Hebrews, as among all Oriental peo-
ples; but more advantage was open to Hebrew
mothers than to those of other lands. They were
taught the law (for they were expected to join
their husbands in educating their children) and
also woman's proper work. The Hebrew ideal
wife (Prov. xxxi. 10–31) was a woman of superior
training; destitute though she might be of book-
learning. To be a model wife and mother was
set before the Hebrew maiden as a loftier object
of womanly ambition than a so-called "higher
education." Yet a few women acquired learning.
After the destruction of Jerusalem the Jewish
rabbis set up high schools in other places.
Two of these achieved great fame (Tiberias and
Babylon); for they furnished respectively the
Jerusalem and the Babylonian Talmud (i.e., the
Gemara portion), in which they poured forth a
stream of varied learning unparalleled in history.
"The Talmud is an encyclopedia of all the
sciences of that time, and shows that in many
departments of science these Jewish teachers
have anticipated modern discoveries." See the
elaborate article on Schools, Hebrew, by Dr.
Ginsburg, enlarged by Rev. B. Pick, Ph.D., in
McCulloch and Strong's Cyclopaedia, vol. ix:
429–453. Monographs to be mentioned are:
MARCUS: Zur Schul-Pädagogik, Berlin, 1866;
VAN GELDER: Die Volksschule des jiidischen Alter-
thums, Berlin, 1872; SIMON: L'éducation des
EDUCATION, Ministerial. — Organizations and
Measures for aiding in. — From the earliest ages it
has been the policy of the Christian Church to
aid in the education of worthy but indigent stu-
dents who had consecrated themselves to the gos-
pel ministry. Calvin, in his Institutes, Book IV.
chap. 4, § 9, speaking of the pattern set for us in
this particular by the primitive fathers, says,
"For to form a seminary which shall provide the
church with future ministers, those holy men
took under their charge, protection, and disci-
pline such youths as, with the consent and sa-
cration of their parents, enlisted themselves in the
spiritual warfare. And so they educated them-
selves from an early age, that they might not
enter on the discharge of their office ignorant
and unprepared." And this custom was kept up
through the middle ages by the monastic schools,
which were liberally endowed for this purpose by
pious souls, and it is still maintained everywhere
by the Roman Church. Her priests are to this
day all and altogether educated at the church's
expense. The Protestant churches have been no
less wisely liberal in their provisions for the sup-
ply of their pulpits. Neither by those of the
Lutheran or Reformed name was poverty allowed
to bar any worthy young man from the privilege
of qualifying himself for the Christian ministry:
aid was furnished him, sometimes by scholarships
attached to the schools, and sometimes by con-
tributions taken up directly for this purpose by
the congregations, and sometimes by private mu-
mended a plan proposed by the president of New York and Philadelphia approved and recom-
ministry by assessments in proportion to the num-
the ministry. In 1770 the combined synods of
cause, but with special reference to the supply of
ber of ministers and on vacant congregations, as
render them incapable of maintaining themselves
support of young students whose circumstances
England and Scotland and Ireland for this same
In 1751 the synod of New York "recommended
Castle "for the assistance of candidates for the
granted to young men contemplating the minis-
ting thus created. Colleges were founded at
Westminster Assembly, a society for securing and
funds also were obtained from the students; some receiving per year between
two hundred and fifty dollars.
In 1815 was formed the American Education
Society, a voluntary association, combining among
its members at the first both Presbyterians and
Congregationalists, but of late years confined
almost exclusively to the latter body. For a
long period this society was strengthened by aux-
iliary bodies organized in the several States of
the North and in parts of the West; but these
auxiliaries have now altogether expired. In
1873 this society was united under one adminis-
tration with the college society, and has its office
in Boston. Besides annual contributions from the
Church, it has fifty-four endowed scholar-
ships, the revenues of which go to aid students.
The whole number of students aided by it up to
the year 1880 is 6,724.

The Baptists have no general education society;
but, instead, they have a number of limited organi-
izations scattered throughout the States. Of these
there are at present nine. The amount of aid
granted by these varies according to the need of
the students; some receiving per year between
two hundred and fifty and three hundred dollars.

The Board of Education of the Methodis-
Episcopal Church was organized in 1800, and has
several auxiliary societies established in different
parts of the Union. Its scope is broader than
most of the other kindred organizations; as it con-
templates aiding, not only individual students,
but also literary and theological institutions, both
at home and abroad. The grants made to stu-
dents are chiefly in the form of loans, to be paid
back at the earliest opportunity.

The Reformed Church (lately Dutch), the
Lutheran Church, the German-Reformed Church,
and indeed nearly all other Christian bodies,
operate on the same principle to secure a minis-
try among themselves suited to fill the congre-
gations, and command public respect. And we

The Reformed Church in 1559: "In order that the
church may be furnished with a sufficient num-
ber of ministers and on vacant congregations, as
well as by voluntary annual subscription." These
and other initiatory measures culminated in the
organization of a "board of education" by the
General Assembly in 1819. This board, with
various modifications of rules and measures, has
continued until this time. At present (1881) the
maximum appropriation for a student, when the
funds allow it, is a hundred and fifty dollars per annum.

There is also a board of education in Presby-
terian churches (South), conducted on the same
principles.

In the Episcopal Church the education work is
left to the several dioceses, some of which have
small societies collecting each a few hundred dollars per year. It has, besides, two general
societies representing the two prominent schools
of thought in the Church; viz., the Society for
the Increase of the Ministry (organized 1857,
and having its office in New York, mainly High
Church in its tendencies, which has helped to
ordinate five hundred young men), and the Evange-

colic Education Society (organized 1862, and having its office in Philadelphia, which
has contributed two hundred and fifty men to
the ministry). It acts upon a liberal policy, and
grants stipends according to the needs of the student, even to the amount of three hundred
dollars per annum.

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EDWARDS.

must add, that it is to the wise and liberal policy thus pursued the fact is largely due that the magazine Of Protestant Christianity throughout the world has attained its present high repute, not only for sound moral and religious character, but also for broad intelligence and extensive learning.

D. W. POOR.

EDWARDS, Bela Bates, D.D., was b. in Southampton, Mass., July 4, 1802; graduated at Amherst College in 1824, at Andover Theological Seminary in 1830. In the two years 1826-28 he was a tutor in Amherst College, and in the five years 1828-33 he was assistant secretary of the American Education Society. In 1837 he was ordained as a minister of the gospel, and was also appointed professor of the Hebrew language in Andover Theological Seminary. Professor Moses Stuart having resigned his office in 1848, Professor Edwards was elected as his successor. In this professorship he explained the Hebrew and Greek grammars with great acuteness and success. He was an enthusiast in sacred philology. He injured his constitution by his unremitting toil. In 1846, in consequence of enfeebled health, he made an extended tour in Europe, visiting England, France, Germany, and Italy. In 1851 he again compelled himself from Andover, and spent the winter in the South. He died at Athens, Ga., April 20, 1852 when he was nearly fifty years of age. He was distinguished not only as a skilful instructor, but also as a wise counsellor. He united soundness of judgment with rare delicacy of taste and poetic sensibility. Without grace of elocution, he was an eloquent preacher. The tenderness of his sensibilities, and the earnestness of his piety, were indicated in his countenance and tones of voice, as well as in his pure and classical language. He originated and planned many philanthropic institutions, among others, that has resulted in his countenance and tones of voice, as well as in his pure and classicallanguage. He was "a zealous Calvinist, and a most voluminous writer." His principal works were, Discourse concerning the authority, stile and perfection of the books of the Old and New Testament, London, 1693, 3 vols.; A complete history, or survey, of all the dispensations and methods of religion from the beginning of the world to the consummation of all things, as represented in the Old and New Testament, London, 1699, 2 vols.; The preacher, London, 1705-1709, 3 vols.: Theologia reformata, London, 1719-28, 3 vols. folio.

EDWARDS, Jonathan, the Elder. The ancestors of Jonathan Edwards in this country were notable men. His great-grandfather, William, and his grandfather, Richard, were among the pillars of society in Hartford, Conn. His father, Rev. Timothy Edwards, was born at Hartford, in May, 1699, graduated with distinguished honor at Harvard College in 1714, ordained pastor of the Congregational Church in "Windsor Farms," now East Windsor, Conn., in 1719. He remained pastor of this church more than sixty-three years, and died Jan. 27, 1758, at the age of eighty-eight.

There was a marked resemblance between the sermons of the father and those of his son. — The mother of Jonathan Edwards was Esther Stoddard, daughter of the noted "father in Israel," Solomon Stoddard, who for more than fifty-six years (1672-1739) was pastor of the Congregational Church in Northampton, Mass. She was a woman of queenly presence and admirable character. She was born in 1672, married in 1694, became the mother of eleven children, and died in 1770, in the ninety-ninth year of her age. Ten of her eleven children were daughters; Jonathan being the only brother in a nest of sisters, four of whom were elder, and six younger, than himself. He was born in East Windsor, Conn., Oct. 5, 1703. In his early years he was instructed, partly at the public school, chiefly by his parents and sisters, at home. His father being an excellent classical scholar, his mother being uncommonly intelligent and refined, his elder sisters being well trained in Latin and Greek, were the best instructors he could have had. He began the study of Latin when he was only six years old. Before he was thirteen, he had acquired a good knowledge of Latin, Greek, and Hebrew. In his childhood he was taught to think with his pen in hand, — thus
to think definitely, in order that he might express his thought clearly. When he was about nine years old he wrote an interesting letter on Materialism, and when he was about twelve he wrote some remarkable papers on questions in natural philosophy. One month before he was thirteen years of age, he entered Yale College. There he spent four years, and was graduated with the highest honor in his class, in 1720. At the age of fourteen, one of his college studies was Locke on the Human Understanding. "Taking that book into his hand upon some occasion, not long before his death, he said to some of his select friends who were then with him, that he was beyond expression entertained and pleased with it when he read it in his youth at college; that he was so much engaged, and had more satisfaction and pleasure, in studying it, than the most greedy miser in gathering up handfuls of silver and gold from some new-discovered treasure." As a child, his sensibilities were often aroused by the truths of religion. He united himself to the church, probably at East Windsor, about the time of his graduation at college. After his graduation he spent nearly two years as a resident scholar in New Haven: then and there he pursued his theological studies. He was "approved" as a preacher in June or July, 1722, several months before he was nineteen years of age. From August, 1722, until April, 1723, he preached to a small Presbyterian Church in New-York city. Here he penned the first thirty-four of his well-known Resolutions, and some exquisitely poetical descriptions of the spiritual life. His eloquence in the pulpit moved his hearers deeply. They desired him to become their pastor, but he felt impelled to labor elsewhere. In September, 1723, he was appointed a tutor in Yale College. He devoted himself to severe study in the winter and spring of 1723–24, and entered on his tutorship in June, 1724. In this office he remained about two years.

On the 15th of February, 1727, when in his twenty-fourth year, he was ordained as pastor of the Congregational Church at Northampton. On the 27th of the next July he was married to Sarah Pierrepont, daughter of Rev. James Pierrepont, "an eminent, pious, and useful minister at New Haven," one of the fathers and trustees of Yale College. At the time of her marriage she was in the eighteenth year of her age, was distinguished by her graceful and expressive features, her vigorous mind, fine culture, and fervent piety. The description which Mr. Edwards gave of her in her girlhood was regarded by Dr. Chalmers as a model of fine writing. During her married life she relieved her husband of many burdens which are commonly laid upon a parish minister, and thus enabled him to pursue his studies with comparative freedom. Often he spoke extempore, oftener from brief but suggestive notes. The traditions relating to their power and influence appear well-nigh fabulous.

In 1734–35 there occurred in his parish a "great awakening" of religious feeling; in 1740–41 occurred another, which extended through a large part of New England. At this time he became specially intimate with George Whitefield. During these exciting scenes, Mr. Edwards manifested the rare comprehensiveness of his mind. He did not favor the extravagances attending the new measures of the revivalists; but he felt compelled to advocate the principle out of which those extravagances needlessly sprang. He did more, perhaps, than any other American divine in promoting the doctrinal purity, and at the same time quickening the zeal, of the churches; in restraining them from fanaticism, and at the same time stimulating them to a healthy enthusiasm. His writings were in his own day, and are in our day, a kind of classic authority for discriminating between the warmth of sound health and the heat of a fever. He did not remain stationary, like the centre of a circle: he moved in an orbit not eccentric, but well-rounded and complete.

As early as 1744 he preached with great vehemence against certain demoralizing practices in which some of his parishioners indulged. He offended several influential families by his method of opposing those practices. In process of time he became convinced that his grandfather, Mr. Stoddard, was wrong in permitting unconverted persons to partake of the Lord's Supper. He followed his convictions: he made the sacrifice of himself. He feared, that, in resisting the authority of Mr. Stoddard, he would make a sacrifice of himself. He followed his convictions: he made the sacrifice. After a prolonged and earnest controversy, he was ejected from the pastorate which he had adorned for more than twenty-three years.

In August, 1751, about a year after his dismissal from Northampton, Edwards was installed pastor of the small Congregational Church in Stockbridge, Mass., and missionary of the Housatonic tribe of Indians at that place. Here he was in the wilderness. He was sadly afflicted with the fever and ague and other disorders incident to the new settlement. His labors were interrupted by the French and Indian War. He persevered, however, with marked fidelity in his mission. He preached to the Indians through an interpreter. He gained their admiration and their love.

While living in a kind of exile, among the Indians at Stockbridge, he was invited to the presidency of the college at Princeton, N.J. He was elected to the office on the 26th of September, 1757. He hesitated to accept it, but finally yielded to the advice of others, and was dismissed from his Stockbridge pastorate, Jan. 4, 1758, after having labored in it six years and a half. He spent a part of January and all of February at Princeton, performing some duties at the college, but was not inaugurated until the 16th of February. In 1758, when his congregation was worried by the small-pox, he was inoculated for the small-pox. After the ordinary effects of the inoculation had nearly
subsided, a secondary fever supervened, and he
died on the 22d of March, 1758. He had then
resided at Princeton about nine weeks, and had
been the inaugurated president of the college just
five weeks. His age was fifty-four years, five
months, and seventeen days. His aged father
died only two months before him. His son-in-
law, President Burr, died in his forty-second year,
only six months before him. His daughter, Mrs.
President Burr (the mother of Vice-President
Burr), died in her twenty-seventh year, only six-
teen days after him. His wife died in her forty-
ninth year, only six months and ten days after
him.

While the pastor at Northampton, President
Edwards published the following works: God
glorified in Man's Dependence, 1731; A Divine
and Supernatural Light Imparted to the Soul by the Spirit
of God, 1734 (a sermon noted for its spiritual
philosophy; the hearers of it at Northampton
requested it for the press); Curse ye Meroz, 1735;
A Faithful Narrative of the Surprising Work of God
in the Conversion of many Hundred Souls in North-
ampton, etc., London, 1736; Five Discourses pre-
tached to the People of Northampton, 1737; Remarks
ixed to the American Edition of this Narrative,
1738; Sinners in the Hands of an Angry God, 1741
(one of his most terrific sermons; frequently re-
published; severely criticised without regard to
the character and condition of the persons to
whom it was preached); Sorrow of the Bereaved
spread before Jesus, 1741; Distinguishing Marks of
the True Spirit, 1741; Thoughts on the
Revival in New England, etc., 1742; The Watch-
man's Duty and Account, 1743; The True Excellency
of a Gospel Minister, 1744; A Treatise concerning
Religious Affections, 1746 (one of his most spirit-
ual and analytical works; "it will no doubt
always be considered as one of the most important
guards against a spurious religion"); An Humble
Attempt to promote Explicit Agreement and Visible
Union among God's People in Extraordinary Prayer,
1748; Of Things Concerning the Soul of Man, 1750.

After he had left his first pastorate, more
important works were published; some of them
not until after his death: "Misrepresenta-
tions Corrected, and Truth Vindicated, in a Reply to
Mr. Solomon Williams's Book on Qualifications for
Communion, to which is added a Letter from Mr.
Edwards to his Late Flock at Northampton, 1752;
True Grace distinguished from the Experience of
Devils, 1752; An Essay on the Freedom of the
Will, 1754 (Dr. Chalmers said that he recom-
mended to his pupils this Treatise on the Will
"more strenuously" than any other "book of
human composition"); and he added, it was "read
by me forty-seven years ago, with a conviction
that has never since faltered, and which has helped
me, more than any other uninspired book, to find
my way through all that might otherwise have
proved baffling and transcendental and mysterious
in the peculiarities of Calvinism"); The Great
Christian Doctrine of Original Sin defended, etc.,
1758; Eighteen Sermons annexed to Dr. Samuel
Hopkins's Memoir of Edwards, 1764; History of
Redemption, 1772; Dissertation concerning the End
for which God created the World, and Dissertation
concerning the End of True Virtue, 1788; Two New
Volumes of Sermons, 1780 and 1783; Miscellaneous
Observations on Important Theological Subjects,
1793; Remarks on Important Theological Contro-
ersies, 1796; Types of the Messiah, 1829; Notes
on the Bible, 1829; Charity and its Fruits, 1851
(edited by Rev. Dr. Tryon Edwards, and repub-
lished in 1872 under the title of Christian Love as
Manifested in the Heart and Life); Selections from
the unpublished writings of Jonathan Edwards, 1865
(edited by Rev. Alexander D. Grosart. See Biblio-

The published works of Edwards were collected,
and printed in eight volumes, at Worcester, Mass.,
under the editorship of Dr. Samuel Austin, in
1809. A larger edition of his writings, in ten
volumes, including a new Memoir and much new
material, was published at New York, in 1829,
under the editorial care of Rev. Dr. Sereno Ed-
dwards Dwight. Some of Edwards's writings
were originally published, and many of them
have been republished, in Great Britain. They
have been collected in an English edition, and
The edition more commonly used in the United
States at the present time is entitled The Works
of President Edwards, in four volumes; a Reprint
of the Worcester Edition, with Valuable Additions,
and a Copious Index, New York.

The works of Edwards have received the high-
est encomiums from Dr. John Erskine, Dugald
Stewart, Sir Henry Moncrief, Dr. Priestley, Dr.
George Hill, Isaac Taylor, and other British
scholars. Robert Hall says, "I consider Jonathan
Edwards the greatest of the sons of men. He
ranks with the brightest luminaries of the Chris-
tian Church, not excluding any country or any
age, since the apostolic." Sir James Mackintosh
says of Edwards, "This remarkable man, the
philosopher and metaphysician of America... His power of
subtle argument, perhaps unmatched, certainly un-
surpassed, among men, was joined, as in some of the ancient mystics, with a character which raised
his piety to fervor." Robert Morehead says, "Ed-
dwards comes nearer Bishop Butler as a philosop-
ical divine than any other theologian with whom
we are acquainted."
the Indian. By these means I acquired the knowledge of that language, and a great facility in speaking it. It became more familiar to me than my mother tongue, and I knew the names of some things in Indian that I did not know in English. Even all my thoughts ran in Indian; and, though the true pronunciation of the language is extremely difficult to all but themselves, they acknowledged that I had acquired it perfectly, which, as they said, had never been done before by any Anglo-American. On account of my skill in their language in general, I received from them many compliments applauding my superior wisdom. This skill in their language I have in a good measure retained to this day.51

The elder Edwards, being himself a missionary to the Indians, intended that his son should be one also, and therefore sent him, in October, 1755, to a settlement of the Oneida Indians, on the banks of the Susquehanna, in order that he might learn their language. At this time the boy was not eleven years old. He was accompanied by his father's friend, Rev. Gideon Hawley, who, having made a close acquaintance of Mr. Hawley, the noted missionary to the Oneidas. The boy endeared himself to the Oneida tribe; and on one occasion, when they expected an attack from the French, the Indians took him upon their shoulders, and bore him many miles through the wilderness to a place of safety. The settlement of the Oneidas was about one hundred miles distant from any English settlement; but young Edwards exhibited a rare degree of courage, fortitude, and perseverance. He uttered no complaint, when, in the depth of winter, he was compelled to sleep on the ground in the open air. He returned to Stockbridge in 1756, and resided there until January, 1758, when his father removed to Princeton. In less than ten weeks after that removal the father died, and in less than seven months after the father's death the mother died; and thus in his fourteenth year young Edwards was left an orphan. He entered the grammar-school at Princeton in February, 1760; was admitted to Princeton College in September, 1761, and was graduated there in September, 1765. He became a member of the church in 1763, studied theology with Dr. Joseph Bellamy in 1765–66, and was "approved" as a preacher, in October, 1766, by the Litchfield County Association in Connecticut. In his early childhood he had been afflicted with an ocular disease, and therefore did not learn to read at so early an age as his instincts prompted. His father's ecclesiastical troubles deprived him of certain facilities for his education; but his native power triumphed over all discouragements. He was indefatigably diligent while at college; was appointed a tutor there in 1767, remained in that office two years, and received an appointment (which, however, he declined) to a professorship of languages and logic in the college. On the 5th of January, 1769, he was ordained as pastor of an important church in New Haven, Conn. He remained in this office more than twenty-six years. Several members of his church were advocates of the "Half-way Covenant," he opposed it. His pastorate was also disturbed by the spiritual re-action which had followed the "great awakening" in 1740–42, and by the demoralizing influences of the Revolutionary War. The result was his dismissal from his pastorate on the 19th of May, 1799.

In January, 1799, he was installed pastor of the church in Colebrook, Conn. Here he desired and intended to pass the residue of his life. His parishioners were intelligent, affectionate, and confiding. They gave him leisure to pursue his theological and philosophical inquiries. In May, 1799, however, he was elected president of Union College, Schenectady, N.Y. As he had declined a professorship at Princeton, so he was prompted to decline the presidency of Union College. He applied to an ecclesiastical council for advice; the advice was in favor of his removal. He was therefore dismissed in June, and entered on the duties of his presidency in July, 1799. He discharged his duties with his accustomed fidelity. His reputation as a philosopher gave him an uncommon influence over his pupils, and his skill as a teacher heightened his reputation as a philosopher. He remained in this office, however, but a short time. About the middle of July, 1801, he was attacked by an intermittent fever, and on the 1st of August, 1801, he died. A sermon was preached at Schenectady, on occasion of his death, by his friend Rev. Robert Smith of Savannah; another sermon was preached at New Haven by President Timothy Dwight.

The college at Princeton conferred on Mr. Edwards the degree of D.D.: hence he is usually styled "Dr." Edwards, in distinction from his father, who is styled "President" Edwards. As a theological teacher Dr. Edwards was eminently successful. He was powerful in his conversation with his pupils, a prince among disputants. Several of his scholars in theology rose to eminence. One of them was his nephew, Timothy Dwight, President of Yale College; another was Dr. Edward Dorr Griffin, President of Williams College; still another was Dr. Samuel Austin, President at Burlington College. Each of these presidents bore hearty testimony to his faithfulness and skill as a teacher. Among his other pupils were Dr. Samuel Nott and Dr. Jedediah Morse.

One great work of Dr. Edwards's life was his editorship of his father's writings. He was an early and confidential friend of Dr. Joseph Bellamy and Dr. Samuel Hopkins. From them, especially from the latter, he obtained many nice discriminations in regard to the President's theories. He studied the President's writings with great assiduity. He prepared for the press the President's History of the Work of Redemption, or his Miscellaneous Observations on Important Theological Subjects, his Remarks on Important Theological Controversies, and two volumes of Sermons. After careful study of his father's doctrinal system, as that system was modified by Hopkins, Bellamy, Smalley, and others, Dr. Edwards wrote a noted paper on the Improvements in Theology made by President Edwards and those who have followed his Course of Thought. It is in his published works that the influence of Dr. Edwards has been most conspicuous. While he was at Coblebrook he published, in 1797, A Dissertation concerning Liberty and Necessity, in Reply to the Rev. Dr. Samuel
Perhaps this volume is the fairest exponent yet given of President Edwards's theory of the will.

Dr. Edwards published a large number of articles in The New York Theological Magazine over the signatures "I" and "O." He also published many sermons: one in 1783, at the ordination of Rev. Timothy Dwight, at Greenfield, Conn.; one in 1791, on the Injustice and Impolicy of the Slave-trade (Dr. Edwards, like his friend Hopkins, was an early opponent of the slave system); one in 1791, on Human Depravity; one in 1792, at the ordination of Rev. Dan Bradley, at Hamden; one in 1792, at the ordination of Rev. William Brown at Glastenbury; one in 1792 (Concio ad Clerum), preached in the chapel of Yale College, on the Marriage of a Deceased Wife's Sister; one in 1793, on the Death of Roger before his Excellency the Governor, and a large request. "They have been frequently republished. It exhibits a singular acuteness of mind, a depth of penetration, a rare precision of thought and style. In 1788 he published a paper which established his fame and prefixed to them a Memoir.

Nearly all of Dr. Edwards's published writings were collected and reprinted in two octavo volumes, each of above five hundred pages, in 1812. Rev. Tryon Edwards, D.D., edited them, and prefixed to them a Memoir.

Dissimilar as the two Edwardses were in some, they were similar to each other in many, respects.

Dr. Samuel Miller of Princeton says, "The son greatly resembled his venerable father in metaphysical acuteness, in ardent piety, and in the purest exemplariness of Christian deportment."

The son, like the father, was a tutor in the college where he had been a student; was first ordained over a prominent church in the town where his maternal grandfather had been the pastor; was dismissed on account of his doctrinal opinions; was afterwards the minister of a retired parish; was then president of a college; and died at the age of about fifty-five years, so soon after his inaugural services, and prefixed to the Connecticut Society, during their sessions at New Haven, in October, 1785, and published by request." They have been frequently republished. It exhibits a singular acuteness of mind, a depth of penetration, a rare precision of thought and style. In 1788 he published a paper which established his fame and prefixed to them a Memoir.

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tery of Rathmelsigi, and made, when smitten by the plague (644), the vow, that, if he recovered, he would go to foreign countries to preach the gospel to the Pagans. He recovered, and imme-
diate steps were taken. Oliver, the master of the school, was by step-by-step argument compelled to return, and settled in the monastery of Hy. Thence he sent out Wicbert and twelve others missionaries to Friesland, and contributed much to stimulate the missionary zeal of the Scoeto-Irish Church. In Hy he persuaded the monks to adopt the Roman calculation of Easter and the Roman tonsure. See Beda: Hist. Ecc. Angl., III. 27, V. 10, 11, 23.

EGBERT, or EGBERT, Archbishop of York, a pupil and friend of Bede, was first teacher in the cathedral school of York, and brought it into a flourishing condition by his talent and learning. Among his pupils were Alcuin and Albert. In 731 he was made Bishop of York; and in 735 York was made an archiepiscopal see, with metropolitan authority over all bishoprics north of the Humber. He continued, however, his activity as teacher in the school till his death, 776. He was appointed librarian by the library he founded, and also his successor as teacher. He left a collection of canonical prescriptions: De jure sacerdotali, of which, however, only fragments are still extant; Dialogue de ecclesiasticis institutionis; De remediis peccatorum, probably an extract from the first-mentioned work made by another hand, all to be found in Mansi, XII.

The penitentials ascribed to him are not by him.

EGEDE, Hans, the apostle of the Greenlanders, b. at Senjen, in the northern part of Norway, Jan. 31, 1693; d. at Stubbekøbing in the Danish island of Falster, Nov. 5, 1758; studied theology in the University of Copenhagen, and was appointed pastor of Waagen, one of the Lofoten Islands, 1707. In the same year he married Gertrude Rask. From his brother-in-law, a whaler from Bergen, he heard that the south-western part of Greenland was inhabited by heathen savages; and the reading of old Norwegian chronicles made him believe that these heathen savages were descendants of former Norwegian colonists. Greenland was, indeed, discovered by Pagan Norsemen from Iceland in the tenth century; and in 1352, the natives having been pushed towards the interior, a flourishing colony was founded on the south-western coast. Under Olaf the Saint, about 1000, Christianity was introduced in the native tongue. But in 1727 the trading company of Bergen dissolved; in 1730 Frederik IV. died; and in 1731 Egede received notice that the royal support would be withdrawn, and that all Europeans should return home immediately, or remain on their own risk. Egede hesitated; but when the Greenlanders themselves implored him to stay, and his wife consented, he remained. The new king, however (Christian VI.), belonged to the Pietists, and when Count Zinzendorf came to Copenhagen he easily induced the king to renew the support: only it was for the future to be divided with another mission, sent out by the Moravian Brethren; and with this mission Egede could not work in harmony. But the troubles thus arising were soon forgotten for that horrible calamity which befell the country in 1735. A Greenland lad returning from Copenhagen brought the small-pox with him; and in the course of a few months more than three thousand people died. The misery was unspeakable. The settlements were transformed to graveyards. Egede's wife died. He himself held out heroically as long as the hardships demanded his exertions; but when all was over he felt himself a broken man. July 30, 1736, he preached his farewell sermon, intrusted the work to his son Paul, and returned to Copenhagen. In Denmark the Greenland mission had in the mean time awakened much interest. A seminary for the education of fit laborers was established, and Egede was made its director. In 1747, however, he had to leave Steenstrup; but he continued to labor for his life-work till
EGINHARD. 703

EGYPT. Ancient. NAME. — The name Ayut or Ayut-A for Ayut-A or Ayut-A is used by Homer both of the country and of the river which has formed the country, the Nile. Some have derived it from a Semitic root, gaph; others, from a Sanscrit, agupta: but as it occurs only among the Greeks, and peoples connected with the Greeks, its Greek origin seems certain, though no root has been found for it in the Greek language. The native name was Kene, represented hieroglyphically with the ideographic character of the crocodile-tail. It means "black" both in the hieroglyphic inscriptions and in the Coptic language. Egypt was thus called "the black country." It is not on account of the color of the skin of its inhabitants, for that was red and not black, but on account of the color of its soil; the floods of the Nile covering the bottom of the valley with a black mud, and thereby distinguishing the fertile fields from the surrounding deserts. Herodotus noticed that the soil of Egypt resembles neither that of Arabia nor that of Libya, but is black from the mud which the river carries down with it from Ethiopia. The native name has often been brought into connection with the Hebrew name Ham, the name of one of the sons of Noah, the progenitor of the Hamites. But the Hebrew root ham means "hot," and not "black;" though the Hebrew Ham, like the Greek Athiopis, was used as a general designation of the hot southern countries. The common Hebrew designation of Egypt was Masér, or more frequently the dual form Mitsrayim, from Matsar, to enclose. This was borrowed from the cuneiform inscriptionsshowing the two peoples. The cuneiform inscriptions show that Mesr or Masr was generally used in Asia as name for the Nile. In our days, Cairo is called by the Arabs El Masr. The dual form referred to the division of the country, Upper and Lower Egypt being not simply geographical or political, but historical, manifesting itself in the language, customs, and worship of the two peoples. The cuneiform inscriptions show that Masr was generally used in Asia as name for Egypt.

Country. — Egypt, in the narrower sense of the word, comprises only the Valley of the Nile from the first cataract to the Mediterranean, between 24° 30' and 31° 30' N. Lat. So far as the river runs along undivided, the average breadth of the valley is only about six miles, though occasionally it widens to about sixteen miles; but at 30° N. Lat. both the walls enclosing the valley retreat to the east and to the west, and the river divides into several arms, and forms the low fertile plain of the Delta. Surrounded on the north by the sea, and on all other sides by immense deserts, the long narrow strip of fertile and inhabited country forms an oasis, whose perfectly secluded position has exercised a decisive influence on the

his death. His son, Paul Egede, remained in Greenland till 1740, wrote a Greenland grammar and dictionary, and translated the New Testament into Greenland. The Greenland mission was afterwards never abandoned by the Danish Government; and, though the zeal slackened somewhat during the rationalistic period (1790–1820), the Christian Church in Greenland is at present in a flourishing condition. There are no more heathen in the country. Somewhat during the rationalistic period (1790–1820), the Christian Church in Greenland is at present in a flourishing condition. There are no more heathen in the country.

EGINHARD, or EINHARD, b. in Francia, about 770; d. at Seligenstadt, March 14, 844; was educated at the court of Charlemagne, a pupil of Alcuin; acted first as secretary to the emperor, and superintendent of public buildings at Aix-la-Chapelle, then as tutor to the children of Louis le Debonnaire, and retired finally to the monastery which he had founded at Seligenstadt, near Mühlheim, on the Rhine. He wrote a life of Charlemagne, which is invaluable for the general history of the age, and of great interest also to church history. He left seventy-one letters, and a minor essay, De adoranda cruce, which now is lost. His works have been edited by Teulet, Paris, 1840–43, and by Jaffé, in Monumenta Carolina, Berlin, 1867.

EGLINUS, Raphael (Latin Iconius), b. at Rieseckon, in the canton of Zürich, Dec. 28, 1559; d. at Marburg, Aug. 20, 1622; studied at Zürich, Geneva, and Basel; settled as a teacher at Sons, in the Veltlin, in Lombardy, but was compelled, like all other Protestants, to leave the place in 1588; was made professor of the New Testament in 1592; and was called to Marburg in 1606 as professor of theology. He was an enthusiastic student of alchemy; and it was his reputed proficiency in that art which procured for him the call to Marburg. In other respects, too, he was inclined to a fanciful mysticism. He wrote, in defence of the Rosicrucians, Assertio fraternitatis R. C., 1618, and also Meervunderliche Prophesiezeitung, etc., 1611, in which, from the peculiar appearance of a herring caught in Norway in 1598, he believed himself able to discover the secrets of the future. He is of interest in church history, however, on account of the influence he exercised on the Hessian theologians: gradually bringing them over from the standpoint of Melanchthon to that of Calvin. His two principal theological works are, besides a number of disputations, theses, etc., Diezudos theologischereselsaerches, in St. Augustin’s manner, 1611, and Disput. theolog. de fideer gratiae. A list of his works is found in Stiredder: Hess. Gelehrten-Geschichte, III, pp. 301–318. EEPF.

EGILON (calf, edible). I. A king of the Moabites who made an alliance with the Ammonites and Amalekites, subjugated Israel, and kept them in bondage for eighteen years (Judg. iii. 14). He resided at Jericho, and was assassinated there by Ehud.

II. An Amorite town conquered by Joshua, and allotted to Judah (Josh. x. 3–5, xv. 39). Ruins of it were found ten miles north-east of Gaza, covering a hill, now called Ajlon, and situated among cornfields and tobacco-plantations.
towards the close of March the harvest begins, the highlands between 19 and 16° N. Lat. Waters are let in over the fields. At the end of the second month the dams are cut in Upper Egypt. Water rises during three months: at the end of June, and the Delta at the end of June. The river decreasing all the while until June, when a flood reaches the first cataract in the middle of June, when new rotation begins. Egypt has thus only three seasons, each of four months— the water-season, June—September; the gardening season, October—January; and the harvest-season, February—to May. Egypt was in antiquity famous for its great fertility. It was the granary of all neighboring countries. Abraham and the sons of Jacob were attracted thither by its richness in grain (Gen. xii. 10, xiii. 1, xiii. 2). But, besides corn, also other kinds of food abounded. The children of Israel longed for the flesh-pots of Egypt (Exod. xvi. 3), and for its fish, cucumbers, melons, leeks, onions, and garlic (Num. xi. 5). Pictorial representations on its monuments bear witness to its richness in cattle, sheep, goats, swine, game, wine, figs, fruits, and vegetables of all kinds. In a tomb near the Pyramids of Memphis 835 cows, 220 calves, 760 asses, 974 sheep, and 2,235 goats are enumerated as belonging to the interred person. Among the plants growing in the country the papyrus and the lotus were especially noticeable: the former, however, is not found any more in Egypt. The date-palm, on the other hand, which now is of the greatest importance to the country, occurs very seldom, either in the hieroglyphic inscriptions, or in the pictorial representations on the monuments, and the camel not at all. The camel cannot have been entirely unknown to the ancient Egyptians, as it was much used by all neighboring peoples, especially in Palestine, for mercantile expeditions to Egypt (Gen. xxiv. 10, xxx. 43, xxxvii. 27). Tharaq even presented camels to Abraham (Gen. xii. 10). The horse seems to have been a couple of horses. Under the kings of the nineteenth dynasty great numbers of horses were used, though only to draw the chariots: the Old Testament, however, speaks also of cavalry (Gen. l. 9; Exod. xiv. 8, 29). The animal generally used for riding was the ass, which was kept in great numbers. Wild asses are still found in great herds in the highlands of Nubia. The Leviathan of Job xli. 1 is the crocodile: the Belemoth of Job xli. 15 is the rhinoceros. The country was also rich in minerals and in building-stones. Through the larger part of the country both the walls of the valley consist of limestone of a fine and firm quality. Beyond Thebes, in the neighborhood of El Cab, the sandstone begins, of which there are famous quarries at Sisileh. Granite and sienite of beautiful coloring occur in the cataract, caused by long protracted rains regularly occurring in the tropical highlands between 15° and 16° N. Lat. The flood reaches the first cataract in the middle of June, and the Delta at the end of June. The water rises during three months: at the end of the second month the dams are cut in Upper Egypt, a month later in Lower Egypt, and the waters are let in over the fields. At the end of September the waters retreat; in the course of October the ground becomes dry, and is sown; towards the close of March the harvest begins, the river decreasing all the while until June, when a new rotation begins. Egypt has thus only three seasons, each of four months— the water-season, June—September; the gardening season, October—January; and the harvest-season, February—May. History. — The fertility of the soil, the ease of life under a sky always gay, and in a warm, healthy climate, and especially the seclusion of the geographical position of the country, preventing all interference by unruly neighbors, were the natural advantages which made the Egyptians the first people on earth having a history. The historical sense, once awakened, found in the country excellent and abundant materials for its gratification by erecting monuments; and in this respect the Egyptians have preceded and surpassed all other peoples. After further development, a want arose for correct annalistic reports of events. All the neighboring countries, including the monuments even of the first historical epoch, the old empire, give ample evidence of the knowledge of astronomical periods based upon long and accurate observation of the stars. What we know chronologically of the first Egyptian...
Empire, before the invasion of the Hyksos, we owe to the work of Manetho (supreme pontiff at Heliopolis), which he wrote in Greek on the command of Ptolemy Philadelphus, drawing his materials from the annals and chronicles of the temple archives. Extracts of this work have come down to us through Josephus, Africanus, and Eusebius; and the historical character of the statement that there ruled thirty dynasties in Egypt before the Greek rule began is proved by the deciphering of the hieroglyphics. Already Champollion reached back as far as the beginning of the new empire (the seventeenth and eighteenth centuries), and now also the first part of Manetho's dynasties must be considered an indubitable historical fact. A great multitude of monuments, whose dates are ascertainable, present us a nearly continuous series of kings as far back as the fourth dynasty; and we have the hieroglyphic names and annalistic reports as far back as Menes himself, the head of the first dynasty. There were originally two different views with respect to Manetho's dynasties: one represented by Böckh, Manetho und die Hundertsternperiode, Berlin, 1845; and the other by Bunsen, Aegyptens Stelle in der Weltgeschichte, Hamburg, 1848, and Lepsius, Chronologie der Aegypten, Berlin, 1848. Böckh holds that the thirty dynasties have succeeded each other, and places the first year of the reign of the first king (Menes) at 5702. Bunsen and Lepsius hold that several of these dynasties have been contemporary, and place the beginning of the Egyptian Empire, the former at 3043, the latter at 3892. The latter view is now generally adopted by Egyptologists.

The Egyptians, like all other peoples, assumed, that, before the human dynasties spoken of in the annals began, there had been a government by gods, and that in three dynasties: the first consisting of Ra, the sun-god, the family of Osiris, and the local god of the oldest royal residence, This, in Upper Egypt; the second of twelve gods, with the moon-god at their head; and the third of thirty demigods. See Lepsius: Ueber den ersten ägyptischen Götterkreis, Berlin, 1849. Between the government by the gods and the first historical king (Menes) the Egyptians further placed a prehistoric dynasty of so-called Manes, whose residence was at This, the native city of Menes. Menes came from This, and settled in Lower Egypt, where he founded Memphis and the first historical dynasty. During the fourth dynasty the old empire reached its point of culmination. The two largest Pyramids—those of Cheops and Chephren, the khufu and khafre of the inscriptions—were then built. From the tombs arranged around the royal Pyramids, partly hewn into the cliffs, and especially from the chambers destined for the worship of the dead, with their innumerable inscriptions and pictorial representations, we derive a surprisingly complete idea of the life which the Egyptians then led—their arts and trades, their riches, customs, offices, honors, their worship of the gods and the dead, etc. More than three thousand years before Christ, while all the rest of the world is still in the mire of the popular view. At the same time as the fifth dynasty, the names of whose members we find in the tombs of Memphis, reigned in Lower Egypt, the sixth dynasty, descending from Elephantine on the Ethiopian frontier, reigned in Upper Egypt; and thus the Ethiopians appear for the first time in Egyptian history. Under the following dynasties up to the eleventh the prosperity of the country decreased. The eleventh was the first Theban dynasty; and with it began the power and fame of that city, hitherto unmentioned, and of its local god Ammon. Under the twelfth dynasty (the second in Thebes) the country again flourished. The grand character of the whole epoch is proved by the gigantic undertakings which were accomplished, as, for instance, the construction of the Joseph Canal. It carried the waters of the Nile into an artificial lake (Morris), and thereby transformed Fayum, by nature one of the poorest provinces of the country, into one of the most fertile. Amenemha III., who reigned for forty-two years, extended the empire to the present Semneh in Ethiopia, beyond the second cataract. He ordered the height of the annual flood to be measured, and denoted on the cliffs of the shore. The pyramid and temple which he built in Fayum afterwards became the centre of the famous Labyrinth. Shortly after his death (about 2100 B.C.), the Hyksos, a warlike people, shepherds, coming from the East, invaded the country. Without opposition, they took possession of all Lower Egypt, captured Memphis, which they made their capital, laid tribute both upon Lower and Upper Egypt, and fortified the northeasterly entrance to the country, which they themselves had found open, but which they wanted to close against any other people likely to follow them, more especially against the Assyrians, who at that time were powerful in Asia. After a hundred and eleven years they reigned in Egypt. At last the native kings, who had kept independent in Upper Egypt and Ethiopia, succeeded, after long and stubborn resistance, in expelling them from their principal stronghold, Avaris, near the later Pelusium, and driving them into Syria. This first counter-movement from the south, against the stream of peoples which from Central Asia rushed onwards to the south and to the west, must have produced an effect so much the greater as it was followed by the brilliant victories and great conquests of the Pharaohs of the eighteenth and nineteenth dynasties, which extended the boundaries of the Egyptian Empire far into Asia. A people numbering hundreds of thousands, and, at least to some degree, conversant with the arts and sciences of Egypt, could not be compelled to change abode without causing a corresponding commotion among other peoples; and, indeed, all the historical or historico-mythical reminiscences of the nations of antiquity, especially so far as they concern immigration, colonization, introduction of divine worship, or knowledge of mythological genealogies, can be traced back to this epoch (between the sixteenth and fourteenth centuries B.C.), and no farther.

The expulsion of the Hyksos has often and very early been put in connection with the exodus of the children of Israel. The two events have even been declared identical. He held this view. He does not notice that he is in complete contradiction to his source. An impartial examination of
the statements of Manetho does not leave it in the least doubtful that the Egyptians themselves considered the two events as entirely different. According to Manetho, the expulsion of the Hyksos from Avaris took place under King Thummosis, or Tuthmosis (Thothmes) III.; while the exodus of the Israelites—which by Egyptian historians is generally spoken of as the expulsion of a rebellious tribe under the leadership of a Heliopolitan priest, Osarsih, who afterwards called himself Moses—took place under a king who was the son of a Rameses and the father of a Sethos, and who consequently can be no other than the Menophes, or Menephthes (Africanus reads Amenophetes), of the list of Manetho, who was the son of Rameses II., and the father of Sethos II. (Josephus calls him sometimes Amenophis, and sometimes Menophis). As the two kings, Thothmes III., and Menophes, denote the beginning and the close of the epoch of the greatest prosperity of Egypt, they are both perfectly well known to us through the monuments. The latter lived about fifteen years beyond the former, and that period consequently separated the two events from each other.

With respect to Manetho's views of the two events there can be no difference of opinion. The date of the reign of King Menophes can be ascertained from the fact that the last Sothis period, beginning 1832 B.C., and ending 139 A.D., was, according to the mathematician Theon of Alexandria, called the era of Menophes, because it opened during his reign. The question now arises, How do the statements of the Old Testament correspond with those of the Egyptian historian? They are so far from contradicting each other, that, on the contrary, the Egyptian tradition would receive its most decided confirmation. We notice the two events from each other.

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to Manetho, the twenty-fifth dynasty. Tirhakah
afterwards retired to the old Ethiopian residence
on the mountain of Barkal, the Meroe of Herodotus,
where he built several temples, the names upon whose ruins show that his dynasty still
flourished there for a long time.

When the Ethiopians had gone, there followed
a period of dissolution and confusion, described
by Herodotus as the dodekarchy, but not men-
tioned by Manetho, who speaks only of the legit-
imate rulers. Finally, Psammetichus I., one of the
dodekarchs, and the legitimate heir of the crown,
succeeded in putting an end to the anarchy; and
under him and his successors, forming the twenty-
sixth dynasty, the country once more enjoyed
a period of great prosperity. Psammetichus I.
ascended the throne by the aid of Ionian and
Carian mercenaries; and in reward he gave them
large estates and great privileges, which no doubt
was the reason why, during his reign, a large por-
tion of the national warriors emigrated to Ethio-
opia. The Greek colony in the country increased
rapidly. Amasis allowed them to build the city
of Naukratis, which soon became an important
commercial port. The gates of Egypt were
opened to foreign commerce, and greater riches
flowed into her lap than in the times of the vic-
tories of the eighteenth and nineteenth dynasties.
The number of cities is said to have increased
under Amasis to twenty thousand; and private
people were able to build for themselves rock
tombs larger and more magnificent than the
royal tombs of Bab-el-meluk. But the military
strength of the country did not increase in a
corresponding measure, and the empire finally
succumbed before the power of Persia. From
323 to 504 Egypt was a Persian province; and,
though she once more enjoyed a short period of
independence under the twenty-ninth and thirti-
eth dynasties, she was conquered a second time
by the Persians in 340, and fell in 332 to Alex-
ander the Great, who founded Alexandria, where
he was buried (323).

Under the Ptolemies, Egyptian civilization may
be said to have fulfilled its last mission in the
history of the world, after which it vanished.
During this period, Greek curiosity, still young and
active, took possession of all the accumulated wisdom and learning of the dying country as its
legitimate inheritance; and Alexandria became
the centre of Greek study. Immense libraries
were formed; and every important work, not only
of the Egyptian literature, but of all Oriental
literatures, was translated into Greek. While this
infiltration of the Oriental into the Greek civil-
ization was still going on, Egypt finally lost its
independence under Cleopatra VI. After the
battle of Actium (30 B.C.), the country was incor-
porated with the Roman Empire. Already in
the first century after Christ, Christianity was
introduced into Egypt, and spread rapidly, though
hieroglyphical inscriptions are found in the tem-
ules of Esneh dating from the middle of the third
century; and the Isis-worship at Philae did not cease completely until the middle of the sixth
century, under Justinian.

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RECENT DISCOVERIES. — In the summer of
1851 there were discovered in a cave near Thébes
seventy-nine royal mummies, besides papyrus rolls
and other objects of interest and value. Among
the mummies was that of Rameses II., the Pharaoh
of the oppression. It was in a perfect state
of preservation, in a mummy-case of plain sycamore-
wood, unpainted and unvarnished, carved to
represent Rameses as Osiris. The arms are crossed
upon the breast. In his right hand he holds the
royal whip, in the left the royal hook. The
mummy itself is wrapped in rose-colored and
yellow linen, figured with lotus-flowers, of a tex-
ture finer than the finest Indian muslin. One of
the bands which pass across the shrouds to keep
them in place bears a hieratic inscription stating

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that this (the mummy of Rameses II.) was concealed in a pit at a time when a foreign army invaded Egypt. In January, 1882, G. Maspero, the director of the Boulak Museum, made his official report of this remarkable discovery.

Another discovery in 1881 was that of a tri-lingual stela containing the decree of the synod of priests assembled at Canopus, ordaining the deification of Berenice, the daughter of Ptolemy Euergetes (q.v.), and creating a fifth order of priests, to be called Euergetes. This Ptolemy is supposed to have been prophetically described Dan. xi. 7, 8. He was one of Egypt's greatest rulers. The date of the decree is B.C. 238, and it is therefore a century older than the Rosetta Stone. The inscription upon the newly discovered tablet is the same as that upon the stone of Sân, discovered in 1865, but better preserved.

The year 1881 witnessed also the opening of the Pyramid of Maydoom, which is a century older than the Great Pyramid of Cheops, and probably is the tomb of Sneferu of the third dynasty, B.C. 3000-2756.

Meanwhile, our knowledge is being increased through the correct decipherment of the demotic writing, which was a very much abbreviated form of the hieratic,—the usual style of penmanship employed by the priests. In the demotic the ordinary business and legal transactions of the Egyptians were recorded. From the numerous documents written in it which have been preserved, an insight will be given into the laws, social state, customs and manners, of the Egyptians, such as is not afforded by those in the monumental styles of the hieroglyphic and hieratic. But there is a growing conviction among Egyptologists, that the earliest Egyptian civilization we know of is the highest, and that all we know of it is its decadence.

RELIGION OF ANCIENT EGYPT. — The Egyptians were among the most religious of the ancient nations. It is true that the principal reason why most of the documents which have come down to us are of a religious character is that all the ancient monuments of Egypt have perished, except some which were necessarily of a religious nature, such as the shrines and temples of kings and nobles. The palaces of kings and nobles have utterly disappeared. Our knowledge of Egyptian civil architecture is derived from paintings in the tombs. Many texts of historical interest have been preserved; but the original intention was not historical, but religious. Religion in some form or other was dominant in every relation of life in ancient Egypt. The Egyptian deities were literally innumerable. Every town and village had its local patrons. Every month of the year, every hour of the day and of the night, had its presiding divinity. All these gods had to be propitiated; and Egyptian life thus became a constant round of religious and semi-religious ceremonies and festivals which amazed the foreigner. When Herodotus visited Egypt, in the middle of the fifth century B.C., the first remark he made of the people was that they were religious to excess. He said it was easier to find a god in Egypt than a man.

In order to reduce this bewildering multitude of deities into something like a mythological system, it is only necessary to notice that special titles and names were given to deities according to the place in which they were worshipped. Thus Osiris was called Che (“the child”) at Thebes, Ura (“the great one”) at Heliopolis, Oh (“the sovereign”) at Memphis. The goddess Hathor was identical with Isis at Denderah, with Sekhet at Memphis, with Neith at Sais, with Saosis at Heliopolis, with Nebemaniit at Hermopolis, with Bast at Bubastis, with Sotisis at Elephantine, etc. Hence the explanation of the singular fact thatApis is called the son of Ptah, of Tum, of Osiris, and of Sokari; that Horus is called the son of Isis and of Hathor; that Osiris is called the father, brother, husband, and son of Isis, and also the son of their child Horus; that Horus is said to have been born in Tattu, but also in Cheb, etc. What at first glance represents itself as different deities is in reality only different aspects of the same deity.

That Egypt which Menes first gathered together under one sceptre was a country divided up into nomes. Each nome had its own capital, and each capital had its own gods with their special names. But it is in the names which are different: the doctrines are everywhere the same. It is evident that Mentu and Tum, two of the great gods of Thebes, are merely individual or local aspects of the sun-god Ra; and so are Ptah and Ammon: indeed, the whole swarm of gods of the first order is easily reduced to two groups: the first representing the sun-god Ra and his family, and the second, Osiris and his family. Ra is not only the name of the sun-god, but also the word commonly used to denote the sun itself. In other mythologies the sun-god generally rides across the sky in a chariot drawn by horses; in Egypt he sails in a boat. The sky is conceived as an expanse of water, to which the Nile forms the earthly counterpart. The adversary of Ra is Apap, and the conflict between them is that between light and darkness. Osiris is the eldest son of Seb (“the earth”) and Nut (“the sky”), but more powerful than his parents. He wedded his sister Isis whilst they were yet in their mother's womb, and their son was Horus. Osiris' adversary is Set, who shall slay him; but he shall be avenged by Horus. Osiris means the same as Ra, only that Ra is identical with the sun-god in its features. Already in antiquity it was the subject of much subtle meditation and many fanciful interpretations. Modern mythologists do not find it difficult—either with this particular myth, or with the whole Egyptian mythology—to go behind the wild, gaudy, coarse, and often ridiculous polytheism, which was the religion of the multitude, to the subtle, mystical, often sublime monotheism, which was the heart and conscience of the educated classes.

Egyptian religion, considered not as a mythological system, but in its bearing upon morals and practical life in general, presents two very remarkable features,—its worship of the dead, and its worship of sacred animals. In Egyptian life the tomb played a much more prominent part than the temple. The temple was exactly a place of worship for the living, whereas the tomb was essentially and essentially an offering made by the king to some god: but the tomb was the centre of all family worship. The greatest importance was attached to the permanence of the tomb, to the continuance of the religious ceremonies, and
even to the prayers of passers-by. We constantly find men praised for having imbibed the names of their father and mother, or of their fathers' fathers," live again. Ancestor-worship, however, even though it may not be the first origin of all religion, is a part of human nature itself, commands respect, even when it presents itself under such curious forms, and will continue under some refined form as long as human nature keeps whole and sound. But animal worship is always a strange phenomenon, and it became especially so in Egypt on account of the grotesque forms under which it presented itself. Some kinds of animals were held sacred universally, others received only a local veneration. To the first class belonged the cat, sacred to Bast or Sekhret; the ibis and the cynocephalous ape, sacred to Thoth; the hawk and the beetle, sacred to Ra, etc. None of these animals were allowed to be killed or injured. In each locality where any kind of animal was sacred, some individuals of the species were attached to the principal temple, where they had their special shrines or chambers, and their train of priestly attendants, who carefully fed them and cleaned them. When they died, they were embalmed according to the most approved method, and entombed with much pomp and ceremony. The origin of this animal-worship may have been natural enough, starting from the idea of transmission; but its continuance down to the third century of our era exposed the Egyptians to the laughter and contempt of the rest of the civilized world. The Greek comedy-writers of the middle and of the last school, and the Christian fathers, as, for instance, Clemens Alexandrinus and Origen, agree in their feelings on this point. See P. LE PAGE RENOUF: Religion of Ancient Egypt (the Hibbert Lectures for 1879), New York, 1880, from which these last paragraphs have been chiefly drawn.

RELATIONS OF EGYPT AND THE BIBLE. — With Abraham the mention of Egypt in the Bible begins, and is, as always, minutely accurate (Gen. xxi. 10—xxii. 3). The plenty in Egypt in that time of famine was the attraction, for the overflowing Nile has always blessed that land. Sarah was taken into the royal harem, as the tale of The Two Brothers (trans. in Records of the Past, vol. ii. 137—152) was customary in the case of beautiful women. The very prison where Joseph was confined is copied upon an existing mosaic found in a Roman house at Preneste (see woodcut in Geikie's Hours with the Bible, vol. i. p. 461). The wine-drinking habits of the ancient Egyptians (ch. 1) are illustrated by the tombs of Beni Hasan, built long before Abraham. The importance of dreams was universally granted in antiquity; but Joseph dared a good deal in invading priestly prerogatives in interpreting those of his fellow-prisoners (xli.). His sudden call to the presence of the Pharaoh (a Hyksos), Apepi, according to Brugsch, cleanly dressed and closely shaven (xli. 14), as custom demanded, and his sudden promotion (xli. 41), are thoroughly Egyptian. So, too, are the insignia of his rank, the new name, and the mode of his public reception (xli. 42, 43). By his marriage with Asenath ("devoted to Neith"), the daughter of a priest in the great university temple of the Sun at On, near Memphis, he was incorporated into the priesthood, and therefore into the highest class of the land. The "divining bowl," which comes up in the subsequent narrative (xliiv.), is a proof how a man's environment saps his faith. Brugsch finds an allusion to the seven years of famine in an inscription at El-kab from the age of Joseph: "I gathered grain, a friend of the god of harvest; I was watchful at the seed-time, and, when a famine arose through many years, I distributed the grain through the town in every famine."

The land of Goshen, where Joseph settled his family (Gen. xlvii. 4), was admirably adapted for the purpose. It lay on the north-east of the Delta, toward the Isthmus of Suez, and was isolated from the native Egyptians in the Valley of the Nile, who held in abhorrence all shepherds (xlvii. 34). Goshen was famous for its fertility; and, being especially fitted for tillage, the Israelites there were providentially led to change from their pastoral life to an agricultural people. To the south were Memphis, the ancient capital, and On, the seat of a great university. In direct contact with Egyptian pomp, at a period when the nation was at its height, the Israelites lived unmolested for four hundred years. The Pharaoh who welcomed them was a Hyksos king; but after a struggle of a hundred and fifty years the Hyksos were driven out, and a native dynasty once more reigned. Then began oppression. They were set to building and beautifying cities (Exod. i. 11). The outrages to which the modern felâskin in Egypt are subjected give an idea of the sore trials of the chosen people. But "at evening time it shall be light," and to the weary Israelites day was about to dawn; for in one of their most pious families, to judge by the names of his parents,—Amram ("kindred of the Lofty One") and Jochebed ("my glory is Jehovah") (vi. 20),—Moses, their future savior, was born (ii. 2). By the instrumentality of Thermouthis, as Josephus calls the princess who found him (one of the wives of Rameses II., as a contemporary document proves), he was taught all the learning of the Egyptians. But his mother was...
his first teacher, and from her he received his religious. His killing of an officer was the cause of his flight, rendered all the more imperative because he had buried the body in the sand (ii. 12), and thus prevented its embalming, without which, according to Egyptian belief, the dead man's soul could not live.

When Moses returned, Menephta, the thirteenth son of Rameses, was on the throne. The plagues (vii. 14–xii. 29) were directed against the idolatry of Egypt. By them, in order, the following gods were mocked: (1) Osiris, the great god of the Nile, the sacred river; (2) Hekti, the "driver away of frogs;" (3) and (4) The fly gods; (5) The sacred ram worshipped at Thebes, and the sacred ox at Memphis and On; (6) "Human sacrifices of foreigners were offered yearly, and their ashes scattered in the air, to avert evil from the land; but now ashes similarly cast abroad carried misery far and near." (7) The multitude of divinities who had charge of the air; (8) The insect' gods; (9) The sun, the chief Egyptian divinity; (10) The destruction of the first-born put the whole religion to shame; for it demonstrated that a greater than any god in their pantheon had the Egyptians in his power, and favored unmistakably the despised Israelites. For a discussion of the exodus, see EXODUS OF THE CHILDREN OF ISRAEL.

The references to Egypt after the exodus are few and incidental, although several Pharaohs are named. Sheshonk, or Shishak, in the ninth year of Rehoboam (969 B.C.) came up against Jerusalem with twelve hundred chariots and sixty thousand horsemen, and took all the walled towns of Judah (2 Chron. xii.). Upon the south wall of the Temple of Karnak is inscribed, among the conquered kings, "Yuthmalk:" probably Rehoboam is meant. Osarchon, or Zerah, the Ethiopian who was expelled by Asa 940 B.C. (2 Chron. xiv. 0), is inscribed on the same temple. In 1878 an inscription of Tirhakah (2 Kings xix. 9), contemporary of Hezekiah (700 B.C.), is inscribed on the same temple. Tirhakah (2 Kings xx. 19), who defeated Sennacherib, was discovered at Tanis (the Bible Zoan). Pharaoh-Hophra is mentioned in Jer. xlv. 30. A recently deciphered cuneiform inscription proves that Jeremiah's prophecy was fulfilled in the thirty-seventh year mentioned in Jer.xliv.30. A recently deciphered cuneiform inscription proves that Jeremiah's prophecy was fulfilled in the thirty-seventh year mentioned in Jer.xliv.30. A recently deciphered cuneiform inscription proves that Jeremiah's prophecy was fulfilled in the thirty-seventh year mentioned in Jer.xliv.30. A recently deciphered cuneiform inscription proves that Jeremiah's prophecy was fulfilled in the thirty-seventh year mentioned in Jer.xliv.30. A recently deciphered cuneiform inscription proves that Jeremiah's prophecy was fulfilled in the thirty-seventh year mentioned in Jer.xliv.30.
EICHHORN, Johann Gottfried, b. at Dörrenzimmern, in the principality of Hohenlohe-Oehingen, Oct. 16, 1722; d. at Göttingen, June 27, 1827; studied at Göttingen, and was appointed professor of Oriental languages and literatures at Jena in 1775, and professor of theology at Göttingen in 1788. To his Jena residence belong his Einleitung in d. apokryphischen Büchers des A. T. (1795: Kritische Schriften, I.–IV.), Einleitung in d. N. T. (1804–12: Kritische Schriften, V.–VII.). Die Propheten (3 vols., 1810–19), a number of voluminous works on history, Weltgeschichte (5 vols., 1801–14), Gesch. d. drei letzten Jahrhunderte (1803, 1814), Gesch. d. Litteratur von ihrem Anfange bis auf d. neuesten Zeiten (5 vols., 1809), etc., besides a multitude of minor essays and reviews. When it is remembered that during fifty-two years he lectured every day three hours in the university, his activity is simply amazing. His historical writings have now fallen into oblivion; but his works on biblical criticism, though their rationalistic tendency has been completely overthrown, are still acknowledged to contain many happy views and profound investigations. See H. Ewald: Jahr·bucher d. bibl. Wissenschaft, I., 1846, Die ehemaligen Götting. Lehrer, J. D. Michaelis, J. G. Eichhorn, Th. Chr. Tychsen.

EICHHORN, Karl Friedrich, son of J. G. Eichhorn; b. at Jena, Nov. 20, 1781; d. at Berlin, July 5, 1854; studied law at Göttingen, Wetzlar, and Berlin; became director of the cloister school and dean of the convent, and made the place a centre of literary fame, of the Monastery of St. Gall.—See E. Berthau.

EICHHORN, Johann Andreas, b. at Mannheim, 1654; d. at Heidelberg, Dec. 20, 1704; was educated in the Collegium Sapientiae, and studied Hebrew and Arabic in Holland and England; was appointed registrar at the Palatine court in 1683, and professor of Oriental languages at Heidelberg in 1700. The fanatical hatred of Christianity which characterized the Jewish rabbins of that period, more especially his teacher of Hebrew, the famous David Lida, engendered an opposition against the publication from the emperor, and even offered to buy the whole edition for twelve thousand florins; but Eisenmenger demanded a thousand florins; but Eisenmenger demanded a sum of money with which the emperor on behalf of the heirs, but in vain. Finally, however, the book was printed at Königs burg (1711) at the expense of the Prussian King. Eisenmenger's Lexicon Orientale Har dicum was never printed. His edition of the Hebrew Bible (without points), which he undertook in connection with Leusden, was published 1694.

EKKEHARD. See EGINHARD.

EINSIEDELN, or MARIA—EINSIEDELN, a Benedictine monastery in Switzerland, and a famous place of pilgrimage. In the first half of the ninth century Meginrad, or Meinrad, from Sulzburg, in the Neckar region, settled on the top of the Etzel, a cliff on the southern shore of the Lake of Zurich, where he afterwards penetrated farther into the wild Alpine regions, until in 861 he was murdered by robbers in his cell. In the beginning of the tenth century Beuno and Eberhard came to the spot where St. Meinrad had been murdered; and there they founded a monastery, which was splendidly endowed by Otho I. and Otho II., and prospered much. It never attained, however, the celebrity of the neighboring St. Gall; and when the Reformation began, it became almost completely deserted. Abbot Joachim Eichhorn (1544–90) retrieved it, and made it once more hold the counter-Reformation. The French invasion of 1798 it also outlived; and when, in 1861, it celebrated its millenary anniversary, it numbered about a hundred inmates, and was visited by about a hundred and fifty thousand pilgrims. The food for the poor and the destitute is taken to the black image of the Virgin, preserved in a separate chapel; and the origin of a special devotion in this chapel is, according to the legend, the circumstance that on Sept. 14, 948, Mary herself and the angels came down from heaven, and consecrated the chapel. Materials for the history of the institution are found in Documenta Archivi Einsiedlensis, published in 3 vols. fol. in the seventeenth century, under Abbot Placidus Reymann; and a continuous history was given in 1612 by the librarian F. Chr. Hartmann, in his Annales Einsidelf. See H. EwALD: JahrBücher d. biblischen Litteratur (10 vols.), and finally his Repertorium für biblische und morgenländische Litteratur (19 vols., 1777–99), which from 1797 to 1803 was followed by his Allgemeine Bibliothek der biblischen Litteratur (10 vols.), and finally his Einleitung in d. Alte Testament (Leipzig, 1780–83, 3 vols.), a work written with great boldness and enthusiasm, and accepted by its times as a new departure in theological science. To his Göttingen residence belong his Einleitung in d. apokryphischen Büchers des A. T. (1795: Kritische Schriften, I.–IV.), Einleitung in d. N. T. (1804–12: Kritische Schriften, V.–VII.). Die Propheten (3 vols., 1810–19), a number of voluminous works on history, Weltgeschichte (5 vols., 1801–14), Gesch. d. drei letzten Jahrhunderte (1803, 1814), Gesch. d. Litteratur von ihrem Anfange bis auf d. neuesten Zeiten (5 vols., 1809), etc., besides a multitude of minor essays and reviews. When it is remembered that during fifty-two years he lectured every day three hours in the university, his activity is simply amazing. His historical writings have now fallen into oblivion; but his works on biblical criticism, though their rationalistic tendency has been completely overthrown, are still acknowledged to contain many happy views and profound investigations. See H. Ewald: Jahr·bucher d. bibl. Wissenschaft, I., 1846, Die ehemaligen Götting. Lehrer, J. D. Michaelis, J. G. Eichhorn, Th. Chr. Tychsen.

EKKEHARD is the name of several monks of literary fame, of the Monastery of St. Gall.—Ekkhard the First, d. 973; was educated there; became director of the cloister-school, and dean of the convent, and made the place a centre of learning and study. He wrote hymns, and a Latin poem on the life and deeds of Walter of Aquitania, last ed. by R. Peiper, Berlin, 1873. —Ekkhard the Second (surnamed Pannonius), d. April 23, 990; was a nephew of the preceding, and educated by him; taught for some time in the school of St. Gall, but was by the Duchess Hedwig of Suabia invited to Hohentwiel, where he taught the duchess Latin and Greek. He was afterwards called to the imperial court as one of the chaplains of Otho II., and was finally made provost of the Cathedral of Mayence.—Ekkhard the Third was a cousin of the preceding, and accompanied him to Hohentwiel as teacher of the young clerics at the court of the duchess.
ELAGABALUS. 712

ELAITH, or ELOTH (strong trees), a sea port at the northern extremity of the eastern arm of the Red Sea, the Gulf of Akabah, belonged to the Edomites, and owed its prosperity to its trade with the Indies. Israel passed by it on their exodus from Egypt; and David conquered it (Deut. ii. 8; 2 Sam. viii. 14). From the 9th to the 11th century A.D. it was occupied by the Greeks, who replaced by the old Aramaic Bethgebrim. In 796 it was razed to the ground by the Saracens, and its Greek name was replaced by the old Aramaic Bethgebrim. In the twelfth century the crusaders built a fortress

ELEUTHEROPOLIS.
on the spot, which was taken by Saladin, and retaken by Richard. At present the site is occupied by an insignificant village (Beit Jibrin), and covered with ruins. See Robinson: Biblical Researches, New York, 1841.

ELEUTHERUS, a river of Syria, mentioned 1 Macc. xi. 7, xii. 30, the modern Nahr-el-Kebir; rises at the north-eastern base of the Lebanon, and enters the Mediterranean about eighteen miles south ofTripolis. See Robinson: Biblical Researches, miles north of Tripolis.

ELEUTHERUS, Bishop of Rome 177-193; was a Greek by birth. Two events are noticed during his administration: first, the churches of Lyons and Vienne sent Ireneus (then a presbyter, afterwards bishop) to Rome to present to Eleutherus the acta marianus from the persecutions which the churches had just suffered (Eusebius, Hist. Eccl., V. 4); next, the British king, Lucius, wrote to Eleutherus (according to Beda, Hist. Eccl., III. 23, and the Liber Pontificalis) to tell him that he was ready to accept Christianity as soon as Eleutherus would send him teachers. The latter notice is a little suspicious; as, towards the close of the sixth century, Augustine found in Britain a Christianity quite different from the Roman type, while Beda was naturally anxious to catch any hint at an early connection between Britain and Rome.

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ELEVATION OF THE HOST. See Mass.

ELI ("elevation"), a descendant of Ithamar, and high priest. The proof of the first statement is this: Abiathar was a lineal descendant of Eli (1 Chron. xxiv. 3), and the sins of his two sons, Hophni and Phinehas, brought down the house of Eli. Samuel disclosed to him these sorrows upon his head, and entailed the destruction of his house. He had grown dim of sight, only aided him in deciphering the enigmas of the Cabala, and was in reward for his administration: first, the churches of Lyons and Vienne sent Ireneus (then a presbyter, afterwards bishop) to Rome to present to Eleutherus the acta marianus from the persecutions which the churches had just suffered (Eusebius, Hist. Eccl., V. 4); next, the British king, Lucius, wrote to Eleutherus (according to Beda, Hist. Eccl., III. 23, and the Liber Pontificalis) to tell him that he was ready to accept Christianity as soon as Eleutherus would send him teachers. The latter notice is a little suspicious; as, towards the close of the sixth century, Augustine found in Britain a Christianity quite different from the Roman type, while Beda was naturally anxious to catch any hint at an early connection between Britain and Rome.

FR. W. SCHULTZ.

ELICISIUS, b. at Chatelat, near Limoges, about 588; d. at Noyon, Nov. 30, 658 or 659; descended from a Gallo-Roman, not Frankish family and was apprenticed to the goldsmith Abbo, at Limoges, the mint-master of the king of Aquitania. In 610 he went to Paris, the residence of the king of Neustria; got work in the royal treasury; acquired the particular favor of King Clotaire, and accumulated a fortune. Meanwhile, the influence of Columban reached the Neustrian court from Burgundy and Austrasia; and obtained absolute sway over Eligius and his young friend Audouenus, at that time page to the king. Without abandoning his trade, Eligius began an ascetic life; and he soon earned a great reputation, not only as an artist, but also for his piety. In 628 Clotaire died, and was succeeded by his son Dagobert; but this change only made the influence of Eligius stronger at the Neustrian court. For Eligius was opposed by the Frankish chieftains and courtiers, headed by the major domus. Young Saxons were then brought to Paris, often in great numbers, and sold there as slaves. He bought them by the hundreds, and gave them freedom, either sending them home or making them monks. Monasteries and churches he founded, built, adorned, and supported in the most lavish manner. The Monastery of Solignac, near Limoges, was one of his foundations; the great nunnery at Paris, another. Even on the appointment of bishops, he is said to have exercised a decisive influence. But in 638 Dagobert died, and Ilercuvard, the major domus who governed the realm during the minority of Clovis II., wished to have Eligius removed from the court. In 640 he was made Bishop of Noyon, at the same time as his friend Audouenus was made Bishop of Rouen. As a bishop he was said to have exercised active influence not only over the chapter of his cathedral and the monasteries of his diocese, but also over the courts of the Frankish chieftains, whose wild drinking-bouts and fighting-feasts were a scandal to him. In the synod of Chalons (614) he effected the
deposition of the metropolitan, Theodosius of Arles, on account of his arbitrary and unrational rule. In the synod of Orleans (650) he and the whole clergy of Neustria declared in favor of Martin of Rome, and persecutions were instituted against the Monothelists. In 656 both Clodvig II. and Herchenoald died; and, during the reign of the pious Queen Bathilde, Eligius again occupied his old position at the court. After his death, miracles were said to take place at his grave, and he was honored by the people as a saint. His life (Vita S. Eligii) was written by his friend Audenuis, and is found in D'ACROY: Spicilegium, II. pp. 76–123; but, in the form in which it is found there, it belongs certainly to a later time. Some sermons ascribed to him, and printed in BIBL. MAX. PVR., Lyons, 1677, XII. pp. 300–322, belong evidently to the Carlovingian period. A letter from him to Desiderius, Bishop of Cahors, is found in CANISII, Antiqu. Lect., ed. Basnage, I. p. 640.

ALBRECHT VOGEL.

ELIJAH (אֵלַיָּה, or אֵלִיָּה, "My God is Jehovah"). LXX. Ελίζα; New Testament [West. and Hort] Ελίζας), the greatest of the prophets belonging to the northern kingdom of Israel, and one of the grandest and most romantic characters in Hebrew history. The events of his life are recorded in four chapters of 1 Kings (xvii., xviii., xix., xxi.), and in the first two chapters of 2 Kings, recorded in four chapters of 1 Kings (xvii., xviii., xix., xxi.). In the case of Daniel, and of a majority of the twelve minor prophets, nothing is known of his parentage. Six times in the course of the narrative, including a later reference (2 Kings ix. 30), he is called "the Tishbite," which indicates his birthplace. This cannot have been the THISBE OF UPPER GALILEE, from which Tobit was carried captive by the Assyrians in the time of Shalmaneser (Tob. i. 2), since Elijah the Tishbite is said expressly to have been "of the inhabitants of Gilead" (1 Kings xvii. 1). The Septuagint reads, "from THISBE [OR TISHBI] of GILEAD." "Josephus (Ant., VIII. 13, 2) also says, "of Tethrona, a city of Gilead." Somewhere in this wild but fertile and beautiful district the great prophet was born; and the exact spot is now probably determined. In the fourteenth century Parchi, the learned Jewish traveller in Palestine, heard of it, and considered it the birthplace of Elijah. In 1876 it was found and identified by Dr. Selah Merrill, archaeologist of the American Palestine Exploration Society. The name of the place is EL-ISTIB, which Dr. Van Dyck of Boyrout pronounces the exact Arabic equivalent of Tishbi. It is in the Wady Mareb, which opens northward into the Wady Yabis, which in turn opens westward into the Jordan Valley. El-Istib (or Listib) is about twenty-two miles in an air line south of the Lake of Galilee, some ten miles east of the Jordan, and some six miles south-east of ancient Pellia. The brook Cherith was probably in the same immediate neighborhood, though no relic of the name has yet been discovered.

We have no account of the early life of the prophet, nor is it certain at what time exactly his translation occurred. From the narrative in Kings it might perhaps be concluded that it occurred in the reign of Ahab, king of Israel (887–880 B.C.), the immediate successor of Ahab. But if the "writing" spoken of in 2 Chron. xxi. 12 was a personal letter from Elijah to Jehoram, king of Judah (892–885 B.C.), Elijah must have commenced his public ministry before his master's translation. At all events, the public ministry of the Tishbite in Israel ended with his rebuke of Ahaziah (897–890 B.C.); the great errand of his life having been to antagonize the idolatry of Ahab (919–897 B.C.).

The dramatic interest of the narrative is surpassed only by that of the exodus from Egypt. Ahab, seventh of the nineteen kings of Israel, a weak man, who had married the Phoenician Jezebel, gave himself up also to the Phoenician idolatry, and the true religion was in imminent danger of being rooted out. Suddenly the apostate king is confronted by a rough-looking man from beyond the Jordan, described as a hairy man wearing a leather girdle and a sheepskin cape or mantle. It was Elijah the Tishbite, who had been sent by the prophet of Jehovah to tell the king there should be neither dew nor rain but according to his word. And then the prophet hastens back to Gilead. There, in the Wady Cherith, the ravens feed him till the brook dries up, and he is told to betake himself to the Phoenician Zarephath, where a widow-woman had been commanded to care for him, where he and the widow's family are fed miraculously, and the dead son of the widow is restored to life. Some three years later, when drought and famine had become well-nigh intolerable, he meets Ahab again, calls down fire from heaven upon his altar on Carmel, and adds, with Ahab's consent, the four hundred and fifty prophets of Baal, reddening the Kishon with their blood. Then he prayed for rain; and then he ran before the chariot of the apparently repentant Ahab, sixteen miles across the plain of Edraelon, to the entrance of Jezebel. But the rage of Jezebel drives him to Beerseba, and into the desert south of it, where he sinks down discouraged, praying for death. Thence he goes on to Sinai, where he has wonderful visions of the God which revived him and gave him courage. Some six years later he appears again to denounce both Ahab and Jezebel for what they had done to Naboth, causing him to be put to death on a false charge of blasphemy, that they might seize his vineyard. His last personal appearance was to Ahaziah, son of Ahab and Jezebel, some three or four years after the Naboth tragedy. Elijah's life was thus one of bold, sudden appearances and disappearances in a gallant struggle against the mad idolatry that was working the ruin of the northern kingdom. Where he was, and what he was doing, during the long intervals of his public ministry, we can only conjecture. His departure out of life was in keeping with the whole previous tenor of it. His sheepskin mantle, rolled up into a rod, smote a path for himself and for Elisha across the Jordan. A chariot of fire, and horses of fire, parted the two prophets, and the Tishbite mounted up in a storm into the sky. This, however, does not quite end his biography. Second only to Moses, who, also, was strangely snatched away not far from the same locality, Moses and Elijah came back together to meet the "writing" spoken of in 2 Chron. xxi. 12 was a personal letter from Elijah to Jehoram, king of Judah (892–885 B.C.), Elijah must have commenced his public ministry before his master's translation. At all events, the public ministry of the Tishbite in Israel ended with his rebuke of Ahaziah (897–890 B.C.); the great errand of his life having been to antagonize the idolatry of Ahab (919–897 B.C.).

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ELIM.

ELIOT.

when it is considered that the true religion was in such desperate straits. Elijah has been canonized in both the Greek and the Latin churches, the twentieth day of July being sacred to his memory.


R. D. Hitchcock.

ELIM (strong trees), the second station of Israel after crossing the Red Sea (Exod. xv. 27; Num. xxxii. 9). As the place had twelve springs and seventy palm-trees, and no alteration is likely to have taken place in the desert times that time, Elijah is with most probability identified with Wady Gharandel; though by some it is placed a little more to the south, at Wady Wuseit, or Wady Taiyibeh. See Schaff: Through Bible Lands, p. 182, 184.

ELIOT, John, "The Apostle to the Indians" (1604–90), was a native of Nasing, Essex County, Eng. Of his childhood and youth but little is known, except that he was blessed with eminently godly parents, by whom, to use his own language, his "first years were seasoned with the fear of God, the Word, and prayer." He was educated at the University of Cambridge, where his superior attainments, especially in the knowledge of the Hebrew and Greek languages, marked him out already for the great work to which in the New World his life was to be consecrated. Upon leaving the university, he became an usher in the grammar-school of the Rev. Thomas Hooker, at Little Baddow, near Chelmsford in Essex. Mr. Hooker had been silenced for nonconformity. He afterwards emigrated to New-England, and is known in history as the father of the Connecticut churches. Eliot's con- nexion with this admirable man formed a turning-point in his spiritual history. "When I came to this blessed family," said he, "I then saw, and never before, the power of godliness in its lively vigor and efficacy." He resolved to devote himself to the ministry of the gospel, and as his nonconformist principles exposed him to the tyranny of Laud, he sought the shores of America, arriving at Boston in November, 1631. In November, 1632, he was settled as teacher of the church of Christ in Roxbury, and continued in that office until his death,—a period of nearly sixty years. He married also in the same year. In 1639 he was appointed, with his colleague Mr. Welde, and Richard Mather of Dorchester, to make a new version of the Psalms. It was printed in the following year, and was called The Bay Psalm Book, and is best known as The New-England Version of the Psalms. It was the first book printed in North America.

Soon after his settlement at Roxbury, Eliot became deeply interested in the Indians, and at length resolved to preach the gospel to them. There were some twenty tribes within the limits of the Colonies, but they spoke substantially the same language. Having acquired a competent knowledge of it, he met for the first time an assembly of Indians at Nonantum, in the present town of Newton, Oct. 28, 1646, and opened to them the way of salvation. He thus entered upon that career of missionary zeal and labors which has rendered his name so illustrious throughout Christendom. He was violently opposed by the sachems and powwows, or juggling priests; but, nothing daunted, he prosecuted his mission with apostolic energy, until villages of praying Indians began to appear in different parts of the Colony. In 1660, at Natick, the first Indian church was organized. Eliot tried also, though with only partial success, to civilize as well as convert the Indians. In process of time he came to be regarded by them as their best friend. His influence over them was extraordinary; and he exerted it for their good, in things temporal and spiritual alike, with rare wisdom and sagacity. He exerted his mission among the different tribes is full of interest. In 1661 he had the joy of publishing the New Testament in the Indian language, and three years later the whole Bible. Richard Baxter said of a copy of it sent to Charles II., "Such a work and fruit of a plantation was never before presented unto a king." Of this Bible Cotton Mather wrote: "Behold, ye Americans, the greatest honor that ever ye were partakers of,—the Bible printed here at our Cambridge; and it is the only Bible that ever was printed in all America, from the very foundation of the world." Eliot's Indian Bible is the grandest monument of early American scholarship and evangelism. The longest word in it is in Mark i. 40, Wutappesitiutquusannoochelbinkquoph ("kneeling down to him"). Eliot also translated into the Indian tongue a catechism, Baxter's Call to the Uncon- verted, and various other treatises on practical religion, besides preparing an Indian grammar. At the end of the latter he wrote, "Prayer and pains, through faith in Christ Jesus, will do any thing." For many years, while weighed down by bodily infirmities, and unable and eager to preach, or to visit the Indians, he induced several families to send their negro servants to him once a week, that he might instruct them in the truths of the gospel. His old age was adorned with the simplicity and ariteness of a little child, with wonderful humility, and a charity that never failed. Nor was he wanting in fine touches of humor. He pretended to fear that his old friends and neighbors, Cotton of Boston, and Mather of Dorchester, who had gone to heaven many years before, would suspect him to have gone the wrong way, because he staid so long behind them. His missionary work excited great interest in England; and the funds for carrying it on were chiefly supplied by the Society for propagating the Gospel in New England. This corporation, instituted in 1649 by an ordinance of the famous Long Parliament, largely aided him also in defraying the expense of publishing the first and second editions of his Indian Bible. Mr. Eliot died on the 20th of May, 1690, in the eighty-sixth year of his age. His wife, a woman
of uncommon excellence, and singularly adapted to be his companion and helper, passed on to the better country three years before him, in the eighty-fourth year of his age. They had six children,—a daughter and five sons. Four of the sons were graduated at Harvard College, and three of them became ministers of the gospel. Only the daughter and one son survived their father.

Elisha was a worthier or more venerable name than that of John Eliot, because he is to be found in all the annals of New England. "There was no man on earth whom I honored above him," wrote Richard Baxter. Southey pronounced him "one of the most extraordinary men of any country." Even in his own day he was called "The Apostle to the Indians;" and, although he earnestly deprecated such a title, it has adhered to him ever since by common consent of the Christian world.

Lit.—In addition to his Indian Bible, grammar, etc., Eliot published various other works, among them, _The Harmony of the Gospels, The Divine Management of Gospel Churches by the Ordinance of Councils, The Christian Commonwealth_, also several letters and other writings relating to the progress of the gospel among the Indians. The best account of him and his missionary labors is _Life of John Eliot, the Apostle to the Indians_, by Conyers Francis, vol. V. of Spark's _Library of American Biography_ (Boston, 1830).

ELISÆUS (Armenian _Egishé_), an eminent Armenian historian and theologian of the fifth century; was educated by Sahak and Mesrob, and served as secretary to the Armenian prince Vartan during the rebellion against Yazdegird II., the Persian king, who threatened the existence of Christianity in Armenia. Elisæus was afterwards made Bishop of Amatunik, and was such present at the great national synod of Ardashud, 449. He died 450 at Reschdonni, on the southern shore of Lake Van. His principal work is a history of the Persian persecution of Christ and his people from the time of the first martyrdom to the time of Stephen, in which he gives particular details of the sufferings of the Christians in Persia, and relates the various attempts made by the Persians to destroy the Christian Church and to extirpate its influence from the land. His work was first printed in Constantinople, 1764; the best edition is that published at Venice, 1852. It was translated into English by Neumann, Lond., 1830. He has also written commentaries on various books of the Old Testament and other theological works, of which a collected edition appeared at Venice, 1838.

ELISHA (ºpºs, "God is salvation;" LXX. _Eloi, "Eloïa_; New Testament _Elías_), Hebrew prophet, and successor of Elijah. As he was engaged in ploughing, Elijah consacrated him to the prophetic office by throwing his mantle over him (1 Kings xix. 18–21). He left his plough, and became the most faithful and eminent disciple of the great master. His prophetic activity fell in the reigns of four kings, and lasted more than half a century (c. 890–840). Under his predecessor a religious reformation had been effected, so that the times of Elisha were favorable to a dispensation of healing and of grace. It was this difference of temper and spirit that gave rise to a disturbance in the church, which was to be attributed to the difference in kind of the activity of the two prophets. Elisha was stern and severe, solitary and lonely; Elisha benevolent and tender, a man of the city and the home. He was often seen in the vicinity of Jericho, and on the Jordan, at Gilgal and at Bethel, and owned a house at Samaria. He is the friend of the poor and needy, who interests himself in the smallest details of domestic life. Now he heals the impure waters with salt (2 Kings ii. 19–32), now he makes the peneurous face of the sons of the prophets palatable (iv. 33–41). He helps the widow out of debt (iv. 1–7), and restores to a widow's son the axe which he had fallen into the water (vi. 1–7). A few loaves through his blessing suffice for a hundred (iv. 42–44). To his hospitable Shunammite friend he promises a child (iv. 8–17); and, when it has died, restores it to life (viii. 1–6). His fame extended to Syria; and Naaman the captain, by his counsel, bathes in the Jordan, and loses his leprosy (v.).

But Elisha's gracious activity was not confined to cases in private life. King Joram applies to him for counsel in his distress (iii. 11–20). His prediction of the Syrian attacks is so accurate, that the Syrian commander attributes his defeat to a traitor in the camp (vi. 11); and, when he seeks to take the prophet captive, Elisha leads him and his army to Samaria, as though they had been stricken with blindness (vi. 13–19). Elisha was obliged to follow the divine direction, and against his will, and with tears, predicted before Hazael that he would come to the throne, and would ravage Israel (viii. 7–15). He had constantly before his mind the well-being of his people, as is evidenced by the unceasing esteem of the nation, and the testimony of a king at his death, who called him his father, and Israel's "chariot and horsemen" (xiii. 14).

In sublime intellectual power Elisha was not equal to his predecessor; but in him the grace of God shows its tender and solicitous care for the smallest events. His miracles approach nearest to those of the Saviour, in which the fulness of divine grace revealed itself. He who sees deeds of supernatural power in the saving life of Christ will not deny them to his type in the Old Testament.

Lit.—See the Bible histories by Ewald, Henestorzen, and especially Smith, pp. 353–364), and the articles in the Bible dictionaries [especially in Smith's].

ELIZABETH, ST., of Hungary, the daughter of Andreas II., King of Hungary; b. in Pressburg, 1207; d. at Marburg, Nov. 19, 1231. In her fourth year she was betrothed to Ludwig, son of Hermann, Landgrave of Thuringia, to whose court she was at once sent in a silver cradle. The Wartburg, the residence of the landgrave, was at that time one of the most brilliant courts in Germany. The marriage was perfected in 1221, Ludwig having succeeded his father in 1216. It proved to be a happy one. Both were of serious temperament, and under their administration the tone of life radically changed at the Wartburg. Elizabeth displayed in an ever increasing measure the virtues of humility, mercy, and charity. She was in friend of the afflicted, in person relieved the sufferings of the sick, and distributed large sums among the needy; and in the famine of 1226 her charity relieved the poor from far and near. She founded a hospital.
ELIZABETH ALBERTINE, countess-palatine, b. at Heidelberg, Dec. 28, 1618; d. at Herford, in Westphalia, Feb. 11, 1690; was a daughter of Friedrich V., elector of the Palatinate, and king of Bohemia, and Elizabeth Stuart, a daughter of James I. She was educated at the Hague, where her parents kept a quiet court. She learned six languages. Descartes was her teacher in mathematics. Malebranche and Leibnitz were among her friends and correspondents. She early decided to remain unmarried, and devote her life to philosophy; and the decapitation of her uncle, Charles I. (1648), and the unhappy marriage of her brother, Karl Ludwig of the Palatinate, etc., only confirmed her decision. In 1667 she retired to Herford in Westphalia as abbess; and there she had opportunity to show hospitality to the exiled Elector Palatine, in 1670, and to the Quakers in 1676; circumstances which, towards the close of her life, gave her mind a more decidedly religious turn. Biographies of her have been written by GUEHR, in *Raumer's hist. Taschenbuch* (1851), and by GOKEL, in his *Geschichte d. christ. Lebens, etc.*, vol. II.

ELIKESAITES, a school in the Jewish Christian Church, whose doctrines were tinged with Gnosticism. Our principal sources of information are the *Philosophumena* of Hippolytus and Epiphanius, who also calls them Sampsoi (from ἵππος, "horse"). The derivation of the name has led to many conjectures. Delitzsch derives it from a Galilean village (Elkesi); others, from a Hebrew word meaning apostate; while the church fathers derive it from a pretended founder, Elxai. Epiphanius (*Her.*, xix. 2) defines the name to mean "hidden power" (ὅμως κρυπτόμενος). It was probably merely the designation of a book. At any rate, the Elkesaites had in their possession a book which was widely used, and, according to Origen, believed to have fallen from heaven, or, according to the more accurate *Philosophumena*, was revealed by the Son of God himself. Elxai is reported to have received it in Parthia in Trajan's reign, and to have presented it to the Sobaii (*Epiphan.*, xix. 1; *Philos.*, ix. 13). The work itself contains a large element of natural religion mingled with Judaistic and Christian ideas. It authorizes the practice of astrology and magic. Besides those features which Elke-saitism had in common with Ebionism may be mentioned the doctrine that baptism washes away sins; and the frequent repetition of the rite is enjoined. Before the *Philosophumena* were discovered (1211), the Elkesaites were identified with the Ebionites (Gieseler), and the Pseudo-Clementine *Homilies* were regarded as the main authority on the subject. But the two works differ: the *Philosophumena* teaching an intensified Ebionism, and the *Homilies* a modified type, giving up circumcision. The book of Elxai was widely circulated, but cannot be regarded as the confession of Ebionism. The Elkesaites were not a distinct sect, but rather a school scattered among all parties of the Judeo-Christian Church. *Lit.—Ritsch.: Ensteh. d. altkath. Kirche, p. 294 sqq.*; *Uehlen*:Colossians (*Excursus on Essenes*), p. 137 sqq.; and Galatians, p. 311 sqq.; and the art. *Elkesaites in Smith and Wace, Dict. Christ. Biog.*]
ELLER, Elias, b. at Ronsdorf in the duchy of Berg, 1690; d. there May 16, 1750; married at Elberfeld a rich widow (Bolckhaus), and established himself at the head of a sect of adventistical millenarians, called "Ellerians," or "Ronsdorfer," who received their revelations through a young baker-daughter from Elberfeld (Buchel), whom Eller married after the death of his first wife. The Bible the sect accepted as the word of God, but it needed various kinds of supplements; and these were given by Buchel, in the Hirtentasche ("shepherd's bag"). Abraham, Moses, and Elijah were only prototypes of Eller, in whom the whole fulness of divinity dwelt. The Messiah was to be born again by Buchel, etc. When investigations were had at Elberfeld concerning the meetings of the sect, Eller moved (in 1737), with all his followers, to Ronsdorf, where a church was to be built, and a minister was appointed (Schleiermacher). After the death of his second wife, Eller married another rich widow (Boselmann); and the sect, though suspected of immoralities, began to spread, when disagreement broke out between Eller and Schleiermacher. Investigations were had at Elberfeld concerning their brethren, but he was also able to improve their temporal condition by his practical knowledge. In his boyhood he had worked enthusiastically at market-gardening; and, in the year before he sailed on his first missionary journey, he learned not only theology, but printing and book-binding. He became the means of propagating the faith, and facilitating many species of fruits and plants in the South Sea Islands, which have been a source of revenue to the inhabitants, and also to set up the first printing-press in Polynesia. His books are not merely faithful and interesting records of missionary labor, but contributions to science.

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ELLWOOD, Thomas, a Quaker, the suggester of Paradise Regained; b. at Crowell, Oxfordshire, 1639; d. at Hunger Hill, near Amerdean, Buckinghamshire, March 1, 1713. He was Latin reader to Milton for some months. During the Great Plague in London (1665) he took a house for Milton at Giles Chalfont; and there he read the manuscript of Paradise Lost, which he returned with the remark, "Thou hast said much here of Paradise lost; but what hast thou to say of Paradise found?" To Ellwood we are indebted for much information in regard to Milton and the persecutions of the Quakers. Of his own works the most important are, Forcery no Christianity (London, 1674), and Foundation of Tithes Shaken (1682), and his Autobiography, with supplement by Joseph Wyeth (1714), reprint, Boston, 1877, in the Choice Autobiographies series, edited by W. D. Howells.

ELOHIM (אֱלֹהִים), the term most frequently used in the Old Testament for God. It is the plural form, the singular, Eloah (אֵלֹהַ), being exclusively used in poetry. The ancient Semitic name for God, El (埃尔), occurs seldom. It defines God, beyond dispute, as having absolute power. So in Assyrian aššu means "powerful." But Eloah cannot be proved to mean "powerful." The verb means in the Arabic "to be afraid," and (according to Oehler) is connected with the Assyrian aššu, so that it would mean power which inspires fear. Elohim, as the designation of the true God, is not used in any of the Semitic languages except biblical Hebrew. Various explanations have been given of this plural form. The ancient theologians, beginning with Peter Lombard, found a reference to the Trinity; and, by pointing to the inexhaustible fulness of the Deity, it is, to say the least, inconsistent with an abstract monotheism. A second view sees in the plural form a relic of an ancient polytheism; but the opinion is
unto, that the monotheism of the Old Testament developed out of polytheism. A third view finds the higher spirits who surround God referred to; but the use of the word for angels cannot be proved, confessedly not [many commentators, like Perowne on the Psalms, dissent] in Ps. viii. 5, xcvii. 7, cxxviii. 1, where the Septuagint translates it "angels." And in Ps. lxx. Elohim does not mean, as Hupfeld thinks, angels, but the theocratic officers of the law. The correct view was advanced by Dietrich in his Hebrew grammar (1846), who regards it as a plural of 
grace (1846), who regards it as a plural of

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Eloth. Ely, the seat of an English bishopric, is a town on the Isle of Ely, near the Ouse, sixteen miles north-north-east of Cambridge. A monastery was founded there by Etheldreda, Queen of Northumbria (673), of which she died abbess (679); but, when the town was ravaged by the Danes (870), it was burnt. Ethelwold, Bishop of Winchester, rebuilt it in 970, and placed in it the church, etc., as found in Mansi, II., together with a dissertation in three books by Mendoza. Ely is paid fifty-five hundred pounds yearly. The present incumbent (1882) is Dr. James Russell Woodford. See Whitaker's Almanack for 1882, p. 169.

Emancipation denotes a theory of the relation between God and the universe, according to which the world was not created by a divine fiat, but developed through various stages, and by an involuntary outflow of the divine substance, gradually deteriorating, and at last ending in mere matter. In a vague and confused form this theory may be found in most Oriental religions; but it owes its elaborate and systematic form to the Neo-Platonists, from whom it was borrowed by the Gnostics. Its scientific value was absolutely null; but teaching people, as it did, to raise themselves above their natural state, and strive towards the divine, it has had some moral influence.

Embalming, an art peculiar to the Egyptians, was practised by the Hebrews, and is mentioned in the Bible only in the cases of Jacob and Joseph (Gen. 1. 2, 26), both of whom died in Egypt, and were afterwards transferred to Canaan; the former immediately after his death, the latter not until after the lapse of centuries (Exod. xii. 19; Josh. xxiv. 32). According to Herodotus (II., 86), the Egyptians knew three different methods of embalming. After the first, which cost about one talent of silver, the brain was removed through the nostrils, and replaced with drugs. An opening was then cut in the left flank, and the intestines taken out by the hand, placed in a peculiar vessel, and thrown into the river. The cavity was rinsed with palm-wine, and filled with aromatic herbs, after which the opening in the flank was again closed by being sewn up. The corpse thus prepared was then steeped for seventy days in "natron" (according to a recent analysis, sub-carbonate of soda), and swathed in linen bandages smeared with gum. The mummy was finally laid in a coffin of sycamore-wood, which was placed vertically in the tomb. After the second method the intestines were not removed, but by means of cedar-oil, which, introduced into the body, dissolved them. The corpse was then steeped, as usually, in natron. After the third method, the corpse was only rinsed internally by an infusion, and then steeped. The embalming of Jacob's corpse took only forty days; but it appears, from the mummies preserved at Memphis, that a method of embalming was employed there, less complete and less careful than that employed at Theba. In the Christian Church embalming seems to have been used now and then with martyrs and saints, as intimated by Tertullian (Apol., 42); or perhaps this was only an adaptation of the Jewish custom of filling the grave with myrrh and spices (2 Chron. xvi. 14; John xix. 39). See Wilkinson: Manners and Customs of the Ancient Egypt, London, 1851–41, re-edited by S. Birch, London, 1878; Maspero: Mémoire sur quelques papyrus du Louvre; le rituel de l'embaumement.

Rüetsch.

Ember Days are the first Wednesday, Friday, and Saturday after the first Sunday in Lent, after Whitsunday, after the 14th of September, after Christmas, and after the 13th of December, which were fixed by the council of Placentia, 1095. Their name is in Latin, Jejunia Quatuor Temporum; in French, Quatre-Temps; in German, Quattember; in Danish, Tamperdag; which seems to indicate pretty plainly the derivation of the English name, though another has been attempted, from the Anglo-Saxon Ymbreu, "a circuit." In the ancient church they were solemnized with fasting, and prayers for God's blessing on the seasons ushered in by them. Afterwards they were fixed by the Roman and the Anglican Church as fixed by the council of Placentia, 1095. Their name is in Latin, Jejunia Quatuor Temporum; in French, Quatre-Temps; in German, Quattember; in Danish, Tamperdag; which seems to indicate pretty plainly the derivation of the English name, though another has been attempted, from the Anglo-Saxon Ymbreu, "a circuit." In the ancient church they were solemnized with fasting, and prayers for God's blessing on the seasons ushered in by them. Afterwards they were fixed by the Roman and the Anglican Church as fi...
said to have been born. In 1708 the first Methodist chapel was built, on the site of the present John-street Church; and upon it he worked as a carpenter. In 1709 the first missionaries sent out by Wesley came to the city, which then had a population of only twenty thousand; and Embury resigned his charge, and went to Camden, near which place (at Ashgrove) he organized a society, and continued his joint work of carpenter and preacher. His remains were thrice interred,—in Camden, Ashgrove, and finally, by order of the Trov Conference, in Woodland Cemetery, Cambridge, N.Y.

EMERSON, Ralph, D.D., b. at Hollis, N.H., Aug. 18, 1757; d. at Rockford, Ill., May 26, 1838. He was graduated at Yale College 1811, and at Andover Seminary 1814, and was professor of ecclesiastical history and pastoral theology in that seminary from 1829 to 1834. Besides a life of his brother, Rev. Joseph Emerson, he translated and annotated the first volume of Wigger's Ausstattung und Paganismus (Andover, 1840), and contributed to various periodicals.

EMMAUS (Hebrew Khammath, "hot spring"). The village, "three furlongs, or sixty stadia (seven miles and a half), from Jerusalem, where Christ revealed himself to the two disciples on the day of his resurrection (Luke xxiv.13). Its site has not yet been satisfactorily determined, although many attempts have been made. It has been identified with (1) Amwas, the Emmaus-Nicopolis mentioned in 1 Macc. iii. 40, 57, ix. 50, where Judas conquered the Greeks. So an old tradition supported by Eusebius and Jerome. The conclusive arguments against this view are that Emmaus-Nicopolis was not sixty, but a hundred and sixty, stadia from Jerusalem, and was not a small village, but a town of some importance. (2) Kubeibet, seven miles north-west of Jerusalem, the last halting-place before reaching that city, in the beautiful Wady Beit Channia. Supported by tradition dating back to the twelfth century, the times of the crusades. So Robinson. See II. ZsCHONKE: Das neueste Emmaus, Schaffhausen, 1865. (3) Khameza, now a ruin. Supported similarity of name, but opposed by distance from Jerusalem, which is at least eight miles and a half in a straight line, and nine miles and a half by road. (4) Beit Mizzez, a ruin a mile north of Kolonieh (Colonia); but it is only forty furlongs from the city. (5) Kolonieh. This was and is still a place of resort by the Jerusalemites. The expression "went into the country" (τις ἐφώσκει, Mark xvi. 12) may be understood of making this usual excursion. Josephus states that Emmaus was colonized by eight hundred of Titus' soldiers, hence the name Colonia; and the Talmud asserts that the willows which adorned the temple at the Feast of Tabernacles were brought from there. These two facts make out a case for Kolonieh. But the distance is too short. See Quarterly Statement of the Pal. Explor. Fund for January (p. 49), July (p. 237, 238), and October (p. 274), 1881.

EMMERAM, HAIMAREM, was twice Bishop of Piotiers in the beginning of the eighth century, but abdicated shortly after in order to go to Pannonia as a missionary to the Pagan Avars. At Radaaapon, the residence of Duke Theodo of Bavaria, he was persuaded to remain for some time, purifying and consolidating the Christian Church in Bavaria. After a stay of three years, he left for Rome, but was overtaken, still on this side of the mountains, by Theodo's son, Lautbert, who had him tied to a ladder, and sawed to pieces joint by joint; the reason being that Lautbert's sister Uta confessed, immediately after the missionary had left, that she was pregnant by him. Just before dying, however, Emmaram explained that he was innocent, that he had allowed Uta to accuse him only in order to save herself, that the guilty man was one Siegbald, etc. When Duke Theodo heard this, he ordered the bones of Emmaram to be gathered, and deposited in a chapel at Aschelum. Another chapel was afterwards built in his honor in Regensburg, and he was made a saint, Sept. 6 being fixed by the Roman-Catholic Church as his day of celebration.

The life of St. Emmaram was written in the second half of the eighth century, by Abbo, Bishop of Freising, and again in 1068 by Arnold of Vochburg, and finally by Meginfrid a short time after. These three biographies are found in Acta Sanctorum, Sept. VI.; CANISIUS: Lectiones Antiquae III.; and FERTZ: Monument., VI. It has proved very difficult, however, to lay bare the historical kernel of the Emmaram legend on account of its chronological absurdities; and it must be added that such a feat, even if it could be done, would probably hardly be worth doing.

EMMONS, Nathanael, D.D., was b. April 20 (O.S.), 1745, in the parish of Millington, in the town of East Haddam, Conn. This town was also the birthplace of the missionary brothers, David and John Brainerd, of President Edward Dorr Griffin, and his brother George D. Griffin, Esq., of the jurist, Jeremiah Gates Brainard, and the poet, James Brainard Taylor. In 1763, at the age of eighteen, he entered Yale College. Here he was a classmate of John Trumbull, the author of McFingall; John Treadwell, governor of Connecticut; and Dr. Samuel Wales, professor of divinity in Yale College. These three and Emmons were the first four scholars of his class, which was contained in each year, and filled up by order of the Troy Conference, in Woodland Cemetery, and was not a small village, but a town of some importance. (2) Kubeibet, seven miles north-west of Jerusalem, the last halting-place before reaching that city, in the beautiful Wady Beit Channia. Supported by tradition dating back to the twelfth century, the times of the crusades. So Robinson. See II. ZsCHONKE: Das neueste Emmaus, Schaffhausen, 1865. (3) Khameza, now a ruin. Supported similarity of name, but opposed by distance from Jerusalem, which is at least eight miles and a half in a straight line, and nine miles and a half by road. (4) Beit Mizzez, a ruin a mile north of Kolonieh (Colonia); but it is only forty furlongs from the city. (5) Kolonieh. This was and is still a place of resort by the Jerusalemites. The expression "went into the country" (τις ἐφώσκει, Mark xvi. 12) may be understood of making this usual excursion. Josephus states that Emmaus was colonized by eight hundred of Titus' soldiers, hence the name Colonia; and the Talmud asserts that the willows which adorned the temple at the Feast of Tabernacles were brought from there. These two facts make out a case for Kolonieh. But the distance is too short. See Quarterly Statement of the Pal. Explor. Fund for January (p. 49), July (p. 237, 238), and October (p. 274), 1881.

EMPEROR.
bridge, Mass. He was a brother-in-law of Rev. Dr. Spring of Newburyport, Rev. Dr. Austin, President of Burlington College; Rev. Leonard Worcester, Rev. William Riddle. These four Hopkinsian ministers married the daughters of Rev. Dr. Hopkins of Hadley, who himself was not a Hopkinsian.

Dr. Emmons published more than two hundred Articles in various periodicals, such as The Massachusetts Missionary Magazine, The Connecticut Evangelical Magazine, The Utica Christian Repository, The Hopkinsian Magazine, and The Christian Magazine. He also published numerous ordination collected editions of his works. The following are his more important publications: A Dissertation on the Scriptural Qualifications for Admission to the Christian Sacraments, in Answer to Dr. Hemmenway (1783); Candid Reply to Dr. Hemmenway's Remarks on [this] Dissertation (1785); an Essay on Miracles (1786); a Treatise on Emmons (1800); a second volume (1812); a third volume (1813); a fourth volume (1823); a fifth volume (1825); a sixth volume (1826). In 1812 many of his sermons were collected, and published in a uniform edition of six octavo volumes. His son-in-law, Rev. Jacob Ide, D.D., prefixed to this edition a Memoir of Dr. Emmons. In 1850 a seventh volume of his sermons was published. In 1850 and 1861 a new collected edition of his works was published in Boston in six large octavo volumes; and to this edition was prefixed a Memoir containing 489 pages, by E. A. Park of Andover. Theological Seminary.

The house of Dr. Emmons was a theological school. No private instructor in our land has educated so many young men as he for the Christian ministry: the number of them cannot be exactly ascertained, but was probably not less than a hundred. Among his pupils nine became presidents or professors of colleges or theological seminaries, fourteen had an important agency in establishing literary and charitable institutions, forty-six are noticed in the biographical dictionary of eminent men.

Few ministers in the world have devoted themselves so earnestly, patiently, and methodically as Dr. Emmons to their professional work. He preached nearly or quite six thousand times, and spent ten, twelve, or fourteen hours every day in his study, with his pen or book in hand, for more than seventy years. He was temperate, even abstemious, in his diet, regular in his habits, and was a model of punctuality, self-consistency, persevering industry. He combined a sprightly wit with a profound reverence for the truth. His style of thought was precise, definite, sharp. Dr. Leonard Woods of Andover said, "Emmons has one of the grandest understandings ever created." He was an original thinker, and formed his theological system with rare independence of mind. Although a man of study, rather than a "man of affairs," he entered with zeal into several public enterprises. He was one of the fathers of the Massachusetts Missionary Society, and for the first twelve years of its existence was its president. He was one of the original editors of The Massachusetts Missionary Magazine. When the Masonic fraternity was most popular, he was a pronounced anti-Mason. When abolition was most generally condemned, he was an active abolitionist. In politics he was an older ultra-Federalist. His Jeroboam Sermon is a curiosity in politico-homiletical literature.

The theological system of Dr. Emmons is often confused with that of Dr. Samuel Hopkins. The following statement of the two systems was given by Emmons himself, and will explain the difference, as well as the agreement, between the two.

The distinctive tenets of Hopkinsianism are:
1. All real holiness consists in disinterested benevolence; 2. All sin consists in selfishness; 3. There are no promises of regenerating grace made to the doings of the unregenerate; 4. The impotency of sinners with respect to believing in Christ is not natural, but moral; 5. A sinner is required to approve in his heart of the divine conduct, even though it should cast him off forever; 6. God has exercised a manner as he purposed would be followed by the existence of sin; 7. The introduction of moral evil into the universe is so overruled by God as to promote the general good; 8. Repentance is for faith in Christ; 9. Though men became sinners by Adam, according to a divine constitution, yet they have and are accountable for no sins but personal; 10. Though believers are justified through Christ's righteousness, yet his righteousness is not transferred to them.

The distinctive tenets of Emmons's system are:
1. Holiness and sin consist in free, voluntary exercises; 2. Men act freely under the divine agency; 3. The least transgression of the divine law deserves eternal punishment; 4. Right and wrong are founded in the nature of things; 5. God exercises mere grace in pardoning or justifying penitent believers through the atonement of Christ, and mere goodness in rewarding them for their good works; 6. Notwithstanding the total depravity of sinners, God has a right to require them to turn from sin to holiness; 7. Preachers of the gospel ought to exhort sinners to love God, repent of sin, and believe in Christ immediately; 8. Men are active, not passive, in regeneration. Dr. Emmons believed that these eight statements are involved in the system of Dr. Hopkins; that they are evolved from that system, rather than added to it. Still they characterize Emmonism as it is grafted upon Hopkinsianism.

EMORY, John, a Methodist-Episcopal bishop; b. in Queen Anne County, Maryland, April 11, 1789; d. in Reisterstown, Md., Dec. 16, 1835. From 1824 to 1833 he was book-agent and editor for the Methodist Church at New York, during which time he paid off all the debts of the book concern, and put it in a far better position than ever before. He also founded the Methodist Quarterly Review; and nearly all the original articles in the first two volumes are from him. In 1832 he was elected a bishop. He was one of the organizers of Dickinson College. He wrote Defense of our Fathers, N.Y., 1824; The Episcopalian Controversy Reviewed, N.Y., 1838. — Robert, son of preceding; b. in Philadelphia, July 29, 1814; d. in Baltimore, May 18, 1845. He was elected president of Dickinson College in 1845. He wrote a life of his father (N.Y., 1844), a History of the Rise of the Methodist-Episcopal Church, N.Y., 1845 (in a
new edition brought down to 1864, and an unfinished analysis of Butler's Analogy, completed by Dr. Crooks, N.Y., 1886.

**EMSER, Hieronymus, b. at Ulm in March, 1747; d. at Dresden, Nov. 8, 1827; studied at Tübingen; there, and accompanied Cardinal Raymund of Petrandias as secretary on his tour of visitation through Germany. Raymund was a great collector of relics, and Emser's first work was an essay on crosses said to have fallen down from heaven. After lecturing on humaniores at Erfurt, where he had lectured among his hearers, and editing the works of Picus of Mirandola, he went to Leipzig, where he lectured on canon law, and published some essays on the propriety of toasting each other when drinking (1505), on the improvement of wine, beer, and vinegar (1507), etc., and an apocryphal of Bishop Benno, which has been incorporated with the Acta Sanctorum.

In 1510 he was sent by Duke George of Saxony to Rome to negotiate the canonization of Benno; and on his return he received several rich benefices, and settled at Dresden, where Luther was his guest in 1517. It was already then apparent, however, that, if the case of the reformer should ever become decidedly serious, Emser would not be found on his side; and immediately after the conference of Leipzig a rupture took place between them, and a controversy began, of a character by no means edifying, and without any profit to the cause. Luther called him the goat of Dresden, with reference to his escutcheon, and he called Luther the bull of Wittenberg: that is about all which needs be said of the controversy.

In short, a theory of the Papacy is propounded and the point of unity; but the bishops, as the successors of the apostles, have from Christ received the power of the keys, the right to give laws and to suspend them, etc. Any person living in a diocese is subordinate to the bishop; no recourse can be had to the Pope except through the bishop; the office of the nuncio must be abolished; exemptions cannot be granted only by the bishop; monastic orders in the diocese cannot be governed by a general outside the diocese, etc. In short, a theory of the Papacy is propounded which involves the very cessation of the Papacy, and which only existed in reality before the Papacy itself had ceased. Since the conciliar councils of the fifteenth century, such an attack was never made upon the Papacy by dignitaries of the Church.

In the controversy which now ensued, the Pope took care not to touch the principal question,—whether the conception of the Papacy set forth by...
the Punctation was right or wrong. His first step was to order the nuncios to continue their work in accordance with the instructions given. This, however, it was impossible for them to do, as the archbishops opposed them at every point; and it began to look doubtful whether the Pope would not finally be compelled to yield. Then aid came from various sides. The emperor, on receiving the Punctation, advised the archbishops to try to come to a complete understanding with their suffragan bishops and the secular powers of their dioceses. But this the archbishops neglected to do, and the exclusiveness of their proceedings gave umbrage to the bishops. Many bishops believed, and perhaps not altogether without reason, that the real purpose of the Punctation was to transfer the power which had hitherto been exercised by the Pope to the metropolitanians; and they preferred the Pope far away in Rome, to the metropolitanians close at their doors. Thus it came to pass that several German bishops, headed by the Bishop of Spires, declared against the Punctation. A still more effective aid the Pope obtained from the Elector of Bavaria, Charles Theodore. Bavaria did not form a compact diocese, but was in ecclesiastical respects cut up in a number of sections, each section belonging to some foreign dioceses. Discontented with this state of affairs, Charles Theodore had worked hard for the establishment of a nunciature in Munich, and he now supported the nuncio with all his might in the contest with the archbishops. The archbishops were defeated. Finally the union between the archbishops became loosened by the ambiguous behavior of the Archbishop of Mayence. He was a member of the Fürstenbund (Union of Princes) which Friedrich II. had formed in 1785 against Austria; and, as he was an old man, Friedrich was very anxious to have Baron von Dahlberg, who was decidedly in favor of the Fürstenbund, appointed his coadjutor. But this could not be done without the consent of the Pope; and, though no definite results ensued, the union of the archbishops was incapacitated for action. When the case was laid before the diet of Ratisbon (1788), the diet advised the archbishops to seek reconciliation with the Pope, each for himself. The brooding thundersstorm in France, whose first low murmur just now became audible, also acted as a persuasion to drop the question; and the Pope’s answer to the Punctation (November, 1789) was consequently received with a kind of passive and silent acquiescence, though it openly took its stand upon the Isidorean decreals, and flatly denied the justness of any of the remarks of the Punctation. See CHR. P. WIEDEMELD: Geschich te des Nuntiatuatreites, 1788; MÜNCH: Geschichte des Emeer Congresses, 1840.

ENCRATITÉS (abstinents) is not the name of any distinct sect, but denotes generally the adherents of a certain false view of asceticism. According to this view, enjoining abstinence from flesh-meat, wine, the marriage-bed, etc., did not originate within the pale of Christianity. It was found a long time before our era, in India, among the Jews (the Essenes), and among the Greeks (the Pythagoreans). When entering the Christian world, it became very popular among the Gnostics; though not all Encratites were Gnostics, or held the Gnostic doctrine of matter as evil and a creation of the evil principle. The most prominent leaders among the Encratites were Tatian, Saturninus, Marcion, Julius Cassianus, and Severus. They used the gospel according to the Egyptians, the Acts of Andrew, John, and Thomas, and other apocryphal writings.

ENCYCLOPÆDIA OF THEOLOGY means, in one sense of the words, simply a dictionary of theological knowledge: in another, it denotes a distinct branch of the theological science itself; that branch, namely, which represents and explains the inner organization of this science, its divisions, and the relation of these divisions, both to each other reciprocally, and to the system as a whole. In this latter sense the name occurs for the first time in S. MURSINNA’s Prime lineæ Encyclopædææ theologicae (Magdeburg, 1784), adopted from the Greek τόμος παπαία (orbus doctrine), which meant, among the ancient Greeks, that course of general instruction which every free boy had to go through before he adopted a special trade or profession. The real development, however, of theological encyclopaedia as a science, is still later, and was due to Schleiermacher. As soon as the church began to develop a theology, there arose, of course, certain ideas about what was necessary for a teacher in the church to know in order to fulfil his duty; and hints were thrown out with respect to the proper way in which to attain this knowledge. Thus CHRYSOSTOM’S De officiis ministrorum, AMBROSIUS’ De doctrina Christiana, etc., may be considered encyclopedias of theology; only it must be noticed that these works have a practical rather than a theoretical character. They teach how to study theology, rather than explain what theology is. They correspond to what we now call methodology; and this character all works of the kind retain, more or less, up to the days of Schleiermacher. Noticeable during the middle ages are the Didascalion of HUGO OF ST. VICTOR (d. 1141), in which the differentiation begins (the first three books being of purely propedaeutic, the last three of marked methodological character), and the De studio theologicouf NICOLAUS OF CLEMANGIS (b. 1380). From the Reformation the theological encyclopedia, like every other branch of theological science, received a new impulse. The Lutheran Church produced, among many other works, the Methodus studii theologicu, by JOHANN GERHARD, Jena, 1617, and, more in harmony with the humanistic tendencies of the age, the German theologian GREGORIO CALIXTUS, Helmstädt, 1628. The Reformed Church produced the Theologia seu de ratione studii theologici, by ANDREAS GERHARD (Hyperi-
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ENERGUMENS.  

us), Marburg, 1572, in which the quadripartite division of theology into exegetical, dogmatical, historical, and practical theology occurs for the first time; and the Academy of Saumur, corresponding in the Reformed Church to the University of Leiden, the essays of Stephan Gassen, De studiis theologicis ratione, De natura theologiae, etc. The Roman-Catholic Church also showed signs of life. Possessinus' Bibliotheca selecta de ratione studiorum (Cologne, 1607) is merely an instance of modern scholasticism; but the Méthode pour étudier la théologie, by L. Ellis du Fin (1716), is a meritorious work, and was translated into several foreign languages.

A new epoch in the history of the theological encyclopedia, by which this branch of theological science really became a science itself, was ushered in by Schleiermacher's Darstellung des theologischen Studiums zum Behufe einleitender Vorlesungen, Berlin, 1811. An exposition of the internal organization of the theological system is here attempted and achieved for the first time. A tripartite division into philosophical, historical and practical theology, is employed. But the philosophical theology comprises only apologetics and polemics; while dogmatics, as well as exegesis, belong to historical theology. That part of the book, however, which most strikingly shows the author's powerful grasp of his subject, is the section on practical theology, considered under the double view of church-government and church-service. At its first appearance this book seemed not to have attracted any particular attention; but, after the appearance of its second edition in 1830, the strong influence which it had exercised soon became evident. In 1831 appeared the Encyclopædie der theologischen Wissenschaften, by K. Rosenkranz, completely under the influence of the Hegelian philosophy; in 1833, the Encyclopädie und Methodologie der theologischen Wissenschaften, by K. R. Hagenbach [10th ed., edited by Kautsch, 1880]; in 1837, the Encyclopädie und Methode, by G. C. A. Harless, etc. The influence of Schleiermacher's work is felt also in the Reformed Church. J. G. Kienlen: Encyclopädie des sciences de la théologie chrétienne, Strassburg, 1842; Hofstede de Groot: Encyclopædia theologii christiani, Grenningen, 1851 — and even in the Roman-Catholic Church, F. A. Staudenmaier: Encyclopädie der theologischen Wissenschaften, Mayence, 1831;[John McIntosh: Theological Encyclopedia and Methodology, Cincinnati, 1873; Döker: Encyclopädie der christelshjorte theologie, Utrecht, 1876; J. R. Lang: Grundris der Theol. Encyk., Heidelberg, 1877; J. Ch. K. V. Hofmann: Encyk., ed. Bestmann, Nördlingen, 1879; J. F. Räbiger: Theologisch-Enzyk. d. Theol. Leipzig, 1880; R. Roth: Theol. Encyk., ed. Ruppelius, Wittenberg, 1880].

ENCYCLPÆDIAS, Theological. See Dictionaries.

ENCYCLOPÉDIST is the name generally given to the editors of and contributors to the Encyclopédie ou Dictionnaire raisonné des Sciences, des Arts et des Métiers, which appeared in Paris, 1751–64, in 21 vols. fol. This work, so famous on account of the extraordinary influence which it exercised on its age, was edited by Diderot, and, for its mathematical and physical articles, by D'Alembert. Among its contributors were Rousseau, Voltaire, Euler, Buffon, Haller, Marmontel, Montesquieu, D'Anville, Helvétius, Sulzer, Turgot, etc. Its religious, theological, and ecclesiastical articles were mostly written by Abbé Malébranche, a professor in the Collège de France, and a great friend of the Encyclopédistes, who later became a cardinal. But this is a mistake. Though the article on the Jesuits is written with great gusto for scandals, and though the article on the Pope vindicates the Gallican views of the episcopacy, the work as a whole is confidedly Roman Catholic, and the Reformation, with all that belongs to it, is treated in a supercilious manner as a vicious innovation; to which must be added that there is hardly any Christian dogma which is not accepted and defended,—such as those of the trinity, of inspiration, of the atonement, etc. But (and this is characteristic of the book) the reasons for the acceptance of the Christian dogmas are generally of such a quality that a flat rejection, for no reason whatever, could not have made the matter worse. Theism is preferred to atheism, because it is better for the development of human happiness than to reject the idea of the existence of God. Christ is the first and foremost of all religious founders, because he revealed the best and highest morality, etc.

By this pernicious acquiescence in something which it felt itself too weak to overpower, the book presented itself to the eyes of a godless and religiously indifferent age as the soundest and wisest compromise with an existing superstition, and obtained freedom to preach its sensualistic philosophy, which sooner or later would surely extinguish said superstition. The philosophical programme of the book—that is, its intellectual and moral stand-point—is set forth in the preface, written by D'Alembert; and there is really no contradiction between the sensualism and eudaemonism of the preface, and the choice reasons on which the Roman-Catholic Church are accepted and defended in the book.

ENDOR, Witch of. See Saul.

ENERGUMENS (ἐνεργομένου, "possessed by an evil spirit"); cf. Eph. ii. 2, ἐνεργοῦσα). Were those in the early church who were, according to popular belief, plagued by demons, but who in our day would be simply called "insane." They were not permitted to enter the church if they were violent, but commanded to stand in the porch, so that they could hear the singing and prayers; and with them might be found lepers, and persons of offensive lives (see Hefele, Concilienge schichte, vol. i. § 16, see Can. 17). After the prayers they came in to receive the blessing of the bishop (see Constt. Apost., viii. 6, 7, 32); but, if they were quiet, they were allowed in the church, yet separated from the catechumens, and listened to the sermon. They were also called Exorcists. Among the contributors to Diderot's work were men who, by the storms and billows of uncontrollable impulse, and not because they were "exposed to the inclemency of cold or rain," as many have explained it. The exorcists daily brought them food, laid their hands upon them, and prayed for them. After their recovery they kept a twenty
to forty days' fast, then partook of the sacrament; a particular prayer was made for them by the priest, and their names were entered upon the church-records, with especial mention of their recovery. See the excellent art., Entdeckung, in Kraus: Real-Encyklopädie.

Engedi (the fountain of the kid), the present Ain Jidy, a small town about one mile from the western shore of the Dead Sea, at the foot of the mountains of Judaea, between three hundred and thirty and five hundred feet above the level of the Dead Sea, and about twelve hundred feet below the summit of the cliffs; received its name from the neighboring thermal springs, and is known to history as David's hiding-place from Saul (1 Sam. xxiii. 29, xxiv. 1-4).

Engelbrecht, Hans, b. at Brunswick, 1599; d. there 1644; was the son of a tailor, and a weaver by trade, but suffered from infancy so much from bodily illness, that he became very melancholy, and at times was oscillating between suicide and lunacy. In his twenty-second year he began to be haunted by religious inspirations, and revelations, which he expounded before admiring crowds, generally to the great disgust of the clergy. Expelled from Brunswick, he roved about in Northern Germany, and was for some time imprisoned in Hamburg; but he finally returned to his native city, and died there in loneliness and seclusion. He wrote several pamphlets about his revelations, which appeared in a collected edition in a Dutch translation in 1697. See Rehtmeier: Braunschw. Kirchengesch. IV. 6. HERZOG.

Engelhardt, Johann Georg Veit, b. at Neustadt-on-the-Aisch, Nov. 12, 1791; d. at Erlangen, Sept. 13, 1855; studied at Erlangen, and was appointed professor at the gymnasium there (1817), and professor of theology in the university (1821). Besides a number of dissertations on the church fathers and the mystics, he wrote a Handbuch der Kirchengeschichte in 4 vols., Erlangen, 1833-34, and a Dogmengeschichte in 2 vols., Neustadt-on-the-Aisch, 1839.

England, Church of, is the established National Church of England, and adopts as its creed the Thirty-nine Articles, together with the Book of Common Prayer. In its autonomous organization it is, like the other churches of the Continent; but under his successors, able ecclesiastics asserted and won the independence of the Church. Lanfranc, Archbishop of Canterbury,
bury (1070–89), secured the institution of special ecclesiastical courts, in which all ecclesiastical causes were tried. The learned and pious Anselm (1033–1109), obliged the crown to relinquish its ancient custom of investing the new bishops with ring and crosier, and vindicated the dangerous precedent, that appeals should be made to Rome. Another great archbishop, Thomas Becket (1120–70), associated with Henry II. who sought to reform the abuses growing out of clerical exemption from civil jurisdiction. The churchman was murdered, but victory did not rest with the king. It still remained for the State as a national body to come into subjection to the ecclesiastical power of Rome. This was accomplished under the most depraved, but, according to Green, the ablest, of the Angevin kings, John. For daring to resist the wishes of the papal see, his realm was placed under interdict by Innocent III. (1206). John finally submitted (a submission which was no more ignominious than it was politic), and accepted Stephen Langton (1207–28), the papal appointee, as primate.

The Church passed into a state of lethargy, and the clergy into official carelessness and personal corruption. The earnest and plain preaching of the Dominicans (1216) and Franciscans (1224) aroused the laity for a time; but, becoming fat with lands, they lost their hold on the popular mind. Here and there a great bishop, like Grosseteste of Lincoln, 1235–53 (see Grosseteste), lifts up his voice boldly against the corruption of the clergy, dares to resist the Pope's assumption to force appointments within his diocese, and insists upon the authority and preaching of the Scriptures. The State is not completely paralysed, and seeks to meet the ecclesiastical abuses with remedial legislation. Two great acts stand out as protests against them. The statute of mortmain (1279) forbade the alienation of lands to religious corporations in such wise as to be exempt from taxation. The statute of premonitory (Richard II.) made a royal license necessary to the validity within the realm of papal appointments and bulls. Neither of these acts accomplished much. At the time, but the latter was used effectively by Henry VIII. Finally protests from the people and clergy themselves were beginning to be spoken. John Wyclif (1328–84), the "morning star of the Reformation," translated the Scriptures, and asserted the rights of conscience. William Longland, without Erasmus' scholarship, but in a more popular and earnest vein than he, sang rhymes ridiculing the friars. The Lollards were so numerous, that, according to the chronicler Knighton, every other person on the road was one. The indistinct mutterings of the Reformation were heard, and although many were disinterred, and scattered in the Swift, and the Church slumbered on for more than a century longer, the great movement finally came out of which Christianity in England, crystallized in the Church of England, started forward on a new career of life and achievement.

II. History since the Reformation. — The Church of England dates its existence as a national body, independent of the papal see, from the passage of the Act of Supremacy (1534), and received its distinctive doctrinal character at the adoption of the Forty-two Articles in the reign of Edward VI. (subsequently reduced to thirty-nine under Elizabeth), and the approval of the Book of Common Prayer. In the controversy over ecclesiastical corruption, and the reform of the papal appointee, as primate.

The Church entered upon clerical abuses, the independence of thought, and the support of the Reformation movement in England that inspired the Reformation on the Continent. However, the movement in England had its own salient and distinguishing features. It preserved in unabridged form the ecclesiastical orders and succession of the Catholic Church, many of the bishops identifying themselves with it. But it did not in the first instance owe its origin to a pure motive to remedy ecclesiastical abuses, and correct doctrinal errors. The glorious character of some of its early history, as Canon Perry says, cannot be denied. Yet some of the reformers of England, like Ridley and Latimer, were men of the most fervent piety and lofty devotion; and its first annals describe the heroic constancy of a noble galaxy of martyrs who sacrificed their lives for their mission. Circumstances had been preparing the way for the Reformation in England. The signs of the times in the early part of the sixteenth century indicated a mighty movement of men's minds in England as well as on the Continent. The revival of classical learning and such names as Erasmus, Colet, and Thomas More, the bold satire upon clerical abuses, the independence of thought (e.g., Erasmus' appeal to the Greek New Testament in the preface of his edition, Basel, 1516, and More's dreams of improvements in Church and State in his Utopia), the translation of the New Testament by Tyndale (1520), and its circulation in spite of public burnings and private espionage, were amongst the signs. Luther's mighty words from across the sea, arraigning the papal dominion as the Babylonish captivity of the Church (1520), found an eager audience in England, which the public conflagration of his tracts by Wolsey (1521) could not quiet. But these were only the signs and forerunners of the Reformation: they did not accomplish it. The rupture from Rome in England was not, in the first instance, the product of the protest of religious principle against ecclesiastical abuse, however widespread the prevalent Reformation sentiments were among all classes: it was a political necessity to which Henry VIII. resorted in order to accomplish and to justify his divorce from Catherine, and marriage with Anne Boleyn. In 1581 Henry arraigned the clergy of a violation of premonitory for being accomplices with Cardinal Wolsey, who had exercised legitmate functions without the royal consent. The two convocations compounded by the payment of a hundred and eighteen thousand pounds. But the king, not satisfied with this evidence of a submissiveness to temper demanded that he should be recognized as "chief protector, the only supreme lord and head of the Church and clergy in England." The Convocation of Canterbury accepted the title, only adding the limiting clause, "So far as the law of Christ will allow." In 1533 a parliamentary statute forbad all ecclesiastical appeals beyond the kingdom. The year following, actuated thereto by the Pope's command to take back Catherine, Henry secured the passage of the Act of Supremacy, by which the English sovereign became, without limitation, "the only supreme head in earth of the Church of England."
called the ‘Anglicana Ecclesia.’” This statute made all papal appointments within the realm illegal, and vested in the crown unlimited authority to reform and redress ecclesiastical abuses. The Church in England was thus severed from the papal communion, and constituted an independent body. It was not long before the king made a bold use of his new authority by abolishing the monastic establishments, and confiscating them, amounting to thirty-eight million pounds (1536–39).

But a thorough doctrinal reformation was not among the purposes of Henry. With the Continental Reformation he had little or no sympathy. The ten articles adopted by convocation in 1536 retained the doctrine of the real presence, the use of images, prayer to saints, purgatory, and auricular confession, and only divested these practices of some of the grosser superstitions. The king seemed to take higher ground when he gave his sanction to the translation of the Scriptures known as the Great Bible (1539). But all hopes of a thorough doctrinal reformation were doomed to disappointment. The six so-called “Bloody Articles” of 1539 denounced all denial of transubstantiation as heresy, and declared strongly in favor of auricular confession, the celibacy of the clergy, and the sacrifice of private masses. Henry had done his work. He was no reformer from principle; but Providence had used him to assert the independence of the Church of England, and to break the spell of tradition.

Under Edward VI. the doctrinal reformation was accomplished. The six articles were repealed, and the sympathy with the Continental reformers shown in the call of Bucer and Fagius to Cambridge, and Peter Martyr and Ochino to Oxford. A Prayer-Book was issued in 1549, and a second three years afterwards. The Forty-two Articles were drawn up in 1552. They state, in general, that “the Church of Rome hath erred not only in its living and manner of ceremonies, but also in matters of faith” (xix.). They expressly denied transubstantiation, admitted the marriage of the clergy, discontinued auricular confession, approved of the use of the Lord’s Table, and their adoption the formative period of the Church of England closes. The reign of Mary (1553–58) checked the Reformation for the moment, but did not crush it. Hooper, Latimer, Ridley, Cranmer, were brought to the stake, and many refugees fled to the Continent in Mary’s reign returned strongly prejudiced against an elaborate ritual, and in favor of the Genevan form of government. Cartwright, Margaret Professor of Divinity at Cambridge, was the ablest exponent of these views (1570). There was no uniformity practised in the conduct of public services and the dress of the clergy. Hooper, Bishop of Gloucester, who died at the stake (1555), for a long time refused to be consecrated, from conscientious scruples against the usual episcopal habits; and only divested these

With Elizabeth, Protestantism was restored, and — in spite of occasional resistance from within, the Spanish Armada and papal deposition from without (1570) — became the permanent religion of the large majority in the land. Two periods stand out in the history of the Church under Elizabeth. In the early part of the reign the divorce of the National Church from the Roman-Catholic see was consummated; in the latter part its position was clearly stated in regard to Puritanism, which demanded recognition, if not supremacy, within its pale. The queen was no zealous reformer, but directed the affairs of the Church with the keen sagacity of a statesmanship which placed national unity and the peace of the realm above every other consideration. In the first year of her reign the Acts of Supremacy and Uniformity were passed. By the former, all allegiance to foreign princes was forbidden; by the latter, the use of the liturgy enforced. The royal title of “Defender of the Faith and Supreme Head of the Church” was retained, with the slight alteration of “Head” to “Governor.” But the passage was struck out of the Litany which read, “From the tyranny of the Bishop of Rome in points of ritual, Elizabeth did not interfere by any public measures with the results of the Reformation of Edward VI. The reduction of the Forty-two Articles to thirty-nine (1559), the form which they have ever since retained, did not impair their Protestant character.

The independence of the National Church being thus permanently settled, it only remained to settle disputes within her own pale. The great question was, whether Puritanism should be tolerated. This was a question not of doctrine, divine sovereignty, and predestination; for the prevailing doctrinal views were Calvinistic, and all of Elizabeth’s bishops, almost without an exception, were Calvinists. It was a question of ecclesiastical polity and ritual. Many of the refugees who had fled to the Continent in Mary’s reign returned strongly prejudiced against an elaborate ritual, and in favor of the Genevan form of government. Cartwright, Margaret Professor of Divinity at Cambridge, was the ablest exponent of these views (1570). There was no uniformity practised in the conduct of public services and the dress of the clergy. Hooper, Bishop of Gloucester, who died at the stake (1555), for a long time refused to be consecrated, from conscientious scruples against the usual episcopal habits; and only divested these
The early years of the English Reformation were characterized by a contest between Catholics and Protestants. The Church of England was established by the Act of Supremacy (1534), which declared the King Supreme Head of the Church in England. The Act of Uniformity (1559) further enforced uniformity in religious practices. The Thirty-Nine Articles of 1563 defined the Church's doctrine and practice. The Vale of Health Act (1571) made the consumption of alcohol illegal. The Test Acts of 1673 and 1677 barred Puritans from holding public office. The Test Act of 1673 was repealed in 1701.

The history of the seventeenth century is marked by the consolidation of the Church in England. The principle of the Church of England was that the state and church were separate. The Church of England was governed by a synod of bishops, and the king was the supreme head. The Thirty-Nine Articles of 1563 were adopted as the basis of the Church's faith and practice. The Church was organized into dioceses, each governed by a bishop. The Church was divided into High Church and Low Church factions. The High Church faction believed in a strong hierarchy and the authority of the Pope. The Low Church faction believed in a simpler, more direct form of worship.

The controversy was closed in 1593 by an act of parliament, the Act of Uniformity, which required the use of the Book of Common Prayer. The Act of Uniformity was followed by the Act of Supremacy, which declared the king supreme head of the Church. The Act of Uniformity was repealed in 1662, but the Church of England was still the national church of England. The Church was governed by a council of bishops, and the king was the supreme head. The Church was divided into dioceses, each governed by a bishop. The Church was organized into parishes, each governed by a rector or vicar. The Church was divided into High Church and Low Church factions. The High Church faction believed in a strong hierarchy and the authority of the Pope. The Low Church faction believed in a simpler, more direct form of worship.

The history of the eighteenth century is marked by the growth of the Church of England. The Church was governed by a council of bishops, and the king was the supreme head. The Church was divided into dioceses, each governed by a bishop. The Church was organized into parishes, each governed by a rector or vicar. The Church was divided into High Church and Low Church factions. The High Church faction believed in a strong hierarchy and the authority of the Pope. The Low Church faction believed in a simpler, more direct form of worship.

The history of the nineteenth century is marked by the growth of the Church of England. The Church was governed by a council of bishops, and the king was the supreme head. The Church was divided into dioceses, each governed by a bishop. The Church was organized into parishes, each governed by a rector or vicar. The Church was divided into High Church and Low Church factions. The High Church faction believed in a strong hierarchy and the authority of the Pope. The Low Church faction believed in a simpler, more direct form of worship.

The history of the twentieth century is marked by the growth of the Church of England. The Church was governed by a council of bishops, and the king was the supreme head. The Church was divided into dioceses, each governed by a bishop. The Church was organized into parishes, each governed by a rector or vicar. The Church was divided into High Church and Low Church factions. The High Church faction believed in a strong hierarchy and the authority of the Pope. The Low Church faction believed in a simpler, more direct form of worship.

The history of the twenty-first century is marked by the growth of the Church of England. The Church was governed by a council of bishops, and the king was the supreme head. The Church was divided into dioceses, each governed by a bishop. The Church was organized into parishes, each governed by a rector or vicar. The Church was divided into High Church and Low Church factions. The High Church faction believed in a strong hierarchy and the authority of the Pope. The Low Church faction believed in a simpler, more direct form of worship.
rights, a movement in the interest of deeper piety, more aggressive effort, churchly zeal, and church authority, was spreading at Oxford (1838). Dr. Pusey was the moral, Dr. Newman the intellectual leader, and the saintly Keble the poet, of this movement. It led to a new investigation of the claims of the Catholic Church; and, before a decade had passed, the Church received a blow, from which, Lord Beaconsfield said a few years ago, it "still continues to reel." John Henry Newman, Edward Manning, Frederick W. Faber, and others of her ablest men of the clergy and nobility, went over to the Roman-Catholic communion.

The present state of opinion in the Church is classified under three heads. The High-Church party lays emphasis upon the exclusive right of episcopacy and apostolical succession, and practices an advanced ritual. The extreme wing, known as the Ritualists, has introduced practices which the Reformers regarded as papistical, such as the elevation of the host, auricular confession, the burning of candles, etc. Some of their number go even so far as to declare the Reformation to have been a mistake and a misfortune. They display great zeal and devotion in benevolent church-work. Occupying opposite ground is the Low-Church party, which holds strictly to the natural interpretation of the Thirty-nine Articles, denies episcopacy to be of the essence of the Church, and renounces so-called ritualistic practices. Between these two schools a third has grown up within the last fifty years. Its combination of tolerant sympathies with loyalty to the Church has secured for it the name of the Broad-Church party. Among its more prominent representatives have been Arnold, Julius Hare, Maurice, Kingsley, and Stanley. During the century the vigorous life of the Church has been further shown by the restoration of cathedrals, and construction of churches, in the creation of new episcopal sees at home, — Truro, St. Albans (1877), and Liverpool (1880), — and the rapid extension of the Church and Episcopate in the Colonies. At no time in its history has it been stronger and more vigorous than now, more alive with theological discussion and achievement, more competent to cope with infidelity, more solicitous to relieve the poor and fallen, more munificent in its gifts for the conversion of the heathen, or more adapted to secure the esteem, and win the respect, of the Anglo-Saxon people on the island of Latimer and Ridley, as well as far beyond the seas, in the United States and Australia and India.

III. Theology and Worship. — The doctrinal standards of the Anglican Church are the Thirty-nine Articles and the Book of Common Prayer. To these may be added the Catechism and the two Books of Homilies issued in the reign of Edward VI., and sanctioned by the Thirty-nine Articles. Within the pale of the Church the most divergent views have prevailed concerning its doctrinal status. On the one hand it has been represented as strongly Calvinistic, both in respect to the sacraments and to the decrees: on the other, theologians, — such as Dr. Newman (before his transition to Rome), the late Dr. Forbes, Bishop of Brechin, Dr. Pusey (Eirenicon), and others, — minimizing the Protestantism of its standards, hold that nothing is taught in the Thirty-nine Articles which cannot be harmonized with the Tridentine decrees. An unprejudiced study of the plain and natural meaning of the language, without any inferences from what is left unsaid, will force upon us the conclusion that the Anglican standards teach a moderate Calvinism, and are, in the main, in sympathy with the Protestant Reformation of the Continent. The sole and supreme authority of the Scriptures is emphasized, as also justification by faith; Art. xi. reading, "Wherefore that we are justified by faith only is a most wholesome doctrine," etc. Original or birth sin is the corruption of nature of every descendant of Adam; and predestination is God's everlasting purpose to redeem "those whom he hath chosen in Christ out of mankind" (Art. xvii.). The erroneous doctrines of purgatory, the mass, celibacy, etc., are specifically denounced. The teaching concerning the Lord's Supper is plainly against transubstantiation, which in Art. xxviii. is declared to be "repugnant to the plain words of Scripture," the "body of Christ being given, taken, and eaten only after an heavenly and spiritual manner." Art. xxvii. can hardly be pressed to favor the theory of baptismal regeneration. But the case is different in the service of baptism in the Prayer-Book. After the child has been baptized, the minister says, "Seeing now . . . that this child is regenerate, and grafted into the body of Christ," etc. And again, after repeating the Lord's Prayer, he gives thanks to the heavenly Father for regenerating the infant, etc. These words interpreted naturally teach baptismal regeneration; but they are frequently explained as being used only in a hypothetical sense. For a fuller statement under this head, see Articles Thirty-nine.

The worship of the Church of England is liturgical, and regulated by the Book of Common Prayer, one of the most precious legacies of the Protestant Reformation. Its beautiful forms of service, and its numerous and variable prayers, are not only among the choicest specimens of English, but exert an influence on the ear and heart of those who use them which nothing else can replace. The rubrics (so called from having been printed in red ink) give directions for the small details of the service. The sabbath services consist of prayers, lessons from the Scriptures, responsive reading of the Psalms, chants, hymns, the offertory, and the sermon. The form and matter of the service of baptism, communion, marriage, and other services, are all prescribed. The inconveniences of this method are not to be overlooked, by which all departure from the fixed form is forbidden. An illustration is found in the service of burial. In all cases, over the most notorious sinner, as well as the pious churchman, the same consolatory passages (1 Cor. xv., etc.) are read, and the same prayers offered. But, on the other hand, there are the innumerable advantages which it would be hard to deny. See, on this subject, art. Liturgy.

IV. The Clergy and Clerical Patronage. — The clergy consists of three orders, — deacons, priests (presbyters), and bishops. The canonical age is respectively twenty-three, twenty-four, and thirty. The duties of the deacon are to render assistance to the priest in the services of the sanctuary and
in pastoral work. He may preach, read the prayers and Scripture-lessons, assist in the distribution of the elements at communion, and administer baptism. In his ordination he assents to the Thirty-nine Articles and the constitution of the Episcopal Church as agreeable with the word of God. The priest serves at the altar, and confirms the children of God. At his ordination the bishop pronounces upon him the words, “Receive the Holy Ghost for the office and work of a priest in the Church of God,” etc. This is interpreted to be a petition for the anointing of the Holy Spirit, or to mark the transmission of a heavenly grace through the bishop, according to the different standpoint of the interpreter.

The bishop has the exclusive right of ordination, confirmation, or admitting members to the Lord’s table, and the consecration of churches. Bishops have charge of cathedral position may hold besides only one incumbent; and, in the event of a disagreement between patron and bishop, the case is decided by the Court of Arches. The people have no voice in the choice of their rector; but the rector, once instituted, has absolute control of his church, so that not even the bishop may enter it without his consent. Many of the parishes have endowments in lands: others are supported, in whole or in part, from public funds, such as Queen Anne’s Bounty. The system of patronage has led to very little ability or small interest in the spiritual welfare of the people. The Plurality system, by which a clergyman might hold any number of livings at the same time, and which was so much abused in the latter part of the last century, has been modified by parliamentary legislation. Under the present law no one can hold two cathedral positions at the same time. The holder of a cathedral position may hold besides only one parish. A clergyman may hold two parishes; but, if the one numbers three thousand souls, the other may not include more than five hundred. The evils of non-residence have likewise been restrained by law. The yearly income of the Church of England amounts to at least eight million pounds. The income of the Archbishop of Canterbury is fifteen thousand pounds; of York, ten thousand pounds; of London, ten thousand; of Durham, eight thousand pounds. The lowest income is that of the Bishop of Sodor and Man, which amounts to two thousand pounds. The average income of a dean is one thousand pounds. The incomes of the clergy are from one hundred and fifty pounds upward. A fund managed by the so-called “Ecclesiastical Commission,” and supplied by the revenues of suppressed canories, sinecures, and the surplus revenues of bishoprics over and above the episcopal salary, is used for the augmentation of bishoprics, the increase of the smaller salaries, the endowment of new ministers, etc. This commission was constituted in 1835.

V. Church Polity. — The Church or spirituality of England is one of the estates of the realm. Its relation to the State is one of dependence, the Sovereign being its supreme governor, and Parliament its highest legislature. The Archbishop of Canterbury is the first peer in the realm, and crowns the king. The bishops have their “palaces,” and seats in the House of Lords, except the Bishops of Sodor and Man, Liverpool, Truro, and St. Albans. The Church does not legislate for itself independently or directly: it is subject to Parliament.

The Convocations of Canterbury and York are the two highest official church bodies. Constituted by Edward I., they enjoyed independent rights of ecclesiastical legislation until 1532, when, by the Submission of the Clergy, they became subject to the king. In 1717 the Convocation of Canterbury was dissolved by George I., for the supposed unfaithfulness of the lower house to the House of Hanover, who was not revived till 1852, and did not receive the royal license to proceed to business till 1861. These convocations consist of two houses. Over the upper, consisting of the bishops, the archbishop presides. The lower house, whose presiding officer is called prolocutor, is made up of the archdeacons, deans, and repre-
sentatives of the lower clergy. The laity have no representation. In the Convocation of York the distinction between the two houses is only made on occasions of actual transaction of business. The archbishops have the right of veto upon all measures. Convocation is assembled by the king’s writ, and cannot proceed to make new canons without his license, nor have its decisions validity till confirmed by his sanction.

The judicial business is transacted in three courts. The lowest is the Diocesan Consistory Court, presided over by the bishop’s chancellor.Appealed cases go up to the Court of Arches, the official head of which is styled Dean of the Arches. The last tribunal of appeal is the king in council. There are three church censures—suspension (for the neglect of parish duties), deprivation, and degradation. The two latter follow upon the disuse of the Prayer-Book, teachings subversive of the Thirty-nine Articles, simony, or conviction in a civil court. The Court of Arches alone exercises the right of deprivation.

1. Anglo-Saxon.

The earliest monument that is of Cardmon, a monk of Whithern (Work. 1500), On the翻开nings of the English Bible.

On English Bible versions. —

1. Anglo-Saxon. —

The Durham Book, however, is ascribed to the priest Aldred, eighth or ninth century.

2. Wiclifite. — Prior to Wiclif we have the Oromlum, so called from its author,Orm or Orm, an English monk who lived in or about the twelfth century, and was warden of Baliol Hall, rector of Fylingham, and warden of Canterbury Hall (1361–65), royal crown with the prebend of Aust and the rectory of Lutterworth in Leicestershire, which he held until his death (1384). The generally received statement, that it was only during the last ten years of his life that he was engaged upon the translation of the Scriptures, lacks proof; and it is safer to hold, with Baber, that he bestowed upon that great work a much longer period. His translation of the Bible is the first published translation, which important work must have been unremitted in its zeal to diffuse it among the people; and the proof is furnished in the fact, that, in spite of the prohibition of 1408, numerous copies of it have come down to us. His version was made from the Vulgate; i.e., from Jerome's version, or such copies as passed for it. The portion from Genesis to Baruch iii. 20 was made by Nicholas de Hereford, an English ecclesiastic: the balance of the Old Testament and of the Apocrypha, as well as the whole of the New Testament, are ascribed to Wiclif. The original text of the version was completed about 1380; the revision of it by Richard Purvey was finished about 1388. It may be considered certain that Hereford did not translate from the Latin alone, but used the French translation, from which the new idiom introduced is clearly taken. The New Testament of Wiclif was made from the Latin and Anglo-Saxon, and is rather literal; the revision by Purvey is a more polished, though quaint. The peculiar strength of the Authorised Version is of Wiclifite origin. In the absence of illustrations, for which no space can be found, a few examples of curious renderings may be given (Matt. v. 22, "fy" or "fogh" for "raca," Luke xvi. 13, "bishop" for "high priest"), as well as of explanatory glosses, now more obscure than the word to be explained; e.g., yvel fame, schendeschephe; incorruptible, that may not dye ne ben pegred; justified, founden tree; acception of persons, that is put oon before another that is withouen deserte. Of obsolete words employed, the following are samples: tendih, kindleth; anenits, with; unbelief, unbelieving; leende, loins; herhore, lodging; mawmetis, idols; haburioun, breastplate; arettel, imputed; thike, the same; site, ascend; seney, mustard; culueris, doves; chepynge, market; evene, fellow.

3. Tyndale.—William Tyndale b. in Gloucestershire, 1471; went to Oxford about 1500; took his degrees at Magdalen Hall; began the translation of the New Testament from the Greek as early as 1502; but upon his removal to London in 1522 met with so little encouragement there for the accomplishment of his purpose, and on account of his evangelical sentiments became so obnoxious to the clergy, that he left for the Continent, where he translated the New Testament (1524–25) from the Greek, strongly but legitimately influenced by Luther's Version. He proceeded to Cologne, and was carrying his quarto edition through the press, when, in consequence of the opposition of the local authorities, and the interference of the chaplain, and commissioned by Bruges (1374); on his return to England he was presented by the crown with the prebend of Aust and the rectory of Lutterworth in Leicestershire, which he held until his death (1384). The generally received statement, that it was only during the last ten years of his life that he was engaged upon the translation of the Scriptures, lacks proof; and it is safer to hold, with Baber, that he bestowed upon that great work a much longer period. His
fixed: the strongest probability points to Wittenberg. But the writer of this article feels warranted to announce the established facts, that the Pentateuch was not printed at Marburg, that Hans Luft never had a printing-press in that place, and that neither Tyndale nor Fryth ever were at Marburg. These conclusions, published by the author Dec. 10, 1851, have since been fully confirmed by Professor Dr. Julius Caesar, the librarian of the University of Marburg, and are stated at length in his forthcoming volume on the English versions. — The numerous surreptitious editions of Tyndale's New Testament cannot be noticed here. The Pentateuch was published in 1530, the Book of Jonah in 1531. There is evidence that Tyndale translated, though he did not live to publish, other portions of the Old Testament from the Hebrew, most probably to the end of Second Chronicles, and several of the prophetical books. The translation of the Old Testament was his occupation in the gloomy prison of Vilvorde, where he was confined from Mar. 14, 1531, till Oct. 6, 1535, on which day he suffered martydom, having been first strangled, and then burned. — Tyndale's translation is the first English version made from the original tongues. His helps were very meagre; and although he used the Vulgate, Wiclif, and Luther, he is thoroughly independent. His English is noble, and his phraseology Saxon, his idiom singularly pure; and much of his version remains unchanged in the Authorized Version, of which it is really the original basis. Samples of his felicitous renderings are: (Matt. xiv. 14) "his heart did melt upon them;" (xx. 37) "the whelps eat of the crumb;" (xxiv. 11) "iniquity shall have the upper hand;" (Mark viii. 29) "thou art very Christ;" (Luke xxi. 1) "the feast of sweet bread drew nigh, which is called Easter;" (John ii. 7) "filled them up to the sea;" (Acts xiv. 13) "brought oxen and garlands unto the church porch." — The numerous editions of Tyndale's New Testament cannot be noticed here beyond saying that that of 1525 is the first; and of 1534—35, with the monogram G. H. on the second title, the last. (See Fry's Collation of Three New Testaments of William Tyndale, etc., and Biographical Description of Tyndale's New Testaments, and of two editions of the Bishops' Version, London, 1879.)

4. Coverdale's. — Miles Coverdale, b. about 1488 at Coverdale, in the North Riding of Yorkshire, was educated at Cambridge, and priested by John, Bishop of Chalcedon, at Norwich, in 1514. He fled to the Continent; but his meeting with Tyndale is purely conjectural, and his having assisted him in the translation of the Scriptures not only improbable, but absurd; for he was not an independent scholar, and his moderate proficiency in the tongues the accretion of a later period. Where he was from 1528 to 1535 is not positively known. At the instance of Cromwell he took in hand the translation of the Bible; and, as he was unquestionably an excellent German scholar, his proficiency in German explains, as the nature of its execution sustains, the honest titlepage of his first edition of the Bible (printed most probably by Frosocher at Zurich, 1535); viz., Biblia — the Bible: that is, the Holy Scripture of the Olde and Newe Testament, faithfully and truly translated of Deuchche and Latyn into Englishe, MDXXXVII. The "Douche" undoubtedly signifies "German," and the German versions he used were Luther's and the Zurich, perhaps also the Worms editions. The Latin versions he used were the Vulgate and that of Pagninus; and the published portions of Tyndale were the basis of his English translation. The Old Testament from Second Chronicles onward is Coverdale's own work; that is, it is a translation of Luther's and the Zurich versions, and a very servile one. His Diglott New Testament (exhibiting the English and the Vulgate in parallel columns) appeared in three editions (1538) translated by Thomas Rogers, and corrected by Andrewe Hester in 1550, and by R. Jugge in 1553. The part Coverdale had in the production of the Great Bible is noticed below. Coverdale's Version, though a second-hand production, has the merit of a pure and strong idiom: it is the basis of the version of the Psalter in the Book of Common Prayer. His language and his renderings are very musical; e.g., (Ps. xc. 10) "The days of our age are threescore years and ten;" (Isa. xlviii. 19) "Thy seed shall be like as the sand in the sea, and the fruit of thy body like the gravel-stones thereof; thy name shall not be rooted out, nor destroyed before me." He is also very quaint; e.g., (Job xix. 18) "Yea, the very desert fools despise me;" (Prov. xvi. 28) "he that is a blabbe of his tongue maketh division;" (Jer. xvii. 1) "graven upon the edge of your altar with a pen of iron and with an adamant claw;" (Col. ii. 10) "Let no man make you shoot at a wrong mark, which after his own choosing walketh in humbleness and spirituality of angels, things which he never saw."

5. Matthew's. — The name of Thomas Matthew is an alias of John Rogers, who was Dean of Deritend (in Birmingham); educated at Pembroke Hall, Cambridge (B.A., 1552); transferred to Cardinal College, Oxford, where he took orders the same year. He was next rector of Holy Trinity, London (1592), and accepted the chaplaincy at Antwerp, probably in 1594; there he became acquainted with Tyndale, and subsequently his literary executor. He published (where is not known, but most probably at Wittenberg) a folio edition of the Bible, entitled The Bible, which is all the Holy Scriptures, in which are contayned the Olde and Newe Testaments, truely and purely translated into English, by Thomas Matthew. Esaye I, Hearcken to, ye heavens, and thou earth, peace eare: for the Lorde speaketh. MDXXXVII. This folio is a composite volume, and its critical analysis shows that the Pentateuch, and the portion from Joshua to Second Chronicles, as well as the whole of the New Testament, are Tyndale's translation: the remainder is Coverdale's. Rogers, however, did not merely put together these materials, but very skilfully edited and revised them. He added very valu-
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ble prefatory matter, especially the "Summe and content of all the Holy Scripture, both of the Olde and the Newe Testament," and "A Table of the pryncipall matters conteyned in the Byble, in which the readers may fynde and practyse many commune places," filling twenty-six folio pages, and constituting a sort of concordance and dictionary. It is chiefly taken from the French Bible. He likewise added several alternate renderings in his notes, introduced by the formula, "Some reade." He placed the contents or summaries before each chapter, and the notes at the end. His notes are diversified (textual, doctrinal, polemical, and practical), and form almost a running commentary. They are of various origin: many are taken from Pellicanus, and quite a number are original. His anti-papal notes are very striking: that on Matt. xvi. ("I say unto thee that thou art Peter, and upon this rock," etc.) reads, "That is, as saith St. Austin, upon the confession which thou hast made, knowlingly, I say to thee, Christ, the Son of the living God, I will build my congregation or Church;" that on xxv. ("And the wise answered, Not so, lest I will build my congregation or Church; " that on xxv. 35) reads, "That is, as saith St. Austin, "That is, as saith St. Austin, theew preparest a
table before me against mine enemies: 1 thou anointest my head with oil, and fillest my cuppe full;" (i. 29 (TYNDALE), "Thou shalt prepare a table before me against them that trouble me;" (GREAT BIBLE, 1539) "Thou shalt prepare a table before me against them that trouble me," (GREAT BIBLE, 1539) "ye know therefore" (scita iijurut); iii. 29 (TYNDALE), "by promise," (GREAT BIBLE) "according to the promise" (justa promissionem). This Bible was very popular. A new edition appeared in the next year, again revised (and unsurprisingly, though often for the worse) by Corderdale. It had a preface by Cranmer; and the editions of April, July, and November, 1540, and May, November, and December, 1541, are really the Cranmer Bibles. This Bible (the Great and Cranmer's) remained the authorized version for twenty-eight years. The greater part of the portions of the Scriptures in the Prayer-Books of 1549 and 1552 were taken from it. It contains numerous paraphrastic and supplementary clauses from the Vulgate, and is decidedly inferior to the original Greek the New Testament, first in May, November, and December, 1541, are really Tyndale's, revised, collated with the Great Testament of 1557 was a small octavo, entitled The Newe Testament of our Lord and became very popular, more than one hundred and thirty editions having been published, the last in 1614, and the Authorized Version, with the Genevan notes, in 1715. Peculiar and novel features were, the attempted restoration of the original form of Hebrew names, the omission of St. Paul from the title of the Epistle to the Hebrews, the use of Italic letters for supplemental words, the substitution of biblical events and the names of reformers for the names of saints in the Calendar, and the entire omission of the Apocrypha. The Anglo-Genevan edition of the New Testament of 1576, by Lawrence Tomson, one of the best linguists of the day, introduced many changes, especially in the rendering of the article by that (e.g., John i. 1, 4, 5, 9, 14, etc.), and the notes, which, though more numerous, are less pithy than the old ones. The first Bible printed in Scotland (1578) is an exact reprint of the Genevan of 1571.

9. The Bishops'.— The superior merits of the Genevan Bible, its great popularity, and the general dissatisfaction with the Great Bible, induced Archbishop Parker to make preparations for a new edition under church authority, looking to a revision of that Bible by the originals with the aid of Pagninus and Münster, etc., temperate annotations, the marking of unedifying portions, and the use, where required, of nobler forms of expression. Some of his episcopal coadjutors held extraordinary views (e.g., Bishops Guest, Cox, and Sandys), and the archbishop exercised accordingly a wise discretion in the assigning of the several books. The revision — on which not less than eight bishops were engaged (hence its name), as well as several deans and professors — was completed, and the Bible published in a handsome folio, on good paper, and superbly printed, in 1568, 1569, 1570, 1571 (New Testament), and 1572. It contains a vast amount of excellent prefatory and introductory matter, among it the preface by the archbishop, and Cranmer's prologue, and is highly ornamented, some of the ornaments of the original fastuous taste; and together with them the introduction is of unequal merit; the different books in the edition of 1568 being qualitatively unequal, and the whole edition of 1572 greatly superior to

8. The Genevan.— Three among the English exiles at Geneva (namely, William Whittingham, Thomas Sampson, and Anthony Gilby) are conspicuous among the translators of this version; and among these three the most laborious was William Whittingham, b. at Lanchester, near Durham, in 1524; an Oxford man; married the sister of John Calvin's wife (Catherine Jaque maine of Orleans); and was minister of the English Church at Geneva. They produced from the original Greek the New Testament, first in 1557, and a distinct version of it, with the whole Bible, in 1560. The first seems to have been the sole work of Whittingham, and was printed before the translation of the entire Bible was taken in hand. The Testament of 1557 was a small octavo, entitled The New Testament of our Lord Jesus Christ, conferred diligently with the Greke and best approved of all translations as well before the Chapters, as for every Boke and Epistle, also diversities of readings, and most profitable annotations of all karte places: wherunto is added a coping Table. At Geneva, printed by Conrad Badius, MDLEVI. This Testament is the first English Testament with ornamentation of very dubious taste. As a translation it is of unequal merit; the different books in the edition of 1568 being qualitatively unequal, and the whole edition of 1572 greatly superior to

1 a Contra, Pagninus; b Visitation, Zürich.
2 a Preparables, Münster and Pagninus; b adversus eos, Münster and Pagninus; c Triumph, and Pagninus; d Noyes's name. 2 Strictly speaking, the only authorized version; for neither the Bishops' nor King James's Version ever had the formal sanction of royal authority. — KADIS, I. p. 380.
the former. That of 1572 is the basis of the Authorized Version. The critical helps available to the Genevan translators were used by the translators of the Bishops’ Bible; and, while the influence of the Genevan Version on this is very pronounced, the original was diligently consulted. The critical examination of Isa. iii. by Professor Westcott yields the result, that, of twenty-one corrections, five are due to the Genevan, five agree with Pagninus, three with Leo Judae, three with Castallo, one with Münster, one is linguistic, and three are apparently original. These last are the omission (lii. 3) “Yea, he was . . . regarded him not,” and (lii. 4) of “and punished,” and the correction (lii. 4) of “infinities” into “infirmity.” In Job xix. 25 the Bishops’ of 1568 brings the new rendering, “he shall raise up at the latter day them that lie in the dust.” Twenty-nine passages in the New Testament of 1568, faulted by Lawrence as incorrect, were, for the most part, as corrected by him, received in the edition of 1572, and into the present text of the Authorized Version. The examination of Eph. iv. 7–16 (by Westcott) in the Great Bible of 1550, and the Bishops’, shows, that, among twenty-six changes, seventeen are new, nine being due to the Genevan, and the remainder the result of close and thoughtful reference to the Greek. The independence of the revision is evident in that only four of the new changes agree with Beza, while nine go against him. But, in spite of many excellences, the Bishops’ Bible was the least successful of all the English versions. As peculiar to this Bible appear the attempted classification of the books of the Bible into legal, historical, sapiential, and prophetic (with the curious result that the Gospels, the Catholic Epistles, and those to Titus, Philemon, and the Hebrews, are described as legal, the other Pauline Epistles as sapiential, the Acts alone as historical, and Revelation as prophetic), the indication of ostraecnized portions, and, in one edition, two versions of the Psalter (Matthew’s and the new). Twenty-six changes, seventeen are new, nine being made, not only equal authority with the original, but also “new renderings,” “the great diversitie and multitude” of the Greek fathers are sure to sustain it, and, if their text, especially in the correct use of the article, often agrees with the Greek, and in spite of their deification of the Vulgate, even as authorized by the Council of Trent, and their ceaseless fulminations (in the notes) against heretics, they are greatly indebted to the Genevan mouse (Beza), the Genevan Version, the Bishops’ Bible, and to Wiclif. The New Testament appeared in 1582, at Rheims, and the Old Testament in 1609, at Douay. The production is very scholarly, in fact, equal to that of any version extant at the time, and on that very account utterly useless as a translation. It is designedly literal, and its English so utterly unenglish, that it might pass for Latin; e.g., (Matt. i. 17) “transmigration of Babylon,” (vi. 11) “supersubstantial bread,” (xvi. 29) “what permutation,” (Mark v. 35) “arch-synergogue,” (xiv. 40) “wrapped him in the sinner.” (Luke xxii. 7) “the day of the Aymes . . . the pasche,” (John vii. 5) “Sceunopegia was at hand,” (Rom. i. 30) “edible to God,” (1 Cor. x. 11) “written to our correction,” (xi. 4) “dishonesteth his head,” (Phil. i. 7) “examineth himself,” (Phil. iv. 9) “evident in the agitation,” (Heb. vi. 7) “grasse commodious,” (ix. 23) “exemplars of the celestial,” (xii. 10) “God is promerited,” (Jas. iii. 4) “with a little sterne whither the violence of the director wil,” (iii. 6) “the wheels of our natuility,” (1 John iv. 3) “every spirit that dissolueth Jesus,” (Rev. xxii. 14) “blessed are they that wash their stoles.” This new beatitude may have been necessary in certain monasteries, but cannot be accepted by the Latin Church; for many copies of the Vulgate add, “in sanguine Agni.” The version is nevertheless meritorious in other respects, notably in the uniformity of its renderings (e.g., of Amen, Rabbi, charity, multitude, wort); but not a word of commendation can be said of the notes, which are truly savage. Lord Bacon liked this version. It is proper to add that the modern editions are less unenglish and less furious. See Vulgate New Testament with the Douay Version of 1582, London, 1881. See also below in Miscellaneous.

11. The Authorized Version.— At the Hampton Court Conference (1604) the demand of Reinolds for a new translation was really the starting-point which eventuated, mainly through the king’s dislike (pretended or real) of the Genevan, in the Authorized Version,—the work (in all) of fifty-four scholars (forty-seven on the list), divided into six companies, of which two met at Westminster, two at Oxford, and two at Cambridge, for the space of three years; after which six men, two from each place, met in London to superintend the publication. Bilson, Bishop of Winchester, who wrote the arguments of the several books, and Dr. Miles Smith, who wrote the noble preface, were the final correctors. The preface states, among many other matters, that their object was to make of many good translations a principal good one, to avoid extremes, and produce uniformity of rendering. “Never was a great enterpris like the production of our Authorized Version . . . carried out with less knowledge handed down to posterity of the labourers, their method, and order of working” (Sriverner, Intro. to Cambridge Paragraph Bible). It was published in 1611; and a number of years elapsed before its intrinsic superiority and merits drove all others before it. It is a transcendent work. Taken as a whole, it is the best and most truly English version. Couched in noble language, it abounds in felicities. It is musical, dramatic, and
even tragical. It is, in turn, pathetic and sublime, and has, withal, a directness and force which commend it to all classes and conditions of men. But it is far from perfect; and wherein, in the opinion of many of its most ardent admirers, it should be made to conform more thoroughly and consistently with the original Scriptures remains to be briefly indicated under the following heads, preparatory to the Anglo-American revision:—

1. The critical apparatus at the command of the translators of King James's Version was that already noticed in the earlier portions of this article, to which must be added, for the Old Testament, the Latin translations of the Hebrew by Arius Montanus (1572) and Tremellius (extended to the Apocrypha by his son-in-law, Francis Junius, 1579). They had likewise the translation of the Syriac New Testament by Tremellius, and of the Greek by Theodore Beza (London, 1593, 1597). For the Greek text of the New Testament they had Beza's edition of 1598, and the third edition of Stephens, with this result (following from the critical apparatus of value of the two Testaments), that many readings of the Authorized Version are unsupported by any known Greek manuscript, and that the Greek text they used, in more than a thousand cases, requires to be corrected by what is now known to be the true text (Professor Abbott's Paper in Anglo-American Bible Revision, New York, 1879). Of then existing critical versions (i.e., those made directly from the original) they had Luther, the Genevan-French (1587–89), the Italian by Diodati (1607), and the Spanish by C. Reynal (1589), and Valera's (1602).

2. The improvements made upon former English versions, and their sources.—A critical examination of Isa. liii. shows, that, of forty-nine changes, about seven-eighths are due to the Genevan Version, two to Tremellius, two to Paginus, that the Genevan is abandoned three times, and one rendering is independent (Westcott); to which I would add, that in three instances, the Authorized Version returns to older English versions, that two renderings (comeliness, ver. 2, and griefs, ver. 4) are original, and in thirteen places the Genevan is rejected. In the New Testament the same scholar notes, that, in Romans, seventeen phrases are common to the Saxon and Latin versions, and seven original or linguistic. Of thirty-seven alternative readings in Mark he found one-half to agree with the Genevan, or Beza, six with the Rhemish, three with the French, six with earlier English versions, and one each with Castalio and the Vulgate.

3. Alleged blemishes requiring correction.—These are very numerous and diversified, and touch geography, proper names, mistakes of the meaning, grammar, archaisms, etc. For full and long lists and illustrations, impossible to supply here, see the LITERATURE below.

The felicities of the Authorized Version are confessedly remarkable; e.g., (Gen. ii. 19) "Thou mayest freely eat," (xv. 2) "Seeing I go childless," (1 Chron. xi. 9) "David waxed greater and greater," and the now naturalized Hebraisms, "God of peace," "Man of righteousness," "Man of sin," "Man of sorrows," "Son of man," "Rock of ages," etc. The Saxon-English of the version is also striking. In the Lord's Prayer (Matthew) the sixty-five words exclusive of Amen consist of fifty-nine Saxon and six Latin ones. The first thirty-five are all Saxon in succession.

12. The Anglo-American Revision. — The action taken by the Convocation of Canterbury in February, 1870, of a committee (consisting of two companies, one for the Old, the other for the New Testament) for the revision of the Bible in England, beginning their work June 22, 1870, and of a similar committee (with two companies) in America, beginning work Oct. 4, 1872, has culminated thus far in the publication, on May 17, 1881, of the first fruits of their joint labors; viz., The New Testament of our Lord and Saviour Jesus Christ, Translated out of the Greek. Being the Version set forth A.D. 1611 Compared with the most ancient authorities, and Revised A.D. 1881. The whole number of the English revisers in 1880 amounted to fifty-two, twenty-seven in the Old-Testament company (Dr. Browne, Bishop of Winchester, chairman), and twenty-five in the New-Testament company (Dr. Ellicott, Bishop of Gloucester and Bristol, chairman). The whole number of the American revisers amounted in 1880 to twenty-seven, fourteen in the Old-Testament company (Professor Dr. Green, chairman), and thirteen in the New-Testament company (ex-President Dr. Woolsey, chairman, and Professor Dr. Schaff, President, of the American Bible Union). Less than two-thirds of the English revisers belong to the Church of England; the remainder are representatives of other churches. The American revisers represent the different Protestant churches. And all the revisers, both in England and America, are eminent biblical scholars. The general principles on which the revision is made are: 1. The least possible changes in the text of the Authorized Version consistent with fidelity; 2. To be expressed, if possible, in the language of the Authorized and earlier English versions; 3. To be twice revised; 4. The text to be adopted to be that sustained by preponderating evidence, and the changes to be noted in the margin; 5. Textual changes to be made by simple majorities on the first revision, by two-thirds majorities on the second; 6. The voting on changes causing discussion to be decided by a vote of the next. The work of the revisers seems to have been of high quality; and the book now before us is an admirable work of literature.
American co-operation are substantially as follows: "The English revisers to send their revision to the American revisers, to consider the American suggestions, to furnish them with copies of the revision in its final form before publication, and to allow them to present in an appendix remaining differences of reading and rendering of importance not adopted by the English revisers." The result, thus far, of this harmonious suggestion and co-operation, is the Revised New Testament, which is unquestionably a most faithful and noble English version, and equal to any version of the sacred original, for the following reasons:—

(1) Its text, i.e., the Greek, is the purest extant, based on the authority of documentary evidence without deference to any printed text of modern times; which imports that only the most ancient and authentic manuscripts, versions, and patristic quotations were received, and diligently compared by competent experts, and their united testimony required for the adoption of any, even the minutest, integral portion of the sacred volume. The readers of the new revision have the undoubted assurance that the Greek text from which it has been translated has been verified, as far as human learning and fidelity could verify it, as the word of God. What the revisers rejected from the text had been added by careless or designing transcribers, what they received into it had been omitted by them. No version rests on a purer text.

(2) Its translation is a marvel for fidelity, accuracy, elegance, purity of idiom, and harmony of expression. Some of its noblest features depend for their full appreciation on the publication of the Old Testament. The changes introduced are fivefold: 1. Those required by change of reading in the Greek text; e.g., (1 Pet. ii. 21) "Christ also suffered for you, leaving you an example." 2. Where the Authorized Version appeared to be incorrect; e.g., (1 Cor. xi. 34) "that your coming together be not unto judgment." 3. The removal of ambiguous or obscure renderings; e.g., (Matt. xvi. 20) "then art a stumbling block unto me." 4. The removal of inconsistent renderings; e.g., (1 Cor. xxv. 27, 28) "For He put all things in subjection under his feet." But when he saith, All things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all." 5. Changes made necessary by consequence (see Preface). The grammatical inaccuracies of the Authorized Version have been removed; e.g., (Matt. ii. 4) "The Christ;" (1 Tim. iv. 10) "a root of all

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(1) Its text, i.e., the Greek, is the purest extant, based on the authority of documentary evidence without deference to any printed text of modern times; which imports that only the most ancient and authentic manuscripts, versions, and patristic quotations were received, and diligently compared by competent experts, and their united testimony required for the adoption of any, even the minutest, integral portion of the sacred volume. The readers of the new revision have the undoubted assurance that the Greek text from which it has been translated has been verified, as far as human learning and fidelity could verify it, as the word of God. What the revisers rejected from the text had been added by careless or designing transcribers, what they received into it had been omitted by them. No version rests on a purer text.

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utterly undignified, if not vulgar and profane, production. The edition of the Authorized Version, containing for the first time the chronological dates (see Authorized Version) is known as Arch-bishop Tenson's of 1701. The Cambridge edition of the Bible by Dr. Paris (1768) and the Oxford edition by Dr. Blayney (1789) are important: the latter, on account of its great accuracy, is regarded as the standard in England. Dr. Scrivener's Cambridge Paragraph Bible (1873) is said to be the most accurately edited in the language. The Rheims New Testament was printed in a second edition, 1600, in a third at Douay, in 1621, and in a fourth, probably at Rouen, in 1633. The Old Testament appeared in a second edition in 1635. Among the later Roman-Catholic versions are prominent: (1) Naryl's New Testament, 1719 (Dublin?), a vast improvement on the Rheims and Douay in tone and English; (2) Wetham's New Testament, 1730–33 (Douay?); (3) Troy's Bible, Dublin, 1816, with very savage notes; (4) The Holy Bible, Dublin and London, 1825, in better English, but a very corrupt text; (5) A New Version of the Holy Bible, London, 1836, by far the best of all, and on that account disparaged by Roman-Catholic writers, notably by Cardinal Wiseman.


ENNODIUS, Magnus Felix, b. at Arles about 473; d. at Pavia, July 17, 521; belonged to a distinguished but poor Gallic family: lost his parents very early, and was educated at Milan by an aunt, who died 489, and left him nearly destitute. Having made a rich match, he lived, as it seems, only to enjoy himself, when a severe sickness awakened him to serious reflections. His wife entered a nunnery, and he was ordained a deacon: as a prelate of the highest order he was consecrated a bishop. His life was a mournful picture of pietas, and as such, he accompanied Bishop Epiphanius of Pavia on his mission to the Burgundian King Gundebaud (494), and, two years later on, he distinguished himself in Rome by an apology for Pope Symmachus and a panegyric of Theodoric. By Pope Hormisdas he was made Bishop of Pavia, and as such he was twice sent as ambassador to Constantinople (515 and 517). His works (consisting of some poems, a number of letters, the panegyric of Theodoric, the defence of Symmachus, a life of Bishop Epiphanius, etc.) were first printed at Basel, 1569, Tournay, 1610, Paris, 1611 (best edition), and afterwards often, also in Migne, Patro. Lat., vol. 63. They have no aesthetic merits, and only small historical interest: they show that in theology he was a semi-pelagian, and with respect to church-poliety an ardent champion of the Papal supremacy. He was the first who addressed the Bishop of Rome as papa.

E'NOCH (initiator, or initiated). There are several of this name mentioned in the Old Testament (Gen. iv. 17, and, in the Hebrew text, xxv. 4, xlii. 9; and Exod. vi. 14); but the only one of any interest is the son of Jared and the father of Methuselah (Gen. v. 18, 21–24). He "walked with God," a phrase expressive of constant companionship, an undisturbed, intimate intercourse with God; he had left his own country and had been sixty-five years (very young for an antediluvian), suddenly he was not, for God took him. His disappearance was, in the antediluvian age, the striking evidence of immortality, just as Elijah's was to his age, and Christ's resurrection is to us. Men may have looked for him, as they did subsequently for Elijah (2 Kings ii. 10), but as vainly. He had gone, not to return. He had been translated. In the absence of biblical information, speculation has been active. According to the majority of the rabbins and the fathers he was taken to paradise, although some put him in heaven, and others in the seventh heaven. A parallel to Enoch's translation will be that of the saints who are alive at the second coming of Christ (1 Thess. iv. 17; 1 Cor. xv. 51). In the Epistle to the Hebrews, Enoch's walk with God is regarded as a triumph of faith (Heb. xi. 5).

Tradition has made of Enoch not only a preacher of repentance, and prophet of judgment, which indeed is very likely, but also (as "Enoch" may mean the initiated) a sage acquainted with divine secrets by reason of his walk with God, the transmitter of the true yʾwʾṣ in contradistinction to the knowledge which demons had brought into the world, and the inventor of writing and the sciences, particularly astronomy. Finally, in the century before Christ, a book was attributed to him, in which all the knowledge then attained about God, nature, and history, was by a fiction transferred to him. A quotation is made from it in Jude 14. See Enoch, Book of, in art. Pseudepigrapha of the Old Testament, and A. Dillmann, Das Buch Henoch, Leipzig, 1853. Among the Arabs, Enoch or Idris (the learned), as he is more commonly called, plays the rôle of a medium of the higher knowledge and science.

The heathen myths of the assumption of Heracles, Romulus, and others, are not in point; because the ground for the translation of Enoch was his relations with God, while the legends rest upon a belief in the immortality of the soul, which merges the gods with the highest human development. Much nearer to the biblical account is the Babylonian Xisuthrus in the history of Berosus, who indeed corresponds to Noah, but
ENTHUSIASM.

who was after the flood translated, and was sought for until his voice was heard announcing, that, on account of his piety, he had been removed to dwell among the gods. In the cuneiform inscriptions he is termed Chaldeus, and his wife taken away to live as the gods in a remote place at the mouth of the rivers. [See GEORGE SMITH: The Chaldaean Account of Genesis, ed. Sayce, pp. 288, 309.] Another supposed parallel to the Bible Enoch is King Annakos, or Nannakos, who is said to have lived three hundred years before the Deukalion flood, and to have prophesied with tears the overthrow of the race after his death. But this story comes through Zenobius (200 A.D.), who borrowed freely from Didymus of Alexandria (30 A.D.); and it is therefore extremely probable, as the similarity of names would itself indicate, that the story is really derived from Jewish sources.

An endeavor has been made to identify Enoch with the Latin Janus, the god of the new year, because the year has 365 days, and he had 365 years; but it remains only an endeavor. See the commentaries and Bible histories and Bible dictionaries and the account of Enoch in the Bible. [BARING-GOULD: Legends of the Patriarchs and Prophets, American reprint, N.Y., pp. 85-91].

VON ORELLI.

ENTHUSIASM (from ένθεος, filled or inspired by God) is an intense moral impulse or all-engrossing temper of mind. There is an enthusiasm for popular freedom and for art, for the emancipation of the slaves and for conquest. The engrossing temper of mind. There is an enthusiasm designation of a zealous judgment, or religious enthusiasm. The difference between genuine and morbid enthusiasm will often depend upon the wise discrimination of a keen judgment, or the moral standpoint of the critic, as in the case of that ridicule which is by some applied to all religious workers or philanthropists who have undergone hardship, or even death, in the service and for the benefit of others; as in the case of monasticism, and of the apostles on the Day of Pentecost, who were said by some to be drunken (Acts ii.13). Enthusiasm is the quality without which the best in any department cannot be reached, nor the largest amount of results achieved. It is also a quality, which, controlled by ignorance, or misapplied, although conscientiously it may be, may work great harm.

In the better sense of the term, our Lord was the highest illustration of enthusiasm. His soul was possessed with overwhelming affection for men, and an intense impulse to help them. The apostles were enthusiasts in a good sense; being constrained by an overwhelming desire to preach the gospel, and ready to show it by suffering and death. The early monks, St. Francis of Assisi, Dominic, Hus, the Reformers, the early Methodists, and the present missionaries in foreign lands, are also examples of religious enthusiasm. Hence, then religions have had their enthusiasts, as well as the Christian.

Christian enthusiasm in the good sense is derived from two motives,—love for men (brought out in a strong way by the author of Eccle Homo) and love for Christ. The New Testament combines both these motives in the labors and heroism of the apostles, the greatest of whom, however (St. Paul), attributes his enthusiasm prevailingly to the love for Christ (Phil. i. 21, “To me to live is Christ; 2 Cor. v. 14, “The love of Christ constraineth us”).

In the bad sense, enthusiasm is almost synonymous with fanaticism, and enthusiasts with zealots. It is fervor of soul drawn from wrong principles, founded on wrong judgments, and applied to wrong ends. Neither selfish nor impure motives necessarily prevail in such a temper of mind, and zeal of activity. Such enthusiasm may proceed from a sincere desire to glorify God. It substitutes fancies for the truth, and in its last stages the disorder of the mind becomes mental insanity. Warburton defines enthusiasm in this second sense as that “temper of mind in which the imagination has got the better of the judgment” (Div. Leg., V., Appendix).

The term “enthusiasts” has also had a technical sense, as in the Elizabethan period. Jewel, Rogers (Thirty-nine Articles, p. 158, Parker Soc. ed.), and others speak of Enthusiasts as they do of Anabaptists. During the Commonwealth period, and afterwards, the term was frequently applied to the Puritans in a tone of depreciation, as notably by Robert South, who preached a special sermon on the subject, “Enthusiasts not led by the Spirit of God,” meaning by enthusiasts the Puritans. See ISAAC TAYLOR: Natural Hist. of Enthusiasm, 9th ed., Lond., 1843.

ENZINAS, Francisco de (Dryander, Ducheme, Van Eyck, Eichman, translations of the Spanish name “oakman”), b. at Burgos, 1520; d. at Geneva, 1570: studied in Italy, afterwards at Louvain and Wittenberg; embraced the Reformation; was arrested at Brussels (1545), escaped to England (1545), and lived afterwards on the Continent,—at Strassburg, Basel, and Geneva. He translated the New Testament into Spanish, and dedicated it to Charles V. — His brother, Jaques de Enzinas, also embraced Protestantism, and was burnt at the stake in Italy, 1546.

EON, or EUDO DE STELLA, an enthusiast in the middle of the twelfth century, and probably connected with the Cathari; was b. in Bretagne, and was, by the words which he once heard in the church (“per eum qui venturus est judicare vivos et mortuos”), led to believe that he (“Eon”) was meant by that eum. Preaching, prophesying, and working miracles, he roved about in Bretagne, and much people gathered around him, and were seduced by him. In 1145 the papal legate, Cardinal Albericus of Ostia, preached against him at Nantes; then Archbishop Hugo of Rouen wrote a book against him, Dogmatum christianae fidei Libri Tres (found in Bibl. Patr. Mex., Lyons, T. XXII.); and finally troops were sent against him. Several of his adherents were burnt in the diocese of Alet, while he himself retreated into Gruyenne. In 1148 he appeared in Champagne, but was caught, together with a number of his disciples. When placed before the synod of Rheims, and asked by Pope Eugenius III. who he was, he answered, “In qui venturus est judicare vivos et mortuos.” The synod declared him crazy, and ordered him shut up in a dungeon: his followers were burnt, and very soon all trace of his sect disappeared.

C. SCHMIDT.
EPHESUS. See EZA; Gnosticism.

EPHESUS. The Council of, was held in 517 in a town of Burgundy whose site cannot be identified any more. It was called by Avitus, Bishop of Vienne, and Viventius, Bishop of Lyons, and attended by twenty-four bishops. On Sept. 14, 517, they subscribed forty canons, mostly of a disciplinary character, regulating the relations of bishops, priests, and monks. Canon 4 forbids bishops, priests, and deacons to keep hawks or dogs for hunting; canon 9 forbids an abbot to preside over two monasteries; canons 15, 16, 20, and 33 concern heretics, and forbid Catholic clergymen to eat at the same table with a heretic, etc.; canon 20 forbids any altar not of stone to be consecrated with chrism, etc. See LABBE: Dissertatio philosophica de Concilio Epaunensi; MANSI: Conc. Coll., VIII. 318–342, 347–372, 553–574.

EPARCHY (ἐπαρχία) denoted originally a merely political division, being the official administrative name of a province. It consisted of counties, and formed part of a diocese. This scheme of secular administration was afterwards followed by the organization of apostolic dioceses. Thus the head of a county community became a bishop, the head of an eparchy a metropolitan, and the head of a diocese a patriarch. At the time of the Council of Nicaea (325) this organization and its terminology were fully developed.

EPHESIANS. Epistle to the. See PAUL.

EPHESUS, renowned as a seat of heathen rites, and conspicuous in the history of early Christianity, was an opulent city on the western coast of Asia Minor. It was advantageously situated and conspicuous in the history of early Christianity. It was on the direct road to Sardis. To the south of it, on the Maeander, lay Miletus; at an equal distance to the north, Smyrna, on the Hermus. The city was colonized as early as the eleventh century, by Androclus, the son of the Athenian king, Codrus. It soon became famous as a mart and hostelry, the harbor affording ample shelter for ships. Asiatic elements mixed on its streets with Greek influences, and colored the social life. The city became successively a bishopric, and was probably stirred up to write his Gospel by the indications of heretical sentiments here manifesting themselves. Here Apollos first preached (Acts xviii. 24–28); and here the third ecumenical council met, which defined the doctrines of the Church over against Nestorius. Before passing away from the history of Christianity in Ephesus, it is proper to make a more specific mention of the labors of St. Paul in the city. His first visit was on his return from the second missionary tour. He was then accompanied by Priscilla and Aquila. On his second visit he made a sojourn of two or three years (Acts xx. 31). After preaching in the synagogue, he went to the school of Tyrannus. His teaching was so effective, that many brought their books of magic, to which the city was addicted, and made a bonfire of them; and it interfered so materially with the superstitious traffic in silver shrines (xix. 20), as to arouse the enmity of Demetrius and the craftsmen. A riotous popular tumult was excited, and the watchword rang through the city, "Great is Diana of the Ephesians;" but Paul himself escaped.


EPHESUS, Councils of. The third ecumenical council was held in St. Mary's Church, Eph-
sus, A.D. 431 (June 22—Aug. 31). It condemned the heresy of Nestorius, that Christ had two persons as well as two natures. It was convened by lettering Theodosius II., and the Syriac and Greek. Cyril of Alexandria presided, and opened the meetings with a hundred and sixty bishops. The number was afterwards increased to a hundred and ninety-eight. Nestorius was cited, but refused to appear until all the bishops had arrived, some of whom, the John of Antioch, were delayed. In the mean time, his heresy was denounced, and himself excluded from the episcopal office, and from all sacerdotal fellowship.

The so-called Robber Council was convened by Theodosius in 449. It was first so denominated by Leo, Bishop of Rome (Epist. 95), on account of the partisan and overbearing demeanor of the presiding officer, and the use of violence in the introduction of soldiery. Dioscorus of Alexandria, a man of hierarchical temper and inordinate ambition, presided. A hundred and thirty-five bishops were present. The council restored Eutyches, who had been deposed at the synod of Constantinople (445). Flavian, Patriarch of Constantinople, was deposed from his office for the hand he had taken in the deposition of Eutyches. All efforts to express dissent were brutally checked. Hilary, Deacon of Rome and papal delegate, one of the dissentists, only narrowly escaped with his life; while Eusebius, Bishop of Doryleum, the accuser of Eutyches, lost his through the violence of the soldiery. The decisions of this scandalously conducted council were reversed by the Council of Chalcedon (451).

**EPHESUS. The Seven Sleepers of.** This legend gained currency very early, and was adopted in the Koran. Seven Ephesian youths of noble extraction, in the persecutions of Decius (249—257), concealed themselves in a cave which was ordered by the authorities to be sealed up. They fell into a slumber which lasted for a hundred and eighty-seven years. Some of the stones being removed from the entrance, a ray of light was admitted. Awaking, as from a night's sleep, they sent one of their number (Jamblichus) into the city to buy bread. The obsoleness of his dress, and the antiquity of the coin which he offered to the merchants, immediately expired. See the story well told, Gibbon's *Romé*, Am. ed., iii. 338 sq.

**EPHOD.** See HIGH PRIEST.

**EPHRAÈM,** generally called *Ephrem Syrus,* is the most prominent of the fathers of the Syrian Church in the fourth century, and the greatest orator and hymn-writer produced by that church. *Life.*—Besides the so-called *Confessions of Ephraém* (existing both in Greek and in Armenian) and his *testament* (existing both in Syriac and Greek), we have a panegyric of him by Gregory of Nyssa (written shortly after his death, and found both among Gregory's works and in the first volume of the Roman edition of Ephraém's Greek works), and an elaborate *life* of him (*Acta Ephraém*), written in Syriac, and found in the third volume of the Roman edition of his Syrian works. All these materials are very unreliable, however. They contradict each other, and are full of legendary matter. In modern times his life has been written by Zingerle, in the first volume of his translation, and by Alßelein, Berlin, 1853.

Ephraém was born in the beginning of the fourth century, according to a notice in his *commentary* on the Genesis (*Op. Syr.*, I. 23), in Mesopotamia; according to Sozomen (*Hist. Eccl.*, III. 16) and later writers, he was educated by Bishop Jacob of Nisibis, and seems to have accompanied him to the Council of Nicea (325). When, in 363, the Emperor Jovian surrendered Nisibis to the Persians, Ephraém moved first to Amid, the native place of his mother, and then to Edessa, at that time the centre of Syrian learning. He settled among the anchorites in a cave outside the city, adopted a life of severe asceticism, and devoted himself wholly to theological study and authorship. Now and then he appeared among the people; and his hymns and polemical speeches, directed against the Chaldaean astrologers, against Bardesanes and Harmonius, the Arians and Sabellians, Apollinaris, Marcion, etc., made a deep impression, and obtained a lasting influence. Later writers (Assemani, *Bibl. Orient.*, IV. 924) tell us that he founded a school in Edessa; and it is, at all events, certain that he had pupils, and among them some of great celebrity. A tradition reports that he visited Egypt, and stayed there eight years; another, that he visited Basil the Great at Caesarea. He died during the reign of Valens, either 373, or 375, or 377.

**Works.**—Ephraém was a very prolific author; but of his numerous writings only a part exists in the original Syrian text, and the rest in Greek, Latin, Armenian, and Slavic translations. A complete list of his writings is given by J. S. Assemani, in *Bibl. Orient.*, I. 100—184, and in the preface to the Roman edition of his Greek works. See also Wright: *Catalogue of Syriac Manuscripts in the British Museum*, 3, 1271. The Slavic translations from his works were edited by J. P. Kohl, Moscow, 1701; the Armenian, by the Mekhitarists, Venice, 1836. The principal edition of the Syrian and Greek texts is that which appeared in Rome in 6 vols. fol., 1732—46, under papal authority. —3 vols. Greek text, with Latin translation, edited by J. S. Assemani, and 3 vols. Syrian text, also with Latin translation, edited by Petrus Benedictus. See also the Berlin ed., 5 vols.

It is doubtful whether or not Ephraém himself understood Greek; but it is quite certain that those of his works which have come down to us only in a Greek version are translations. Sozomen says that the works of Ephraém were very
early translated into Greek, even in the lifetime of the author; and this statement is corroborated by the fact that Chrysostom and Jerome were acquainted with them. They consist of sermons, homilies, and tracts, exegetical, dogmatic, and ascetic. Photius mentions (Bibli. Cod., 196) that he knew fifty-two such productions by Ephraëm, and had heard that there existed more than a thousand. In many churches in the East they were read aloud during service, after the Bible recitals; and they seem to have attained the same honor in the Western Church. Translations into Latin were early made. Small collections of Ephraëm's discourses translated into Latin circulated in the fifteenth century. The first larger collection (in 3 vols. fol.) was given by Gerhard Vossius, Rome, 1589, and reprinted in 1593 and 1598. It contains 171 pieces, of which only one was translated directly from the Syrian. Augmented editions of this collection appeared at Cologne (1597), and at Antwerp (1619). The first collected edition of Ephraëm's Greek works was given by Ed. Thwaites, Oxford, 1709. The best edition is Rome, 1732–46, 6 vols. folio, ed. by the Assemanis.

The existing Syrian works of Ephraëm consist of commentaries on the Pentateuch and most of the historical and prophetical books of the Old Testament. According to Ebed Jesu (Assemani, Bibl. Orient., III. 1, p. 62), he also wrote a commentary on the Psalms. Of his commentaries on the books of the New Testament, only an Armenian translation of that on the Pauline Epistles, and on Tatian's Diatessaron [for the representatives of stoic philosophy, was b. at Hadrianopolis, in Epiph.], where he continued teaching, and finally died. He wrote nothing himself; but many of his teachings were taken down by his pupil, Flavius Arrianus, and are still preserved. They have a peculiar interest to the church-historian on account of the influence they exercised on Marcion and Tertullian. The best edition of the works of Epictetus is that by Schweighäuser, Leipzig, 1790–1800, 6 vols. There are at least two English translations,—one by Elizabeth Carter (London, 1758, 4to, new revised ed. by Thomas W. Higginson, Boston, 1865), and one by George Long (London, 1876). The Enchirition was translated by T. Talbot, and also by T. W. H. Rolleston, both London, 1881. See F. W. Farrar: Seekers after God; Lives of Seneca, Epictetus, and Marcus Aurelius, London, 1868.

**Epicureanism** is the common name of a system of morality, with the happiness of human actions, and pleasure as the only true happiness of human life (eudaimonion). The metaphysics on which this system is based is necessarily materialistic, and often atheistic. Such, however, as it was expounded by its founder, Epicurus (342–270 B.C.), in his garden in Athens, the system seemed not only decent, but even attractive. It meant to lead its pupils to a quiet and frugal, but elegant and refined enjoyment of life; but when in the time of the Roman emperors, and again in the time of the English deists and the French encyclopedists, the metaphysical premises of the system were carried out to their last practical consequences, the system was found to lead its pupils into shameless debauchery and abject stupidity. See art. Moral Philosophy, also F. v. Gизьци: Über das Leben u. die Moralphilosophie d. Epikur, Berlin, 1879, 44 pp.; W. Wallace: Epicureanism, London, 1880; E. Pfeiffer: Eudaimonismus u. Epicurismus, Leipzig, 1880.

**Epiphanius,** Bishop of Constantia (the old Salamis of Cyprus), was b. in the beginning of the fourth century, at Besandirke, a village of Palæstine, in the garden of Paul the presbyter, and educated among monks. He afterwards lived for some time in Egypt, also among monks, and founded, after his return to Palestine, a monastery in his native town, of which he became abbot. His fame for holiness brought him to the metropolitan chair of Constantinia (387), and from that time he took an active part in the theological controversies of his age. He was present at a synod in Antioch (376), and at another in Rome (382), where the trinitarian questions were debated. He went to Palestine in 394 to crush the influence of the famous Origen, and to destroy the Arian doctrine in Egypt for the same purpose. He died on board the ship on which he was returning from Constantinople to Constantia.

The life of Epiphanius fell in a period when monasticism—sprung from the martyr-inspiration of the primitive Church, and hailed by the age as a higher standard of virtue—spread rapidly in the East, but at the same time assumed a character of narrow hostility to all free theological investigation, always preferring a system of stiff dogmatic definitions to the life of a vigorous personal conviction. But the man's character
was well suited to the demands of the time; and he, as well as his friends, considered it a great merit to spend a whole life in bitter opposition to the Eastern Church and the Eastern Church to ever produce, without understanding him. He seems, however, to have discovered during his stay in Constantinople,—whether he went at the instance of Theophilius of Alexandria, and for the purpose of opposing Chrysostom, and through him Origen,—that he had in most cases been a tool in other men’s hands. He left the city abruptly and in a rage.

His principal works are, Πίππαριον ("the drug-chest"), a description and refutation of eighty different heresies, confused and trivial, but of some historical value, and Ἀγκωβία ("the anchor of faith"), a dogmatical work, much read in its time. A life of him by a friend was edited, together with his works, by Πέτρος, Paris, 1822, 2 vols. fol. The best edition of his works is Diendorf’s, Leipzig, 1859, 5 vols.; and of the Panarion by Oehler, Berlin, 1859, 4 vols. Part II of the Panarion and the Vitae et de la Vie de S. Epiphane, Paris, 1738; EBERHARD: Die Beteiligung des Epiphanius an dem Streite über Origines, Treves, 1859; LIFRIS: Zur Quellenkritik des Epiphanius, Vienna, 1865. SEMISCH.

EPIPHANIUS, Bishop of Pavia, was b. in that city (459) of noble descent, and educated for the Church. When he was eighteen years old he was ordained a sub-deacon, and in 466 he was unanimously elected bishop by the clergy and the people. After his accession to the episcopal dignity, he increased the severity of his asceticism: he took only one meal a day; he abstained altogether from flesh, from wine, from baths, etc. The same energy he also evinced in taking care of his diocese and the Church in general. He was one of those admirable Italian bishops, who, while the dissolution of the Western Empire was going on, rapidly and inevitably, stood like rocks in the midst of the confusion, breaking the surges. In the wars between Anthemius and Ricimer, Glycyrius and Euric, Odoacer and Theodoric, he often succeeded in making peace between the combatants; and, when peace could not be made, he was always able at least to mitigate the evils of the conflict. He died in 494. His life has been written by his successor, Ennodius, among whose works it is found. HEIZOG.

EPIPHANIUS SCHOLASTICUS translated, at the instance of his friend Cassiodorus, the works on church history by Socrates, Sozomen, and Theodoret, from Greek into Latin; which translations, corrected, condensed, and connected with each other by Cassiodorus, formed the Historia Tripartita so famous in the middle ages. Epiphanius also translated the so-called Cözes Encycelicius, a collection of synodal letters to the Emperor Leo I. in defence of the synod of Chalcedon, and the commentary by Epiphanius, Bishop of Cyprus, on the Song of Songs, the commentary of Didy- mus on the Catholic Epistles, etc.

EPIPHANY (ἐπιφάνια, Tit. ii. 11, iii. 4), one of the oldest Christian festivals, originated in the Eastern Church, and opened the annual cycle of the festivals, though it referred to the baptism of Christ rather than to his birth. It was generally held, however, by the Eastern Church, that the manifestation of Christ to man took place at his baptism, and not at his birth; and consequently his nativity was celebrated only as an introduction to his epiphany, which fell on Jan. 6. The separation of the two festivals did not take place until the latter part of the fourth century, according to a homily preached by Chrysostom in Antioch, Dec. 25, 388. It was also generally held in the Eastern Church, that, by his baptism, Christ imparted certain qualities to the waters, which made them a fit bath of regeneration; and consequently the Epiphany became a favorite festival with other men’s hands. He left the city abruptly and in a rage.

From the East the festival was introduced to the West. The first trace of it in the Western Church is the report, by Ammianus Marcellinus (XXI. 2), that Julian celebrated it at Vienne in 360. But its doctrinal basis was changed. It was referred, not to the manifestation of Christ to man in general, but to his manifestation to the heathens, to the Three Wise Men of the East, to the Three Holy Kings. It also lost favor as a term for baptism. Pope Leo I. opposed this custom as an "irrational novelty." On the whole, in the Western Church it never became a favorite festival. This is an appendix to the Nativity: hence its familiar English name "Twelfth-Day."
supreme authority in the Church and over the bishops. 1. The Jansenist Church of Holland, and the Old Catholics, both agree with the Roman-Catholic Church on the question of Episcopacy, but differ from it in their allegiance to the Pope. The episcopate in Holland was received (in 1724) from Dominique Marie Varlet, Bishop of Bablon, then living in Amsterdam. Other Catholic bishops, on being applied to, refused the rite of consecration. Each new consecration ever since has been noticed by a special excommunication from Rome. The Old Catholics secured their orders from the Jansenists of Holland, Bishop Reinkens (Aug. 11, 1873), who subsequently consecrated Dr. Herzog, Bishop for Switzerland (Sept. 18, 1876); so that they preserve the apostolic succession.

IV. The Church of England and the Episcopal Church of the United States tolerate two classes of opinion,—the Anglo-Catholic or High Church view, and the Low or Broad Church view. 1. The Anglo-Catholic view of the episcopate is in essential particulars that of the Roman-Catholic Church. It does not recognize the superior authority of the Pope, as the vicar of Christ and the infallible successor of St. Peter, nor even place ordination among the sacraments. But it regards Episcopacy as indispensable to the very being of the Church, holds to the transmission of grace by the imposition of hands, and accepts apostolic succession. Bishops, as "being the successors of the apostles, are possessed of the same power of jurisdiction" (Blunt). They are, and have been from the time of the apostles, an order distinct from the priesthood and diaconate, and higher than both. Archbishop Laud (1633-45) was the most extreme representative of the jure divino right of Episcopacy. 2. The Low and Broad Church view regards the episcopate as desirable and necessary for the well being of the Church, but in no wise indispensable to its existence. The episcopate is not the only form of government with scriptural authority (if, indeed, it or any other be recommended by Scripture); but the one that is being tried by the Anglo-Catholics is the best means of transmitting the interests of Christ's kingdom among men. The best writers on this side agree that the episcopate developed out of the presbyterate, and that there are only two orders of the ministry in the New Testament,—presbyters and deacons. Dr. Lightfoot, Bishop of Durham, in his very scholarly and exhaustive discussion of the subject in his Christian Ministry (Com. on Phileippians, pp. 180-267), says, "It is clear, that, at the close of the apostolic age, the two lower orders of the threefold ministry were firmly and widely established; but traces of the episcopate, properly so called, are few and indistinct." "...The episcopate was formed out of the presbyterial order by elevation; and the title, which originally was common to all, came at length to be appropriated to the chief of them." And again he says, "The episcopate was formed out of the presbyterate." The late Dean Stanley, in the chapter on the Clergy in his Christian Institutions, representing the same view, says (p. 210), "According to the strict rules of the Church derived from those early times, there are but two orders,—presbyters and deacons."

This view, which is also held by such men as Arnold, Alford, Jacob, and Hatch, was the view of the divines of the English Reformation. Cranmer, Jewel, Grindal, and afterwards Field ("The apostles left none to succeed them," Of the Church, vol. iv. p. vii.), defended Episcopacy as the most ancient and general form of government, but always acknowledged the validity of Presbyterian orders. (See this subject ably discussed by Professor Fisher, in the New-Englander, 1874, pp. 121-172.) Bishop Parkhurst looked upon the Church of Zurich as the absolute pattern of a Christian community; and Bishop Ponet would have abandoned even the term "bishop" to the Catholics (Macaulay, Hist. of Eng., vol. I. p. 30, Bost. ed.). Ecclesiastics held positions in the Church of England who had only received Presbyterian ordination. Such were Wittingham, Dean of Durham, and Cartwright, Professor of Divinity at Cambridge. It is doubtful whether any prelate of the English Church in Elizabeth's reign held the jure divino theory of Episcopacy. Two of the most elaborate defenders of the Low-Church view in the seventeenth century were Stillingsfleet and Usher, the latter representing the episcopate as only a presidency of the presbyters over his peers; yet the Episcopal Church re-ordains all ministers who have not been episcopally consecrated, but accepts priests of the Greek and Roman-Catholic Churches without re-ordination.

V. The Reformed Episcopal Church holds to an Episcopacy of expediency. "It adheres to Episcopacy, not of divine right, but as a very ancient and desirable form of church polity" (Decl. of Principles, passed Dec. 2, 1873). Its founder and first bishop was Dr. Cummins, who had been assistant bishop of the Episcopal Church in Kentucky.

VI. The Moravian Church deserves separate and special mention, for three reasons. Its episcopate was active before the Reformation on the Continent and in England began; it is in the apostolic succession; and its bishopric in America antedates those of the Episcopal (1764) and Methodist (1784) denominations by forty years. The first Moravian bishop was consecrated in 1467, by the regularly ordained Waldensian Bishop Stephens. (See Wetzer and Welte, Encyclop., ii. p. 65, and De Schweinitz, Moravian Episcopate, Lond., 1877.) The British Parliament, in 1749, recognized the validity of Moravian ordination. But the recent course of Bishop Stevens of Pennsylvania, in re-ordaining a Moravian presbyter, disparages the episcopate of this venerable body. This occurred in Philadelphia (Sept. 30, 1851), and was designed to give the applicant, to use Bishop Stevens' own language, "a more ample ordination." The Moravians, or, as they prefer to be called, the Brethren, recognize the ordination of other Christian bodies as valid, admitting presbyters at once into their ministry (Law Book of the Church, ix. 63).

VII. The Lutheran Church has for the most part abandoned Episcopacy. The bishops on the Continent, unlike the bishops in England, held aloof from the Reformation. In Germany one order of the ministry only is recognized. An officer with jurisdiction somewhat similar to that of bishop is called superintendent. The office is
only one of expediency. The Lutheran Church in Sweden has bishops, the validity of whose orders a committee was appointed in 1574, by the convention of the Church in the United States, to investigate. The convention has taken no further action. There is much doubt concerning the integrity of the succession. Lawrence Peterson was consecrated by Paul Justin, Bishop of Abo, in 1573 Archbishop of Upsala. The evidence for the validity of Justin's consecration is defective. But the confessions of the Swedish Church recognize the equality of the ministry. The bishops of the Church of Denmark have no claim whatever to apostolic succession, although the English bishops of India have recognized Danish ordination. Christian III. in 1536 imprisoned the old bishops; and the new ones whom he appointed were at first called superintendents, and ordained by Bugenhagen.

VIII. The Reformed Churches recognize two other orders,—presbyters and deacons. The bishops of the New Testament are regarded as identical with presbyters. They do not deny that Episcopacy as a matter of expediency is justifiable; but they do not concede either its divine origin, or the transmission of grace by the imposition of hands, or apostolic succession, in the Anglo-Catholic sense. (See Form of Government of Presbyterian Church, chaps. iii. v., etc.)

IX. The American Methodist church has an Episcopacy. It is neither diocesan nor hierarchic, but itinerant and presbyterial. The bishops constitute an "itinerant general superintendency," and are "amenable to the body of ministers and preachers," who may divest them of their office. They are not a distinct order of the clergy, but only presbyters. The Methodist Church cannot lay claim to apostolical succession, if it would. John Wesley, after having previously applied in vain to the Bishop of London to ordain preachers for America, himself ordained the first bishop, Thomas Coke, in 1784. The Evangelical Association and the Church of the United Brethren also have episcopalates. Their bishops are only elected for a stated period, and not for life. For further information see the articles under these special communions.

D. S. SCHAFF.

EPISCOPAL CHURCH. The Protestant, in the United States of America. History.—The first known clerical representative of the Church of England in America was Albert de Prato, a learned mathematician, and a canon of St. Paul's, London, who visited St. John's, Newfoundland, in August, 1527. The next clergyman appeared after the Reformation, in connection with Frosham's expedition of 1578. This was Woolfall, who landed in the Countess of Warwick's Sound, and celebrated the first English communion recorded in connection with the New World. In 1583 Sir Humphrey Gilbert proclaimed the order of the English Church and State in Newfoundland. In 1584 Sir Walter Raleigh commanded his unsuccessful attempt to colonize Virginia, where, in 1587, the clergyman attached to the Colony baptized Manteo, an Indian chief. About the same time he also baptized Virginia Dare, the first white Christian born in Virginia. In 1603 the expedition of Waymouth reached the coast of Maine, and explored the Kennebec, having on board a person who regularly performed the service of the Church in the United States, to investigate. The convention has taken no further action. There is much doubt concerning the integrity of the succession. Lawrence Peterson was consecrated by Paul Justin, Bishop of Abo, in 1573 Archbishop of Upsala. The evidence for the validity of Justin's consecration is defective. But the confessions of the Swedish Church recognize the equality of the ministry. The bishops of the Church of Denmark have no claim whatever to apostolic succession, although the English bishops of India have recognized Danish ordination. Christian III. in 1536 imprisoned the old bishops; and the new ones whom he appointed were at first called superintendents, and ordained by Bugenhagen.

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D. S. SCHAFF.
The Archbishop of Canterbury, Dr. John Moore, 

ginians were almost exclusively Episcopalians.

The church continued to grow, especially under

the war the church was a melancholy wreck. 

The first meeting for organization was held at 

New Brunswick, N.J., in May, 1784. In Septem

ber, 1785, another convention was held in Phila-

delphia, when the so-called “Proposed Book” was 

drawn up, and when the convention also framed 

and adopted a constitution for the church known as 

“The Protestant Episcopal Church.” At this 

convention held in Philadelphia the following 

June, the members not being satisfied with the 

consecration of Dr. Seabury, the Rev. Samuel 

Provoost, D.D., the Rev. William White, D.D., 

and the Rev. David Griffith, D.D., were chosen, 

and instructed to proceed to England, and obtain 

consecration. Feb. 4, 1757, Drs. White and Pro-

voost were consecrated in Lambeth Chapel by 

the Archbishop of Canterbury, Dr. John Moore, 

Dr. Griffith failing to appear. Subsequently the 

Rev. James Madison, D.D., was consecrated, the 

organization of the church. The presiding 

officer of the General Convention meets triennially. The Diocesan 

meets annually; being composed of three lay 

deleates from missionary jurisdictions to a seat; 

and they also have a voice on matters in which 

they are specially interested, but have no vote. 

The upper house is presided over by the bishop 

senior in consecration, who also has charge of 

various interests affecting the general adminis-

tration of the church. The presiding officer of 

the lower house is chosen by ballot. The General 

Convention meets triennially. The Diocesan 

meets annually; being composed of three lay 

deleates from each parish in union with the 

convention, in addition to the duly qualified 

parochial clergy. Recently the attempt has been 
made, with some degree of success, to introduce 

the provincial system, in accordance with which 
two or more dioceses may enter into a confedera-
tion for the purpose of promoting such particular 

objects as may not come within the range of 
either Diocesan or General Conventions. Such 

confederated dioceses may have a special council 

and an appellate court. Many dioceses are di-

vided into convocations, whose chief work is to 

advance missions within their own boundaries. 

Lay representation forms a special feature of this 

church, in which respect it is unlike the Church of 

England.

Discipline. — The discipline of the church is 

administered in accordance with the canons ex-

pressly provided; and all classes of the bishops, 

clergy, and laity, must be presented and tried by 

their peers. The church at large has no appellate 
court; but an appeal may be taken to the General 

Convention.

Doctrine. — The doctrine of the church, as 
drawn from Holy Scripture, is incorporated in 

the Book of Common Prayer, and is expressed 

chiefly by means of the Apostles’ and the Nicene 

Creed, together with thirty-eight of the Articles of 

the Church of England, modified to meet the 

condition of things in this country. In framing the 

Book of Common Prayer, the American Church, 

while affirming a general agreement with the 

Church of England, made certain departures. The 

Athanasian Creed is omitted. In the Apostles’ Creed, the clause “He descended into hell” is 

made optional, as well as the use of the sign of 

the cross in baptism; while the Absolution is 

made declarative, instead of positive, and is left 

out of the office for the visitation of the sick. In 

various other respects the American Prayer-

Book conforms better to the wants of the average 

mind. The office for the Holy Communion is 
generally regarded as more especially the work of 

Bishop Seabury, showing as it does, quite strongly, 

the influence of the Scotch Communion office. 

Yet, while decided in its teaching as respects the 
presence of Christ in the sacrament, its language 
is irrevocably opposed to the theory of an objec-
tive presence, as it is to consubstantiation; the 

worshipper being taught that Christ is truly 

present, but in a spiritual sense, and in a manner that 
had baffled all attempts at statement upon the 
part of the doctors of the Catholic Church. The 
baptismal office has been cited in support of that
extreme view of "the washing of regeneration" which has been pushed to the border of the opus operatum; yet the bishops of the church, in 1570, put forth what is known as the "Declaration," affirming that the word "regenerate" is not used in the baptismal office so as to determine that a moral change in the subject of baptism is wrought in the sacrament." The Articles, to which Bishop Seabury was strenuously opposed, as the Scotch Church had none, do not meet with universal approval. In substance they are orthodox, and in spirit thoroughly Protestant; still they are intended to be comprehensive. On Predestination and Free Will they seem to serve the purpose of both Calvinist and Arminian. Indeed, the entire doctrinal system of the Protestant-Episcopal Church is tolerant. The church has continued in the lines of reformation adopted by the Church of England, in opposition to the policy of many Roman Catholics. The Episcopal Church is not affected by the legendarian.

Institutions. — The institutions of the church are quite numerous, and the principal ones only can be mentioned. The foremost is the Domesday, and the American Church Building-Fund Society, and the American Church Missionary Society. Mention should also be made of the Episcopal Church, which, in the Protestant type of thought, which, in the Protestant Episcopal Church, often comprehends the liberal Evangelical and the high advocate of church order; being a feeling as well as a conviction, though it also includes the rationalist and the legendarian.

The English, unlike the Continental Reformation, was political in its origin. Henry VIII., casting off the yoke of the Pope of Rome, became himself the Pope of England. Thus released from ecclesiastical bondage, the English Church, under Edward VI., who was largely guided by Archbishop Cranmer, attained a much more intelligent conception of spiritual truth.

The English reformers compiled the First Book of Edward, but died before they had completed the Second. During Mary's reign, the Church of England fell back into the superstitious Latin Church, which were issued in 1571, were, as a consequence, uncompromisingly Protestant in their tone. The royal commissioners of 1689 failed in their effort to bring the Formulary back to the spirit of the Second Book of Edward.

The English Prayer-Book, being thus the offspring of compromise, contains within itself antagonist elements; its ritual (which constitutes its educating power) looking towards Rome; its articles of faith, towards Geneva. As a conse-
The Church of Rome. It is estimated that by land with Anglo-Catholic ideas. These ideas now prevalent in the Church of England and became the Protestant-Episcopal Church of the United States; conspicuously so at the time consigned, on the other—became increasingly distinct and pronounced; the latter grasping the organized machinery of the church in its domestic missionary work; and the former, in self-defence, organizing three societies, — one for publication, a second for missionary labor, and a third for ministerial education. The Low-Church party sought in this way to defend, conserve, and disseminate its principles.

These measures widened the chasm. Evangelical men became more and more restive as the purpose of the dominant party to mould and control the church in the interest of mediaevalism became increasingly apparent. Discussions were had, conferences held. Particular attention began to be paid to the writings of the English reformers; and finally the conclusion was reached by many, that the root of the difficulties which beset the church was to be found in the Romanism latent in the Book of Common Prayer as a result of the Elizabethan compromise. Urged by this conviction, a movement was quietly set on foot looking toward the revision of the Prayer-Book; and at a conference held in Philadelphia, 1867, a committee was appointed to consider and report upon the subject. Meanwhile the flames of discontent were fanned by events which indicated a determination on the part of the High-Church party to deal oppressively and repressively with their opponents.

These events were keenly watched by the Christian public generally, and undoubtedly exerted a great influence on the struggle.

I. The trial (February, 1867) and admonition of the Rev. S. H. Tyng, jun., for preaching in a Methodist Church in New Brunswick, N. J., within the claimed parochial limits of a parish of the Protestant-Episcopal Church.

II. The trial (1868) of Rev. J. P. Hubbard of Rhode Island, for exchanging pulpits with a Baptist clergyman.

III. The sentence of suspension, subsequently of degradation, passed by an ecclesiastical court, in the diocese of Illinois, upon Rev. (now Bishop) Charles E. Cheney, for the omission of the word "regenerate" in the baptismal office.

Meanwhile the General Convention of the Protestant-Episcopal Church, which meets triennially, was besieged with remonstrances, suggestions, and petitions for redress and relief. These pleadings brought no result. The applications were either dishonored, or referred to committees, for quiet burial, to be heard of no more.

The fate of these measures convinced many of the Low-Church party that the dominant majority were resolved to yield nothing, that no reform could be brought about within the Protestant-Episcopal Church, and they must either crush their consciences, or seek relief elsewhere.

They were anxiously waiting the indications of Providence when the Sixth General Conference of the Evangelical Alliance met in the city of New York (October, 1873). While this distinguished body was in session, a union communion service was held in one of the churches of the city, at which, in company with the representatives of other denominations, Bishop George D. Cummins, D.D., assistant bishop of the Protestant Episcopal Church in the diocese of Kentucky, by invitation officiated. For this act of Christian courtesy and fellowship he was at once bitterly assailed through the press by representatives of the High-Church party. Pained by this manifestation of exclusiveness, and convinced, by previous experience in the diocese of Kentucky, that his official position obliged him to countenance, in some degree, the growing evils of ritualism, Bishop Cummins reached the conclusion that he could not, without sin, longer give his life, ministry, and influence to the advancement of a church, the theory and practice of which, as interpreted by the great majority of its adherents, denied the brotherhood of believers in Christ.
EPISCOPAL CHURCH.  750

The oblation of the Body and Blood of Christ is offered to have addition to the membership by confirmation and the United States, in England, Canada, and the Bermuda Islands. It has parishes in the chief cities of the United States as the Word of God, and the sole Rule of Faith and Practice; in the Creed "commonly called the Apostles' Creed;" in the Divine institution of the Sacraments of Baptism and the Lord's Supper; and in the doctrines of grace substantially as they are set forth in the Thirty-nine Articles of Religion.

I. — This Church recognizes and adheres to Episcopacy, not as of divine right, but as a very ancient and desirable form of church polity. It holds the Divinity of Christ, the descent of the Holy Spirit at the baptism of Jesus, the atonement by his suffering and death, and his ascension into heaven. It accepts the Book of Common Prayer, as it was revised, proposed, and recommended for use by the General Convention of the Protestant-Episcopal Church, A.D. 1785, reserving full liberty to alter, abridge, enlarge, and amend the same, as may seem most conducive to the edification of the people, "providing that the substance of the faith be kept entire.

II. — This Church recognizes but two orders in the ministry,—the presbyterate and the diaconate. The episcopate is not an order, but an office; the bishop being simply the first presbyter. The bishops preside over synods or jurisdictions, do not, as in the Protestant-Episcopal Church, constitute a separate house, but in council vote with and as their brother-presbyters, and are subject to confirmation or appointment by the General Council. See Journals Eight General Councils R. E. C.; Memoir Bishop Cummins, N.Y., 1878; B. Aycrigg: Memoirs R. E. C., N.Y., 1875, new ed., 1893.


EPISCOPIUS, Simon, b. in Amsterdam, 1583; d. there 1648; studied, at Leyden, philosophy and theology, under Jacob Arminius and Francis Gomarus; but, when the great controversy between the Arminians and the Gomarists broke out, he declared for the former, and suffered (especially after the death of Arminius, 1609) so much from the intolerance of the latter, that he left Leyden altogether, and settled at Franeker. In 1610 he accepted the position as minister of Blyswick, a village in the neighborhood of Rotterdam; and when in 1611, Gomarus retired from his chair in Leyden, Episcopius was appointed his successor. In the beginning he experienced no troubles. He wrote his commentaries upon the Revelation and the First Epistle of John, his paraphrase of the twenty-four first chapters of Matthew, etc.; but by degrees, as his fame grew and the importance of the Arminian party increased, the annoyances from the side of the Gomarists began. At the synod of Dort (1618) he was the principal spokesman of the Arminians, but produced very little effect. He and twelve other Arminian theologians were condemned by the synod, and banished from the country. Episcopius went to the Spanish Netherlands, and settled in Brussels, where he wrote his Confessio (1622), in the name of all Arminian theologians, and his Responsio ad duas Petri Waddingi Jesu Mariae, etc. On the outbreak of the war between France and Spain he removed to France, where he lived, partly in Paris and partly in Rouen, and wrote a great number of his minor treatises. In 1628 he was allowed to return to his native country, and was appointed preacher at the Reformed Church in Amsterdam, and in 1634 professor of theology in the Arminian college in that city. To this last period of his life belong, besides his Apologia pro Confessione et Verus Theologus Remonstrans, his two principal works, Institutiones Theologicae and Responsio ad auestiones Theologicae, which became the standard works of Arminian theology. A collected edition of his works appeared in two volumesfolio, the first volume edited by Carcellaeus, 1650, the second by Pölenbrugh, 1665. His life was written by Philip Limborch in Dutch, and afterwards translated into Latin, 1701. [See Calder: Memoirs of Simon Episcopius, New York, 1837.]

HEPTE.

EPISCOPIUS IN PARTIBUS, episcopus titularius, episcopus suffraganeus. When the Arabs conquered the southern part of Spain, the Christian bishops were expelled, and fled to Oviedo. There they remained for centuries, waiting for a return to their dioceses; and when one of them
died, a successor was immediately appointed to him. Something similar took place when the Eastern Church was broken up by the Mohammedans. Dioceses entirely in the hands of the infidels had bishops, who lived in Rome, or elsewhere, as it became customary to employ these bishops without dioceses as help to such bishops as were unable to manage the whole business of their diocese. Many misuses and corruptions grew.

His letters were the answers of his heart and head to questions submitted to him. He put all his learning, his dialectical skill, his tact and judgment, and also his love and affection, into a prayer for the salvation of his fellow converts and friends. His fellow-writers did the same, according to their ability.

In the Epistles are many doctrinal statements, upon which different theologies are founded, besides rich practical instruction. The chief facts of the gospel are alluded to; and so, if the Gospels were destroyed, the Church would yet possess an inspired though fragmentary history of her Lord. One of the most important services of the Epistles is their stimulus and support to the piety of the Church. Many passages in Paul’s writings, 1 and 2 Peter, and 1 John entire, have ever been of incalculable value in centering the thought of the Church upon Christ. The common sense of James makes it the “business man’s epistle;” but even this is full of the spirit of the Master. No other religion can boast of such letters as the twenty-one Epistles of the New Testament. Their existence is an unanswerable argument for the divine origin of Christianity. 

See LETTERS, PAUL, WRITING; also art. Epistle in the Bible Dictionaries.

SAMUEL M. JACKSON.

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### EPISTOLE OBSCURORVM VIORUM.

The first edition of this famous book appeared in 1515, containing forty-one letters. A second edition, unchanged, soon followed, and a year later a third, augmented with seven letters. In 1517 a new series appeared, numbering sixty-two letters, which in the second edition were augmented with eight. Full information with respect to the history of the work may be found in Eduard Böcking: Ulrichi Hutteni operum supplementum, Leipzig, 1864–70, 2 vols., containing also the various answers to the book.

The immediate occasion for the production of the Epistle obscurorum viorum was the publication in 1514, at Tübingen, of the Epistle clarorum viorum. The latter intended to place the mental wealth of the humanists in a proper light; and, as a supplement, the former undertook to give a picture of the mental poverty and moral obscenity of the Roman-Catholic Church, its monks, and its scholasticism. In its details the book is often coarse, and somewhat offensive to modern taste; but, considered as a whole, it is nevertheless a brilliant performance. The caricature of
The style and language then used in the monasteries is extremely ludicrous; and the naïveté with which the monks lay bare their own ignorance and stupidity is very enjoyable.

With respect to the authorship, the plan of this "minimal satyrē" was due to Crotus Rubianus; and Ulrich von Huten, a learned and fearless knight (see art.), was his principal collaborator. The effect was tremendous. In some places the monks mistook the book, and believed it to be a serious performance in their favor; but the mistake was of course soon discovered, and the delight turned into rage. Ortwin Gratius, to whom the letters are addressed, a comical person, used his example against the hierarchy, when forbidden to preach because they were used to date the year after the reign of the king, as is done in Kings, Chronicles, and the Prophets. When the Israelites had kings of their own, they dated the year after the reign of the king; and, though in the reign of the king of Judah and of the king of Israel, the year began after the year of the king, the reference now was to the date of the year of the Israelite king. The dates of this kind also occur in the New Testament (Luke iii. 1; Matt. ii. 1; Luke i. 5). Sometimes, though not often, great national events are used as chronological starting-points; as, for instance, the exodus (Exod. xix. 1; Num. xxxiiii. 28; 1 Kings vi. 1), or the beginning of the Babylonian exile (Ezek. xxxiiii. 21, xi. 1). When the Jews became Syrian subjects, they adopted the Seleucid era, beginning with the year 312 B.C. It is uniformly used in the first two books of the Maccabees; but so real was the character of these books, that the authors of the books of the Maccabees do not date from exactly the same starting-point.

The establishment of the Christian Church was not immediately followed by the establishment of the Christian era. For centuries the Christians continued to date, each in the way to which he was accustomed. Thus the Christians of the East continued to use the Seleucid era; and, indeed, the Syrian Christians still use it in all ecclesiastical affairs beside the Christian era, only that a difference with respect to the computation of New Year has crept in among them; the Nestorians and Jacobites reckoning from Oct. 1, and the Roman Catholics from Sept. 1. In Alexandria the era of Diocletian was adopted for the computation of Easter. It begins with the reign of Diocletian (Aug. 29, 284); and, as this reign was ushered in with horrible persecutions, the era received the name of æra Martyrum. It was commonly used in Egypt, in all civil affairs, down to the invasion of the Arabs; and it is still used by the Egyptian and Ethiopian Christians, though the latter also employ a world-era, beginning from the creation. The Christian Armenians date from the year 551 A.D., when their chronology was reformed and finally fixed by the patriarch Moses.

The Christian era, thus called because it dates from the person of Christ, is now universally used by the nations of Europe and America; but five centuries elapsed before it was invented, and five more before it was generally adopted. In 537 the Emperor Justinian ordered that all public documents should be dated by the year of the emperor, the name of the consul, the indication (tax-period), the month, and the day (Novella, XLVII). But in 541 the third civil war came, and the need of a new starting-point for the computation of time, fixed once for all, and generally adopted, became more and more urgent. Meanwhile, in 526, the Roman abbot, Dionysius, had begun in his Easter-tables to count the years ab incarnatione Domini, and not after the era of Diocletian; which, though adopted by the Alexandrians, never became popular among the Christians. The first year of this Dionysian era runs from Jan. 1 to Dec. 31, 754 A.U.C.; and the birth of Jesus falls towards the close of the year,—Dec. 25, as, according to common patristical usage,
incarnatio means conceptio, and not nativitas. This method of computing time found great favor; and Bede and Charlemagne contributed much to introduce it. In the tenth century it was widely adopted. In Spain, however, it did not supersede the so-called Spanish era, beginning with the year 716 B.C., until the latter part of the fourteenth century. In Russia it was introduced in 1700 by Peter the Great. Great inconveniences arose at first, from the circumstances that, in different places, the year was begun at different dates. — Dec. 25, Jan. 1, March 25, or Easter Day. Thus there was a difference of a whole year between the chronology of Pisa and that of Florence; and uniformity was not established until 1749. The German emperor began the year at Dec. 25, until the latter part of the sixteenth century; France, at Easter Day, until 1567. Jan. 1 was not fixed upon as New-Year's Day in Scotland until 1599, and in England 1752. A world's era, dating from the creation, and constructed out of the Old Testament, was in use among the Jews at the time of Christ. The Jewish historian, Josephus, employs it in his work on archaeology. Such an era seems to recommend itself in several respects; but its construction presents difficulties which can hardly ever be overcome. Every scholar who tries comes to a different result. L'art de vérifier les dates gives no less than a hundred and eight different views; and the two extremes differ no less than two thousand years from each other. Julius Africanus counts, from the creation to Christ, 5,500 years; Eusebius, Bede, and the Roman martyrologium, 5,199; Scaliger and Calvisius, 3,950; Kepler and Petaurus, 3,944; Ussher, 4,004, etc. Uniformity is not to be hoped for under such circumstances; and without uniformity no practical good can be accomplished. The so-called Byzantine or Constantinopolitan era also begins from creation, and counts 5,509 years down to Christ. It first occurs in the Chronicon Paschale, from the seventh century; but it was afterwards generally adopted by the Byzantine historians, the East-Roman emperors, and the patriarchs of the Eastern Church, and it is still used throughout the Greek Church, with the exception of Russia.


ERASMUS, St., was bishop somewhere in the patriarchate of Antioch, suffered much under Diocletian in Antioch and Sirmium, and d. at Formia in Campania, whither he had retired. Already Gregory the Great calls him a martyr (Ep. 1. 9), and his acts are found in Act. Sanct., June 2. In the Formia of Florence, destroyed by the Saracens, his bones were brought to Gaeta; nevertheless, several other Italian cities boast of possessing them. As he is often represented with the intestines laid bare, he has become the popular patron of stomach-ache and all kinds of complaints of the bowels. In Italy and Portugal he is worshipped under the name of St. Elmo.

ERASMUS, Desiderius, the most brilliant representative of humanistic culture at the beginning of the sixteenth century, and the head of a movement in the interest of a reformation of ecclesiastical abuses which prepared the way for the Protestant Reformation. His life divides itself naturally into three periods; the first, lasting till 1507, was the period of gradual emancipation from the fetters of his age; the second lasted till 1519, and marked his greatest reputation and most efficient reformatory activity; the last is the period of conflict, isolation, and final abandonment of the Reformation movement.

Erasmus was b. in Rotterdam, and d. in Basel July 12, 1536. The date of his birth is variously put in 1466, 1467, and 1469. Oct. 28, 1465, is probably the right one, and is favored by the statement of Rhenanus, that Erasmus died in his seventieth year, as by his own statement (Ep. 207, Feb. 26, 1518), "I was sixty last first year." He seems to have been born out of wedlock. His father, Gerhard Roger, according to some accounts, was a priest at the time; but according to others he did not enter a convent till after the event. Erasmus was sent to the famous school of Hegius at Deventer, attended at that time by two thousand scholars. His parents died in his thirteenth year, and, being cheated by a guardian out of his inheritance, he entered the convent school of Herzogenbusch, and subsequently took vows in the convent of Emaus, at Steyn. At a later period (1514) he calls this step the direst misfortune of his life. In 1491 he went into the service of the Bishop of Cambray, who sent him to Paris to conclude his studies. While attending the College of Montaigu he contracted a disease, which forced him to seek relief in Holland. Returning to Paris, he acted as tutor to several English youths, one of whom, Lord Mountjoy, induced him to visit England in 1498. Erasmus resided for a while at Oxford, and formed a close friendship with More and Colet. In the face of Henry VII.'s offer of a house, and a pension amounting to a thousand pounds in present money, he returned to the Continent. In 1500 his Adagia (a collection of proverbs and witty sayings derived from ancient writers) appeared, and in 1502 the Enchiridion Militis Christiani, which, he says, was "designed to counteract the error of those who place piety in ceremonies and external observances, but neglect its very essence" (Ep. 102). In 1505 he edited Valla's Annotations to the New Testament with a preface, which calls for a return to the Greek text, and its grammatical exposition as the fundamental conditions of a right understanding of the Scriptures. In 1506 he visited Italy, taking the degree of doctor of divinity at Turin, and receiving from the highest dignitaries marks of distinction. In 1509 he returned to England, forming on the way the plan of his Encomium Moriae ("The Praise of Folly"), which subsequently appeared with a dedication to More in 1511. Here the second period of his career begins.

Erasmus was now in the zenith of his fame, a
fame which has never been surpassed in the annals of letters. He lived in England about five years, a part of the time lecturing at Cambridge. Returning to Brabant, he was elected by the archduke one of his counsellors, and subsequently to a similar position by Charles V. From 1515 to 1521 he resided in Brussels, Antwerp, and Louvain (Ep. 384). A papal brief gave him a much desired relief from the duties and dress of his monastic vow. From 1514 all his writings were published by Froben at Basel. This necessitated frequent journeys to Switzerland through Germany. These journeys were triumphant processions; scholars, councils, and bishops doing him homage. His correspondence at this period was enormous, and included princes, the highest prelates, and the Pope himself. In Germany a party grew up called the "Erasmians," which regarded him as a leader of a new movement in the church as well as in the department of letters. Among the writings of this period are a school-book, de Duplici Copia Verborum ac Rerum, 1512, and the Colloquia Familia; 1518, 1522, much enlarged in 1526. The latter is the most read of all Erasmus' writings. It contains the keenest sarcasm, and wittiest satire, and he laid the egg which Luther hatched out. It was the first principle of life: in Erasmus it was the enthusiasm of a moral cause. He says he would rather sacrifice a part of the truth than destroy peace (Ep. 643, Dec. 25, 1522). After long vacillation, in which the fear of man comes out only too conspicuously, he cut loose from the Reformation.

The third period of Erasmus' life is marked by a complete rupture with the Reformers. The most prominent of these attributed their emancipation from the dominion of the Church to his writings. He was popularly classed with them. But Luther saw deeper, and wrote to Lange (Letters 22, 29), "I fear that Erasmus does not sufficiently exalt Christ and the divine grace." But down to his letter of March 28, 1519, to Erasmus, he had the highest esteem for him, calling him "our pride and hope." In his reply (Ep. 320) Erasmus, while applauding Luther's attitude towards the friars, counsels him to be moderate and careful. After preserving, as long as it was possible, an attitude of neutrality, he gradually drew off from the German reformer, and studiously avoided his writings, lest he should be called upon to give an opinion upon them. [Mr. Froude keenly discriminates between these two men in his essay: "In Luther, belief in God was the first principle of life; in Erasmus it was an inference which might be taken away, and yet leave the world a very tolerable and habitable place," etc.] In spite of this, his enemies (Ep. 562) said Luther had sucked poison at his breast, or that he "laid the egg which Luther hatched out." Erasmus was, however, still opposed to persecution, and did not conceal his disgust at the papal bull of excommunication. But in a letter to Leo X., dated Sept. 13, 1520, he hastens to clear himself of all connection with the excommunicated reformer, and to declare that only his imprudence, and fear of stirring up strife, keep him from answering Luther (Ep. 599). Neither death nor life would induce him to leave the communion of the Church (Ep. 621, 645).

In 1521, no longer feeling himself safe in the Netherlands, Erasmus went to Basel to reside permanently. The open breach with Luther was now to occur. In September, 1524, he wrote, in answer to the reformer's Diatribe de Libero Arbitrio. The work shows him to be unequal to the problem, and inferior to Luther, who replied in the De Servo Arbitrio. Erasmus wrote, in 1526, a feeble retort, — Hyperaspistes. Luther hence-
forth regarded Erasmus as a "sceptic and epicurean, an enemy of all true religion." In 1523 Erasmus broke off correspondence with Zwingli, and henceforth he regarded the Reformation as a calamity and a crime (Ep. 906). In contrast to his former utterances, he now ridiculed the marriage of the clergy, and proclaimed for the authority of the Church to punish heretics with death. The Reformation extended to Basel; and he removed to Freiburg, in Breisgau, where he heard with satisfaction the news of Zwingli's and Calvin's situation en face de l'église et de la libre pensée, calamity and a crime (Ep. 906). In contrast to his former utterances, he now ridiculed the marriage of the clergy, and proclaimed for the authority of the Church to punish heretics with death. While bowing submissively to the Church, he still continued to ridicule ecclesiastical abuses. The Sorbonne, in 1527, condemned thirty-two articles extracted from his works, after having previously forbidden the circulation of the Colloquies in France. But the Pope's friendship suffered no abatement. Paul III. offered to make him cardinal, but he declined on account of age. Erasmus returned to Basel in 1535, where he died of an attack of his old trouble, the stone, combined with dysentery. He died without the priest, but invoking the mercy of Christ. His body lies interred in the cathedral of Basel. A lifelike portrait by Hans Holbein hangs in the museum of the same city.


ERASTIANISM. See ERASTUS.

ERASTUS, Thomas, b. Sept. 7, 1524, at Baden, in Switzerland, or, according to another account, at Augen, in the margraviate of Baden; d. at Basel, Jan. 1, 1583; studied theology at Basel, and philosophy and medicine at Bologna and Padua, and was in 1585 appointed body-physician to the elector-palatine, and professor of medicine, and in 1586 he moved, as professor of medicine, to Basel. As a practical physician he enjoyed a great reputation, and as a student of nature he strenuously opposed the astrology, alchemy, and magic of Paracelsus and his school; but it is chiefly as a theologian that his name has become known to the afterworld. He was a pupil of Zwingli; took active part in the conferences at Heidelberg (1560) and Maulbronn (1564); and defended, in the controversy concerning the Lord's Supper, the Swiss view against Dr. Johann Marbach, a Lutheran minister at Strassburg. Some years later he had occasion to defend his master's ideas against the Calvinists in a question of church-polity. There was in Heidelberg a Calvinist party, headed by Caspar Olearius, which wanted to introduce in the country a purely presbyterian church-constitution with a corresponding church-discipline. Erastus strongly opposed the movement, but in vain. He was himself the very first victim of the established church-discipline, being excommunicated on a charge of latent Unitarianism. He was restored after five years; but, six years after his death (1589), Castelvetro, who had married his widow, published a work of his, Explicatio graecissimae questionis, utrum excommunicatio manuitur divino, an expugnata sit ab hominibus, written in 1568, and found among his posthumous papers. The book, written, according to the fashion of the time, in form of theses, and denying that excommunication is a divine ordinance, that the Church has any power to make laws or decrees, and to inflict pains and penalties of any kind, that the sins of professing Christians are to be punished by pastors and elders, instead of the civil magistrate, etc., attracted much attention, and was attacked by Beza. It was translated into English in 1639, and again, in 1644, by R. Lee; and its views were adopted by a distinct party in the Westminster Assembly, headed by Selden, Lightfoot, Coleman, and White Locke. Since that time the doctrine of the State supremacy in ecclesiastical causes generally goes under the name of Erastianism; though in its broad sense, and wide application, this doctrine is by no means due to Erastus. G. V. Lechler.

EREMITE. See Anchorites.

ERNESTI, Johann August, b. Aug. 4, 1707, at Tennstädt, in Thuringia; d. at Leipzig, Sept. 11, 1781; studied at Wittenberg and Leipzig, and was appointed professor, in the latter place, of classical literature (1742), of rhetoric (1748), and of theology (1758). As a philologist he enjoyed a great fame. His editions of Cicero, Homer, Xenophon, Tacitus, etc., were celebrated; and his Opuscula Oratoria (1762), Opuscula philologico-critica (1764), and Inuita Doctrina Solidaria (1736) were much read. His principal theological work is his Instituto Interpretis N.T. (1761), [translated into English by Terrot, and published in the Biblical Cabinet, Edinburgh, 1834] which opened a new epoch in the history of hermeneutics, and founded the grammatico-historical school. Its principle is, that in the divinely inspired book, the sense shall not be sought for, nor can it be found out, by any other method than that applied to an ordinary human book; and by this principle the chains of the old dogmatical method of interpretation were burst. His other works, also edited and published, were of the same spirit. E. W. W. historis. 1760-69, second, 1775-79. See TELLER: Ernesti Verdienste um Theologie und Religion, Leipzig, 1783; SEMLER: Zusätze zu Teller, Halle, 1783.
ERSKINE, Ebenezer, M.A., founder of the Scottish Secession Church; b. June 22, 1680; d. June 26, 1776. His father, Henry Erskine, an English Nonconformist minister (ejected by the Act of Conformity, 1662), and a sufferer otherwise from the persecutions of the reign of Charles II.), belonged to the family of the Earls of Mar. His mother, Margaret Halcro, was descended, on one side, from Halcro, Prince of Denmark, and on the other from the Duke of Albany, son of James V. of Scotland. Both parents were even more distinguished by their piety and holy living than by birth. The son inherited their more valuable qualities, but also somewhat of the high spirit of their race. He was educated at the University of Edinburgh, and having been licensed as a probationer in February, 1703, he was ordained minister of the parish of Portmoak before the end of the same year. In 1731 he was translated to the more important charge of Stirling, which he occupied till his deposition from the ministry of the Church of Scotland, in 1740.

As a minister of the National Church, no less than after his secession, his labors were most abundant, and eminently successful. Few ministers of that day enjoyed greater popularity as a preacher. People came from distances of sixty or seventy miles to benefit by his ministrations; and at the dispensation of the communion it was sometimes found necessary, even in the small parish of Portmoak, to make provision for no fewer than two thousand participants. His discourses were plain, even homely in style, but were delivered with a certain elevation and dignity of manner which was always characteristic of him. A contemporary, Mr. Hutton, minister of Dalkeith, writes, "I never saw so much of the majesty of God in any mortal man as in Ebenezer Erskine."

But it is chiefly as a leader in ecclesiastical affairs, at a critical period of the history of the Church of Scotland, that Mr. Erskine is known. In his own day, or will be remembered in after-times. The ministry of the secessionists of 1733 (at that movement small, but destined to influence materially the ecclesiastical and religious life of Scotland) cannot be told here. (See Secession Church.) Of this first considerable division in the Scottish Church, Mr. Erskine is admitted both by friends and foes to have been the prime mover. The immediate occasion of the rupture was an act of the General Assembly of 1732, in connection with the casus renovae of Patronage. It may be noticed, however, that the relations of Mr. Ebenezer Erskine and his followers to the "ruling party in the Church" had been already strained long before this; first, in the controversy as to The Marrow of Modern Divinity,—a book condemned by the Assembly, but which Erskine and others as warmly approved; and again, in a celebrated case of alleged heresy,—the case of Mr. John Simson, professor of divinity in the University of Glasgow. In fact, in announcing their secession in the formal Protest of Nov. 16, 1733, the four original members of the Associate Synod, as the new body was at first called, expressly expressed the step which they felt it their duty to take, not to any one act of the Church, but to "a course of defection from our Reformed and covenanting principles."

Among the incidents of his later years must not be omitted the part he took at the time of the rebellion of 1745, when he even offered his services as a volunteer soldier on behalf of the government, and for his patriotic conduct received the public thanks of the Duke of Cumberland. It is also to his credit, that when the Associate Synod was in 1747 rent asunder by disputes as to the religious clauses in some burgher oaths, he took the side of toleration, refusing to make non-subscription a term of communion.

Mr. Erskine was twice married, and left a numerous family. His only published works were occasional sermons, collected after his death in four volumes 12mo.

LIT.—DONALD FRAZER: Life and Diary of Ebenezer Erskine, Edinburgh, 1831; JOHN MCKERROW: History of the Secession Church, Glasgow, 1841; ANDREW THOMSON: Historical Sketch of the Origin of the Secession Church, Edinburgh, 1848.

ERSKINE, John, D.D., a distinguished minister of the Church of Scotland; b. at Edinburgh in (or about) 1721; d. there Jan. 19, 1803. He was the eldest son of John Erskine, Esq., of Carnock, Stirlingshire, bar, and the author of The Institutes of the Law of Scotland. His mother was a daughter of the Hon. James Melville of Bagarvie, and grand-daughter of the fourth Lord Melville. It had been intended by his parents that he should follow his father's profession; and for a year or two, out of deference to their wishes, he applied himself to the study of law. But a strong predilection for the service of the Church had been early formed, and showed itself, even while he was still a law-student, in the publication of a theological work which gained him the friendship and correspondence of Bishop Warburton. He became a licentiate of the Church in 1743; and in 1744 he was ordained minister of the parish of Kirkintilloch, near Glasgow. In this laborious country-charge Dr. Erskine, from the first, devoted himself earnestly to the performance of his professional duties, with the duties which throughout his life he always regarded as having paramount claims on his attention. And he here, also, formed those habits of careful preparation for the pulpit which never failed to render his sermons, which are vigorous...
expositions of Calvinism, if not eloquent, interesting and useful.

It was at this period of his life, too, that he began a practice which illustrates an important phase of his character; namely, that of maintaining friendly intercourse on religious questions with the representatives of foreign churches. In an age of bigotry and intolerance—at least among the members of the party to which he himself belonged—Dr. Erskine was, if no Broad Churchman in the modern acceptation of the term, a man of wide sympathies and enlightened Christian liberality.

In the list of his earliest correspondents were several distinguished ministers of America, amongst them being found the honored name of Jonathan Edwards. A frequent interchange of letters between Dr. Erskine and leading American ministers was indeed continued down to his death. Reference has already been made to his friendly intercourse with Bishop Whiteburton, many of whose letters will be found in Moncreiff's Life. He had no less loyal correspondence with some of the English Dissenters, especially with Mr. George Whitefield and the Wesleys. His correspondence with members of the Continental churches was carried on for a long time under circumstances of peculiar difficulty, from his ignorance of any foreign language except French; and it is a singular proof at once of his Christian liberality. In the list of his earliest correspondents were several distinguished ministers of foreign churches, at least as far as Dr. Erskine's knowledge of those languages would permit him to appreciate their views. Such views were, in Scotland at least, equally indifferent to what is now recognized as one of the chief obligations of the Christian Church.

It is greatly to Dr. Erskine's honor that he was one of the first advocates of missions to the heathen in the Church of Scotland, having actively supported and strenuously defended them to a time when, as a rule, churchmen and dissenters were, in Scotland, at least, equally indifferent to what is now recognized as one of the chief obligations of the Christian Church.

He was married in the year 1746; his wife being Christian Mackay, a daughter of George, Lord Reay. In 1750 he was translated from Kirkintilloch to the parish of Cilross, and thence he removed, in 1758, to New Greyfriar's Church, Edinburgh; which charge he held for nine years, afterwards exchanging it for the Collegiate Church of Old Greyfriars in the same city. Here he had Principal Robertson, the historian of Charles V., as his colleague, and, in spite of their differences in ecclesiastical politics, as one of his best friends. In Edinburgh he found his work as a minister somewhat different in character from that of either of his country parishes, but not less laborious; and he was equally conscientious in giving his first attention to it, while always finding time for literary study, and for social intercourse with his friends. As an Edinburgh minister, he was also called to take a more prominent place in public business than before. As a leader in the church courts, he represented for many years the evangelical party in the Church. In this position, as in every other, he was far from adopting extreme views; and it may be added that he enjoyed the respect and esteem of all parties throughout the whole of his long and useful life.

Lit. — A striking description of Dr. Erskine's appearance and manner in the pulpit, and his character as a preacher, evidently derived from personal observation, is given by Sir Walter Scott, in his Minstrelsy (see above), p. 383. Two graphic pen-and-ink sketches of him, with biographical notices, will be found in Kay's Series of Original Portraits, Edinburgh, 1857, vol. I. pp. 171–176. See, however, especially, the Account of the Life and Writings of John Erskine, D.D., by Sir Henry Moncreiff Wellwood, D.D., Edinburgh, 1818.

ERSKINE, Ralph, M.A., minister of Dunfermline, N.B.; b. at Monilaws, on the English border, March 15, 1685; d. at Dunfermline, Nov. 6, 1752. He was a brother of Ebenezer Erskine (see above), whose ecclesiastical views he sympathized, and whose secession from the Church he eventually joined. His diary shows him to have been a man of fervent piety. He was hardly less popular as a preacher than his brother; and his Gospel Sonnets and other Scripture Songs were received with favor in his own day. His works were published after his death, in two vols. folio, Glasgow, 1764. See Donald Fraser: Life and Diary of Ralph Erskine, Edinburgh, 1834.

ERSKINE, Thomas, of Linlathen, b. in Edinburgh, Oct. 13, 1778; d. there March 20, 1870. He was educated a lawyer, and practised from 1810 to 1816; but then, succeeding to the family estate at Linlathen, near Dundee, he retired from the bar, and spent the rest of his life in the care of his property, and in literary labors in behalf of his views. He never married. While still a young man, he rebelled at the current Scotch theology, and at length found what he conceived was a better way in which to represent the divine revelation. His views may be thus expressed: the only proper criterion of the truth of Christianity is "its conformity or nonconformity with man's spiritual nature, and its adaptability or nonadaptability to man's universal and deepest spiritual needs." The incarnation of Christ was the necessary manifestation to man of an eternal sonship in the divine nature, apart from which those individual qualities which God demands from man could have no sanction." Faith as used in the Bible is "a certain moral or spiritual condition which virtually implied salvation, because it implied the existence of a principle of spiritual life possessed of an immortal power. This faith could be properly awakened only by the manifestation, through Christ, of love as the law of life, and as identical with an eternal righteousness which it was God's purpose to bestow on every individual soul" (Encyc. Brit., 9th ed., vol. viii. pp. 530, 581). Such views were not "orthodox," and at first subjected Mr. Erskine to considerable adverse criticism. But they gained favor; and he numbered among his intimate friends some of the finest minds of the century. — Thomas Carlyle, Edward Irving, Frederick Denison Maurice, John McLeod Campbell, Bishop Ewing, and Dean Stanley. ERSKINE, Ralph, D.D., of Linlathen, near Dunfermline, N.B.; b. at Monilaws, on the English border, March 15, 1685; d. at Dunfermline, Nov. 6, 1752. He was a brother of Ebenezer Erskine (see above), especially with whose ecclesiastical views he sympathized, and whose secession from the Church he eventually joined. His diary shows him to have been a man of fervent piety. He was hardly less popular as a preacher than his brother; and his Gospel Sonnets and other Scripture Songs were received with favor in his own day. His works were published after his death, in two vols. folio, Glasgow, 1764. See Donald Fraser: Life and Diary of Ralph Erskine, Edinburgh, 1834.

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English and American popular religious thought; and it was Campbell’s public advocacy of them which led to his expulsion from the Kirk. Mr. Erskine’s theology was part of his life, it permeated his being; and it was his unflagging delight to impress his views upon all he met. His sincerity, his earnestness, his pure and lofty character, gave him a great influence.

Besides minor and fugitive pieces, he wrote (all except one published in Edinburgh): Remarks on the Internal Evidence for the Truth of Revealed Religion, 1820, 1st ed., 1821, reprinted Andover, 1835, new ed., 1871; An Essay on Faith, 1822, 3d ed., 1823; The Unconditional Freedom of the Gospel, 1828, new ed., 1873; The Brazen Serpent, or Life coming from Death, 1831; The Doctrine of Election, London, 1837. There also appeared, posthumously, Spiritual Order and Other Papers, further, as a mighty and sagacious king. One of the earliest acts of his reign was to subjugate his letters, edited by Dr. William Hanna, with reminiscences by Dean Stanley and Principal Sharp. The numerous cuneiform inscriptions dating from an inscription which speaks of his transplanting “inhabitants of the mountains and the sea of the rising sun” (i.e., the Persian Gulf) to the conquered city of Sidon (Cun. Ins. of West Asia, I. 43, i. 31–35). His records, and those of his son Asurbanipal, represent him, further, as a mighty and successful king. Out of the earliest acts of his reign was to subjugate Babylon (B.C. 680). Thenceforth he repeatedly designates himself “Ruler of Babylon, King of Sumir and Accad” (Southern and Northern Babylon). Polomy’s canon, or list of Babylonian kings, names him as ‘Annegative, and, in agreement with the inscriptions, assigns him a reign of thirteen years. But, besides this, he waged successful wars against districts of Media, and subdued all Western Asia as far as Cyprus, including Judah, Phoenicia, and Phialis. Cylinders from his reign and that of his son give rise to numerous names of “twelve kings of the seacoast” and ten kings of Cyprus who paid tribute to him. The list begins “Baal, king of the land of Tyre; Manasseh, king of the land (var. ‘city’) of Judah; Kausagab, king of the land (var. ‘city’) of Edom; Musuri, king of the land (var. ‘city’ of Moab; Sil-Bel, king of the land (var. ‘city’) of Gaza,” etc. Among the tributaries from Cyprus are the kings of Idalium, Salamis, Paphos, Soli, and Curium. In the latter part of Esarhaddon’s reign (subsequent to B.C. 673) he extended his authority over Egypt. He vanquished the powerful Cushite king, Tirhakah, and put an end to the Cushite dominion in Egypt, where he established his own governors. In his later inscriptions he takes the title “King of Egypt and Cush,” or “King of the Kings of Egypt and Cush.”

Besides these conquests, in which he often showed a wise clemency as well as great military vigor, his reign was marked by splendor at home. He built or restored the “South-west Palace” at Babylon (2Chron. xxxiii.11) was Esarhaddon, or his son Asurbanipal, probably the “great and noble Asnapper” of Ez. iv. 10. The term may have been derived, like the old designation, De Novissimis, from Jesus Sirach (vii. 36). The expression τατοπάρα, or “the last things,” is of biblical origin (comp. Isa. ii. 2; Mic. iv. 1). This sketch cannot go into a discussion of the particular subjects of eschatology. They will be found treated under their special heads,—Anaktastasis, Death, Hades, Purgatory, etc.

The meaning of death, and the question of a future life, have engaged thought at all times; and hardly a people has been found destitute of all belief in a future existence.

The position of the Old Testament on this question has been a matter of dispute. Expositors, from the old Jews and the church fathers down to the present day, have differed as to whether it teaches immortality or not. Israel, in the first instance, turned its hopes not to the destiny of the individual, but to the coming of the Messiah, and the generation living at the time of that coming (Hos. vi.2; Isa.xxv. 8; Ezek. xxxvii.). Only as a secondary matter is the presentiment introduced of the restoration of the righteous dead, who should participate in the glory of Israel (Isa. xxvi. 19; Dan. xii. 2, 13). God is recognized as having power over death and its king (Deut. Hes. ii. 1; Isa. xxv. 5; Ezek. xxxvii.). As a secondary matter is the presentiment introduced of the restoration of the righteous dead, who should participate in the glory of Israel (Isa. xxvi. 19; Dan. xii. 2, 13). God is recognized as having power over death and its king (Deut. Hes. ii. 1; Isa. xxv. 5; Ezek. xxxvii.). As a secondary matter is the presentiment introduced of the restoration of the righteous dead, who should participate in the glory of Israel (Isa. xxvi. 19; Dan. xii. 2, 13). God is recognized as having power over death and its king (Deut. Hes. ii. 1; Isa. xxv. 5; Ezek. xxxvii.). As a secondary matter is the presentiment introduced of the restoration of the righteous dead, who should participate in the glory of Israel (Isa. xxvi. 19; Dan. xii. 2, 13). God is recognized as having power over death and its king (Deut. Hes. ii. 1; Isa. xxv. 5; Ezek. xxxvii.). As a secondary matter is the presentiment introduced of the restoration of the righteous dead, who should participate in the glory of Israel (Isa. xxvi. 19; Dan. xii. 2, 13). God is recognized as having power over death and its king (Deut. Hes. ii. 1; Isa. xxv. 5; Ezek. xxxvii.).
firms the expectation of a Messianic judgment, and the sifting judgment upon God's people and against the world that is at enmity with it. In the Apocrypha the national hope of the Messianic coming is intense, and pictured in rich colors; and at the side of this the belief in personal immortality is brought out, which was afterwards so strong among the Pharisees at the time of Christ.

From an eschatological point of view, as in other respects, our Lord did not destroy, but fulfilled. Adopting the expression "kingdom of God," and associating it with his own person, he gives prominence to the expectation of that kingdom, which was so universal among the Jews. He also predicted his second coming, which implies his resurrection. We must notice the construction he gives to the views he takes up. In the parables of the kingdom of heaven he conveys his resurrection. We must notice the construction he gives to the views he takes up. In the parables of the kingdom of heaven he confirms the expectation of a Messianic judgment, but gives to it a purely moral (as opposed to a national) significance (Matt. viii.11 sqq., xxi.43, xxii.1 sqq.). All will be rewarded in the final adjuration, according to their relation to Christ, with full communion with God on the one hand, or onrushing, not (annihilation) on the other (Matt. vii.21 sqq., xxv.31 sqq.). Of individual immortality our Lord speaks expressly only on special occasions, but then bases it upon our union with God (Matt. xxii.23 sq.). Of this certainty the Gospel of John testifies most positively (iv.14, v.24, vi.39 sq., x.28, xi.25 sqq.).

In the writings of the apostles three things are to be noticed. Their first preaching of the gospel gives prominence to eschatological subjects (Acts ii.17 sqq., iii.19, x.42, xvii.30, 31); (2) The hope of eternal life is associated immediately with the person of a risen Christ, who will return again (1 Cor. xv.; Eph. i.7 sqq.; Col. iii.3, 4; Heb. ix.28; Jas. v.7; 1 Pet. i.7 sqq.; 1 John iii.2, etc.); (3) This hope reaches out with confidence beyond this earthly development, and the moral distinction between heaven and earth shall be blotted out (1 Cor. xv.44 sqq.; 2 Pet. iii.10 sqq.; Rev. xxi.22).

The Church, in its first period, opposed to heathenism and its pessimistic tendency, a renunciation of the world, and a confident assurance of the victory with which it awaits the Lord and prosecutes the evangelization of the world. The second coming of Christ may be called the oldest dogma (Dorner, Person of Christ). This was followed by the pantheistic renunciation of individual immortality. Finally came the triumphant sneer against the future life, as the last enemy of speculative criticism (Strauss, Glaubenslehre, § 106 sq).

M. KARLNER.


ESCOBAR Y MENDOZA, Antonio, b. at Valladolid, 1598; d. July 4, 1669; entered the Society of Jesus in 1604, and acquired a great name both as a preacher and as a writer. His collected works, mostly on morals, comprise forty volumes in folio. The principal are Summula Casuum Conscientiae, Universae Theologiae Moralis Problematum, and Liber Theologiae Moralis, the last of which appeared in Lyons, 1646, ran through forty editions in the author's lifetime, and has been translated into several foreign languages. His works give the most complete and also the most authoritative representation of the moral system which the Jesuits inculcated; and they far outdo any other attempt of the kind, even the writings of Busenbaum, in the audacious frivolity of their probabilism and the ludicrous subtility of their casuistry. After passing through the hands of Pascal, Moliere, and Boileau, they became an object of scorn, even to devout Roman Catholics; and in French speech the author's name, Escoberlarie, is now synonymous with egotism, levity, and licentiousness adroitly covered up with hypocrisy.

ESCOIRAL, or ESCORIAL, one of the most remarkable monasteries in the world—at once a palace, a church, a convent, a mausoleum, and a museum. — is situated twenty-seven miles north-west of
Madrid, at an elevation of thirty-five hundred feet above the level of the sea, in a barren and inhospitable waste. It was built by Philip II (1557-93), in honor of St. Lawrence, on whose day (Aug. 10) the battle of St. Quentin was won (1557). With an allusion to the martyrdom of the saint, the ground-plan of the whole ensemble of buildings shows the form of a gridiron; and, in spite of its splendor and real magnificence, it makes a most gloomy and dismal impression. The church, one of the noblest in Europe, is three hundred and forty feet long, two hundred feet broad, and three hundred and twenty feet high under the dome. The convent houses two hundred monks of the order of the Hieronymites. The picture-gallery contains the masterpieces of Velasquez and Murillo.

ESDRAS. See APOCRYPHA, OLD TESTAMENT.

ESDRAELON. See JEZEBEL.

ESNIK, b. at Kolp, near Mount Ararat, 397; d., as Bishop of Bagrewand, 478; was a pupil of Sahak and Mesrob; travelled in Mesopotamia, Syria, and Greece, whose language he learnt; took an active part in the conflict between the Christian Church in Armenia, and Parseesim, and wrote a book, which is still extant, against various forms of Pagan infidelity and Gnostic heresy. The book was first printed at Smyrna, 1702, and then by the Mehitarists, Venice, 1826. It was translated into French by Le Vaillant de Floris, Paris, 1853.

ESPER, Zeger Bernhard van, b. at Louvain, July 9, 1646; d. at Amersfoort, in the diocese of Utrecht, Oct. 2, 1728; studied theology and canon law at the university of his native city, and was appointed professor there of canon law, 1675. As he sided with the Jansenists, his Jus Ecclesiasticum, which appeared at Louvain, 1700, was put on the Index; and he escaped from further persecution only by living in a very quiet and retired manner. Nevertheless, when, in 1729, the chapter of Utrecht elected an archbishop in opposition to the Roman curia, he stepped forward, and defended the election as valid. But he was then compelled to flee from Louvain, and all his works were put on the Index; which condemnation, however, does not seem to have detracted anything from their authority. See Du Pac de la Fargue, La Duchesse de Mazarin, 1781; Laurent: Van Esper, Brussels, 1800.

ESS, van, is the name of two Roman-Catholic priests in Germany, who in modern times have acquired a name as translators of the Bible. — Karl van Ess, b. Sept. 25, 1770, at Warburg, on the Diemel, in the diocese of Paderborn; d. Oct. 22, 1824, at Huysburg, near Halberstadt; entered the Benedictine abbey of Huysburg in 1788; was ordained priest in 1794; became prior in 1801, and was, after the secularization of his monastery in 1804, made first pastor of the congregation of Huysburg, and since 1811 also episcopal commissary for the dioceses of Magdeburg, Halberstadt, and Helmstädt. By the enthusiasm of his cousin Leonder he was induced to take part in the translation of the New Testament; but when that movement of nationality and independence, which in the first part of the present century affected also the relation between the Roman Catholic Church in Germany and the Pope, subsided, and was followed by a strong ultramontane reaction, he left the enterprise, and seemed to change views. — Leander (properly Johann Heinrich: the other is his monkish name), b. at Warburg, Feb. 15, 1772; d. at Affolderbach, in the Odenwald, Oct. 15, 1847; entered the Benedictine abbey of Marienmünster, in the diocese of Paderborn, in 1780; was ordained priest in 1798; was appointed pastor of Schwalenberg in 1799, and professor of theology in the University of Marburg in 1812, but resigned his position in 1822, and lived thenceforward as a private gentleman. The translation of the New Testament, which he made in connection with his cousin Karl, appeared in 1807 at Brunswick, and ran through many editions. The first part of the translation of the Old Testament did not appear until 1822; the second followed, 1836; and the first edition of the whole Bible was published, 1840, at Sulzbach. He also gave out editions of the Vulgate (1822), the Septuagint (1824), and the Greek text of the New Testament (1827). Persecuted in every way by the Romanists for his zeal in spreading the Bible among laymen, he wrote a number of pamphlets in defense of his views, some of which have a scientific interest, as, for instance, his Geschichte der Vulgata, Tubingen, 1824. His library is now in the Union Theological Seminary, New-York City, and is extremely valuable, containing as it does that of the abbey of Marienmünster. It consists of over 13,000 volumes, including 430 incunabula, 1,246 numbers of reforming literature in original editions, 37 manuscripts, about 200 editions of the Vulgate and of German Bibles (the earliest being 1470). It was bought in April, 1838, at the suggestion of Dr. E. Robinson, one of the professors of the seminary.

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ESSENES. The. At the time when Christ appeared on earth, a sect of Jewish refugees from the religious parties, the Pharisees, Sadducees, and Essenes. With the first two we are somewhat familiar from the New Testament, but not with the last, who were the object of admiration to Jews, heathens, and Christians, although their admirers are uncertain to this day whether they were Jews, or a school of Jewish proselytes, or, as Eusebius thinks, Christians.

Sources. — The sources from which our information is derived concerning the Essenes are, chiefly, Josephus (Jewish War, II. 8, 2-13, Antiquities, XIII. 5, 9, XV. 10, 6, 10, 11), Philo (Every virtuous man is free, §§ 12, 13 [Mangey's ed. ii. 457-459] and Apology for the Jews [preserved by Eusebius, Prep. Evang., VIII. 11, also found in Mangey's ed. ii. 682-684]), and Pliny (Nat. Hist., 5, 17). These sources were afterwards made use of by Sorinius, Porphyry, Eusebius, Hippolytus, and Epiphanius, all of whom copy either the one or the other.

Name. — As to the name, which is variously
written in the Greek, it has provoked countless interpretations. The best is probably that given by Ewald, according to whom it means "the pious;" whilst Lightfoot prefers "the silent ones."

**Origin.**—As difficult as the explanation of the name is the fixing of the precise date of its origin. The probable date may be derived from Josephus, who had all assimilated the time when the Pharisees and Sadducees had their origin; that is, in the middle of the second century before Christ. But it is questionable whether they were the outgrowth of Judaism, or whether they stand between Judaism and Hellenism. They were allied to the Pharisees, and yet with very distinctive differences: they were zealous in the spirit of the prophets, and yet more painfully intent than the Pharisees on outward purification. They were Jews, and yet shut themselves out from the nation; servants of Jehovah, and yet following another benediction; in two years they were," as Keim remarks, "like a mosaic picture, with no inward unity,—a phenomenon of religious despair."

**Organization and Tenets.**—According to Philo and Josephus, the number of the Essenes amounted at their time to more than four thousand, and they lived exclusively in the Holy Land and in the adjoining parts of Syria. But Pliny found the Essenes also on the western side of the Dead Sea, near the city of Engeddi; and, if we may believe Josephus, they were found everywhere. They lived in a separate community, having every thing in common. There existed no distinction among them. They lived peaceably with all men, reproved slavery and war, and would not even manufacture any military instruments whatever. They were governed by a president, who was elected by the whole body, and who also acted as judge of the community. All matters of the society were governed by a jury of at least a hundred members. A brother guilty of a gross offence was excommunicated, but received again after due repentance. Celibacy being the rule of the order, a spade to bury the excrement, an apron to be used at lustrations, and a white robe put on at meals. He was not at once admitted, but had to pass through a novitiate of twelve months, when he was admitted to the lustrations. Then followed another novitiate of two years, and at the end of this period he was admitted to the common meals, after having bound himself by a most solemn oath not to divulge anything to outsiders, and to be open with the members of the order. In order not to come in contact with such as did not practise the laws of Levitical purity, the Essenes raised the supplies of all their wants among themselves. Each one of the community took his share of work in the department in which he most excelled. Some were tillers of the ground; others tended flocks, and reared bees; some prepared the food; some made articles of dress; some attended to the sick, and instructed the young; whilst all of them devoted certain hours to studying the mysteries of nature and revelation, and of the celestial hierarchy. They always got up before the sun rose, and never talked about any worldly matters till they had finished their morning exercises, when their faces turned towards the sun, offered up their prayer. This done, every one betook himself to his allotted work. They remained at their work till about eleven o'clock A.M., when they assembled together for a common bath. Having put on their white robes, they entered, with great solemnity, the refectory, to partake of the common meal, which was very simple, consisting chiefly of vegetables. The blessing having been invoked by the priest, the repast commenced. The deepest silence reigned throughout, to be interrupted only by the priest, who concluded the meal by offering thanks; whilst all, according to the sign they had just taken, upon all withdraw, dressed themselves in their working-dress, resumed their several employments till the evening, when they assembled again in the aforesaid manner to partake of a common meal. Whilst every thing was done according to the directions of the overseers, yet they were at liberty to act as they pleased in relieving the distressed with as much money as they thought proper, and to manifest their compassion for those who were not of the brotherhood as much as they liked and whenever they liked. Such was their mode of living during the week. The Sabbath was observed very strictly. They prepared the food on the previous day in order that no fire need be lighted on the Sabbath, and did not dare to remove a vessel from its place on that day. They even restrained the necessities of the body. The whole day was given up to religious exercises and to exposition of the Scriptures. In the synagogue, as at meals, each one took his seat according to age, in becoming attire. Every grown-up candidate, upon entering the order, had to cast all his possessions into the common treasury. The blessing having been invoked by the priest, the meal past commenced. The deepest silence reigned throughout, to be interrupted only by the priest, who concluded the meal by offering thanks; whilst all, according to the sign they had just taken, upon all withdrew, dressed themselves in their working-dress, resumed their several employments till the evening, when they assembled again in the aforesaid manner to partake of a common meal. Whilst every thing was done according to the directions of the overseers, yet they were at liberty to act as they pleased in relieving the distressed with as much money as they thought proper, and to manifest their compassion for those who were not of the brotherhood as much as they liked and whenever they liked. Such was their mode of living during the week. The Sabbath was observed very strictly. They prepared the food on the previous day in order that no fire need be lighted on the Sabbath, and did not dare to remove a vessel from its place on that day. They even restrained the necessities of the body. The whole day was given up to religious exercises and to exposition of the Scriptures. In the synagogue, as at meals, each one took his seat according to age, in becoming attire. One read aloud out of the law of their land, and the most experienced among them expounded, and the rest, nothing the less, turned towards the sun, offering up their prayer. They remained quiet, only giving a sign of assent or doubt with the head, the eye, or hand. In their abstinence they went even so far as to abstain from anointing the body, which in hot climates is almost a necessity of life.

**Theology of the Essenes.**—They had a tendency to sun-worship. This tendency is rather a foreign element in Judaism. As has already been indicated above, at daybreak they addressed certain prayers to the sun, "as if treating him to rise." They were careful, also, to conceal and bury all polluting substances, so as not "to insult the rays of the god." They denied the resurrection of the body, but believed in the immortality of the soul. Whilst they refused to offer sacrifices at Jerusalem, they sent gifts to the temple. They believed in angels; and to conceal the names of the angels was included in the oath taken by the candidate. They studied sacred books, which, however, are not described. They also learnt the qualities of roots and the properties of stones. By means of these and similar studies connected with their lustrations, the Essenes believed to be enabled to foretell the future; and Josephus
affirms, that, in their prophecies, they seldom erred, giving some examples of fulfilled prophecies.

The question has been raised, and has been agitated by Continental scholars, whence Essenism derived its foreign influences, which distinguished it from Pharisaic Judaism; for, although most of the peculiarities which distinguish Essenism could be traced back to Judaism, yet there is an alien admixture of foreign elements which could hardly be reconciled with Judaism. Some have regarded the distinctive characteristics of the sect as an offshoot of the Neo-Pythagorean school grafted on the teaching of Judaism. This solution is suggested by the statement of Josephus, that "they practise the mode of life which among the Greeks was introduced by Pythagoras." This theory has found its ablest and most persistent advocate in Zeller, who draws out the parallels with great force and precision.

(Geschichte der Philosophie der Griechen, III. 2, p. 281.) This theory of Zeller was objected to by Lightfoot from a chronological and geographical standpoint, showing, on the one hand, the priority of Essenism to Neo-Pythagoreanism, and, on the other hand, that Essenism (having its home on the eastern borders of Palestine, the shores of the Dead Sea) was least of all exposed to the influences of Greek philosophy. Lightfoot is rather inclined to trace the tenets of Essenism back to the influence of Parseism, and makes his assertion good by drawing out the parallels between both. Which of the two theories is the correct one is hard to decide. This much is certain, that the theories of Jewish and Christian writers who would explain Essenism from a Talmudic standpoint have no foundation at all. Of greater importance, however, is the question as to the relationship between —

Essenism and Christianity. — It has become a common practice with a certain class of Jewish and Christian writers to call Essenism to their aid in accounting for any distinctive features of Christianity. We cannot enter into a refutation of the false premises and misunderstandings ascribed to Essenism and Christianity adduced by such writers as Graetz and Ginsburg. This theory has been ably treated and refuted by Lightfoot. Suffice it to say that Essenism, notwithstanding all its favorable effect upon individuals, had no influence upon the Jewish people in particular, or upon the world in general. "Essenism," as Keim says, "was, in fact, only an admission of helplessness against the actual state of things, renouncing the attempt to restore all Israel, to which it was opposed as heterodox and impure. . . . In short, the salvation of individuals in the general shipwreck is frankly the watchword of the party. We hear nothing from them of a cry for the kingdom of God, nor for the Messiah, since these were enclosed within their own limits. . . . We may learn from its weakness, that the healing power which arose upon the nation, and, indeed, upon the world, with fresh creative fruitfulness, cannot be counted among the impulses and forces of Essenism."


(Greatly enlarged, and with literature added by B. Pick.)

ESTHER (star, from the Persian siarshch), the Persian name of the Jewish Hadassah (ii. 7), and the adopted daughter of Mordecai, her cousin. After the deposition of Vashti, her charms won the admiration of Ahasuerus, who chose her above many competitors for his queen. Through her mediation the extermination of the Jews in the Persian Empire was averted, and their bitter enemy, Haman, executed. Esther's patriotism and heroism have won for her a place beside Deborah and Judith in the gratitude of her nation.

Book of. The Book of Esther describes the elevation of Esther to the Persian throne, the overthrow of Haman's scheme for the destruction of the Jews, and Haman's own ignominious death. The scene is laid in Susa, at the court of Ahasuerus (Xerxes). The book opens with the description of a great feast for the princes of the empire (488 B.C.), the deposition of Queen Vashti for refusal to comply with the king's request (i. 12), and the elevation of Esther to the throne. The narrative then dwells upon the power of the prime minister Haman, his wounded pride at the refusal of Mordecai to bow before him, and his plot to exterminate all the Jews in the empire, out of revenge (iii. 6). He secured a decree to this end; and the Pur, or lot for its execution, fell on the thirteenth day of Adar (iii. 7). The wariness of Mordecai, and Esther's influence over the emperor, were used to secure counter-legislation, whereby the evil effects of the irreversable decree were averted (v. 6). The Oriental monarch now changes his mind towards Haman himself, and orders him to be hung on the gallows he had erected for Mordecai (vii. 9). At this point, with the humiliation of Haman's haughty pride and the deliverance of the people by the counter-decree, the story culminates. The book closes with the appointment of a national festival to commemorate the deliverance, and a notice of the advancement of Mordecai to Haman's place of power. The whole narrative is told with consummate dramatic skill. It gives a striking illustration of patriotism, a terrible warning against pride and contempt for inferiors, and shows how the self-sacrificing devotion of the heroine fits in with the workings of Divine Providence to defeat the plot of the enemy.

The authorship has been attributed to Morde-
The authenticity has been questioned, but without good reason. The allusions to Persian manners are minute and accurate. The luxurious habits and capricious temper of Xerxes are in exact accord with the portraiture of secular history. The great assembly of his princes, recorded in chap. i., agrees with the statement of Herodotus, that the king had made preparations for his Grecian campaign in the third year of his reign. That Herodotus does not mention Esther (for Amestris cannot be identified with her) offers no difficulty when we remember that Persian monarchs did not limit themselves to one wife. But an irrefutable argument for the truth of the narrative is the Feast of Purim, which commemorates the facts, and is inexplicable on any other hypothesis than that they occurred.

The religious character of the work has from the earliest times been the subject of unfavorable criticism. It makes not a single mention of God by name, and yet mentions the Persian monarch a hundred and eighty-seven times. Luther speaks of its marked Judaistic features, and its heathen frivolity, and thought it unworthy of a place in the canon. Others have spoken of the spirit of national revenge and pride which pervades it (De Wette). But, in spite of these criticisms, the book is not irreligious in tone. Its marked Judaistic features, and its heathen frivolity, and thought it unworthy of a place in the canon. Others have spoken of the spirit of national revenge and pride which pervades it (De Wette). But, in spite of these criticisms, the book is not irreligious in tone. The allusion to Persian customs, and the absence of any further interest in the peculiar faith of his wife. When Augustine, however, landed at the Isle of Thanet in 597, he was well received by Ethelbert, who was converted and baptized in the same year; and it seems that Ethelbert henceforward used all his influence as king and Bretwalda for the promotion of Christianity. He removed the royal residence to Reculver (Regulbium), and left Canterbury to Augustine; he aided in the rebuilding of the old Roman church, and himself built a large monastery (St. Augustine) outside the walls of Canterbury; and, among the ninety dooms and decrees of his which are extant (Thorp: Ancient Laws and Institutes of England), one makes provision for the security of property and ecclesiastical officials. He also made the earliest code of Anglo-Saxon laws now extant. He founded the see of Canterbury (802) and that of Rochester (904).

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Etheldreda, St., a daughter of the East Anglian king, Anna, made a vow that she would remain a virgin, and keep her word, though she was twice married, first to Tondibert, an East Anglian prince, who died shortly after the marriage, and then to Egfrid, King of Northumbria, from whom she was divorced. After the divorce had taken place (971), she retired to the Isle of Ely, where she led a life of severe asceticism, and died from the plague, June 28, 679. See Butler: Lives of Saints, June 23.

Etheridge, John Wesley, a Methodist Orientalist; b. at Grangewood, near Newport, Isle of Wight, Feb. 24, 1804; d. at Camborne, May 24, 1866. Although not a university man, he made himself master of Latin, Greek, Hebrew, Syriac, French, and German. He was nearly all his life a circuit preacher, yet found time to prepare valuable books showing biblical and linguistic

ETHELBERT, or Ethelbert, d. Feb. 24, 616; king of Kent 560–616, and, since 593, Bretwalda among the Anglo-Saxon kings; married Bertha, a daughter of Charibert, king of Paris, and allowed her to practise her own Christian religion at the old Roman-British Church of St. Martin, in Canterbury, under the guardianship of her bishop, Liudhard, but seems to have taken no further interest in the peculiar faith of his wife. When Augustine, however, landed at the Isle of Thanet in 597, he was well received by Ethelbert, who was converted and baptized in the very same year; and it seems that Ethelbert henceforward used all his influence as king and Bretwalda for the promotion of Christianity. He removed the royal residence to Reculver (Regulbium), and left Canterbury to Augustine; he aided in the rebuilding of the old Roman church, and himself built a large monastery (St. Augustine) outside the walls of Canterbury; and, among the ninety dooms and decrees of his which are extant (Thorpe: Ancient Laws and Institutes of England), one makes provision for the security of the property of the church and the ecclesiastical officials. He also made the earliest code of Anglo-Saxon laws now extant. He founded the see of Canterbury (802) and that of Rochester (904).

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ETHICS, from the Greek Ἐθικα, which, besides the objective element (customs, habits, the Latin mores, whence disciplina moralis), also includes a subjective element, a conscious feeling at home in the customs, an approval by conscience of the habits, which transforms the merely mechanical routine into responsible action, and elevates the merely instinctive disposition to character.

Ethics is the science of conduct; Christian ethics, the scientific representation of the truths of Christianity in their practical application to individual life as duties and ideals. (Philosophical ethics, see MORAL PHILOSOPHY.) In the science of divinity considered as an organic whole ethics occupies a position of its own as one part of systematic theology. From exegesis and church history it is distinguished by its very object; for it is neither a demonstration of what, according to the authentic documents of the divine revelation, is true Christianity, nor a record of what historicalChristianism has done itself as such, but an exposition, with respect to a peculiar sphere,— the sphere of conduct,— of Christianity as the highest truth. Less distinct is its relation to dogmatics, which forms the other part of systematic theology. At one time it was treated as a mere appendix to dogmatics; at another it was fairly in the way to entirely supersede it. In general, however, the relation between dogmatics and ethics may be defined as that between the theoretical and practical aspects of the same thing; not that ethics has no theoretical interest, and dogmatics no practical bearing: on the contrary, the connection between them is a deep, reciprocal interdependence.

Rich materials for a Christian ethics are found in the writings of the apostolic fathers, Clemens Romanus, Ignatius, Polycarp, Barnabas, Hermes. The last, in his *Third Epistle* (ad Polycarp), a letter addressed to the Polycarpian Christians, begins his epistle with these words: "I beseech you, brethren, by the Lord Jesus Christ, and by the love which is in the church of God at Ephesus, and to you all which are beloved in Christ, to walk worthily of the vocation wherewith ye have been called, with all humility and constancy, in the spirit of Christ;"--a beautiful expression of the consciousness of their own life as they lived it in Ephesus, and how their life stood in relation to Christ and the church. To this end he exhorts: "To write to you of every thing, dear friends; even as I felt under the influence of the spirit of the Lord I wrote to you, even in those days."

The gradual development of the idea of the Christian or ecclesiastical church now becomes the principal ethical relation of his life. The full realization of this idea was the result of a long development; but in this development Cyprian occupies a central position. His views were the natural outcome of the Montanist and the Novatian movements; and they reached their perfection by Augustine's victory over the Donatists. While the Montanists accepted the sudden outbursts of individual enthusiasm as the true medium through which the Holy Spirit communicates with the congregation, and consequently demanded absolute obedience to the dictates of this ecstatic prophecy as a condition of communion between the spirit and the individual, the Novatians found the true vehicle of spiritual communion in the church itself considered as a totality, as an organization of the universal priesthood under presbyterial forms; and they were consequently very rigorous with respect to admission to membership. Cyprian opposed both parties, and did so in favor of the hierarchical development of the idea of the church. Though he asserted the possibility of a second penance, and the Novatians vindicated a church of saints, he agreed with the Novatians in the holiness of the church as a totality; but this totality he found represented by the episcopacy, which, in its nature and essence, is one and undivided, though in reality it is distributed over a plurality of individuals. With this idea of the episcopacy as the true expression of the unity of the church, he turned upon the Montanists, and opposed to their abrupt, sporadic, and incidental ecstatics the sacrament of ordination as the true medium of communion between the spirit and the church. He did not go the full length, however, of his own argument. He never daringly assert that infallibility and personal holiness followed as necessary effects of the sacrament. He demanded blind obedience to the bishop, but he granted that the congregation might expel an unholy and unworthy bishop. He stopped in a self-contradiction. The Council of Nicaea led the way out of this contradiction by basing the infallibility of the church, its inspiration, not upon the individual bishop, but upon the collective episcopacy, the episcopal council; and
when the Donatists, nevertheless, vehemently urged the holiness of the bishop as an absolute condition of the holiness of the church, Augustine was naturally led to object, that, in that case, the whole idea was reduced to something merely subjective, and quite impalpable. It is not necessary, he said, that the sacrament of ordination shall confer personal infallibility and personal holiness on the ordained: it is sufficient, when it gives authority in teaching, efficacy in the administration of the sacraments, and power to govern the congregation; for the church is holy, not on account of the holiness of its members, but because it is a divine institution; its holiness is impersonal. Thereby the foundation was laid for the hierarchical fabric soon to be reared, and thereby the ethical relation between the church and the individual was fixed in a manner soon to become strikingly apparent; for the more vigorously the church developed as a divine institution, a holy state, the more closely its ethics assumed the aspect of a criminal code. A war, so-called higher virtue, with the character of a pre-eminently negative asceticism, and blooming forth in monasticism, virginity, poverty, etc., became the real focus of Christian life, and found in the penitential its true literary expression. Ethical studies, in the broader and sounder sense of the word, were few and far between; nor do they generally evince any marked originality. Ambrose, De officiis (comp. J. Daseke, Cicernonis et Ambrosii de officiis Libri III., etc., Augsburg, 1875); Gregory the Great, Magna Moralia; Martin of Bracara, Formula honestae vitae; Alcuin, De virtutibus et vitiis; Paschasius Radbertus, De fide, spe, et caritate—that is about all produced down to the time of Thomas Aquinas. On the other hand, the so-called Libri Pientinatiles (that is, collections of disciplinary precepts extracted from the apostolical constitutions, the fathers, and the canons of the councils) were innumerable: some of the most prominent are those made by Johannes Jejunator, Fulgentius Ferrandus, Cresconius, Theodorus Cilix, Bede, and Rhabanus Maurus.

The ethics of the medieval mystics is also ascetic, but the asceticism that is there of another and higher type. By John Scotus Eriigena the Greek mysticism—represented by Makarius the Egyptian, Dionysius Areopagita, and Maximus Confessor—was introduced into the Latin world, and became the starting-point of the mysticism of the Western Church, both in its Romanic form (Hugo and Richard of St. Victor, Bernard of Clairvaux, Bonaventura, Gerson, Molino) and in its Germanic form (Suso, Ruysbroeck, Tauler, Eckhart). So far as this mysticism developed an ethics, the principle of the false asceticism was retained. The contradiction between finite and infinite, matter and spirit, world and God, was left standing. To escape from the finite, to die away from the world, to crush the flesh, was still considered the only true ethical process. But this mere negation was added a positive object, to be absorbed by the infinite, to arrive at spiritual freedom, to live in God; and thereby the mainspring of Christian ethics was actually touched. When, nevertheless, the medieval mystics failed to produce a true ethics, the reason was that they lacked that conception of the human personality which achieves a perfect union of finite and infinite by means of the created soul's capability to receive the divine,—an idea which first obtained full form in Luther's doctrine of faith and justification by faith. Alongside with the mystics—who, in spite of all shortcomings, form the real sap-carrying vesicles both of ethics and dogmatics during the middle ages—the scholastics went their own way, in some respects continuators, they too, of asceticism, though generally more deeply engaged in other directions. After the example of Petrus Lombardus, they used to incorporate a certain amount of ethical materials with their dogmatical sententiae and summæ. To the four philosophical virtues—justitia, fortitudo, modaritudo, et sapientia—the three theological virtues were added,—faith, hope, and charity; thus making the sacred seven full. The internal relation, however, between these two groups of virtues always remained somewhat vague. The treatment which the subject found among these theologians was that by Thomas Aquinas, in his Prima et secunda Sentencia—where modern ethics became the model for all later Roman-Catholic ethics. But, besides these products of the theoretical interest of the scholastic philosophy, the practical wants of the confessional called forth a luxuriant ethical literature of quite another type, the so-called casuistry. (See article.) When the Reformation took its final stand upon Scripture, it not only escaped the great errors of the middle ages, but it also succeeded in establishing the true principles of Christian ethics. By the new doctrines of faith, and justification by faith, the fundamental ethical ideas of duty, virtue, and highest good, were, so to speak, melted down and recast. A new ethics appeared, bearing the characteristic marks of the double development of the Protestant or evangelical principle,—the Lutheran Church, with its talent for plastic representation, art, hymnology, science; and the Reformed Church, with its talent for practical action, discipline, missions, statesmanship. Though neither Luther nor Calvin has written on ethics, in the proper sense of the word, both have occasionally treated of various ethical subjects, such as prayer, oath, marriage, civil authority, etc., especially in the form of expositions of the Decalogue in the Catechism. The Catechism is, indeed, the primitive form of evangelical ethics. Just as evangelical dogmatics arose from the regula fidei and the apostolical symbolum, so evangelical ethics grew out of the Decalogue. The religious relations of ethics were treated under the first three Commandments,—more especially the doctrines of worship, prayer, and devotion, under the third,—family, education, school, state, and civil authority, under the fourth; the duties towards our neighbors, temperance, care of the body, also the question of capital punishment, under the fifth; marriage and chastity, under the sixth; property and honor, under the seventh and eighth. Even the scientific writers retained for a long time this form; as, for instance, David Chytraeus (Virtutum descriptiones, 1551); L. T. von Kempis (Ethici de doctrina libri IV., 1571), Lambert Daneus (Ethics Christianae, Geneva, 1577). Nevertheless, it cannot be denied that the evangelical churches, especially the Lutheran Church, in the beginning,
showed a lack of fertility in the field of ethical science; and the reason seems to have been a certain awkwardness in the establishment of the true relation between philosophical and theological ethics. The new principle was obtained in the doctrines of faith, and justification by faith. Materials were plentifully at hand in the works of the ancient philosophical ethics; but the evangelical theologians felt a certain shyness when applying the newly opened field to old materials, and for some time he, the most fertile of all ethical principles, was left in a state of lonesome grave, like a king without subjects. Melanchthon, in his *Philosophia moralis* (1559) and *Enarratio aliquid librorum Aristotelis* (1545), derived his whole system from general human consciousness and philosophical knowledge, without attempting to give to Christian ethics an entirely new shape by the application of the principle of faith. In his *Systema ethicon* (Geneva, 1614), Keckermann places the philosophical ethics after the theological, as the practical part. The theological ethics deals only with *via interior*, the *bonum gratiae*, the *vir pius et religiosus*; the philosophical, only with the *bonum civile*, the *felicitas civis*, the *vir probus et honestus*. Less mechanical was Calixtus, in his *Epitome theologiae moralis*, Helmstädt, 1634. He distinguishes between philosophical and theological ethics by distinguishing between a natural and a supernatural law; but he defines both laws as eternal, and ascribes to human nature an ineffaceable right within Christianity, and to Christianity an eternal affinity to human reason. What was needed as a preparation for a completely harmonious union of the philosophical and theological principles in ethics, was an independent development of each of them; and a development in that direction—in the direction of the emancipation of the philosophical principle—began with Hugo Grotius, Puffendorf, and Thomasius. In his *De jure pacis et belli* (Paris, 1625), Grotius defines the highest good, and the duty therein involved, as the weal of the kingdom of heaven, though placing the kingdom of heaven as the highest good, in direct opposition to the doctrine of the Roman-Catholic ethics; and this idea Rothe retained, making it the object of the Church, so to speak, to resolve itself into the State. Beside Rothe must be mentioned Schmid (*Christliche Sittenlehre*, ed. by A. Heller, Stuttgart, 1831, noticeable especially for its development of the idea of the law). Strongly polemical, both against Schleiermacher and Rothe, is Wuttke (*Handbuch der christlichen Sittenlehre*, 3d ed., Leipzig, 1874, 2 vols.); though both are left alone in the field. They lost, however, the great advantage which Buddeus, as an indefinable realm beyond the grave, or the definition of the Roman-Catholic moralists, as a ready-made institution on earth, — the Church. The kingdom of heaven he found produced and reproduced in every sphere of human life—church, state, science, art, family, marriage, etc. He thereby opened the long series of eudaimonistic attempts. On the other hand, Buddeus (1711), J. F. Reuss (*Elementa theologiae moralis*, 1711), C. A. Crustius (*Moralethologie*, Leipzig, 1772), developed the principle of faith, as the true principle of Christian ethics, defining the highest good as the kingdom of heaven, though placing the kingdom of heaven beyond the earth. A philosophical ethics, truly deserving the name, was first founded, however, by Kant (*Kritik der reinen Vernunft*, Bistamberg, 1780, etc.). Ethics then became severer from religion by the autonomy of the individual; but an end was put forever to the flat eudaimonism of the ethics of the Wolffian school. The subjectivism of Kant having reached its last consequences in Fichte, philosophy turned with Schelling once more towards objectivism; and on this basis of identity of subject and object Schleiermacher became the founder of modern theological ethics. He returned to the old idea of the kingdom of heaven as the highest good, —an idea which had entirely disappeared from the ethics of the Wolffian and Kantian schools,— but without adopting either of the indefinable realm beyond the grave, or the definition of the Roman-Catholic moralists, as a ready-made institution on earth, — the Church. The kingdom of heaven he found produced and reproduced in every sphere of human life—church, state, science, art, family, marriage, etc. —an idea which was condemned, the whole mystical branch of Roman-Catholic ethics withered, and the Jesuits were left alone in the field. They lost, however, all hold on public confidence by their doctrine of probability, by their attack on Port Royal, and by the merely mechanical method of their ethics. But from the philosophy the Roman-Catholic, like the evangelical moralists, received powerful and fertile impulses during the eighteenth and nineteenth centuries: from the Wolffian school,
Luby, Schwazhuber, Schanza, Stadler; from the Kantian school, Wanker, Mutschelle, Hermes, Elvenich, Vogelsang; from Fichte, Geishütter; from Schelling, C. Weiller. More independent founded in 524, contains a valuable library, is the seat of the Catholicos, or patriarch of the other nations. Thus King Aretas had settled from Schelling, C. Weiller. More independent rulers bore it; as, for instance, Simon (1 Macc. xi.47), his son Hyrcanus (Josephus, Arch., 14, 3d ed., 1880; a bishop. In 1787 he founded the Society of the United Brethren for Propagating the Gospel in the Alps to preach the gospel in the Valley of the Rhine, and occupied the episcopal chair of Treves for twenty-five years. According to the criticism of the Bollandists he belongs to the second half of the third century; and the legends of his missions and miracles are mere fables. Euchelaiion, in the Greek Church, is the "prayer oil," consecrated by seven priests, and used for the unction of the sick. It is counted one of the seven sacraments of the church, and corresponds to the extreme unction of the Roman Church, but is not limited to cases of mortal illness. See Extreme unction.

Eucherius, St., d. about 450; was b. at Lyons, of a distinguished family, and was a senator, and married; when, in 422, he entered the monastery of Lerinum, and became a monk. He afterwards retired to the Island of Ler (et Marguerite), where he lived as a hermit till 494, when he was elected Bishop of Lyons. He afterwards retired to the Island of Ler (et Marguerite), where he lived as a hermit till 494, when he was elected Bishop of Lyons. He afterwards retired to the Island of Ler (et Marguerite), where he lived as a hermit till 494, when he was elected Bishop of Lyons. He afterwards retired to the Island of Ler (et Marguerite), where he lived as a hermit till 494, when he was elected Bishop of Lyons. He afterwards retired to the Island of Ler (et Marguerite), where he lived as a hermit till 494, when he was elected Bishop of Lyons. He afterwards retired to the Island of Ler (et Marguerite), where he lived as a hermit till 494, when he was elected Bishop of Lyons. 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EUDOCIA, Empress, wife of Theodosius II.; was b. at Athens; the daughter of a sophist; came while very young to Constantinople, where she captivated not only Pulcheria, but also her brother, with her accomplishments; was baptized, and married to the emperor, April 27, 395, and divers had been; so also d. Nov. 6, 404. She descended from a Frankish family; was married to the emperor, 413 or 421. The latter part of her married life was clouded, however, by some misunderstanding between her and her husband; and she lived, separated or divorced, in Palestine. Photius mentions several works by her,— a paraphrase in verse of the Pentateuch, Joshua, etc.; a poem on the martyrdom of St. Cyprian, etc.— and he praises them much; but they have not come down to us. She is also said to have finished the Centones Homericorum of Patri- cius, — a life of Christ composed of verses, or fragments of verses, of Homer, printed at Francefort, Paris, 1578, and Leipzig, 1793.

EUDOXIA, Empress, wife of Arcadius; descended from a Frankish family; was married to the emperor, April 27, 395, and d. Nov. 6, 404. The origin of the enmity between her and Chrysostom is not clear, but she caused his banishment in 403. The horror which seized the inhabitants of Constantinople on account of an earthquake compelled her to recall him; but his denunciation of the Pagan chants and dances which accompanied the inauguration of her silver statue, raised in front of the Church of St. Sophia, exasperated her to such a degree, that she caused him to be banished a second time. See CHRY- SOSTOM.

EUDOXIUS was made Bishop of Germanicia, on the confines of Syria, Cilicia, and Cappadocia, in 331, Bishop of Antioch in 347, and finally Patriarch of Constantinople in 360. He died in 370. He was a full-blooded Arian, a disciple of Eunomius I. (Aug. 10, 654–June 1, 657) was a weak man, who for the sake of peace, and in order to escape the fate of his predecessor, Martin I., who had been sent in banishment by the emperor to the Thracian Chersonesus, made an agreement with Pyrrhus, Patriarch of Constantinople, and leader of the Monothelites, on the basis that Christ had neither one nor two wills, but three (unam super duas),— a compromise worthy of a farce. See JAFFÉ: Regest. Pont. Rom.: BOWER: History of the Popes, III. 70.— Eugenius II. (June, 824–August, 827) submitted with good grace to the imperial sway which Louis the Pious still exercised over the Church, in imitation of his father. Louis sent his son Lothair to Rome with an army, to establish order and peace in the city; and the decrees of a council which he convened at Paris (November, 823), and which decided the question of image-worship in the same spirit as the synod of Francfort, were received with satisfaction by Eugenius, though without exercising any influence on the practice of the Roman Church. See JAFFÉ: Regest. Pont. Rom.— Eugenius III. (Feb. 15, 1145–July 8, 1153) was a monk from Clémeur, and a pupil of St. Bernard of Clairvaux. Imme-
fathers. Of the works of Euhemerus, nothing has come down to us but a fragment of a Latin translation by Ennius.

EULALIUS was put up as antipope against Boniface I. (in 418), after the death of Zosimus, by a minority of the clergy of Rome, and the city prefect, Symmachus. The emperor convened a council to decide the question, and ordered the two contenders meanwhile to leave the city. Boniface obeyed; but Eulalius did not, and was consequently banished from the city by the emperor. He was afterwards made Bishop of Nepe, and kept quiet during the reign of Boniface I. After the death of the latter the friends of Eulalius wished him to step forward and try to enforce his claims; but he declined.

EULOGIA (εὐλογία), properly fine, sonorous speech; hence praise, benediction, consecration. Thus the formulas with which the liturgical materials were consecrated, or the benediction of the congregation spoken by the bishops and prebaters, were called "eulogies." From many passages in the works of Chrysostom, Cyril of Alexandria, etc., it appears, that up to the fifth century, eulogia was used synonymously with eucharistia, probably referring to Paul's words (1 Cor. x. 16); but after that time it was confined to the consecrated bread which the participants of the Lord's Supper brought home with them to sick persons or absent friends.

EULOGIUS OF CORDOVA was elected Archbishop of Toledo in 858, but by the Moors prevented from entering upon the duties of his office. He was a zealous champion of Christianity in its contest with Mohammedanism, and would not reinstate; but Eunomius was recalled, with Constantius; and in 359 he was made Patriarch of Constantinople. Aëtius he could not or would not re-establish; but Eunomius was recalled, and made Bishop of Cyzicus, 360. He remained there four years. In the beginning he refrained, at the instance of Eudoxius, from openly proclaiming his extreme Arian views; but hypocrisy was not his vice, and the contempt he felt for people who were not of his opinion soon made him forget all prudence. The inhabitants of Cyzicus repeatedly and bitterly complained of him and his heresies; and finally Eudoxius was compelled, by a direct order from the emperor, to summon him to Constantinople, and institute an investigation, the result of which was that he was deposed and banished. He then placed himself at the head of the Anomoeans (who from this time generally bore the name of the Eunomians), and wrote and spoke in their interest; but he never again held an official position in the church. He moved about from place to place, always in banishment. In his treatment of the great question of his day,—the divinity of Christ,—he started from the conception of an absolute unlikeliness in substance between the Father and the Son, and was thereby led to represent the Son as a creature among other creatures, as a mere man. These views produced such an indignation, that successive imperial edicts ordered his books to be burnt. Of his Commentary on the Epistle to the Hebrews, of his Letters (more than forty, according to Photius), nothing has come down to us. The Confession (setBackground of the pisteis), which he presented to Theodosius in 383, but which was not accepted, was first printed by Valerius, in his Notes to the Epistles, then by Baluze, in his Concill. Non. Collect., I. 59. Of his two Apologies, the first was written directly against the Nicene doctrine of the Trinity, the second as a defence against the attacks of Basil. From several manuscripts of the latter's work (Adversus Eunomium) it has been possible to restore the work of Eulogius.

The attempt was first made by Cave (Hist. Lit., I. 220), and then more completely by Fabricius (Bibl. Graeca, V. 23). There is also an English translation of the book by Whiston, Eunomianismus Redivivus, Lond., 1711. About the second Apology, Philostorgius, an admirer of Eunomius, tells us that Basil died of despair after reading it; while Photius, an adversary, states that Eunomius dared not publish it until after the death of Basil. The writings of Eunomius were, indeed, as much extolled by his adherents as they were disparaged by his enemies. After his death his party separated from the church, and branched off in a number of minor divisions named after various leaders, such as Eutyches, Theophronius, etc., until it was dissolved by internal dissensions. See Kloß: Gesch. u. Lehre d. Eunomius, Kiel, 1838, G.88.

EUNUCH (lit. bed-keeper, chamberlain). This class of persons is a natural consequence of polygamy, and is numerous to-day throughout the East. Frequent mention is made of them upon Egyptian and Assyrian monuments, and they were common in the degenerate days of Greece and Rome. The men who sing soprano in the Sistine Chapel at Rome are eunuchs. Eunuchs always display the same character: they are cowardly, jealous, intriguing, licentious, and shameless. They incline to melancholia, and frequently commit suicide. Yet they rose to the highest eminence, and were intrusted with the life of the sovereign.

According to Deut. xxiii. 1, eunuchs could not enter into the congregation of the Lord. In the Christian Church eunuchs could not be ordained.
History records a few instances of self-mutilation (of which the most famous is Origen) out of a fanatical or ascetic obedience to our Lord's words (Matt. xix. 12) : "There are eunuchs who made themselves eunuchs for the kingdom of heaven's sake." If, however, a man was a born eunuch, or was made one by his persecutors, the prohibition against ordination did not apply to him. Abelard was mutilated, but, notwithstanding, rose to be an abbot. In the famous saying of Christ's already referred to, the word "eunuch" is used in three senses: (1) of those who were born so, (2) of those who were made so, (3) of those who abstain from marriage in order that they may give their attention more exclusively to the interests of the kingdom of heaven.

**Euphrates (Hebrew נָחָם; LXX. Ἐφθάρτα; Assyrian Purât, Puritude, "the river") occurs (Gen. ii. 14, xv. 18; Deut. i. 7, xii. 24; Josh. i. 4; 2 Sam. viii. 3; 2 Kings xxiii. 29, xxiv. 7; 1 Chron. v. 9, xviii. 2; 2 Chron. xxv. 20; Jer. xiii. 4, 5, 6, 7, xiv. 2, 6, 10, li. 63) as the name of the well-known river. The great river, "the river Wady," (Gen. xv. 18; Deut. i. 7, etc.), the "river" (נָחָם, Gen. xxxvi. 21; Exod. xxvii. 31; A.V. "flood," Josh. xxiv. 14, 15), and even "river" (נָחוּד, Isa. vii. 20; Jer. ii. 18; Mic. vii. 12).

It takes its rise in the mountains of Armenia, its volume being due to the union of two streams, the Murâd Su or Eastern Euphrates, and the Frat or Northern Euphrates, — which unite about lat. 39° and long. 39°. The sources of the Euphrates are expressly mentioned by Salmonasar II. (B.C. 860–825), who relates how he marched from the sources of the Tigris to those of the Euphrates (probably meaning the sources of the Murad Su, north-east of Lake Van; the Frat begins near Erzroum), and there sacrificed to the gods, dipped "the weapons of Assur" in the water, and set up his royal likeness.

The river breaks through the Taurus range toward the west, then turns southward in a winding course, making a second great bend toward the mainland. From the Khabûr (Assyr. Purât, Purâtu, "the river") occurs (Gen. ii. 14, xv. 21; Exod. xxiii.31; A.W. "flood," Josh. xxiv. 14, 15), and even "river" (נָחוּד, Isa. vii. 20; Jer. ii. 18; Mic. vii. 12). It takes its rise in the mountains of Armenia, its volume being due to the union of two streams, — the Murâd Su or Eastern Euphrates, and the Frat or Northern Euphrates, — which unite about lat. 39° and long. 39°. The sources of the Euphrates are expressly mentioned by Salmonasar II. (B.C. 860–825), who relates how he marched from the sources of the Tigris to those of the Euphrates (probably meaning the sources of the Murad Su, north-east of Lake Van; the Frat begins near Erzroum), and there sacrificed to the gods, dipped "the weapons of Assur" in the water, and set up his royal likeness.

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EUSEBIUS. 771

EUSEBIUS OF ALEXANDRIA is the author of a number of homilies (twenty-one) which enjoyed great reputation in the Eastern Church during the sixth and seventh centuries. Nothing is known with certainty of his life. In the manuscripts of his works he is described as a monk and high dignitary of the church,—bishop, archbishop, patriarch, papa; in an old biography of him, printed by Cardinal Mai, in Spicileg. Rom., IX. p. 703, he is designated as Bishop of Alexandria after Cyril. But we have the list of Alexandrian bishops; and there is nowhere room for an Eusebius, least of all immediately after Cyril. Some of the homilies, which, however, are of no great interest, are found in Gallandi, Bibl. Patrum, VIII. p. 252. See Thilo, Ueber d. Schriften d. E. v. A., Halle, 1832.

EUSEBIUS, surnamed Bruno, Bishop of Angers from 1047 to his death (1081), was, at least for some time, an adherent and defender of Berengarius. Berengarius himself reckoned him one of his patrons (Caen. Sacr., ed. of Liege expressly charges him with having renewed the old heresy concerning the Lord's Supper, that it contained only a semblance or shadow of Christ's body (Gallandi, Bibl. Patr., XIV. p. 244). Nevertheless, after the death of Count Gaufrid of Anjou (1060), the valiant champion of the cause of Berengarius, he seems to have lost his courage. At the conference of Angers (1062) he assumed a very cool attitude towards Berengarius; and in the same mood is the famous letter written (somewhere between 1063 and 1069), in which he declines to act as arbiter in a disputation between Berengarius and Gaufrid Martini. Levis has called this letter one of the most excellent theological productions of the eleventh century; but this is simply a mistake. The letter is nothing but a cunningly devised cover for a cowardly retreat. The letters of Eusebius are found in authentic text by Menardus: Augustini c. Julian. operis imperf. 1. 2 priores, p. 499. The texts given by Du Roye and Du Bouley are mutilated. Two new letters were given by Sündendorf, Bereng. Tironensis, 1856.

EUSEBIUS, Bishop of Cesarea (surnamed Pamphili, “the friend of Pamphilus”), was b. in the latter part of the third century, between 260 and 270, probably in Palestine; d. at Cesarea, 340. One of his earliest teachers was Bishop Melitus of Pontus, who, during the persecution of Diocletian, sought refuge in Palestine. Afterward he went to Antioch, and imitated the Dorotheus. But the two great decisive influences in his education were the writings of Origen, and the intimate intercourse, at Cesarea, with Pamphilus, under whose guidance he made his first literary attempt as an exegete (305). In 309 he was compelled to leave Cesarea on account of the persecution, during which Pamphilus suffered martyrdom. He fled to Tyre, and thence to Egypt. After his return he was made Bishop of Cesarea (313). The principal problem which presented itself for solution during his episcopate was the Arian controversy, opened in 318. His own stand-point was one intermediate between Arius and Athanasius, based on Origen; but he had neither dialectical power to justify, nor force of character to maintain it. At the Council of Nicea (325) he tried to effect a reconciliation between the two contending parties, but failed. After fighting against the idea of homousion to the last, he finally yielded, and signed the orthodox confession. But he retained in his heart a feeling of rancor against Athanasius, and he was ever afterwards one of the leaders of the Arians. He presided at the synod of Tyre (335), convened for the purpose of depositing Athanasius. But the attempt at reconciliation he made at Nicæa procured him the friendship of the emperor. He enjoyed the confidence of Constantine in a particular degree; though it may be, that, in many cases, this confidence was addressed to the author, rather than to the person. In his relation to Constantine, however, he showed for the same weakness of character as in his relation to Athanasius. As he was unable to see the truth when it concerned Athanasius, he was unable to speak the truth when it concerned Constantine.

It is as an author, however, rather than as a bishop, that Eusebius attained his great fame. His writings are historical, apologetic, theological, and exegetical. The most important of them are those on history; and his ékkAnalaatuK) (eschatologia), in ten books, giving the history of the Christian Church from its origin to 324, has naturally procured for him the title of the “Father of Church History;” not because he was a master of the historiographer's art,—for he has neither method with respect to the whole, nor criticism with respect to details; neither style nor absolute veracity,—but because he was the first in the field; because he was possessed of materials which would soon have been lost if he had not utilized them; and because he availed himself of these advantages with indefatigable industry and energy. As a repertory of facts and documents, his work is invaluable. The principal historical work of Eusebius (Du Velois), with Latin translation, Paris, 1859, re-edited by Reading, Canterbury, 1720; by Heinichen, Leipzig, 1827, 2d ed., 1868, 3 vols.; Burton, Oxford, 1838; Schwiegler (pocket edition), Tübing., 1852; Dindorf, Leipzig, 1871. [Into English the book has been translated by Hamner, 1854, and, better, by C. F. Cruse, N.Y., 1863.] Special investigations into the trustworthiness of the book have been made by Möller, Copenhagen, 1813; Danz, Jena, 1815; Kestner, Göttingen, 1816; Reuterdahl, Lund, 1826; Kienstra, Treves, 1833. Before he wrote his Ecclesiastical History, and as a preparation for it, Eusebius compiled his Chronicle, of which the first part gives an outline of the history of the world to 325, and the second an extract of this outline, arranged in tabular form. Of the original Greek text, only fragments have come down to us. Of the second part, Jerome gave a free translation into Latin. Collections of all fragments (Greek, Latin, and Armenian) of the Chronicle have been made by Mai (Script. Vet. Nov. Colt., 1833, VIII.), and best by A. Schöne, Berlin, 1886, 1875, 2 parts. Among the other historical works of Eusebius: a Life of Constantine, written after 327, edited by Heinichen, Leipzig, 1830, 2d ed., 1869,
a somewhat fulsome panegyric of Constantine, written on the occasion of the thirtieth anniversary of the conversion of the pagans, during the persecution of Diocletian; a letter on pictures of Christ, to the sister of Constantine, etc.

Next in importance to his historical writings are his apologetic works, especially the two most elaborate ones — the Preparation for the Demonstration of the Gospel (προτυποδοσία) and the Demonstration of the Gospel (διανομή). The former (edited by Vigerus, Paris, 1888, and Heinichen, Leipzig, 1842) shows the insufficiency and inner unreasonableness of Paganism; the latter (edited Paris, 1628, Cologne, 1688, and by Gaisford, Oxford, 1852) proves the truth of Christianity from its internal character and its external effects. The gist of both these works was compressed into the Theophania; but that book exists only in a Syrian translation, first discovered for Oxford, 1852, and proved the truth of Christianity from its internal character and its external effects.

Of much less consequence are Eusebius' dogmatical and exegetical writings. The former comprise two works against Marcellus, generally printed as an appendix to the ἀποκάλυψις, independently edited by Gaisford, Oxford, 1852. Of his Defence of Origen, written in company with Pamphilus, only the first book is extant, and that only in an unreliable translation by Rufinus.

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A work of special interest is his Onomasticon, of which the first part contains a toponography of Palestine, and specially of Jerusalem; the second, an alphabetically arranged list of names of biblical places, with descriptions. The work was edited (Greek and Latin, the Latin text being a free translation by Jerome of the second part) by Bonfrère, Paris, 1631; Clericus, Amsterdam, 1707; Larsof and Franck, Berlin, 1802; Lagarde, Göttingen, 1870. A collected edition of all the works of Eusebius is found in Migne, Patrologia Graeca, XIX.—XXIV.

Lit. — Besides the literature given in the article itself, see the biographies by Martin Hanke, Leipzig, 1877; Valesius; Struth, in his German translation of the Ecclesiast. History: Stein; Eusebius nach s. Leben u. Schriften, Würzburg, 1859; [V. Helx: Euseb de Cesaré, premier historien de l'église, Paris, 1877; cf. the elaborate and exhaustive article on Eusebius of Caesarea, by Bishop Lightfoot, in Smith and Wace: Dict. Christ. Bio., vol. ii. 308—345.]

EUSEBIUS, Bishop of Doryleum, lived as a rhetorician in Constantinople, and held some minor government office (agens in rebus), when one day, in 430, he arose in full church, and interrupted Nestorius in the midst of his sermon, with a protest against his views as heretical; and shortly after he posted in the principal church of Constantinople an elaborate denunciation of the Nestorian heresies, comparing them to those of Paul of Samosata. As he thus opened the Nestorian controversy, he also opened the Eutychian heresy of Eutyches at the synod of Constantinople (448). He had in the mean time been appointed Bishop of Doryleum in Phrygia; and by his persistency he succeeded in getting the Eutychian doctrine deposed. By the synod of Ephesus, however (449), he was himself deposed, and fled to Rome; but by the Council of Chalcedon (451) he was re-instated, and died in his see. Some more polemical writings of his — Libellus adv. Eutychem, Libellus adv. Dicostrum, etc. — have come down to us, and are found in Labbé, Conc. Coll., IV.

EUSEBIUS, Bishop of Emesa, d. about 360; was b. of a distinguished family in Edessa, Mesopotamia; studied under Eusebius of Caesarea, and Tertullian of Scythopolis, also in Antioch after 390 (with the method and spirit of whose school he became thoroughly imbued), and finally in Alexandria. His fame as an exegete and preacher was so great, that in 341 the synod of Antioch designated him as a fit successor to the deposed Athanasius; but he knew too well how ardently the Alexandrian congregation adhered to its bishop, and he declined. He was then appointed Bishop of Emesa, in Phoenicia; but there, too, he encountered great opposition. The inhabitants feared his astronomical knowledge, and rose against him as a magician. He fled to Laodicea, and settled afterwards in Antioch, where he spent the rest of his life. Of his numerous writings (Jerome mentions polemical works against the Jews, Pagans, and Novatians, ten books of commentary on the Epistle to the Galatians, and homilies on the Gospels; Theodoret mentions polemics against the Marcionites and Manicheans; Ebed Jesu, a work on the Old Testament, etc.), nothing but fragments have come down to us. The homilies edited by Gagnée, (1547) and by Fromy (1575) are spurious; but the two first homilies against Marcellus, ascribed to Eusebius of Caesarea, and found among his works (Opuscula 14, ed. Sirmondi, 1640), belong probably to Eusebius of Emesa. His Life, written by Bishop George of Laodicea, is also lost. See August: Eus. Emes. Opuscula, Elberfeld, 1828; Thilo: Eus. of Alex. and Eus. von Emes., Halle, 1832.

EUSEBIUS, Bishop of Laodicea, in Syria, d. 269; was b. in Alexandria, and gave, while deacon, his removal from an insignificant to the most splendid see. As the representative of the Alexandrian bishop, he was present at the synod of Antioch which condemned Paul of Samosata; and the impression he made was so favorable, that he shortly after was elected Bishop of Laodicea. See Eusebius, Hist. Eccl., v. 11, 21, 23, 32. SEMISCH.

EUSEBIUS of NICOMEDIA was first Bishop of Berytus, in Phoenicia, then of Nicaea, where the imperial court resided, and finally of Constantinople, where he died 342. Distantly related to the imperial house, he not only owed his promotion from a minor to the most splendid episcopal see to his influence at court, but the great power he wielded in the church was also derived from that source. With the exception of a short period of eclipse, he enjoyed the complete confidence both of Constantine and Constantius; and it was he who baptized the dying emperor, May, 337. Like Arius, he was a pupil
of Lucian of Antioch, and it is probable that he held the same views as Arius from the very beginning. He afterwards modified his ideas somewhat, or perhaps he only yielded to the pressure of circumstances; but he was, if not the teacher, at all events the leader and organizer, of the Arian party. At the Council of Nicaea (325) he signed the Confession, but only after a long and desperate opposition. His defence of Arius excited the wrath of the emperor, and a few months after the council he was sent into exile. After the lapse of three years, he succeeded in regaining the imperial favor; and after his return (in 329) he brought the whole machinery of the state government into action in order to impose his views upon the church. In 331 a synod of Antioch condemned and deposed Eustathius, one of the pillars of the orthodox party. In 336 Athanasius was banished to Treves, and in 337 Arius was invited to Constantinople to be solemnly received again into the bosom of the Catholic Church. The Arian party was victorious, and ready to take possession of the church; and the victory was chiefly due to Eusebius. See, for further information, literature, etc., the article on Arianism.

EUSEBIUS, Bishop of Samosata, on the Euphrates, since 361, d. about 379; was one of the chief pillars of the orthodox church during its contest with Arianism in the latter part of the fourth century. During the reign of Valens he travelled through the dioceses of Syria, Phenicia, and Palestine, in the disguise of a soldier, exhorting the faithful, and consecrating orthodox priests; and the election of Basil to the see of Cesarea, in Cappadocia, was chiefly due to his exertions (370). In 373 he was banished to Thrace, and lived in exile to the death of Valens, 378. Shortly after his return, while engaged in the re-organization of the Syrian Church, he was killed at Dolica (a small town in the district of Comagene) by a stone thrown at him by an Arian woman. See, besides Theodoret (Hist. Eccl., 2, 28: 4, 12, etc.), the Letters of Basil (Ep. 5–9, 253–265; Opp., ed. Paris, 1638, III.) and Gregory Nazianzen (Ep. 28–30, 204; Opp., ed. Paris, 1690, I.)

EUSEBIUS, Archbishop of Thessalonica, flourished about 600; wrote ten books against the Apithartodocete (a branch of the Monophysites), which have been lost, but of which Photius gives the list of contents (Bibl. Cod., 162); and was by Gregory the Great encouraged to employ still more vigorous measures against heretics (Ep. 10, 42: 11, 74).

EUSEBIUS, Bishop of Vercelli, in Piedmont, d. about 371; was b. in the island of Sardinia, and educated in Rome by Pope Eusebius. Elected Bishop of Vercelli by an unanimous vote of the people and the clergy, he became one of the principal champions of the orthodox church in its contest with Arianism during the reign of Constantius. The synod of Milan was convened in 335. The orthodox party hoped to procure a vindication and restitution of Athanasius. The Arians tried to get the condemnation of Arius reversed. Emperor Constantius finally employed force, and the Arians gained the ascendency; but Eusebius did not yield. He was banished, first to Scythopolis, afterwards to Cappadocia, and finally to the Thebaid; and in the latter places he was kept in close confinement. After the death of Constantius he regained his liberty; but the contest with Arianism still continued, and he was finally stoned to death, according to the legend, by his adversaries. His Letters are found in Galland's, Bibl. Part., V. p. 78, etc. For his life, see Jerome, Vires Illustres. c. xxvi. Migne's ed., T. 23, p. 697; Act. Sanct., Aug., I. p. 340; and Ughelli, in Italia Sacra, IV. p. 747.

EUSTATHIUS, or, as the Greeks call him, EUSTACHIUS, is one of the most celebrated saints of the Roman-Catholic Church, though his life lies wholly in the field of romance. According to his acts, written in Greek, and dating from the eighth century, he was an officer of some repute in the army of Trajan. His name was Placidus. By a miraculous apparition of Christ he was converted; and, after many wonderful vicissitudes, he was roasted to death in Rome, together with his whole family. His remains came afterwards to France, and rest now in the Church of St. Eustache in Paris. In the Roman-Catholic Church he has been of late date canonized. See, for further information, literature, etc., the article on Arianism.

EUSTATHIUS OF ANTIOCH, b. at Side, Pamphylia; d. at Philippi 337; was first Bishop of Berrhoea (Syria), and then of Antioch. In the Council of Nicaea he vehemently opposed the Arians; but they took revenge when they got into power, and deposed him in 331. The inhabitants, however, of Antioch, arose in defence of their bishop, though in vain; they only succeeded in provoking the emperor, and Eustathius was banished to Thrace. Of his numerous writings, only a work against Origen is still extant: Bibl. Max. Patr., XVII.

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EUSTATHIUS, Bishop of Sebaste (Armenia) from 350; a native of Cappadocia; d. 389; changed several times from orthodoxy to Arianism, and from Arianism to Semi-Arianism, and back again, and joined finally the Eunomians, but was condemned by several synods, and lost at last the confidence of all parties. He built a hospital for sick people and travellers in Sebaste, and introduced monasticism in Armenia, Pontus, and Paphlagonia, which gave rise to the formation of an enthusiastic ascetic party, the Eustathians. They were condemned by the synod of Gangra, and disappeared speedily. See Socrates: H. E., II. 43; Sozomen: H. E., III. 14. Herzog.

EUSTATHIUS OF THESALONICA, b. in Constantinople in the first half of the twelfth century; metropolitan of Thessalonica since 1175; d. there in 1194; has long been famous for his commentaries on the Greek classics, especially Homer. But the publication of his theological works by Tafel (Opuscula, Francfort, 1832, and De Thessalonica, Berlin, 1839) shows, furthermore, that he was a man of true Christian spirit, with a sharp eye for the moral and religious depravation of his time, and with something of the talent and character of a reformer. His ·Monastic Life (τιανάκας· βίον μωναχοῦ) was translated into German, Betrachtungen über d. Mönchstand, by Tafel, Berlin, 1847.

EUSTOCHIUM, a daughter of Paula; was b. in
EUTHALIUS. 774

EUTYCHES.

Rome about 370; made while young a vow of perpetual virginity, which caused Jerome to write his De Virginitate, and devoted herself to an ascetic life. Together with her mother, she accompanied Jerome to Palestine (385); and, after the death of Paula, she became superior of the convent in Bethlehem, where she died 418. In the Roman Church she is considered a saint. Her day of celebration is Sept. 28.

EUTHALIUS, a deacon of the Alexandrian Church, and afterwards Bishop of Sulca; flourished in the middle of the fifth century, and introduced in the Acts, the Epistles of Paul, and the Catholic Epistles, the same division into chapters and verses which had already been introduced in the Gospels by Ammonius of Alexandria in the middle of the third century. See Bible Text, p. 269.

EUTHYMIUS ZIGADENUS, or ZIGABENUS, one of the most prominent Byzantine theologians of the twelfth century, and a characteristic representative of the whole school. Of his life very little is known. He was monk in a monastery and verses which had already been introduced in the Catholic Epistles, the same division into chapters and verses which had already been introduced in the Gospels by Ammonius of Alexandria in the middle of the third century. See Bible Text, p. 269.

EUTYCHES and EUTYCHIANISM. Eutychism denotes that form of the older christology in which the Alexandrian doctrine of one nature in the incarnation was pushed to a doctetic absorption of the human by the divine in the person of Christ. It originated as a reaction against Nestorianism. The reconciliation which (in 423) was effected between the Syrian and Egyptian Churches, and between the schools of Antioch and Alexandria, was nothing but a compromise; and the vague formulas of the instrument could not fail increasing the confusion. Both parties claimed the victory of their opponents; the Alexandrians resented the strong emphasis which was laid upon the two natures; and the Alexandrians exulted over the actual condemnation of Nestorius. In the
his Apollinarism, Valentinianism, Doceism, etc. Under tears and sob, as the official style has it, he was deposed from his office as a priest and archimandrite, and expelled from the community of the faithful.

Eutyches, however, Dioscorus, Chrysophius, and the whole party whose interests were at stake, did not feel willing to acquiesce in the decision. Their first move was to demand a revision of the acts of the synod. It was granted, but no irregularity was discovered. They then began to clamor for a new ecumenical council. Flavian and Leo I. tried to prevent such a measure; but when Leo I. dated his famous letter (Leo. Ep., 28, in Mansi, v. 1360), by which he hoped to place himself as arbiter between the two contending parties (June 13, 449), the invitation to the new council had already been sent out (March 20, 449). It opened at Ephesus (Aug. 8, 449), under the presidency of Dioscorus, a shameless and violent character; it proceeded amid the howlings and tumult of drunken soldiers and fanatical monks; and it bears in history, for good reasons, the name of the "Robber Synod." Eutyches was re-instated, and Eusebius was even not allowed to speak. Flavian was condemned; and when some bishops attempted to embrace the feet of the president, and move him to pity, he cried out for the soldiers; and in broke the rabble with unspeakable confusion. Flavian was trampled upon, and beaten almost to death. Eusebius fled; also the papal legate escaped. The bishops who had been banished by Pulcheria and her husband Marcian, were restored; and by means of falsified acts the sanction of the emperor was obtained. The triumph of the Alexandrian party was complete; but it did not prove lasting.

The sudden death of Theodosius II. (450) produced a change in the affairs. The new rulers, Pulcheria and her husband Marcian, were orthodox. The bishops who had been banished by the instrumentality of Dioscorus were recalled; the remains of Flavian were brought to Constantinople, and entombed in the Church of the Apostles; Eutyches was once more excommunicated, and banished from the metropolis. It was the wish of the new government to give the country peace; and nothing seemed better suited to stop all controversies, and appease the reigning feeling of excitement, than a fourth ecumenical synod. It was convened at Chalcedon, and opened Oct. 8, 451. Dioscorus was unanimously condemned; not on account of heresy, however, but on account of the frightful accusations of fraud, violence, and crimes of almost every description, which were raised against him by his own confraternity. More difficulty was experienced in elaborating a set of christological formulas, which should exclude all heresies, and gather the whole church together. The problem was solved, however, by taking the above-mentioned letter of Leo I. for a basis; and an imperial edict of Feb. 7, 452, made this confession obligatory. The measures which were employed against the Eutychians were rather harsh. Numerous remnants of the party, having monasteries of their own, and celebrating service in a somewhat peculiar manner, lived on for a long time. See the article CHRYSTOLOGY.


EUTYCHIUS, Patriarch of Alexandria, b. about 360; d. 409; was a monk and catholicos in the city of Amasia, in Pontus; came in 402 as delegate from his bishop, and gained the favor of the Emperor Justinian by proving from Scripture that it was right to lay the ban of the church upon men, even though they had died long ago; was in the same year made Patriarch of Constantinople; played a prominent part in the "Three Chapters" controversy, and presided at the ecumenical synod of 553, but lost the favor of the emperor by refusing to acknowledge the doctrine of the monophysite Aithiartodocetes as orthodox; was deposed, and banished to Amasia 565. After twelve years of banishment he was reinstated in his see by Justin II.; and by the church he was honored with the dignity of a saint on account of his sufferings for the cause of orthodoxy. His Life, written by an intimate servant of his, is found in Act. Sanct., April, i. p. 550. Of his writings three fragments on the Lord's Supper have been published by Mai; Class. Auct., x. 493, and Script. Vet. Nov. ColL, ix. 023. A letter from him to Pope Vigilius, dated 553, is found in MANSI, x. 186.

EVAQRIUS PONTICUS was b. at Iberis, on the Black Sea; studied under Basilius, Gregory of Nyssa, and Gregory Nazianzen, who brought him to Constantinople in 379, and with whom he went to Jerusalem in 388. He afterwards retired into the Nitrian Desert, and lived a hermit among the hermits. The year of his death is unknown. From contemporary accounts it is evident that he enjoyed a considerable reputation; and the reason why the after-time treated him so coolly is simply, that, in the Origenistic controversy, he took the side of Origen. What has come down
EVANGELICAL CHURCH CONFERENCE. See Kirchentag.

EVANGELICAL COUNCILS. See Consilia Evangelica.

EVANGELICAL SOCIETY OF GENEVA. See Sociéte Evangelique de Geneve.

EVANGELICAL UNION. In 1841 James Morison, minister of the United Secession Church at Kilmarnock, Scotland, was deposed for holding anti-Calvinistic views upon faith, the work of the Spirit in salvation, and upon the extent of the atonement. Faith was declared to be one’s belief that Christ died for him; the Spirit is “poured out upon all flesh,” and strives with all the unregenerate, and dwells in all believers; while the atonement was universal. Mr. Morison’s father, who was a minister, and two other ministers who held these views, met at Kilmarnock, and formed the Evangelical Union. The movement spread, and now the union embraces about ninety churches. These are independent in government, and also in the mandates, except in general the Congregational churches of Scotland and the Cumberland Presbyterian Church of the United States. Mr. Morison is the author of very valuable commentaries upon the Third Chapter of the Epistle to the Romans (Loud. 1856), Matthew (1870), and Mark (1873, 3d ed., 1881). See Evangelical Union Annual, and F. Ferguson, History of the Evangelical Union, Glasgow, 1870.

EVANGELIST (εὐαγγελιστής, “a herald of glad tidings”) is from the same root as the words translated “gospel” (εὐαγγέλιον) and to “preach the word” (εὐαγγελίζω). In Eph. iv. 11 the evangelists are enumerated side by side with apostles, prophets, pastors, and teachers, and follow prophets. This special mention leads us to attribute to them a distinct form of activity. It did not consist in the execution of apostolic functions, the exercise of prophetic gifts, the oversight of churches, or diaconal service, but in preaching, and testifying to the facts of Christ’s life. But the evangelists are not to be regarded as a distinct order of church officials. Deacons, presbyters, and apostles (Acts vi. 2, etc.), all might exercise evangelistic functions. Timothy, the bishop-presbyter, was exhorted to “do the work of an evangelist” (2 Tim. iv. 5); and Philip, one of the seven deacons at Jerusalem, is called an evangelist (Acts viii. 5, xxi. 8). The evangelists are to be regarded as itinerants, travelling from place to place. This was the case with Philip, who preached in Samaria, expounded the word to the eunuch on his way to Gaza, and then labored in Cesarea and the cities round about (Acts viii. 40). They acted independently (Acts viii. 4), but largely as “fellow-laborers” and assistants of the apostles (Acts v. 17, etc.), all might exercise evangelistic functions. Theodoret was the first to restrict the term to itinerant preachers (περιπλανώμενοι εὐαγγελισταί). The apostle James applied it forthestime strictly to the authors of the Gospels. The term is used at the present time in both these senses.

LIT. — Neander and Schaff: Histories of the Apos. Church; Smith’s Dict. of Bible, article by Dr. Plumptre.

EVANGELISTARY (Evangelistarium), the name of the church-book which contains the portions of his works is found in Gallandius, Bibl. Patr., VII. pp. 531–531.

EVANGELICAL ALLIANCE. See Alliance, Evangelical.

EVANGELICAL ASSOCIATION, an ecclesiastical body which in all essential particulars follows the doctrine and polity of the Methodist-Episcopal Church. Its founder, Jacob Albright, was a man of limited education, but earnest piety. Originally a Lutheran, he connected himself with the Methodist Church, and began to preach in 1796. A meeting of his followers in 1803 ordained him as a minister of the gospel in accordance with Acts xiii. 1–3. Albright labored amongst German-speaking classes; and, as the Methodists were a separate denomination. In 1807 a conference was held, and Albright elected bishop, and instructed to draw up articles of faith and discipline. Several years after his death (1808) his followers, who had been known as “Albright People,” adopted for their organization the name of Die evangelische Gemeinschaft von Nord America, “Evangelical Association of North America.” The organization took place at the Methodist-Episcopal Church. Bishops and presiding elders are elected by the general and annual conferences, and hold office for four years. The itinerant system is practised. In doctrine they are Arminian, but are very decidedly biblical; credulous, but impartial; and his work is invaluable for the understanding of the Nestorian and Eutychian controversies. It was first edited by R. Stephens (Paris, 1544, Geneva, 1612), then by Valesius (Paris, 1673, Francfort, 1679, etc.), and finally by Reading (Canterbury, 1720). [There is an English translation of it by M. Hamner, in Bagster’s Eccles. Historians, and in John’s Eccles. Library.] G.A.S.S.

EVANGELICAL CHURCH CONFERENCE. See Kirchentag.

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EVANGELIUM AETERNUM was a supposed book, neither a real book, based upon the writings of Joachim of Floris, and referring to certain ideas entertained by one party of the Franciscans concerning the reforming and reorganizing mission of their order. Gerhardus, a Franciscan monk belonging to the above party, compiled in the middle of the thirteenth century, from the writings of Joachim of Floris (d. 1292), a book, which he called Introductorium in Evangelium Aeternum, in which he applied to his order Joachim's vague prophecies of a third stage in the history of mankind,—the era of the Holy Spirit. From the title of this book arose the rumor of a new gospel, the Everlasting Gospel, in the possession of the Franciscans. The book itself has perished; but it is partially known to us from a fragment of a work by Hugo of Caro (d. 1282), Processus in Evangelium Aeternum, communicated by Quetif and Echard, in Script. Predic., I, 202–213. See Joachim of Floris.

EVANS, Christmas, an eloquent Baptist preacher of Wales; b. at Eggeswen on Christmas Day, 1767; d. July 14, 1838. He was the son of a shoemaker, and after his father's death was forced to work at servile employments for a living. At the age of seventeen he was converted, and for the first time learned to read. At this period he lost an eye in an act of self-defence. He was ordained 1790, and, after a pastorate of two years at Llwyn, went to the Isle of Anglesea, where his salary for many years was only seventeen pounds. In 1826 he removed to Tonyvelin, and in 1833 to Caernarvon. Evans was a man of ardent piety, and great power as a preacher. The fragments that remain of his sermons show him a master in the parabolic comparison and dramatic representation. These characteristics have won for him the title of the "Welsh Bunyan." When Robert Hall was reminded that Evans had only one eye, he replied, "Yes, sir; but that eye could lead an army through a wilderness at midnight." In recent years he has made the most active as a powerful stimulus upon Dr. Moody.

LIT.—RHYTH STEPHEN: Life of Christmas Evans, Lond., 1847; JAMES CROSS: Sermons of C. Evans, with Memoir, Phila., 1854; E. PAXTON HOOK: Christmas Evans, Lond., 1881.

EVANS, John, D.D., a nonconformist divine; b. at Wrexham, Denbighshire, 1800; d. in London, May 16, 1870. He succeeded Dr. Daniel Williams in London. He completed Matthew Henry's commentary on Romans, and gathered much of the material subsequently used by Mr. Neal in his history of the Puritans. His best-known work is his Discourses concerning the Christian Temper; being Thirty-eight Sermons upon the Principal Heads of Practical Religion, Lond., 4th ed., 1873, 2 vols., edited, with a Life, by Dr. John Erskine, Lond., 1855.

EVANS, John, LL.D., a Baptist minister; b. at Usk, Monmouthshire, 1767; d. in London, 1827; wrote A Sketch of the Denominations of the Christian World, with a Persuasive to Religious Moderation, London, 1794; 13th ed., revised by the author, 1827; 18th ed., 1841, trans. into Welsh and Continental languages, reprinted in several editions in United States. Upwards of a hundred thousand copies were sold during the author's lifetime; but for the copyright he received only ten pounds.

EVANSON, Edward, a minister of the Church of England; b. at Warrington, Lancashire, April 21, 1731; d. at Colford, Gloucestershire, Sept. 25, 1805. He took his M.A. at Cambridge, 1753. In 1773 he was tried in the Consistorial Court of Gloucester for publicly altering or omitting such phrases in the church-service as seemed to him to be untrue, correcting the authorized version of the Scriptures, and for conversing against the Creeds and the divinity of Christ. The case was carried on appeal to the Court of Arches, and finally quashed, on technical grounds, in 1777. He gave the widest currency he could to his heretical views in his Dissonance of the Four generally received Evangelists, and the Evidence of their Respective Authenticity examined, with that of other Scriptures deemed Canonical (Gloucester, 1782), in which he rejected the greater part of the New Testament as a forgery, and accepted the Gospel of Luke alone of the four. To this book Thomas Falconer replied in the Bampton Lecture for 1810,—Certain Principles in Evanston's Dissonance of the Four generally received Evangelists, etc., examined. Evanston's views upon the sabbath brought him into controversy with Dr. Priestley.

EVE (אֵיבֵה), "life;" so LXX., in Gen. iii., translates by ζωή "life;" elsewhere, however, etc., "the mother of all living." According to Gen. ii. 20, God would give man a "help meet for him;" literally, a help as before him; i.e., corresponding to him, his fellow in body and spirit. The simple, straightforward Bible narrative of Eve's creation and reception is given in Gen. ii. 21–25. Different interpretations have found defenders and expositors.

1. The Literal.—While Adam slept, God took one of his ribs, and fashioned out of it a woman. Adam recognized the identity of substance and unity of life, and called the new creation אָדָם "Ela," the mother of all living. According to the story, she had borne the promised deliverer. Her identity is plain that by the story is meant the creation of Eve. How long the first pair lived in Eden is unknown. By eating of the forbidden fruit, under the temptation of Satan, they fell. Outside of the garden, Eve bore her first-born, and called him Cain ("vanity"). Seth ("compensation"), because God had appointed her a seed, instead of Abel. With this remark the history of Eve closes.

2. The Allegorical.—The allegorists find their Corcyreus in Philo, who, having declared (in the second book of his Allegories of the Sacred Laws, after the Work of the Six Days of Creation, II, § vii.) the literal statement (that Eve was made out of Adam's rib) to be fabulous, proceeds to explain that by the story is meant the creation of the external sense immediately after the creation.
of the mind. This took place when the mind was asleep. By "rib" he understands "one of the many meanings that go to make up a batchet. When Eve had to be drawn out of the side of Adam, she was not extracted by the head, lest she should be vain; nor by the eyes, lest she should be wanton; nor by the mouth, lest she should be given to gossiping; nor by the ears, lest she should be an eavesdropper; nor by the hands, lest she should be meddlesome; nor by the feet, lest she should be a gadabout; nor by the heart, lest she should be jealous; but she was drawn forth by the side: yet, notwithstanding all these precautions, she has every fault specially guarded against." It was a rabbinical fancy that Eve was Adam's second wife, the first being Lilith. In this way the double account of woman's creation (Gen. i. 27 and ii. 18) was accounted for. Lilith was formed of clay at the same time with Adam, but expelled for pride and bad conduct. She subsequently married the Devil, and was the ancestress of the Jins,—creatures endowed with human and devilish qualities. According to the Targum of Jonathan, Eve was made from Adam's thirteenth rib.


Evelyn, John, b. at Wotton, Surrey, Oct. 31, 1620; d. there Feb. 27, 1706. He is best known by his Sylva, London, 1664, an elaborate work upon arboriculture (the first book published by the Royal Society), and by his Diaries from 1641 to 1706 (best edition by William Bray, with Life by Henry B. Wheatley, London, 1879, 4 vols.), a treasury of information in regard to the private life of his century. He is mentioned here because of his History of Religion, a Rational Account of the True Religion (first published from his manuscript by Rev. R. M. Evanson, London, 1850, 2 vols.), a valuable epitome of arguments against the infidelity of the seventeenth and eighteenth centuries. Evelyn preserved an un tarnished reputation at a time when men of his high social position were commonly lax in morals.

Everlasting Gospel. See Evangelium Aeternum.

Eves. See Vigil.

Evidences, Christian. See Apologetics.

Evilmerodachs (Heb. יִשְׂרָאֵל יִשֶׂרְאֵל; LXX. Ἠβῶνος, ὁ Ἰσραήλ, and variants in Babyl. Avîl-Marduk; late pronunciation of Amil-Marduk, "man of the god Merodach") was the son and successor of Nebuchadnezzar, king of Babylon, and reigned, according to Ptolemy's canon (list of Babylonian kings), B.C. 551–560. The only scriptural indication of the capture of Jerusalem by Nebuchadnezzar is in Josephus, Antiquities, III. chapter 5, verses 27–30 (= Jer. lii. 31–34), where it is related, that, in the year of his accession, he released from prison, after a captivity of thirty-seven years, Jehoiachin, king of Judah, that he changed his prison-garments, set his seat above the seat of the
EVOLUTION.

Babylonian vassal-kings or princes, gave him a daily allowance, and made him his constant table companion. Notwithstanding this, Josephus (c. Ap., I. 50) represents him, on Berossus' authority, as a lawless and absolute ruler. On the same authority he was murdered, after a two-years' reign, by his brother-in-law Neriglisar, whom Ptolemy's canon also names as his successor. The statement of Josephus (Ant., X. 11, 2), that he reigned eighteen years, is as little worthy of credence as the twelve years assigned to him by Alexander Polyhistor (Euseb., Chron., I. 6), or his regency of seven years, of which Jerome speaks (on Isa. xiv. 19). Contemporary records exist in the form of eleven contract tablets, inscribed in the cuneiform character, and dated in his reign, three from the year of his accession (B.C. 592), four from his first year, and four from his second year (W. St. C. Boscawen, in Trans. Soc. Bib. Arch., VI. p. 52). FRANCIS BROWN.

EVOLUTION and DEVELOPMENT. These phrases, so much used in the present day, have much the same meaning. Both point to one process viewed under two different aspects. Both indicate that one thing comes out of another. But development denotes the process going on; whereas evolution refers more to the process as we look back upon it. We talk of the seed being developed into the plant, and of the plant being evolved from the seed. Development or evolution is a method of procedure adopted by God, both in the kingdom of nature and the kingdom of grace.

I. There is undoubtedly development in nature. It is wrong in religious people to deny it. Everybody acts upon it. We all regard events as coming out of antecedent circumstances, commonly out of a concurrence, or train of occurrences. The process is seen more particularly in organic nature, in which there is a double development,—the seed from the plant, and the plant from the seed; the child from the parent, and, it may be, growing into the parent. Generally, in God's works, the present is the fruit of the past and the seed of the future. This was noticed from the beginning of observation. But of late years it has been scientifically examined, and the process is shown to be extensively employed, in a sense to be universal. What science and philosophy combined require to do in the present day is to determine the precise nature of development and the limits to it.

For several ages it has been acknowledged that there is universal causation; not merely the grand first and abiding Cause, but second causes. It is God who produces the spring; but he does so by agents, like the sun, the seed, and the soil. Pious people have come to acknowledge this, and have found it not inconsistent with their belief in God, to whose existence these works bear witness. There is not only individual causation, that is, one cause producing its effect: there is combined and co-operative causation. I believe that J. S. Mill has shown that there is more than one agent in all physical causation. We speak of the cause of the killing of that plant to be the frost; but the full and true cause consists of the cold, and the frost, with their effect; the frost's effect would not have occurred. I have shown that there is a like duality, or plurality, in the effect; each agent producing other effects.

Almost all natural action there is a considerable number of agencies in the operation. What a variety of combined powers in the growth of every plant and in the production of spring!

Now, development consists essentially in a combination, or rather I would call it an organization, of causes, or, better still, a corporation of agencies for mutual action. Such are the united powers that produce the spring, that produce the plant, that produce the animal. Such are the activities which unite to produce the great events of history,—the rise and fall of literature in Greece, and of the Roman Empire, the Protestant Reformation, the English, French, and American Revolutions.

In many of these organizations I discover evident design. Such is the union of elements and powers producing vision,—the coats and humors, the rods, cones, and nerves, so arranged as to enable us to see. Such are the vibrations, the canals, convolutions, hammer and stirrup, and fibres, which work together to give the power of hearing. Men are led spontaneously, and I hold reasonably, to believe that there is design in these collocations, and adaptations of one thing to another, to produce a good end.

In some cases there is only one set of agencies in the development. A number of agencies are thrown, as it were, into a closed ball (this was a Pythagorean idea); and these as they work produce certain results, which are the same from year to year, and from age to age. In other cases, powers come in from without to act upon and with the more central and abiding agents, and so far modify and vary their actions: hence the varieties in the same species of plants and animals, and the differences between events so far alike, such as the English, French, and American Revolutions. In evolution thus considered there is nothing irreligious, provided we see therein the wise God carrying out his designs, and connecting the past, the present, and the future in one grand system.

The great and utterly inexusable error of certain physicists is, that they make development do every thing, and supersede all other natural powers, and even God himself. This has made many good men turn away from the name and thing with aversion. But it is surely possible to maintain that evolution (that is, organized causation) reigns widely, even universally (that is, over all nature), and yet believe, that, like all creative action, it is limited, and is not the only process in operation, and that it is one, and only one, exercise of the mighty power of God. Let us notice its limitations.

1. It cannot give us the original matter, which must be there before it begins to develop. Its very name and nature indicate that there was something prior, from which it is derived. Whence did this come? We have cleared up the intelligence needed to organize nature (Nagó̄g, as Anaxagoras expresses it), and it is most reasonable to believe that He who arranged it also made it. At all events, evolution cannot give us the original matter, and we have to call in a power which is prior of which the latter is a part.

2. Development cannot account for the beneficent order and special arrangements of the universe. Being itself blind, it might as readily work
standing and the conscience presuppose both the information given by the senses, and the understanding and the conscience. In our bodily frame, mind acts upon and acts with the previously existing powers. In the original molecule, say a conscious self. Was there a power of discerning things, of comparing and judging, of noting resemblances and differences? Had they the power of reasoning, of inferring the unseen from the seen, of the past from the future? Were there emotions in these primitive existences, say a hope of continuous existence, or a fear of approaching dissolution? All sober thinkers acknowledge that there is no evidence whatever in experience or reason to show that matter can produce mind, that mechanical action can manufacture consciousness, that electricity can reason, or organic structure give us the idea of the good and holy. According, then, to the principles of thinking and right observation, we have to call in powers above the original physical forces to produce such phenomena. In particular there must have been a special act when man appeared with intelligence and moral discernment, with free will and love.

When these new and higher powers come in, they act upon and act with the previously existing powers. In our bodily frame, mind acts harmoniously with matter, and the two produce joint results. The memory proceeds upon the information given by the senses, and the understanding and the conscience presuppose both the senses and the memory. Man is made of the dust of the ground; but there is breathed into him the breath of life, and he becomes a living soul.

As the result of the whole — of the action of the old forces and the introduction of the new — the work goes on in eras or epochs, in which we have, first, lifeless creation with all things mixed, then the separations of air from water, and of land from sea, the distinct appearance of the old and the superaddition of the new — is progressive, advancing from the inferior to the higher. This progression is still going on; and from causes now operating, especially from the intelligence and industry of man, there will be an increased force of evolution, and the old and the principal inhabitant will be brought to a higher and higher condition.

In regard to development, see, on the one side, Darwin's Origin of Species and Descent of Man, and Herbert Spencer's works, and, on the other side, Dawson's works, — Fossil Men and their Modern Representatives, The Chain of Life in Geological Time, Life's Dawn, Nature and the Bible, The Beginning of the World according to Revelation and Science, — and Mivart, On the Genesis of Species, and Man and Apes.

II. Analogous to this there is evolution in the kingdom of heaven. Many interesting correspondences may be traced between the two kingdoms. In both there are old powers and new, leading to higher and higher products. The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, and which ferments there. It is a seed becoming a tree. There is first the blade, then the ear, and then the full corn in the ear.

It is our privilege to live under the dispensation of the Spirit. There were anticipations of the operation of this blessed agent in the Old Testament, who converted and sanctified individuals. But these manifestations were only partial. “For the Holy Ghost was not yet given, because that Jesus was not yet glorified.” But Jesus spoke of “the Spirit which they that believe on him should receive.” When Jesus was taken up into heaven and glorified, the disciples waited for the promised blessing, which was fulfilled when the day of Pentecost was fully come, and the Spirit was poured out on high.

When the spiritual begins to act, we have now two powers tending towards development and progression. First there are the mental powers, which have been acting previously, and which we may call the old or natural powers. Then there is the higher or spiritual power superinduced.

When a new power comes in, it does not set aside the old ones: on the contrary, it acts with them. We have this in the geological ages; for instance, in the introduction of intelligence in the midst of animalism. The senses continued to work, and to supply information, which is received, shaped, and guided by the intellect. When, at a further stage, the moral power came in, it did not supersede the intellect, which still operates, and tells us what things are; and upon this representation the conscience proceeds. It is the same when the spiritual power acts. It does not push aside the senses, the conscience, the intelligence; but it purifies and guides them, and devotes them to higher ends.

There is the fullest accordance between the old powers and the superadded ones. They work in concert, as the soul does with the body, as the higher reason does with the senses and the animal impulses. The inspiration of Moses, of the prophets and apostles, did not destroy their natural character: it only sanctified and elevated them. The spirits of the prophets were subject unto the dispensation of the Spirit. There were anticipations of the operation of this blessed agent in the Old Testament, who converted and sanctified individuals. But these manifestations were only partial. "For the Holy Ghost was not yet given, because that Jesus was not yet glorified." But Jesus spoke of "the Spirit which they that believe on him should receive." When Jesus was taken up into heaven and glorified, the disciples waited for the promised blessing, which was fulfilled when the day of Pentecost was fully come, and the Spirit was poured out on high.

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The development goes on in eras or epochs, like the ages of geology, like the days of Genesis. The patriarchal dispensation grows out of the antediluvian, the Jewish out of the patriarchal, the Christian dispensation out of the Jewish. We may discover marked epochs, even in the Christian Church, — the time of the fathers (a time of establishing), the medieval church, the reformation churches, the denominational churches, the missionary churches, to expand into the millennial church.
The issue of this joint action of the old powers and the new is progression. We have an example in the opening of Genesis, where new mani-

There is undoubtedly progression, development if we properly understand it, in the revelation which God has been pleased to make of his will. In Isaiah's times mention was light like that of the dawn. There were prefigurations under the Levitical dispensation more minute and specific than in the patriarchal dispensations. There is higher ethical teaching in the prophetic books than in the older Scriptures. There is more spiritual teaching in the New Testament than in the Old. Jesus, in the fulness of time, becomes the light of the world. There is the fullest revelation of specific truth in the Epistles. Here there is provision made for God dealing with each individual soul. There is room for convictions and conversions, for getting grace and more grace, for seasons of revival and refreshing.

EDWALD, Georg Heinrich August, was one of the most learned Oriental scholars of the century; b. Nov. 16, 1803, in Göttingen; d. there of heart-disease, May 4, 1875. His father was a linen-weaver. In 1820 he entered the University of Göttingen, where Eichhorn was then teaching; but Edward denied having been much influenced by him. After teaching in the gymnasium at Wolfenbüttel for two years, he began in 1824 to teach as Repetent in Göttingen, and was made professor in 1827.

In 1837 he was expelled from his position for having signed, with six other Göttingen professors, a protest against the revocation of the liberal constitution of 1833; which Ernest August, king of Hanover, effected. This action made him famous. In 1829 and 1836 he had visited France and Italy, and now (1838) visited England. The same year he received a call to Tübingen; he never contented during his stay there, and came into bitter feud with Baur and the Tübingen school. After laboring ten years in Tübingen, he was recalled in 1848 to Göttingen, where he continued until 1866, when his bitter attacks upon the Prussian government, and his refusal to take the oath of allegiance to the king of Prussia, were punished with his exclusion from the faculty of philosophy; but he was still allowed his salary and the entitled work in its line and Parliament. [In 1874 he was imprisoned for three weeks for libel against Bismarck, whom he accused of ruining religion and morality in the war against Austria, and of picking out the best time for plunder and robbery in the war against France.]

Edward was a solitary man. He was married twice; but from his childhood up he stood aloof from his fellows, had no intimate friends, and was, in an ever-increasing measure, intolerant of all opinions which contradicted his own. He felt himself called upon to be the last mouth of his family, to discontinue the old.

The issue of this joint action of the old powers and the new is progression. We have an example in the opening of Genesis, where new mani-

...
EXCOMMUNICATION.

I. AMONG THE HEBREWS. — Any person or thing — man, animal, weapon, tool, or piece of ground— which to pious eyes seemed abominable, or dangerous, or incorrigible, the Hebrews used to set apart from common life, transforming it into a kind of ban-offering, and sacrificing it to God, for him to do with it as he pleased,— destroying it, or simply rendering it harmless, or perhaps forgiving it. This usage, of which traces are found both among the Gauls (Cæsar, De Bello Gallico, 6, 17) and the Germans (Tacitus, Ann., 13, 57), was very old among the Hebrews, and showed itself conspicuously in their relation to foreigners, to heathenism, and to anything opposed to their own system of religion. Not only objects of heathen worship, such as altars, idols, temples, etc., but even the larger portions of the theocracy. It then became, not the fulfillment of a vow, but the execution of a punishment, and assumed the form of an excommunication. Thus a single person, or even a whole city, which broke the covenant with God, and fell into sin, was put under the ban, and accounted of a religious principle.

Its most awful application, however, this principle obtained within the nation itself, as a weapon against anything attacking the sacred institutions of the theocracy. It then became, not the fulfillment of a vow, but the execution of a punishment, and assumed the form of an excommunication. Thus a single person, or even a whole city, which broke the covenant with God, and fell into idolatry, was put under the ban, and with a curse abandoned to destruction. If a single person, he was killed (Lev. xxvi. 29): if a whole city, all that breathed within its precincts was killed, and the rest were burnt (Deut. xxiii. 16). That which could not be thus destroyed, such as metal utensils, the soil, etc., remained the property of the sanctuary (Lev. xxvi. 21-23).

EXCOMMUNICATION.
As instances, may be mentioned the punishment of the people of Suceoth and Penuel (Judg. vii. 4–17), of Jabesh (Judg. xxi. 10), of Benjamin (Judg. xx. 48), etc.

In the course of time the rigor of the law abated, and the punishment assumed the character of a simple ecclesiastical penalty; as in the time of Ezra also, there were those who would not send away their foreign wives from the synagogue, and their property confiscated. In the period of the New Testament there seems to have been two different kinds of excommunication,— one milder (the ἐξωκάτωγος γίνεσθαι or ποιεῖν of John ix. 22, xii. 42, and xvi. 2). The Talmud and the Rabbins also distinguish between two kinds of excommunication,— the ἐξωκάτωγος, which was limited to thirty days, and to the most intimate relations, and which did not exclude from the service, though the person was shut out from the temple and the synagogue through a peculiar door; and the ΡΩΓ, which should be pronounced by at least ten members of the congregation, and meant not only exclusion from the temple and the synagogue, but also from intercourse with co-religionists. See Buxtorf: Ezec. Talm.; Lightfoot: Hebr. Heb. ad Jot., 9, 22.

II. IN THE CHRISTIAN CHURCH. — On scriptural authority (Matt. xvi. 19, xviii. 18; John xx. 23; 1 Thess. v. 14; James v. 18; 1 John i. 8, v. 16; 2 Cor. v. 18) grave sins were punished in the ancient church with excommunication; and by the councils of Ancyra, 314 (c. 4, 6, 8, 9, 11, and Nicea, 325 (c. 11, 12), the proceedings were completely systematized; only after a severe course of penitence the excommunicated was re-admitted into the bosom of the church. In the Western Church, however, this practice of doing public penance never obtained firm hold, and soon disappeared altogether. But a double kind of excommunication developed,— an excommunicatio minor, excluding the culprit from the sacraments only; and an excommunicatio major, which also excluded him from the exercise of the law of God, from burial in consecrated ground, from ecclesiastical jurisdiction, and from all intercourse with other Christians, excepting a few cases,— utile, lex, humile, res ignorata, necesse. This last part, however, of the punishment, the Church could not enforce by her own power: she had to ask for the aid of the State, and she obtained it. The State declared the excommunicated infamous (c. 17, C. 16, qu. 1), all obligations to him, as, for instance, the feudal obedience, null and void (c. 4, 5, C. 15, qu. 6), etc. How completely the medieval State submitted to the Church may be seen from the demands which the Pope made (1213 and 1210) to the Emperor Frederic II., and (1230) to his son King Henry VI., and to which these princes consented (Pertz, Mon., 4, 224, 231, 267).

The canon law reigned supremely in most relations, and aspired to do so in them all. With the Reformation a great change took place. In all Protestant countries where the State took the supremacy over the Church, the excommunicatio major was abolished as a secular punishment; but the excommunicatio minor was still retained as a point of church discipline, as a *pena medicinalis.* Luther held, as did most of the Reformers, that, by admitting an impenitent to the Lord's Supper, the minister shared in the sin thereby committed. But he also held that this excommunication from the Lord's Supper should never be administered unless with the concurrence of the whole congregation. This last idea, however, never came out; and the excommunication itself gradually fell into disuse in the Reformed churches. The Roman-Catholic Church, which still pretends to maintain her social independence, and her supremacy over the State, continued to treat the prescripts of canon law as valid theoretically. Practically she has found out long ago that modifications are necessary, since an excommunication pronounced by the Pope, but not enforced by the State, would have no civil effect whatever; and an enforcement by the State is not likely to take place any more. The present theoretical arrangement of the whole question is set forth in the constitution of Oct. 12, 1869, Apostolica sedis. See Köcher: Der Kirchenban, Tübingen, 1857; Goeschien: Doctrina de disciplina ecclesiastica ex ordinationibus, Halte, 1589.

EXEGESIS, EXEGETICAL THEOLOGY. I. DEFINITION. — One of the four leading departments of theological science, and lying at the base of the others,— historical, systematic, practical. It has to do with the interpretation of the scriptures of the Old and New Testaments, which in the Protestant churches are regarded as the only infallible rule of the Christian faith and life, and the ultimate tribunal in all controversies. The term ἔξωκατώγος (from ἐξώκατωμα, "to lead out," "to expound") is borrowed from classical usage: the expounders of the oracles of Delphi, and the sacred rites in Athens, were called "exegetes" (ἐξωκάτωγος). In the New Testament the verb occurs once, in John i. 18, where it is said of Christ that he declared or revealed (ἐξωκάτωγεν) the hidden being of God. Exegesis originated among the Jewish scribes, passed into the Christian Church, and is now most extensively cultivated in Protestant Germany, Great Britain, the United States. Every theological school must, first of all, have a chair of exegesis or biblical literature: most of them have two or more, for the Old and the New Testaments.

II. BRANCHES. — Exegetical theology, in the widest sense, embraces, beside exegesis proper, the following auxiliary and supplementary branches of theological learning: 1. Biblical philology (Greek for the New Testament, Hebrew and Chaldee for the Old Testament); 2. Biblical geography (Egypt, Mount Sinai, Palestine); 3. Biblical archaeology or antiquities; 4. Biblical history (from the creation to the close of the apostolic age); 5. Textual criticism (the restoration of the original-text of the sacred writers); 6. A literary history of the Bible, usually called Historical-Critical Introduction (including an account of the several books, their genuineness, integrity, authorship, time and place of composition); 7. History of the canon; 8. Biblical hermeneutics (the science of the laws of interpretation); 9. Biblical theology (the summing-up of the results of exegesis in systematic form). See those titles.

III. KINDS OF EXEGESIS. — 1. Translation; 2. Periphrase; 3. Commentary. Of commenta-
ries proper we may distinguish again three kinds.

1. Philological or grammatico-historical exegesis brings out simply the meaning of the writer according to the laws of language and the usu locund i at the time of composition, and according to the historical situation of the writer, irrespective of any doctrinal or sectarian bias. It implies a thorough knowledge of Greek and Hebrew, and familiarity with contemporary literature.

2. Theological exegesis develops the doctrinal and ethical ideas of the writer in organic connection with the whole teaching of the Scriptures, and according to the analogy of faith.

3. Homiletical or practical exegesis is the application of the well-ascertained results of grammatical and theological interpretation to the wants of the Christian congregation, and belongs properly to the pulpit.

IV. History of Exegesis. — I. Jewish Exegesis, confined to the Old Testament. It began soon after the age of Ezra, but was first carried on by oral tradition of the scribes and Jewish scholars. It was especially devoted to the law (the Torah), i.e., the Pentateuch, and derived from it minute rules for the individual, social, and ecclesiastical relations. The body of these interpretations is called "Midrash." The prevalent method of exegesis was the rabbinical literal. It excluded all foreign ideas, and was subservient to the strictlegalism of the Pharisees. But among the Hellenist (Greek-speaking) Jews, especially in Alexandria, the allegorizing method obtained favor, especially through Philo (d. about 40 A.D.), who endeavored to combine the Mosaic religion with Platonic philosophy, and prepared the way for the allegorizing exegesis of Clement, and Origen of Alexandria. The Jewish rabbins of the middle ages cultivated grammatical exegesis at a time when the knowledge of Hebrew had died out in the Christian Church. The most distinguished among them are Ibn Ezra (d. 1167), R. Sal. Isaac or Rashi (d. 1105), David Kimchi (d. 1190), Moses Maimonides (d. 1204). Their commentaries are printed separately, and also in the so-called Rabbinical Bibles (e.g., of Buxtorf, Basle, 1618, 3 vols. folio). The exegesis of the Protestant Reformers of the sixteenth century marks a new epoch. It was full of enthusiasm for the word of God, and free from the slavery of ecclesiastical tradition. It went directly to the original Greek and Hebrew Scriptures, and furnished the best translations for the benefit of the people; while Romanism regards the Bible as a book for the priesthood, and discourages or prohibits efforts for its general circulation without note or comment. All the leading Reformers wrote commentaries, more or less extensive, on various books of the Bible, — Luther (d. 1546), Melanchthon (d. 1560), Zwingli (d. 1531), Ecolampadius (d. 1531); the ablest of them are by Calvin (d. 1564) and his pupil and successor, Beza (d. 1623). Calvin combines almost all the qualifications of an expounder, in rare harmony; and his commentaries on Genesis, the Psalms, the Prophets, and all the books of the New Testament (except Revelation, on which he did not write), are valuable to this day. Beza, by his Greek Testament, his Latin version and notes on the New Testament, had great influence on the English version of King James.

2. Patristic Exegesis. — The first use made of the Bible in the Christian Church was practical and homiletical. It was to the early Christians what it is still to the great mass of believers, and will be to the end of time. — a book of life, of spiritual instruction and edification, of hope and comfort. Scientific or learned exegesis began soon after the age of Ezra, but was first carried on by his Greek Testament, his Latin version and notes on the English version of King James. The principal patristic compilations are: (a) In the Greek Church, those of Ecumenius (d. 908), Theophylactus (d. 1067), Euthymius Zigabenus (d. 1118), and Nicephorus (fourteenth century); (b) In the Latin Church, Wallafried Strabo (d. 875), Thomas Aquinas (d. 1274). The Catena aurea in Evangelia of Thomas Aquinas has been reproduced in an English translation by Pusey, Keble, and Newman.

Among the more independent biblical scholars of the middle ages who prepared the way for the Reformation must be mentioned Nicholas of Lyra (d. 1340); "Si Lyra non iurasset, Lutherus non saltasset," says Erasmus, and "Lyra and Laurenz," says Melanchthon (1565).

4. The exegesis of the Protestant Reformers of the sixteenth century marks a new epoch. It is full of enthusiasm for the word of God, and free from the slavery of ecclesiastical tradition. It went directly to the original Greek and Hebrew Scriptures, and furnished the best translations for the benefit of the people; while Romanism regards the Bible as a book for the priesthood, and discourages or prohibits efforts for its general circulation without note or comment. All the leading Reformers wrote commentaries, more or less extensive, on various books of the Bible, — Luther (d. 1546), Melanchthon (d. 1560), Zwingli (d. 1531), Ecolampadius (d. 1531); the ablest of them are by Calvin (d. 1564) and his pupil and successor, Beza (d. 1623). Calvin combines almost all the qualifications of an expounder, in rare harmony; and his commentaries on Genesis, the Psalms, the Prophets, and all the books of the New Testament (except Revelation, on which he did not write), are valuable to this day. Beza, by his Greek Testament, his Latin version and notes on the New Testament, had great influence on the English version of King James.

5. Protestant commentaries of the seventeenth
and eighteenth centuries, by Hugo Grotius (d. 1645; Arminian); Vitringa (d. 1722; Dutch Calvinist); Hammond (d. 1690: Church of England); Matthew Poole (Presbyterian; d. 1679; Annotations upon the Whole Bible, an English synopsis from his Latin synopsis); Matthew Henry (Independent; d. 1714; the best homiletical commentator of England; many editions, from 3 to 9 vols., Lond. and N.Y.); Patrick, Lowth, Arnold, and Whitby (Lond., 1694 sqq., new ed. Lond., 1822, in 6 vols., Phila. and N.Y., in 4 vols.); Calovius (Lutheran; d. 1686; Bibbia Illustrata, versus Grotii); A. Clarke (Methodist, Lond., 1810–23, in 8 vols., best ed., London, 1844, in 6 vols.); John Gill (Baptist; d. 1771; London, 1763, 9 vols.); Philip Doddridge (Independent; d. 1751; author of Family Expositor); J. A. Bengel (Lutheran; d. 1752; author of the Latin Gnomon of the New Testament, twice translated into English, and largely used by John Wesley in his Notes, an admirable specimen of multum in parvo); Thomas Scott (Family Bible, London, 1796, 4 vols., 11th ed., 1825, 6 vols.). Collective works: Critici Sacri (Lond., 1660, 9 tom., Amsterdam, 1698–1732, in 13 vols.), compiled from the principal commentators, as an appendix to Walton's Polyglot, under the direction of Bishop Pearson and others; Poole's Synopsis Criticorum aliorumque S. Scrip- turae interpretum (London, 1669–76, 4 vols. in 5, fol.), a very useful abridgment from the Critici Sacri and other commentators.

6. Exegesis in the nineteenth century. It is exceedingly prolific, chiefly German, English, and American. The Bible is now more studied than ever before, and with a better knowledge of the languages, antiquities, geography, and history. We can only mention a small number of works.

(a) Commentaries on the whole Bible: Lange's Biblewerk (Bielefeld and Leipzig, 1857–77, in 16 parts; English translation, with large additions, by Philip Schaff, aided by more than forty American contributors, New York and Edinburgh, 1864–80, in 25 vols. royal 8vo, including a separate volume on the Apocrypha and a complete index), a threefold commentary, critical, doctrinal, and homiletical, for the use of ministers and theological students; Chr. Wordsworth (Bishop and conservative; The Pulpit Commentary, ed. by J. B. McClellan, Lond., 1879, in 3 vols.); Illustrated Popular Com., ed. by Schaff, with English and American contributors (N. Y. and Edinb., 1879–83, in 4 vols., also issued since 1882 in small volumes, revised, under the title International Revision Com., based upon the Revised Version of 1881). Besides, there are many shorter and denominational commentaries. The Revision of 1881, and the International Lesson system, have greatly stimulated exegetical activity; and the market is now flooded with all sorts of helps for the study of the Bible.


(c) On the New Testament: Olshausen (1837–50), trans.; De Wette (d. 1849), revised by Bruck- ner and others; Meyer (d. 1874), revised in every new edition by Weiss and others, Eng. trans. pub. by Clark, Berl. (Eng. trans., pub. by Oxford); Alford's Commentary, etc. (in 4 vols., 6th ed., London, 1866 sqq.); J. B. McClellan (Lond., 1st vol., 1875). All these are for critical students of the Greek text. Popular commentaries on the New Testament: Albert Barnes (d. 1870) was one of the first, and had by far the widest circulation of any in America and England. More recent works: A New Test. Com. for English Readers, ed. by Bishop Ellicott (Lond., 1875, in 3 vols.); Illustrated Popular Com., ed. by Schaff, with English and American contributors (N. Y. and Edinb., 1879–83, in 4 vols.), also issued since 1882 in small volumes, revised, under the title International Revision Com., based upon the Revised Version of 1881). Besides, there are many shorter and denominational commentaries. The Revision of 1881, and the International Lesson system, have greatly stimulated exegetical activity; and the market is now flooded with all sorts of helps for the study of the Bible.

(d) The present century has also produced a large number of exegetical works of the first order on separate books of the Bible, which it would be impossible here to enumerate. Among recent commentators on one or more books of the Old Testament, Gesenius (Isaiah), Ewald (the poetical and prophetical books), Hupfeld (the Psalms), Hitzig (Psalms, minor prophets), Hengstenberg (Psalms, etc.), Delitzsch (Psalms, Isaiah), Keil (historical books), Schottmann (Job), Stuart (Daniel, Proverbs, Ecclesiastes), Joseph A. Alexander (Psalms and Isaiah) occupy the first rank. Of New-Testament commentators on special books must be mentioned Winer (on Galatians), Fritzsche (Matthew, Mark, Romans; all in Latin), Tholuck (Romans, Hebrews, Sermon on the Mount), Lücke on the Gospels, Hengstenberg (Psalms, etc.), Delitzsch (Psalms, Isaiah), Keil (historical books), Schottmann (Job), Stuart (Daniel, Proverbs, Ecclesiastes), Joseph A. Alexander (Psalms and Isaiah) occupy the first rank.

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EXEMPTION.

Jena, 1889; C. H. SPURGEON: Commenting on Commentaries, together with a Catalogue of Biblical Commentaries and Expositions. London, 1878. SAMUEL BERGER: De Glossariis et compendiiis exegeticiis quibusdam mediævo, Paris, 1879; L. WOGUE: Histoire de la Bible et de l'exxe du biblique jusqu'à nos jours, Paris, 1881 (Jewish exegesis; also art. HERMENEUTICS, and the literature there quoted). EXEMPTION, in ecclesiastical law, means the transference of persons or institutions from the jurisdiction of their nearest regular superior to that of some special or higher superior. The most noticeable instance of exemption in the Roman-Catholic Church is found in the history of monasticism. The monks were originally subject to the jurisdiction of the bishop. See the Council of Chalcedon, 431, can. 4 (c. 12, Can. XVI. qu. 1; c. 10, Can. XVIII. qu. III.). But in course of time, first single monasteries, and then whole orders, were exempted from the episcopal rules, and placing themselves immediately under the Pope. The change, however, did not take place without contest; and the acts of the Council of Constance and Trent show the bitterness which prevailed on both sides. In the Reformed Churches there was no use for exemptions, except in cases in which the Lutheran and the Calvinistic or one of the Reformed and the Roman-Catholic Church met each other in the same parish. The first instance of exemption in the Reformed Churches was that of the prince, who placed himself outside of the regular ecclesiastical jurisdiction; then followed, in some countries, that of the royal officers, in others, that of the army, and in others, that of the whole nobility, etc.

EXERCISES, Spiritual (exercitia spiritualia), a term applied, in the Roman-Catholic asceticism, to certain exercises in meditation and mortification practices, both by ecclesiastics and laymen, generally under the guidance of the confessor, and partly as general penance, partly as a preparation for the Lord's Supper, ordination, etc. It was Ignatius Loyola who developed this institution of spiritual exercises to its highest and most elaborate form; and Pope Alexander VII. granted full absolution to any one, ecclesiastics or laymen, who for eight days should practise these exercises in a house of the Society of Jesus, and according to the method of Loyola. See The Spiritual Exercises of St. Ignatius of Loyola, trans. from the Latin by Charles Seager, Baltimore, 1849.

EXETER, chief town of Devonshire, Eng.: population, 34,650; on the Exe, ten miles from its mouth, in the English Channel; is on the site of the British stronghold Caer Isc, and the Roman town, Isca Dumniorum. It was occupied by Britons and Saxons, and called Exancaster, whence comes the modern name. In 1060 the episcopal see of Devonshire, founded at Crediton, 910, was removed to Exeter. Its cathedral dates from the twelfth century, and, although not as large as some others, is inferior to none in architectural beauty. It was restored 1877. The income of the see of Exeter is £4,200; and the present bishop is Dr. Frederick Temple, who was consecrated 1869.

EXILE. See Captivity.

EXODUS, Book of. See FENTATEUCH.

EXODUS OF THE CHILDREN OF ISRAEL.
The Pharaoh of the exodus is Menephthah I., the son of Pharaoh Amon, and Amon was chief governor, according to the oppression. This is now so generally acknowledged, that it may be accepted as a settled fact. The other view—that Amosis I. was the Pharaoh of the oppression, and Thothmes II. that of the exodus—has been given up by R. S. Poole, formerly its chief advocate, in his article upon Egypt, in the ninth edition of the Britannica. The date of the exodus may be set down as April 15, 1317 B.C. The other view mentioned would put it in 1855 B.C. A striking though strangely unnoticed passage in Herodotus seems to add confirmation to the accepted date. (See Schaff, Through Bible Lands, p. 162.) He says that the son of Rameses, whom the Greeks called "Sesostris," undertook no warlike expeditions, being struck with blindness, owing to the following circumstance. The river had swollen to the unusual height of eight cubits, and was overflowing the fields, when, a sudden wind arising, the water rose in great waves. Then the king, in a spirit of impious violence, seized his spear, and hurled it into the strong eddies of the stream. Instantly he was smitten with disease of the eyes, from which he never recovered, and the country remained blind, continuing without the power of vision for ten years" (II. c. 111). This reads like a confused reminiscence of Menephthah's overthrow in the Red Sea. It is no objection that the king is said to have lived ten years thereafter; for the Bible-account does not compel us to believe that the Pharaoh perished then. The monuments, as was to be expected, contain no account of the disaster.

The route of the exodus is thus described in Scripture language: "The children of Israel journeyed from Rameses to Succoth" (Exod. xii. 37); from Succoth they went to Etham, in the edge of the wilderness (xiii. 20), where they turned, and encamped "before Pi–hahiroth, between Migdol and the sea, over against Baal–Zephon" (xiv. 2). In Numbers (xxiii. 2–10) there is another account, which presents the same facts in a more condensed form. The identification of the localities mentioned is not yet settled; but that given by Ebers seems most probable. This is: Rameses was el Mashuta, at the head of the Wady Tumilat; Succoth, Sekhet (Taubastum of the Romans), north-east of Lake Timsah; Etham (fortress), a frontier fortress city; Pi–hahiroth, Ajrud, a fortress a few miles north-east of Suez ("Pi" is merely the Egyptian article); Migdol, Bir Suweis, about two miles from Suez; Baal–Zephon is Mount Atakah.

The collection of the great multitude—six hundred thousand men capable of bearing arms (i.e., between twenty and sixty years old), beside women and children, or in all between two millions and three millions — was the work of three or four days. The rallying-place was Rameses (el Mashuta). To this point the Israelites streamed from different parts, as they had been directed to do. The existence of tribal organization explains the fact that they marched in some sort of order. Yet they had so recently been emancipated, and were so entirely unarmed, that it was, humanly speaking, impossible for them to stand an attack from the disciplined Egyptian army. Accordingly, when Moses had led them as far as Etham...
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upon the highway to Palestine, the seat of a garrison, he abruptly turned to the south, and went south for fifty miles until they reached Pi-hahiroth, over against Baal-Zephon, in the neighborhood of the present Suez. But their sudden disappearance from Etham naturally led the garrison there to believe that they had become entangled in the wilderness: and word to that effect was sent to Pharaoh (Exod. xiv. 3). The explanation of the delay in their pursuit is, that the universal bereavement had centred the attention of the Egyptians upon their funeral-rites, which required some ten week (Gen. i. 3), and which were paramount in importance. Nothing could be done until they were over. At the end of the seventy days, active measures were taken to bring back the fugitive slaves; and to the Israelites came the dismaying intelligence that the host of Pharaoh was upon their track. Before them was the Red Sea, behind them the angry host. No wonder they murmured, and said to Moses in bitter irony, “Because there are no graves in Egypt (that land of graves) hast thou taken us away to die in the wilderness?” (Exod. xiv. 3). But man’s extremity is God’s opportunity. “Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong [north] east wind all the night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground; and the waters were a wall unto them on their right hand and on their left” (Exod. xiv. 21, 22).

There are three chief explanations of these verses.

1. The Arab tradition locates the crossing of the sea about ten miles from Suez, where the sea is about ten miles broad, and supposes the host to have made the distance thither in the night. This view meets best a literal interpretation of the narrative; for then the waters would have been a veritable wall upon either hand, and is maintained by von Raumer (Zug der Is. aus Aeg. nach Canaan, Leipzig, 1837). But it would have required an accumulation of miracles to have brought them to the place in so short a time, especially as there is but a narrow footpath between the Atakah range and the sea. Besides, the mention of the wind suggests that God employed natural means. Hence this view may be dismissed for the second.

2. The crossing took place at the head of the gulf, near or north of Suez. The gulf is here horn-shaped, and is a mere channel about four miles long by less than a mile wide. At low water, small islands and sand-banks are visible in it, and it is fordable by those acquainted with it. The strong wind laid this stretch bare, and over it the Israelites crossed. The waters had been driven into the south-west bay: and there they were a wall on the one hand, while those of the open sea were a wall on the other. The miracle was, as Dr. Robinson says, a “miraculous adaptation of the laws of nature to produce a required result.”

3. The theory now associated with Brugsch (L’ezode et les monum. egyptiens, Leipzig, 1875, for trans. see below in Lit.), although it is older, having been advocated as early as 1726 by Hermann van der Hardt, and recently by M. J. Schleiden (Die Landenge von Suez, Leipzig, 1858), Sayce adopted it in 1881. According to this, the Israelites assembled at San (Zoan); and the “crossing” was not over the Red Sea at all, but over the Serbionian bog. To this view there are so many objections, that, as Dr. Bartlett says, it “derives its chief importance from the eminence and ability of its latest advocate (Brugsch).” It requires a renaming and replacing of every locality,—in itself, be it granted, no insuperable objection. Yam Suph is the Serbionian bog; Mara is the Bitter Lakes; Elim is Thent-remu; Etham is just before one crosses the lowest part of Lake Menzaleh; Pi-hahiroth is at the hither side of the Serbionian bog; Baal-Zephon is Mount Casius, upon the Mediterranean Sea. There the Israelites crossed, and came south-west and south to Ain Musa. The theory turns upon the meaning of yam suph. The words mean literally the weedy or reedy sea. Surely they fit better the shallow, reedy lakes of North-eastern Egypt than the Red Sea; but the stubborn fact is, that they are uniformly applied to the latter by the Seventy, who had the best means of knowing what the Hebrew meant; and thus the argument upon which the theory rests is worthless, and all Brugsch’s learning and enthusiasm cannot give it value. He derives his proofs mainly from the following letter, written, Geikie thinks, to recall the gendarmerie who had watched the wall at Takhu, a fortress on the eastern frontier of the Delta, when the Hebrews, prior to the exodus, were advancing toward it. It reads thus: “Notice! when my letter reaches you, bring the Madjai at once, who were over the foreign Safkhi who have escaped. Do not bring all the men I have named in my list; Give attention to this. Bring them to me to Takhu, and I will admit them and you” (Hours with the Bible, vol. ii. p. 182).

That the Seventy were correct in interpreting yam suph by την ἐρέθισ τοῦ ἀλοῦσα (“the Red Sea”) is very plain when another passage in Exodus is compared. Thus (Exod. x. 10) the locusts were cast by a west wind “into the Red Sea” (την ἄλοοσα την ἠρεθησα); but it would have required a south wind to have blown them into the Serbionian bog.

There are other objections to the Schleiden-Bruigsch theory. Ebers contests the Egyptological proof. Dr. Bartlett (p. 171) urges that the identification of Rameses and Zoan “seems incompatible with the use of both names in the Scriptures and in the same book (e.g., Numbers), without a hint of their identity.” Dr. J. P. Thompson, in the Bibliotheca Sacra for January, 1875, adds: (1) “This theory, locating Rameses at Zoan, would require the Israelites first to march a long distance away from their destination to the place of rendezvous, to cross the Pelusiac arm of the Nile, and to recross it next day,—a process sufficiently improbable; (2) That the supposed route would take them on the most direct way towards the Philistines, contrary to the express statement of Exod. iii. 17; (3) That the leading of an army into the treacherous Serbionian bog, when there was a military road and a great thoroughfare south of it, implied a blunder not supposable in Moses, much less in Egyptian generals who were accustomed to the whole region, having frequently led their armies to the east.”
It is important to remember that the night of the crossing was a terrible one. In the language of the Psalmist, "The clouds poured out water; the skies sent out a sound; thine arrows [the lightnings] lightened the world; the earth trembled, the earth shook." The yell of fire between the Israelites and the Egyptians: so where the latter, accustomed to see the flaming torches at the head of the host, supposed the van of the Israelites to be, there was really their rear. Misled, therefore, they forced their jaded horses onward, thinking they had already got into the very midst of the flying slaves. Under divine guidance, and perhaps miraculously hastened, the Israelites made the crossing in safety; but the Egyptians labored under unexpected difficulties. "At the morning watch the Lord looked unto the host of the Egyptians," and "troubled" (i.e., threw them into confusion), and "took off their chariot-wheels, so that they drove them heavily." The morning dawned. The Egyptians saw their slaves upon the bank, but saw also that the sea had broken its barrier, and was pouring in upon them. Amid groans and cries the pride of Egypt's army sank beneath the waves; while the Israelites sang their beautiful colored map and a sketch-map enable the reader to understand Ebers's and Brugsch's theories of the exodus; Philip Schaff: Through Bible Lands, N.Y., 1878, pp. 152-162 (with sketch-maps illustrating the various theories); The Hebrew Migration from Egypt, Lond., 1879; Brugsch: History of Egypt under the Pharaohs, from the Monuments, with appendix containing translation of Brugsch's paper on The Exodus and the Egyptian monuments, vol. ii. pp. 357-400, cf. additional notes, pp. 421-432, Eng. trans., London, 1879, 2d ed., 1881, 2 vols.; A. Dillmann: Die Bücher Exodus u. Levitischen, Leipzig, 1880, pp. 131-153; Cunningham Geikie: Hours with the Bible, N.Y., 1881, vol. ii. pp. 166-183.

EXORCISM (ἐξορκοεσθαι, "adjuration"), a solemn adjuration with the intent of expelling evil spirits. Our Lord cured many cases of demonic possession, and conferred the power to do the same upon his disciples (Matt. X. 8). They were, however, not always successful (Matt. xvii. 19). The Jews likewise professed to have the power of casting out evil spirits; and Josephus mentions that it was done in his day with the aid of roots and a ring, by which the demon was extracted through the ring. In the early church, exorcism was regarded as a charism which belonged to all Christians. Tertullian (Apol. 23) lays it down as an indisputable fact that the simple command of a Christian was sufficient to expel evil spirits. Origen (Cont. Celsum, VII.) testifies to the same thing, and notices that no artificial incantations were used. At a later period the exorcist was one of the four inferior orders of the clergy, and received ordination (Apost. Const., VIII. 26). Bishop Cornelius of Rome (251) makes mention of this. The Roman Council of 1179 forbade this custom, but in vain. It was restricted by the Council of Constance, again forbidden by the Council of Basel, and finally abolished by the Council of Trent. Only in one case the Council of Trent still acknowledged it (Sess. 25 de reform. c. 7), in the case of the appointment of a coadjutor to a bishop with expectancy of succession.

EXPATRIATION. See ATONEMENT. EXPATRIAITION, Feast of. See ATONEMENT, DAY OF.

EXSUPERIUS, Bishop of Toulouse in the latter half of the fourth and the beginning of the fifth century, distinguished himself by the noble charity
he showed during the frightful depredations of the Alani, Vandals, and Suevi, neglecting his own sufferings in order to administer to the sufferings of others. Jerome dedicated his commentary on the Prophet Zechariah to him. See Act. Sanct., Sept. 28.

**EXTERM UNCTION.** (the rite of anointing the dying with oil) is the fifth of the seven sacraments of the Roman-Catholic Church. It is based upon Mark vi. 13 and Jas. v. 14, 15. In both these cases the rite is applied for the purpose of healing the sick, not in order to prepare them for death; which is the principal meaning of the sacrament in the Catholic Church. As for the fathers of the Greek Church, it will suffice to say that John of Damascus treats only of baptism and the Lord's Supper under the mysteries of the Church. Among the writers of the Western Church, Irenæus has been appealed to as the first witness to the existence of the institution; but Irenæus (I, 21, 5) simply says that the Herakleonites, a Gnostic sect, anointed the dying with a mixture of oil and water to protect them from hostile spirits in the other world. This practice, by no means implies, as Bellarmine and other Catholic theologians affirm, a church sacrament of which it was a perversion. Tertullian and Cyprian, who describe at length the customs of the Western Church, do not mention extreme unction, while they discuss the Lord's Supper and baptism at length.

The use of oil, however, for producing miraculous cures, is noticed by many of the Fathers. Tertullian (Ad Scap. 4) mentions that Proculus healed the Pagan Severus, the father of Antoninus, with oil. Popular superstition took hold of these cures, and went so far, that, as the fourth century, we find the people stealing the lamps from the churches in order to preserve the oil for miraculous cures (Chrysos., Hom. 32, in Matth. vi.). They did the same with the baptismal water. This superstition was the germ of the subsequent sacramental idea of the church. The transition is apparent in a letter of Innocent I. (410) to Bishop Decentius of Eugubium, which expressly calls anointing with oil a kind of sacrament (genus sacramenti). But the application of the oil was not confined to the priesthood: it was the prerogative of all Christians. From the close of the eighth century the rite is mentioned very frequently in the acts of councils. The consecration of the oil is the prerogative of the priest; and the rite, which may be repeatedly administered, is only in extreme cases applied in private dwellings. In all other points its practice and definition agrees with those of the Latin Church. [The late Bishop Forbes of Brechin (d. 1875), in his exposition of the Thirty-Nine Articles, calls "the unction of the sick the lost pleiad of the Anglican firmament."]

**LIT.** Besides the writings of the scholastic theologians mentioned above, see Dallæus: De dubius Latinarum ex Unione Sacramentis, etc., Genes., 1659; Lauzon: De Sacramento Unctionis agrotorum, Paris, 1673.

**EYLERT.** Ruhlemann Friedrich, b. April 5, 1770, at Hamm, in Westphalia, where his father was preacher of the Reformed congregation, and professor of theology; d. at his estate, near Hamburg, Feb. 8, 1852; studied theology at Halle, where he became a pupil of Niemeyer; and became preacher at Hamm in 1794, court-preacher at Potsdam, 1806, superintendent, 1817, and afterwards member of the Council. He was a prolific writer; but his greatest influence he exercised as the confidential adviser and intimate friend of Friedrich Wilhelm III. His best-known and most widely read work is his Charakterzüge und historische Fragmente aus dem Leben Friedrich Wilhelm, 1846, 3 vols. He wrote with great ability, collections of sermons, and devotional books of a general description, and wrote in support of the attempted union of the Reformed and Lutheran Churches within the Prussian dominion.

**THOLUCK.**
EZEKIEL

EZEKIEL (God will strengthen, or the strength of God), one of the prophets of the exile. He was the son of Buzi, and a priest (Ezek. i. 3). He lived in his own house (iii. 24, viii. 1), on the River Chebar, near Tel Abib, among the captives whom Nebuchadnezzar had deported with King Joaichim. He was married, as we learn incidentally (xxiv. 18). He prophesied from the fifth to at least the twenty-fifth year of the captivity (591–572 B.C.). The statement of Josephus (Ant. X. 6, 3) that he was only a boy when carried to Babylon, is rendered improbable by the date of the close of his prophetic activity, which we assume to have been the probable date of his death. This would have made him quite young at the time of his death. Although the exiles at times took offence at his prophecies (ii. 6), he was held in high esteem by them (viii. 1, xiv. 1 sqq., xx. 1, etc.). This is the extent of our reliable information concerning Ezekiel's life. Untrustworthy traditions speak of a meeting between him and Pythagoras, of various miracles, and a death by martyrdom. His pretended tomb was shown near Bagdad, where an autographic copy of the prophecies was said to be preserved.

EZEKIEL, Book of, without doubt the work of Ezekiel, is divided into two main divisions; chaps. i.–xxiv. closing with the inception of Nebuchadnezzar's siege of Jerusalem (589 B.C.), and chaps. xxxiii.–xlviii. beginning after the destruction of the city (587 B.C.). The intervening chapters contain denunciations against nations hostile to Israel. Both of the principal divisions are preceded with a reference to the importance and responsibility of Ezekiel's prophetic office (iii. 18 sqq., and xxxiii. 6 sqq.). The first part is characterized by the announcement of judgment against Jerusalem; the second, by the promise of its re-education. The first portrays God's wrath; the second, God's mercy.

The first main division is introduced by a vision of God in all his glory enthrone on the cherubim, in which the prophet receives the prophetic mission to speak against Israel. He inaugurates his activity by a series of vehement predictions of the siege and consequent desolation of Jerusalem (iv.–vi.7). In chap. viii. he has a vision of the city's siege, and prophecy of its fall. He is therefore held to be a master in the description of the grand and sublime; and many passages are examples of the finest lyric and elegiac poetry; as, for example, in the lamentation for the princes of Israel (xiv. 1 sqq.), the description of the fall of Tyre (xxvi. 15–xxvii.), the dirge over Pharaoh, represented under the image of the crocodile (xxxii.), etc. Although he excels as an author, he is not to be regarded as never having spoken his prophecies. His popular eloquence is expressly attested in chap. xxxiii. 30 sqq. And, in the absence of immediate activity, there are many references to symbolical acts with which he used to emphasize his prophetic utterances,—eating and drinking (iv. 9 sqq.), shearing his hair (v. 1 sqq.), stamping his foot (vi. 11), etc. His own person was a type (xxxiv. 24, 27), and the circumstances of his life typical of his nation's destiny (xxiv. 15 sqq.). The prophecies are usually introduced with such formulas as "Thus saith the Lord," and "The word of the Lord was addressed by God and angels by the title "Son of man." These and like peculiarities attest the originality and unity of the composition. In common with Jeremiah, Ezekiel draws upon the earlier prophets, and, in a larger measure than
Jeremiah, he shows the influence of the Mosaic legislation (comp. chaps. xiii.-xvi.), and the history of Israel (comp. Gen. ii. 8 with Ezek. xxviii. 13, xxxi. 8 sq., xxxvi. 35, and Gen. i. 28 with Ezek. xxxvi. 11).

The spiritual and theological teachings of the book. The characteristic of Ezekiel is, that though an exile in a foreign land, and living in a period of disintegration, he points to a better time in the future for the theocratic kingdom. With Jeremiah, he predicts the fall of the Jewish State as unavoidable, and pronounces the hopes of the patriots, based upon treaties with Egypt, as altogether illusory. The minuteness and detail of these prophetic references must impress us all the more when we bear in mind the prophet's separation from Jerusalem (see xii. 12 sq., xxi. 23 sqq., xlii. 2, etc.). But Ezekiel restored again in the picture of his visions the old institutions of the temple, and in a pure form. In these descriptions his priestly training shows itself; but he did not, in his concern for the outward form, overlook the ethical and spiritual. In chapters xviii. and xlii. he urges Ezekiel to serve God, and loving our neighbor, and reminds his hearers of their individual and personal responsibility. He insists upon the necessity of a new heart (xi. 19 sq., xxxvi. 25 sqq.). God's glory is the ultimate end of the restoration of Jerusalem (xxxvi. 22), and his aim not to destroy, but to revive, his sinful people (xxxiii. 11). It is the prophet's peculiarity that his eye is directed not so much to the personal representatives as to the kingdom itself, where the glory of God should dwell in the midst of a holy nation of priests, serving him (xlii. 7). The description is given in the last eight chapters, and stands alone in the Old Testament. The vision here recorded of the temple is not of a mere building, although the architectural proportions given are exact. He passes beyond the material edifice to an ideal temple, with the waters of life (xlvii.). In the furniture and services of this temple he presupposes the Mosaic legislation (xlii. 7 sqq.). But it was not his purpose to revise it, or he would have made some reference to the ark of the covenant, the highpriesthood, the day of atonement, etc. As of special significance for the times, he mentions the Sabbath (xx. 12 sqq.), refers to a more joyful celebration of the feasts in the future (xlv. 9 sqq.), insists upon the purification of the temple (xlili. 7, xlv. 9), and bases the new division of the land on the equal rights of the tribes, all of which were to receive portions west of the Jordan.

The book has given difficulty to the Jews, because its statements do not always agree with the ritual of Moses; and this gave rise to some dispute regarding its canonical dignity. But this very fact is a pledge that not the letter of the law, but God's will, which was therein only expressed, was in a way adapted to the time, is eternal. The Christian Church has also found difficulty in distinguishing between that which was merely Jewish in the prophecies, and that which is Messianic. Less clearly than in the other prophets can the distinction be drawn between the spiritual contents and the temporary form; but the book is, nevertheless, a prophecy of the new covenant of grace in the language of the old covenant of the law. The complete consummation of the kingdom of God on earth, however, alone can reveal how far the form in which Ezekiel clothes it was mere shadow, how far an adequate picture of that perfect manifestation. (For the influence of Ezekiel on the Apocalypse, see Revelation.)

V. O. KELLY.

LIT. — Besides the Introductions to the O. T., by Eischorh, De Wette, Bleek, Kil, Davidson, Reuss, see the Commentaries by Havernick (Erlang., 1843); Hitzig (Leipzig, 1847); Kliefoth (Weimar, 1846, 1865, 2 parts); Hengstenberg (Berlin, 1865, 2 parts, Eng. trans., Edinburgh, 1869); Keil (Leipzig, 1868, Eng. trans., Edinburgh, 1876, 2 vols.); Zöckler, in Lange (Bielefeld, 1873, Eng. trans., New York, 1876); Smend (Leipzig, 1880); (English) by Patrick Fairbairn (Edinburgh, 1861, 3d ed., 1868); Henderson (London, 1850, reprinted Andover, 1870); Cowles (N.Y., 1867); Currie in the Speaker's Comm. (London and N.Y., 1876). — Leihr: Les trois grands prophètes, Paris, 1877. Special Works. — Solomon Bennett: Temple of Ezekiel, London, 1824; W. Neumann: D. Wasser d. Letena (exposition of Ezek. xlvii.1–12), Vienna, 1849; Balmer-Rinck: D. Prophet Ezekiel's Ge- sicht v. Tempel, Ludwigsw., 1858. For homiletic treatment, see Guthrie's Gospel in Ezekiel.

EZON-GA'BER, or Ge'Ber, giant's backbone, a city in the neighborhood of Elath, mentioned as the last station of Israel before entering the Wilderness of Zin (Num. xxxiii. 35; Deut. ii. 49), and as the navy station of Solomon (1 Kings ix. 26; 2 Chron. viii. 17) and Jehoshaphat (1 Kings xxii. 48); but its precise site has not been identified.

Ezion-Gebel, or Ge'ber (giant's backbone), a city in the neighborhood of Elath, mentioned as the last station of Israel before entering the Wilderness of Zin (Num. xxxiii. 35; Deut. ii. 49), and as the navy station of Solomon (1 Kings ix. 26; 2 Chron. viii. 17) and Jehoshaphat (1 Kings xxii. 48); but its precise site has not been identified.

EZRA (telp), priest, scribe (Neh. viii. 1, 2), and reformer of the period succeeding the Babylonian captivity. The book which bears his name, and the latter part of Nehemiah, are the only reliable sources of his life. He was of high priestly descent (Ex. vii. 1). With Artaxerxes' consent he led an expedition to Jerusalem (458 B.C.). He must have been held in esteem at court; for the king intrusted him with authority to appoint magistrates and judges, and with the power of life and death in Jerusalem (vii. 12–20). At the River Ahava (viii. 15) he gathered the members of the expedition together, and ordered a fast and prayer for divine protection. Arriving in Jerusalem, he delivered up the gifts the king had sent to the temple and his commissions to the Persian officials (viii. 30). He was grieved to find that his compatriots had intermarried with women of other nationalities, and succeeded in inducing them to put away their "strange wives." The narrative is here suddenly broken off, and Ezra does not reappear again for thirteen years (Neh. viii. 1). The narrative is here suddenly broken off, and Ezra does not reappear again for thirteen years (Neh. viii. 1). The narrative is here suddenly broken off, and Ezra does not reappear again for thirteen years (Neh. viii. 1). The narrative is here suddenly broken off, and Ezra does not reappear again for thirteen years (Neh. viii. 1). The narrative is here suddenly broken off, and Ezra does not reappear again for thirteen years (Neh. viii. 1). The narrative is here suddenly broken off, and Ezra does not reappear again for thirteen years (Neh. viii. 1).
from which Jewish rabbis in succeeding centuries read and interpreted the history and sacred writings of Israel. He was afterwards looked up to with reverence by the scribes as the founder of their order. According to Kuenen and others, Ezra was the author of a large share of the Pentateuch,— the so-called priestly Torah. According to the somewhat modified view of Professor W. R. Smith (The O. T. in the Jewish Church, chap. ix), he at least “gave the last touches to the ritual” of the Pentateuch, which he calls the “Canon of Ezra.” (See Pentateuch.) Tradition, which is rich in details of Ezra’s life, once says that he restored the entire Pentateuch (which had been lost), either from memory, or by special inspiration. In another place it describes him as the president of the great synagogue, and the collector and editor of the canon. The latter is made very probable when we remember the intense interest he had aroused in the law. In this interest a desire to have the writings of the historians and prophets would certainly be begotten.

According to Josephus (Ant., XI. 5, 5), he died and was buried in Jerusalem. According to other writers, he died on a journey to the king of Persia, and was buried in Jerusalem. According to other writers (Ewald, Gerhard, and others), he died on a journey to the king of Persia, and was buried in Jeru-

The authenticity of the history recorded in the Book of Ezra is generally conceded. The facts are such as might be expected, and there is no reference to the miraculous to arouse suspicion. The main questions are the authorship, and the relation of the Book to Nehemiah. The Jewish Church, and the church fathers, regarded Ezra and Nehemiah as a single work. They are followed in this view by many modern scholars (Ewald, Bertheau, Dillmann, Davidson, etc.), who hold, that, with the two Books of Chronicles, they formed parts of one great work. But the LXX. and the Vulgate separate them into two books. This division (defended by Keil, Schultz in Lange’s Commentary, Rawlinson in the Speaker’s Commentary, etc.) has in its favor the opening words of Nehemiah: “The words of Nehemiah,” etc. Their union in the Hebrew canon may be explained by the fact that they are chronicles of one and the same general period of restoration.

The Authorship.— It is not disputed that Ezra wrote chaps. vii. 27–ix. He here speaks in the first person. The preceding portion of the book and chap. x. have been attributed to other authors. The reasons urged are the laudatory reference to Ezra in chap. vii. 6, and the use of the third person instead of the first (vi. 6, 11, x. 1). But examples of such transitions are found both in other portions of Scripture (comp. Is. vii. 1–16 with vii. 1, etc., also Dan. vi. 4 with vii. 2) and in profane writers (e.g., Thucydides, comp. Hist., I. 1 with I. 20–22, etc.); and the notice of vii. 6 is not so laudatory but that a modest man might have written it. The second objection would be equally valid were Ezra only the general editor, which it is generally acknowledged he was. The reasons are not sufficient to overthrow the traditional view, which is defended by Keil (Einleitung), Lange, Rawlinson (Speaker’s Commentary),— that Ezra was the author of the whole work. The text of Ezra is in a bad condition, and many variant readings exist. Portions of the work are in Chaldee (iv. 8–vi. 18, and the decree of Artaxerxes, vii. 12–26). The language bears a close resemblance to that of the Chronicles and Daniel.

Lit. — See Introductions to the Old Testament by Bleek, Keil, Reuss, etc., and Commentaries by Bertheau (Leipzig, 1892), Keil (Leipzig, 1870, Eng. trans., Edinb., 1873), Canon Rawlinson in the Speaker’s Commentary (Lond. and N. Y., 1873), Schultz in Lange (Bielefeld, 1876, Eng. trans., N. Y., 1879), Rosenzweig (Berl., 1876), B. Nettler (Münster, 1877), also art. Ezra, by Bishop Hervey, in Smith’s Bible Dict. D. S. Schaff.
FABER, Basilius, b. at Sorau, in Nether-Lusatia, 1520; d. at Erfurt, 1575 or 1576; studied at Wittenberg; was a teacher in Nordhausen, Tenna-stadt, and Magdeburg, and became rector of the school of Quedlinburg in 1560; but, being a strict Lutheran of the Flacian wing, he refused to sign the Corpus Doctrinae Philippicæ as a crypto-Calvinistic innovation, and was discharged in 1570. Next year, however, he was made rector of the gymnasium of Erfurt, where he remained till his death. Besides some writings of pedagogical interest,—Thesaurus eruditionis scholasticæ (1571) and Libellus de disciplinis scholastica (1572),—he translated Luther's commentary on Genesis into Latin (1557), was a contributor to the Magdeburg Centuries (1557–60), and published some eschatological tracts.

FABER, or FABRI, Felix, b. at Zürich, 1441 or 1442; d. at Ulm, March 14 or May 15, 1502; studied theology at Basel; entered the Dominican order in 1472, and was made lector and preacher at the cloister of Ulm in 1478. Twice he visited the Holy Land (1480 and 1483–84); and his principal work is Evagatorium in Terræ Sanctæ, Arabia, et Egypti perceptuæ, edited by Hassler, Stuttgart, 1843–49, 3 vols. He also wrote a Historia Sacerdotalis, edited by Goldast, Francfort, 1605, Ulm, 1727. He was bright, and a good observer, but very credulous, and too fond of curiosities. His Latin is of an exceptionally "canine" description.

FABER, Frederick William, a Catholic theologian, and distinguished hymn-writer, of Huguenot ancestry; b. June 28, 1814, at the vicarage of Calverley, Eng., of which his grandfather, Thomas Faber, was the incumbent; d. Sept. 26, 1863. He studied at Balliol College, Oxford, and became while there an ardent admirer of John Henry Newman. He was made fellow of University College. In 1801 he delivered the Bampton Lecture, which appeared under the title of Horæ Marianæ. In 1803 he left the university; and was vicar at various places, till he was made prebendary of Salisbury Cathedral (1831), and master of Sherburn Hospital (1832). He was a man of varied erudition, and a voluminous author of theological works; among these the principal are, The Origin of Pagan Idolatry, 3 vols. (1810); Difficulties of Romanism (1826), Sacred Calendar of Prophecy, 3 vols. (1826), and Papal Infidelity (1851).

FABER, George Stanley, D.D., an English divine, and uncle of the former; b. Oct. 25, 1773; d. Jan. 27, 1854. He was educated at Oxford, and became fellow and tutor of Lincoln College. In 1801 he delivered the Bampton Lecture, which appeared under the title of Horæ Marianæ. In 1803 he left the university; and was vicar at various places, till he was made prebendary of Salisbury Cathedral (1831), and master of Sherburn Hospital (1832). He was a man of varied erudition, and a voluminous author of theological works; among these the principal are, The Origin of Pagan Idolatry, 3 vols. (1810); Difficulties of Romanism (1826), Sacred Calendar of Prophecy, 3 vols. (1826), and Papal Infidelity (1851).

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FABER, Henry (Real Name, Henry Ward), an English author and reviewer; b. at Leutkirch, in Suabia, 1478; d. in Vienna, May 21, 1541; studied theology and canon law at Tübingen and Freiburg-im-Breisgau; and was minister, first of Lindau, then of Leutkirch; vicar-general of the diocese of Constance (1518); chaplain and confessor to King Ferdinand (1524); and Bishop of Vienna (1531). He belonged originally to the humanistic and liberal party, and maintained friendly relations to Erasmus, Zwingli, and Melanchthon. In 1520 he corresponded with Zwingli in a cordial and familiar manner; in 1521 he openly disapproved of Eck and his manoeuvres; but in the same year he made a journey to Rome in order to straighten some difficult money matters, and he returned as one of the busiest and most violent adversaries of the Reformation and the Reformers. He wrote against Luther Opus adversus nova quædam dogmata Lutheri (Malteus in haeresin Lutheranam), and, in defence of celibacy and the papal authority, Pro celibatu and De pontificæ poderi contra Lutherum. He fought on the Roman side in the conferences and disputations; and he was active in burning people in Austria and Hungary (Kaspar Tauber and Balthasar Hubmeier). Of his works there is a collected edition in 3 vols. fol., Cologne, 1537–41, and a minor collection containing only his polemical writings, Leipzig, 1537. See C. E. KETTNER: De J. Fabri vita scriptisque, Leipzig, 1737. — II. Johannes Faber Augustanus, d. about 1530; was b. at Freiburg, in the latter half of the fifteenth century; entered the Dominican order, and was made prior of the monastery of Augsburg in 1513, professor of theology at Bologna in 1516, confessor to the Emperor Maximilian I., and afterwards court-preacher to Charles V. He was a friend of Eras-
mus, and in favor of lenient proceedings against Luther; but he afterwards changed his mind, and became a harsh adversary of the Reformation. His funeral-oration on Maximilian I. (Jan. 16, 1519) is the only work he has left. — III. Johannes Faber of Heilbronn was b. at Heilbronn, on the Neckar, 1504; studied theology and philosophy at Cologne; entered the Dominican order, and was made preacher at the cathedral of Augsburg, 1530. The date of his death is unknown. He was a bitter adversary of the Reformation, and wrote Quod fides esse possint sine caritate (1548), Enchinidion biblicorum (1549), Fructus quibus dignoscuntur haeretici (1551), etc. WAGENMANN.

FABER, or FAVRE, Pierre François, b. at St. Barthélemy, in the canton of Vaud; was minister of Laudun, in Lower Languedoc, accompanied by Francis de la Baune, Bishop of Halicarnassus, on his tour of visitation to Cochin-China, as his secretary and confessor; and published in 1746 his Lettres édifiantes et curieuses sur la visite apostolique que M. de la Baume a la Cochinchine en 1740, which gives a report of the abominable manner in which the Jesuits pushed the mission in those regions, and the infamous intrigues with which they tried to cover up their misdemeanors. The book was condemned by the Bishop of Lausanne, and publicly burnt at Freiburg; and the Jesuits bought up every copy they could reach. Large extracts of the work are found in SIMLER, Urkunden zur Beleuchtung der Kirchengeschichte, I., pp. 159–256.

FABER STAPULENSIS, Jacobus (Jacques Le faitre d'Etaples), b. at Etaples, a village in Picardy, 1450; d. at Nérac, 1536; studied in Paris; visited Florence, Rome, and Venice; and began, after his return to Paris, to lecture on Aristotle, and to publish Latin translations, and paraphrases of the Aristotelian writings. From 1507 to 1520 he was abbot; and while here he began to study further proceedings against him, but was prevented that one-fourth of the whole revenue of a church should be put aside for this purpose, and afterwards the matter became the subject of a very varied and intricate, but wholly local, legislation. Thus, in the grand duchy of Baden, it is the rule that the nave and roof are kept in repair by the treasurer of the church, the choir by the minister, the walls and outer buildings by him who enjoys the tenths, and the tower by the parish.

FABRICATION, Johann, b. at Altorf, Feb. 11, 1644; d. at Helmstädt, Jan. 29, 1729; studied at Altorf and Helmstädt; travelled in Germany and Italy, 1670–77; and was appointed professor of theology at Altorf, 1677, and at Helmstädt, 1697. His principal work, besides his Amaenitates Theologica (1699) and Historia Bibliothecae Fabricianae (4 vols. 4to, 1717–24), is his Consideratio variarum controversiarum (1704), in which he pursued the irreligious principles of Calixtus, but carried them unto weakness. In the same year a Gutenchoder was recalled, and made librarian in the royal castle of Blois; but even there he was not safe; and, after publishing his translation of the Old Testament, he retired to Nérac, the residence of Marguerite of Navarre, where he died. He had, indeed, espoused all the chief principles of the Reformation, and he applied them with vigor in his writings; but he remained in the Roman Church, hoping that a reformation could take place without any violent concussion. For open fight with hostile powers he was completely unfit. He was not unlike Melanchthon, but he had no Luther by his side.

FABRICE EECLESII, a technical term referring to the provision made for the maintenance of the fabric of the church,—its buildings, furniture, utensils, etc. In the latter part of the fifth century, Simplicius, and after him Gelasius, ordered that one-fourth of the whole revenue of a church should be put aside for this purpose, and afterwards the matter became the subject of a very varied and intricate, but wholly local, legislation. Thus, in the grand duchy of Baden, it is the rule that the nave and roof are kept in repair by the treasurer of the church, the choir by the minister, the walls and outer buildings by him who enjoys the tenths, and the tower by the parish.

FABRÍCIUS, Johannes Albert, b. at Leipzig, Nov. 11, 1668; d. at Hamburg, April 3, 1736; studied theology at Quedlinburg, and was made professor of philosophy and rhetoric at Wolfenbüttel, 1845.

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FABIAN, the nineteenth bishop of Rome (236–250), was, according to Eusebius (Hist. Eccl., VI. 29), scandalously killed at the election after the death of Anteros, and was unanimously chosen, because a dove came down from heaven and rested on his head. Of his reign nothing is known with certainty. In Cyprian's Letters to his successor, Cornelius, he is often mentioned with respect.

FABER STAPULENSIS, Jacobus (Jacques Le faitre d'Etaples), b. at Etaples, a village in Picardy, 1450; d. at Nérac, 1536; studied in Paris; visited Florence, Rome, and Venice; and began, after his return to Paris, to lecture on Aristotle, and to publish Latin translations, and paraphrases of the Aristotelian writings. From 1507 to 1520 he lived in the Benedictine abbey of St. Germain des Prés, near Paris, where his friend Briçonnet was abbot; and while here he began to study the Bible. The first result of this study was his Psalterium quintuplex, 1508; then followed, in 1512, his commentary on the Pauline Epistles, in 1522, on the Gospels, and in 1525, on the Catholic Epistles. A critical edition of the Latin Vulgate (De Math. et Morb. Lat. canonica) which he published in 1517 gave the authorities occasion for an accusation of heresy; and Noël Bédier, syndic of the theological faculty of Paris, had the book formally condemned by a decree of Parliament, Nov. 9, 1521. Bédier, who suspected a secret Lutheran in Faber, wanted to institute further proceedings against him, but was prevented by the interference of Francis I. and Marguerite of Navarre in his behalf. In 1523 Faber fled to Strassburg. After the release of Francis I., he was
the transference of a certain power of ecclesiastical jurisdiction from the original holder to a subordinate officer for the purpose of speedier execution of the canons of the Council of Trent, and of giving strength and energy to the Roman Catholic mission in Protestant Germany. As, under these circumstances, conflicts would now and then arise between the papal nuncios and the bishops, the latter generally received the same faculties, though only for a certain length of time; as, for instance, five years (facultates quinquennales). Bishops may also grant faculties, transferring to their vicars-general, officials, deacons, or priests, some measure either of their own authority (auctoritas ordinaria or propria), or of that granted to them by the Pope (auctoritas apostolica). See Papal Nuncios.

Meyer.

The word is used in England in the sense of a special dispensation to do what by law could not be done or the death of the clergyman's son, etc. In this case the court are also registered the certificates of bishops and noblemen granted to their chaplains to qualify them for pluralities and non-residence.

FDA NUCIOS. MEYER.

Facundus, Bishop of Hermiane, in the North-African province of Byzacena, was one of the bishops whom Justinian, in 544, summoned to Constantinople in order to get the Three Chapters condemned, and an agreement established with the Western Church. The emperor failed in his purpose. Facundus wrote his twelve books (Praelectiones), in which he opposed, when the African bishop broke off communion with the Roman bishop Vigilius, he wrote Contra Mosia num schola tici um in defence of their action. Of his later life nothing is known. His work, which was first edited by Sirmond, then in Gallandi (Bibl. Max., XII. 1–124) and Migne (Patrol. Lat., LXVII. 762), has more interest from an ecclesiastico-political than from a dogmatic point of view. He wrote not so much in order to justify Theodore and Theodoret, as in order to restrain the emperor from interfering in the affairs of the Church.

C. HAGENBACH.

FAQUIUS, Paul (Büchlin), b. at Rheinazbern, in the Palatinate, 1594; d. at Cambridge, Nov. 13, 1549; studied at Heidelberg and Strassburg, especially Hebrew, under W. Capito, and afterwards under the celebrated Elias Levita; and was appointed rector of the school at Isny in 1537, and professor of theology, and preacher in Strassburg, 1543. But, when the Interim was introduced in Strassburg, he emigrated to England, where he was well received, and made professor in Hebrew at Cambridge in 1549. Most of his writings (Sententiae apicantis Planebrarum, 1541; Annotationes in Targum, 1546; Isagoge in linguam Hebraicam, 1544, etc.) refer to his Hebrew studies; and as a teacher of Hebrew he exercised considerable influence in the university, and his books, especially the Typology, are useful. In person he was of commanding figure. His principal works, which are published in Edinburgh, are, The Typology of Scripture, 1847, 2 vols., 6th ed., 1880; Ezekiel and his Book of Prophecy, 1851, 4th ed., 1878; Prophecy viewed in its Distinctive Nature, its Special Functions, and its Proper Interpretation, 1856, 2d ed., 1896; Hermeneutical Manual, 1858; Revelation of Law in Scripture, 1868; The Pastoral Epistles, 1874; Pastoral Theology, with a Biographical Sketch of the Author, 1876. He also edited The Imperial Bible Dictionary, London, 1867, 2 vols. royal 8vo, and translated, in part, Schroeder's Commentary upon Ezekiel, in the American edition by Lange, N.Y., 1876.

Principal Fairbairn was one of the founders of the Free Church Theological College at Glasgow. Principal Fairbairn was one of the founders of the Free Church. He emigrated to England, where he was educated at King's College, Aberdeen, and after many years' pastoral experience was professor at Aberdeen, and, from 1856 to his death, principal, and professor of systematic theology and New Testament exegesis, in the Free Church Theological College at Glasgow. His principal works, which are published in Edinburgh, are, The Typology of Scripture, 1847, 2 vols., 6th ed., 1880; Ezekiel and his Book of Prophecy, 1851, 4th ed., 1878; Prophecy viewed in its Distinctive Nature, its Special Functions, and its Proper Interpretation, 1856, 2d ed., 1896; Hermeneutical Manual, 1858; Revelation of Law in Scripture, 1868; The Pastoral Epistles, 1874; Pastoral Theology, with a Biographical Sketch of the Author, 1876. He also edited The Imperial Bible Dictionary, London, 1867, 2 vols. royal 8vo, and translated, in part, Schroeder's Commentary upon Ezekiel, in the American edition by Lange, N.Y., 1876.

FAITH (Faith). All personal relations in human life rest on faith. I can respect no one, unless I believe him possessed of some affinity to me, — naturally in the blood, or spiritually in the mind. In human life, faith is the connecting link between man and man. Thereby it becomes the
latent source from which all individual development springs, mental and spiritual. Man was made for faith, and it is faith that makes the man. He who has lost his power of faith, his faculty of belief, is dead. But in no relation is this more true than in man's relation to God.

With respect to its form, faith is not a simple opinion formed by the intellect, and differing from cognition only by the subjective character of its evidences. The Church distinguishes between a fides historiae ("historical faith") and a fides salutis ("saving faith"). The latter is a movement of the heart, of all the fundamental powers of the soul, of the very roots of the personality; and hence it is propagated to all the branches: it involves knowledge, it stirs up the feelings, it acts upon the will. Knowledge, assent, and trust are all demanded in faith according to the doctrine of the Evangelical Church. None of them can be entirely missing; but their measure may be very different, according to the different standpoint of the individual.

The object of faith cannot be seen by the eyes, nor can it be grasped by the understanding; it belongs to the realm of the invisible, the spiritual, the divine (Heb. xi. 1, 6; 1 Pet. i. 8; 2 Cor. v. 16; John xx. 29). But this invisible, spiritual, divine, is not something unknowable: it proves itself to the inner man. The absolute object of faith is the revelation of God to mankind, originating in his love, and making his holiness manifest; and the centre of this revelation, the true fulfilment in relation to which all preceding preparations are only accommodations to the susceptibility of the race (Luke xxiv. 25, 26; Heb. i.), is the incarnation of God in Christ. Faith, in the absolute sense of the word, is therefore a personal and spiritual union with Christ, through which we become one with him, as he is one with the Father.

This union with Christ man cannot accomplish by his own efforts: God himself must awaken the new life in his soul (John vi. 29; 1 Cor. ii. 5). It is the Holy Spirit who works the faith in the heart; and the means by which he does this is the preaching of the word of God, the preaching of the grace of Christ (Rom. x. 17; 1 Cor. i. 21). But the soul can prepare itself for the coming of the new life by abandoning all confidence in itself and in the world, and by breaking all the selfish instincts under which it labors; and when, by repentance, it has made itself a fit receptacle for the work of the Holy Spirit, that movement of the heart will follow which is the faith,—the faith by which sins are forgiven (Acts xxvi. 18), and man is made just before God (Rom. iii. 26; v. 1; Gal. iii. 21).

The Roman-Catholic Church, proceeding from James, teaches that justification is by faith and works. But though it defines faith as meaning belief, not simply as an opinion, but as a conviction that "those things are true which God has revealed and promised, and this especially, that God justifies the impious by his grace through the redemption that is in Christ Jesus" (Conc. Trid., sess. VI. c. 6), it nevertheless confines faith to the consent of the heart; and only expects an influence from thence upon the feelings and the will. In its further development in the Roman-Catholic Church, this doctrine led to a direct deterioration of the idea of faith. From a living agency in the human soul, faith became a merely passive obedience to the authority of the Church; and such an emphasis was laid upon the merits of works, that morality itself was corrupted. This aberration has been happily corrected by the Reformed churches. Proceeding from Paul, they teach that justification is by faith alone; but faith they define, not as a merely intellectual process of acceptance, but as the true, vitalizing point of the whole life of the soul.

FAITH, Rule of. See Regina Fidei.

FAKIR (Arabic poor man), a class of Hindoo religious mendicants, numbering now perhaps two millions, and found in India from very early times. They are noted for their self-inflicted tortures, by which they excite pity, and obtain the reputation of "saints," so that, although the people have little respect for them, they dread their curses, and the very rayat will rise up on his elephant to salute them. The British Government has greatly curtailed their liberty to injure themselves, and forbidden their going around perfectly nude. It is questioned whether there is any religious sentiment in their performances. According to the oft-quoted summary of Hassan al-Basari, a fakir is like a dog in ten things: (1) he is always hungry; (2) he has no sure abiding-place; (3) he watches by night; (4) he never abandons his master, even when maltreated; (5) he is satisfied with the lowest place; (6) he yields his place to whoever wishes it; (7) he loves whoever beats him; (8) keeps quiet while others eat; (9) accompanies his master without ever thinking of returning to the place he has left; (10) and leaves no heritage after death. Fakirs go either singly or in companies. They were formerly a dangerous element in Hindoo life, for their fanaticism nerved them for deeds of great cruelty.

FALASHAS (exiles), a people in Abyssinia, who are either Jews, or, according to some, the descendants of proselytes to Judaism, and whose belief and practice is a mixture of Judaism and Paganism. There is no authentic information when they came into the country. They pretend to belong to the tribe of Levi, but their appearance is not Jewish. That they were early converted to Judaism is manifest from their ignorance of both the Babylonian and Jerusalem Talmud, of the fringed praying-scarf (taleth), of phylacteries, and of the Feasts of Purim and Dedication. They are also entirely ignorant of Hebrew; yet they possess in Geex the canonical and apocryphal books of the Old Testament; a volume of extracts from the Pentateuch, with comments given to Moses by the Lord, upon Mount Sinai; The Laws of the Sabbath; the Ardit, a book of secrets to Moses the Lawgiver; the Ingathering, Tabernacles (although they do not build booths), the Day of Assembly, and Abraham's Day. But joined to these Jewish
rites are Pagan ones, such as the shedding of the blood of a sheep or a fowl in a new house in order to render it inhabitable, the use of fire in purification of uncleanliness, and the worship of the goddess Samat, really the Sabbath personified. Monasticism exists among them; but the priests are free to marry once; if their wives die, they are prohibited, like the Greek priest, from a second union. Education, which is imparted only to boys, is in the priests' hands. No one can be a priest, who himself, or whose father or grandfather, has eaten bread with a Christian. The Falashas are superstitious, and believers in magic. They offer sacrifices for the dead on the third day, up to which time they believe these souls dwell in a place of darkness; but every morning for seven days they formally lament them. Prayers for the dead are offered in the synagogues.

The Falashas are industrious and peaceable, dwell in villages of their own, for the most part, which it is said can be easily recognized by the red clay pots on the tops of their synagogues. Their exact number is unknown,—perhaps about a hundred and fifty thousand. See Flad: Falashas of Abyssinia (trans. from the German), London, 1859; J. Halevy: Travels in Abyssinia (trans. from the French), London, 1878.

FALK LAWS. The (also called the "May Laws"), is the name generally applied to a series of laws carried through the Prussian diet, in the period between 1872 and 1875, by Dr. Falk, at that time Minister of Cultus and Public Instruction and Sanitary Affairs in Prussia. In March, 1872, the first of these laws was passed, transferring the superintendence of the primary schools from the Church to the State, by ordering that the school-inspector should be a layman. In June followed a ministerial order, prohibiting the members of religious orders to teach in the schools, and thereby still further limiting the influence of the Roman-Catholic clergy on the school. Next, the laws of November, 1872, and March, 1873, materially narrowed the bishop's power over the inferior clergy, and the clergy's power over the laity, whereby the whole ecclesiastical system of the country was changed, and at the same time a royal ecclesiastical court was established, enabling the government to deal in an effective manner with refractory bishops. A law of March, 1874, made civil marriage obligatory; and another, of April, 1875; required the bishop and clergy to sign a declaration of obedience to the laws of the State, before entering upon office. At the same time laws were passed forbidding the religious orders living within the borders of the Prussian dominion to receive new members, and transferring the control of the church property of a parish to a board of trustees of laymen.

In the so-called Kulturkampf those laws played a most prominent part; that is, in the contest between the feeling of national independence so deeply rooted in Germany by the Franco-Prussian war, and the ambitious aspirations of the Roman curia, so strongly pronounced by the council of the Vatican and the promulgation of the dogma of papal infallibility. They originated, as simple acts of self-defence, from the side of the State; and it was repeatedly declared, both by Dr. Falk and Prince Bismarck, that, within the State, every confession (church) should have freedom to move and develop, but none the opportunity of being with ordered by the State, or using the secular power for particular denominational purposes, or of eluding its civil duties, under pretence of some religious precept. "We will never go to Canossa" (Nach Canossa gehen wir nicht) said the chancellor, May 14, 1872. The Ultramontane party, however, among the Roman-Catholic clergy in Germany, was very far from viewing the Falk Laws as merely defensive measures. On the contrary, it considered them as evidences and means of an intolerable tyranny; and encouraged by the Pope, whose encyclical of 1874 declared the laws null and void, the party adopted a policy of bitter and unflinching opposition. Several bishops were banished from their sees; and other sees, which became vacant by death, remained vacant. A turn, however, took place in the course of affairs when Pius IX. died, in 1878. Prince Bismarck had observed more than once during the contest, that, as the so-called "peaceable pope" in Rome; and, indeed, immediately after the accession of Leo XIII., negotiations concerning a modus vivendi between Germany and the Pope were begun, and seem, on account of reciprocal concessions, likely to succeed.

See Ludwig Hahn: Geschichte des Kulturkampfs, Berlin, 1881; and the addresses by Leopold Wittte and August Dorner, in Evangelical Alliance Conference, 1873, New York, 1874.

FALL OF MAN. See SIN.

FAMILIAR SPIRITS (from the Latin familiares, "a household servant") were the spirits supposed to be at the service of the necromancers, by which they divined, and wrought their spells (Lev. xx. 27; Deut. xvii. 11; 1 Sam. xxviii. 7, 8, and many other places).

FAMILIARES is the name of certain lay members of monasteries, such as servants, mechanics, etc., generally admitted as members of the community through certain religious rites. As in the middle ages the old-established ceremonial through which worldly tendencies were introduced into the monasteries, several popes insisted upon their complete separation from the monks and the monastic community.

FAMILIARS OF THE INQUISITION, the officers who arrested suspected persons. Their name came from the circumstance that they formed part of the inquisitor's family. They were often men of rank; and peculiar spiritual privileges, such as indulgences, were attached to the position.

FAMILISTS, Familia Charitatis, Huis de Liefde, a sect founded by a certain Henry Nicholas, a native of Münster, who, after living for some time in Holland, came to England under the reign of Edward VI. His efforts to make proselytes seem at first to have succeeded quite well: even theologians were found willing to listen to his ideas. But in 1580 Elizabeth ordered an investigation, and after that time very severe measures were taken against the sect, which disappeared during the reign of James I. The ideas of Henry Nicholas are often identified with those of David Joris, with whom he lived in close personal connection,
as his followers were often confounded with the Anabaptists, though they acknowledged the baptism of infants, and showed no antagonism to the Anabaptists, though they acknowledged the baptism of the sect as its mysticism, which gave rise to very peculiar doctrines of Moses as the prophet of faith, Christ as the prophet of faith, and Henry Nicholas as the prophet of love, etc. In 1575 they published a confession of faith, in which they endeavored to prove themselves in harmony with the Reformed Churches. See John Rogers: The Displaying of a horrible Sect naming themselves the Family of Love, London, 1579; and Kneusche: Confutation of the heresies of Henry Nicholas, London, 1579.

FANATICISM (from Latin fanum, "temple"). The term "fanatici" was originally applied to all priests who pretended to receive divine revelations, and announced oracles, but more especially to the priests of Cybele and Bellana, who were noted for their wild enthusiasm. In the writings to the priests of Cybele and Bellana, who were noted for their wild enthusiasm. In the writings of the satirists, Horace, Juvenal, etc., the word gradually changed its sense, and came to imply something of a fraudulent inspiration, consisting of hollow excitement and empty visions. In this sense it was still used in the seventeenth and eighteenth centuries, when enthusiasm for an idea has been transformed into mere hatred of its opposite.

Farel, Guillaume, b. at Gap, in Dauphiny, 1489; d. at Neuchâtel, Sept. 13, 1565; studied in Paris, and was appointed professor in the college of Cardinal le Moine on the recommendation of Lefèvre d'Étalges (Faber Stapelensis). His reformatory activity he began in the diocese of Meaux, under the auspices of Guillaume Briconnet; but in 1523 he was compelled to fly by the beginning persecutions. He went to Basel, where he was cordially received by Calvin; but his disputations, lectures, and preachings in that city, came to a sudden end in 1524: he was exiled, probably, on the instance of Erasmus. After a short stay in Strassburg and Mömpelgardt, he returned to Switzerland in 1525, and began to preach the Reformation in various places belonging under the authority of Berne,—Aigle, Morat, Grandson, Biel, etc.,— often with danger of life, but generally, also, with eminent success. After a visit to the Waldenses, he came in 1529 to Geneva; and the first establishment of the Reformation in that city is his work. In spite of a bitter and protracted opposition, the religious edict of Aug. 27, 1535, was issued; and it was followed by the confession of Geneva (written by Farel and Calvin) and the settlement of Calvin in the city. By the victory of a short-lived re-action both Farel and Calvin were expelled in 1538. Farel went to Neuchâtel, and thence to Metz; and in the latter city, as well as in the neighboring Gorze, he labored with great success for the establishment of the Reformation. But at Gorze the Evangelicals were surrounded in 1543 by the troops of the Cardinal of Lorraine; and a great number of them were massacred. Farel fled in disguise, visited Mompéldardt and his native town, Gap, and continued to labor for the Reformation, preaching and writing to the very day of his death. As a theologian he does not occupy a place in the foremost rank; but practically he was one of the boldest men who was one of the boldest men of the French reformers. Among his most noticeable works are: Sommaire, 1534, new edition, with an introduction by I. G. Baum, Geneva, 1867; Du vrai usage de la croix de Jésus Christ, 1540, new edition in Librairie de la Suisse romande, Paris, 1866; Traité de purgatoire, 1543; La glaire de la parole véritable, 1550; Traité de la Cène, 1555, etc. There is no collected edition of his works.

Lit. — His biography was first written anonymously (probably by Olivier Perrot; compare Haller, Biblioth. d. Schweizergesch., III. No. 781), then by Ancillon, Amsterdam, 1691 (French); Kirchhoffer, Zürich, 2 vols., 1831–33 (German); Schmidt, Elberfeld, 1860 (German); Juxon, Paris, 1865 (French); and Goguel, Neuchâtel, 1873 (French). Hagenbach.

Farfa, one of the most famous monasteries of Italy; situated on the Tiber in Central Italy; was twice destroyed,—in the seventh century by the Lombards, and in the tenth by the Saracens,—but both times rebuilt. Shortly after its second rebuilding it became very notorious on account of the licentiousness and dissipation of its monks. In the eleventh century, however, order was thoroughly re-established, and to that time belongs the celebrated Chronicon Farfense, by the Abbé Gregory (d. 1100), edited by Muratori: Script. Ital., T. II. p. ii.

Farindon, Anthony, b. at Sunning, Berkshire, 1596; d. in London, September, 1658. He was educated at Oxford; suffered much as a royalist during the civil war, until he came under the patronage of Sir John Robinson, an alderman of London, who secured for him the pastorate of St. Mary Magdalen's, London, in which position he died. Competent judges have pronounced him the best preacher in the Church of England of that age. He was the recognized preacher for preachers, and gave solid and edifying discourses. His Sermons appeared in 4 folio volumes, 1657–79; new ed., with Life, by F. Jackson, London, 1849, 4 vols.

Farmer, Hugh, a learned and able Dissenting minister; b. near Shrewsbury, Eng., 1714; d. at Walthamstow, in Essex, Feb. 6, 1787. He was pastor of Walthamstow for forty years. In 1701 he removed to London, to become afternoon preacher at Salter's Hall, and one of the Tuesday lecturers. His principal publications, which evince his independence and scholarship, and are still read, are: An Inquiry into the Nature and Design of Christ's Temptation in the Wilderness, Lond., 1701, 3d ed., 1776, new ed., 1822 (in which he contends that our Lord's temptation in the wilderness was subjective, a divine vision, and not real and objective); A Dissertation on Miracles, designed to show that they are Arguments of a Divine Interposition, and Absolute Proofs of the Mission and Doctrine of a Prophet, 1771, new ed., 1810; An Essay on the Demoniacs of the New Testament, 1775, 3d ed., 1818 (these were, he maintained, merely persons strongly affected by certain diseases. This work is a classic with those who hold this view); The General Prevalence of the Worship of Human Spirits in the Ancient and Heathen Nations asserted and proved, 1783. See Dobson, Memoirs of the
FASTING, in the Christian Church. Fasting appears as an established practice in the primitive church (Acts xii. 2, xiv. xxxiv. 28), and to the circumstances of our Lord lying forty hours in the grave. Originally this fast lasted only forty hours, but it was gradually extended. In the fourth century it lasted three weeks in Rome, but six in Illyria, Achaia, Alexandria, etc.; and this latter term was finally adopted also by Rome. As, however, there was no fasting on Sundays, the six-weeks' fast comprised only thirty-six fast-days; and, in order to reach the symbolical number of forty, it became customary to begin the fast on the Wednesday (Ash-Wednesday) of the preceding week. An attempt was also made to introduce a quadragesimal fast before Christmas and the day of John the Baptist; but the practice never became firmly established. See H. Lienke, Die Quadragesimalfasten der Kirche, Munich, 1853.

Fasting on certain days of the week is also an old custom of the Roman Church. The Pharisees fasted twice a week,—on Thursday and Monday,—in commemoration of Moses ascending Mount Sinai, and again descending from it. The Christians adopted this practice, only the days and their signification were changed. Wednesday and Friday (see Ember-Days) were selected as the days on which our Lord was betrayed and crucified. These days were called dies stationum, the life of a Christian being compared to that of a soldier (Tertullian, De oratione, XIV.). Wednesday, however, was afterwards dropped as a fast-day. The custom, prevalent among the Jews after the exile, of keeping a fast-day respectively in the fourth, fifth, seventh, and tenth months, in commemoration of the conquest of Jerusalem, the destruction of the temple, the murder of Gedaliah, and the beginning of the siege of Jerusalem, was also adopted by the Christians; but, in this case too, both the days and their designation were changed. The days were put down as days of general fasting and praying, and arranged so that the year thereby became divided into four seasons (quaestor temporae); hence the name of Quatember-fast. (See Ember-Days.) In former times these days were also days for the collection of taxes, and hence called angaria ("servitude"). The vigilia (which see) are also fast-days; and, besides these the ordinary fast-days, the Roman Church also appoints extraordinary fast-days on special occasions.

Life and Writings of the Rev. Hugh Farmer, Lond., 1805.
FARNOVIUS (Stanislaus Farnowski), one of the most learned of the Polish-Jewish Christians in the sixteenth century; studied in Heidelberg; became a disciple of Petrus Gonesius, and formed a Unitarian party, the Farnovians, which, however, amalgamated with the Socinians immediately after his death. See Bock: Hist. Antiunitarianorum, Konigsberg, 1744, 2 vols.

FARTHING. See Money.

FASTIDIUS, a Christian writer of the fifth century, and one of the few literary representatives of the ancient Briton Church. What we know of his life we owe to a few critically uncertain notices in Gennadius (Catac. ev. iii., 56), which have given rise to many untenable and self-contradictory speculations. The only certain facts are, that he was a Briton by birth, and lived about 420. His book De vita Christiana was originally printed anonymously among the works of Augustine, until Holstenius discovered the true author, and published the work separately, 1605. On other days, mourning is worn: hence they are called "fasts," in distinction from the art. Fasten, in Riehm's Handwörterbuch des bibl. Alterthums, Hamburger's Real-Encyklopädie für Bibli u. Talmud, Winer's Bibl. Realwörterbuch, Schenkel's Bibel-Lexikon. Pressel (B. Pick).

FASTING.
II. The Greek Church has on this field developed different practices in its different sections; but one characteristic mark is common to them all,—strictness in keeping the rules. The principal fasts are: 1. A quadragesimal fast before Easter, based on Matt. iv. 2; 2. A quadragesimal fast before Christmas (Oct. 15 to Dec. 24), based on Exod. xxxiv. 28; 3. The Fast of Mary (from Aug. 1 to Aug. 15); 4. The Fast of the Apostles (from the day after Whitsuntide to June 29). The old dies stationum (both Wednesday and Friday) are still retained, except between Christmas and the Epiphany, during the third week after the Epiphany (in opposition to the Armenians), and in the weeks following Easter and Whitsuntide.

III. The Reformed Churches. — The reformers were by no means averse to fasts; but they returned to the original conception of them, as a means of self-discipline and a preparation in prayer. They rejected all compulsory regulations of the practice, and wholly discarded the idea of direct moral meritoriousness. To this purport Luther expresses himself in his commentary to Matt. vi. 16; and so does Calvin in his Institutiones, IV. 12, 14. Therefore let us say something of fasting, because many, for want of knowing its usefulness, undervalue its necessity, and some reject it as almost superfluous; while, on the other hand, where the use of it is not well understood, it easily degenerates into superstition. Holy and legitimate fasting is directed to three ends; for we practise it either as a restraint on the flesh, to preserve it from licentiousness, or as a preparation for prayers and pious meditations, or as a testimony of our humiliation in the presence of God when we are desirous of confessing our guilt before him." Accordingly we find ideas of this or a very similar character incorporated with all the confessional books of the Reformed Churches (Confessio Augustana, XXVI.; Conf. Helvetica Secund., XXIV.; Conf. Bohem., XVIII.; Conf. Gall., XXIV.; Westminster Confession, XXI. 5), and carried out practically in Switzerland, England, the United States, etc. [During the civil war (1861-65), the President appointed days of national fasting, which were generally observed irrespective of denominations.]

LIT. — BOEHMER: De jure circa jejunantes, ab apostolis usitato, Halle, 1725; LINZENMAYER: Entwicklung d. kirchlichen Fastenzipline bis zum Konzil von Nizza, 1787.

FATALISM (Latin fatum) denotes the doctrine of an irresistible necessity, differing, however, from the idea of nemesis by being the effect of an external, arbitrary power, rather than the result of self-discipline and a preparation in prayer. In its practice, and wholly discarded the idea of direct moral meritoriousness. To this purport Luther expresses himself in his commentary to Matt. vi. 16; and so does Calvin in his Institutiones, IV. 12, 14. Therefore let us say something of fasting, because many, for want of knowing its usefulness, undervalue its necessity, and some reject it as almost superfluous; while, on the other hand, where the use of it is not well understood, it easily degenerates into superstition. Holy and legitimate fasting is directed to three ends; for we practise it either as a restraint on the flesh, to preserve it from licentiousness, or as a preparation for prayers and pious meditations, or as a testimony of our humiliation in the presence of God when we are desirous of confessing our guilt before him." Accordingly we find ideas of this or a very similar character incorporated with all the confessional books of the Reformed Churches (Confessio Augustana, XXVI.; Conf. Helvetica Secund., XXIV.; Conf. Bohem., XVIII.; Conf. Gall., XXIV.; Westminster Confession, XXI. 5), and carried out practically in Switzerland, England, the United States, etc. [During the civil war (1861-65), the President appointed days of national fasting, which were generally observed irrespective of denominations.]

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FATALISM (Latin fatum) denotes the doctrine of an irresistible necessity, differing, however, from the idea of nemesis by being the effect of an external, arbitrary power, rather than the result of self-discipline and a preparation in prayer. In its practice, and wholly discarded the idea of direct moral meritoriousness. To this purport Luther expresses himself in his commentary to Matt. vi. 16; and so does Calvin in his Institutiones, IV. 12, 14. Therefore let us say something of fasting, because many, for want of knowing its usefulness, undervalue its necessity, and some reject it as almost superfluous; while, on the other hand, where the use of it is not well understood, it easily degenerates into superstition. Holy and legitimate fasting is directed to three ends; for we practise it either as a restraint on the flesh, to preserve it from licentiousness, or as a preparation for prayers and pious meditations, or as a testimony of our humiliation in the presence of God when we are desirous of confessing our guilt before him." Accordingly we find ideas of this or a very similar character incorporated with all the confessional books of the Reformed Churches (Confessio Augustana, XXVI.; Conf. Helvetica Secund., XXIV.; Conf. Bohem., XVIII.; Conf. Gall., XXIV.; Westminster Confession, XXI. 5), and carried out practically in Switzerland, England, the United States, etc. [During the civil war (1861-65), the President appointed days of national fasting, which were generally observed irrespective of denominations.]

LIT. — BOEHMER: De jure circa jejunantes, ab apostolis usitato, Halle, 1725; LINZENMAYER: Entwicklung d. kirchlichen Fastenzipline bis zum Konzil von Nizza, 1787.
FAUSTUS REJENSI S, or REGENSI S, also called Faustus the Breton, or of Riez, an ecclesiastical writer of the fifth century, and one of the most important literary representatives of the so-called Semi-Pelagianism; was b. in Britain, or Brittany, towards the close of the fourth, or in the beginning of the fifth, century; entered the monastery of Lerins as a monk; became its abbot in 434, and succeeded Maximus in 462 as Bishop of Reji or Regium, the present Riez, in Provence. In 481 he was expelled from his see by Eurich, king of the West Goths; but he returned in 484, and staid at Reji till his death, in 491. He wrote letters and tracts against the Arians and Macedonians (Responsio ad objecta quaedam de ratione fidei catholicae), against the Nestorians and Monophysites (Ad Graatum), on various dogmatical and ethical questions, especially on the nature of the soul, whose corporeality he asserted. He also wrote homilies and sermons, of which especially the Six Sermones ad Monachos are celebrated; but his principal work is the De gratia Dei et humanae mentis libero arbitrio libri II. In 484 he wrote a disputation on the coarse-grained exposition of Augustine's ideas of grace and predestination. Faustus answered, first in a Epistola ad Lucidum, and then in the above-mentioned work. In this book he refutes Pelagius, whom he calls pestiferus; but he also rejects Augustine, though he calls him guidam sanctorum. He attempts to take up an intermediate position, and he does it with great adroitness and no small acumen. The book proved a great success in Gallia; but in Constantinople and North Africa it met with bitter opposition, and Hormisdas afterwards declared that its author does not belong among those whom the church calls its fathers. A collected edition of Faustus' works does not exist; but most of them may be found in Bibl. Patr. Magna, T. V. Pars III. 500; Bibl. Lugd., VIII.; Migne: Patrol. Lat., LVIII., etc.

FAUSTUS THE MANICHÆAN was an African by birth, a native of Milevis; settled in 383 in Carthage, but was in 386 banished by Missionius. He was the chief of the Manichæans of Africa, and wrote a work against Christianity; but he, as well as his book, is known to us only through Augustine, who at one time wanted his instruction (Confessiones, V. 3, 6, 7, etc.), and afterwards wrote against him, Contra Faustum.

FAKES, Guy. See GUNPOWDER PLOT.

FEAST OF FOOLS. See FEASTS.

FAUSTUS REJENSI S

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FAKES, Guy. See GUNPOWDER PLOT.

FEAST OF ASSES. See ASSES, FEAST OF.
FELICISSIMUS was appointed deacon in the Church of Carthage by the presbyter Novatus, without the assent of Cyprian, and belonged to that party which represented the aristocratical and presbyterial system of government in opposition to the monarchical and episcopal system, represented by Cyprian. Cyprian protested against the appointment, but did not depose Felicissimus; and when, shortly after, the Decian persecution broke out, he fled from the city, and left his see. During his absence the presbyters undertook to re-admit the lapsi into the church by virtue of the libellos pacis, which they procured from the martyrs. This, too, Cyprian considered as an encroachment upon his authority; and he sent an episcopal committee to the city. Felicissimus, however, supported by five presbyters, declared that he would admit none into the community of his church who appeared before the episcopal committee; and, when Cyprian returned (Kaster, 251), he was formally excommunicated by the party of Felicissimus, which chose a certain Felicissimus called the Regula. Felicissimus himself repaired to Rome, to gain over to his side the Roman Bishop Cornelius; but, the Novatian controversy having at this time broken out both in Rome and Carthage, Cornelius and Cyprian were naturally allies, and Felicissimus' mission failed; after which nothing more is heard of him and his party.

KLAEGER.

FELICITAS is the name of two saints of the Roman-Catholic Church: one, a distinguished Roman lady, a widow, who, together with her seven sons, was martyred in Rome under Marcus Aurelius, and is commemorated on July 10; and another, a servant-girl, who was martyred under Septimius Severus, in Carthage, together with Perpetua, and is commemorated on March 7. See Act. Sanct. on the respective dates.


The facts which the Acts give—that Felix at the time of Paul's imprisonment (58 or 59) had been “of many years a judge unto this nation” (xxiv. 10); that he had married a Jewess, Drusilla (xxiv. 21); and that, after the lapse of two years, he was succeeded by Porcius Festus (xxiv. 27)—are confirmed by the other sources, without being affected by their differences. Thus when Josephus calls Drusilla a sister of Agrippa II., while Tacitus calls her a grand-daughter of Anthoy and Cleopatra; or when Josephus tells us that Felix was not sent to Judea as procurator until after the deposition of Ventidius Cumanus (52 or 53) by Claudius, and at the instance of the high priest Jonathan, at that time present in Rome, while Tacitus says that he was for many years procurator of a part of the province Sama-ria, still by the deposition of Cumanus he was appointed procurator of the whole province by the Syrian prefect, Quadratus,—these differences have no effect on the report of the Acts. Among the additional facts derived from extraneous sources may be mentioned: that Felix was a brother of Pallas, the imperial favorite, and, like him a freedman; that Festus died in Judea, holding office only a very short time, etc. The picture which the Acts give of the two men—of Felix as a vulgar ruffian, and of Festus as a frivolous cynic—also corresponds well with that which Josephus and Tacitus give.


FELIX THE MANICHÆAN, one of the leaders of the sect in Africa, came to Hippo, and held a disputation with Augustine in the Christian Church, and in presence of the congregation. The disputation lasted in two days, and ended with the conversion of Felix. The acts, prepared by notaries, and signed both by Felix and Augustine, are still extant, and are found both in the Paris and the Benedictine edition of Augustine's works.

FELIX THE MARTYR, and his fellow-sufferer Felicissimus, were, according to tradition, the first to bring Christianity to the city of Zürich, and are still venerated as its patrons. They were executed under Maximian, and gave rise to a very luxuriant legend. See Mithteilungen d. ant. Gesellschaft zu Zürich, 1841, vols. I. and II.

FELIX OF NOLA became a confessor during the persecution of Decius. Legend tells us how he concealed himself in a fissure of an old building, and was saved by a spider drawing her web across the fissure, and thereby hiding him from the messengers. His fate was celebrated by Paulinus, Bishop of Nola, in a long poem of fourteen songs.

FELIX OF URCEL, See ADOPTIONISM.

FELIX is the name of five popes.—Felix I. (289–274), a Roman by birth, is said to have buried with his own hands three hundred and forty-two martyrs, and was probably martyred himself during the persecution of Aurelian. His day falls on the 30th of May. The fragment of a letter from him to Bishop Maximus of Alexandria, which Cyrillus gives in his Apologeticus, is of doubtful authenticity; but the letters ascribed to him by the pseudo-Irenaeus are certainly spurious. See Act. Sanct., April, pars I.; JAFFE: Reg. Pontif. Rom.—Felix II. (355–358) was elevated to the Roman see by the Arian court party, without the concurrence of the clergy and the people, when Liberius refused to sign the condemnation of Athanasius, and consequently was driven to exile. After the lapse, however, of three years, Liberius, tired of his exile, submitted to the imperial will, returned to his see, and drove away Felix. Of the latter fate of the latter nothing is known with certainty. According to Jerome, he tried to regain the see by force; according to Socrates, he was formally banished by the emperor; according to others, he lived in seclusion at Porto, and died in obscurity. Singularly enough, though his title is very dubious, he is a saint of the Roman-Catholic Church. His sainthood was confirmed by Gregory XIII. in 1582. His day falls on July 30. See Baroni-us: Ann. eccl. ad an. 557; JAFFE: Reg. Pont. Rom.—Felix III. (March, 483–Feb. 25, 492) was elected by the influence of Aдоaor, and became noted for the vigor and decision with which he inter-
FERED in the affairs of the Eastern Church. The Emperor Zeno issued the Henoticon on the instance of his patriarch, Acacius, and for the purpose of reconciling the Monophysites. But Félix placed himself at the head of the opposition against this measure, and deposed and excommunicated Acacius at a synod of seventy-seven bishops, thereby occasioning the first schism between the Eastern and Western churches. See Act. Sanct., February, III., and JAFFE: Reg. Pontif. Rom. 7, 1451. In 1434 he abdicated, left the government of Savoy to his son, and retired to Ripaille, on the Lake of Geneva, as head of the knightly hermit order of St. Mauritius. The process which the Council of Basel instituted against Eugenius IV. roused his ambition; and when, through various intrigues, he was actually elected Pope by the council, he eagerly assumed the name of Felix V., and immediately formed a curia, mostly consisting of Frenchmen. But residing at Geneva, without any revenue, not in possession of the States of the Church, not acknowledged by any of the great powers, he presented a piteous spectacle. Even the cardinals he made declined the honor. When Germany and France recognized Nicholas V., Felix abdicated, and retired to Ripaille. His reign forms simply an interlude of the States of the Church, not acknowledged to whom Dr. Fell had given the thirty-third edition of the Greek Testament, Lond., 1675 (which was the standard edition until Mill), and Parallel and Annotations upon the Epp. of St. Paul, Lond., 1675, 3d ed., 1673. See Hook, Eccl. Biogr.

FELL, John, Bishop of Oxford, was b. in Berkshire, June 23, 1625; d. July 10, 1688. He was educated at Christ Church, Oxford, of which his father was the dean. He was a royalist, and after the restoration of the Stuarts was made dean of Christ Church, and in 1678 Bishop of Oxford. He was distinguished for learning, and munificent benefactions to the university. The following famous lines were written by a student to whom Dr. Fell had given the thirty-third epigram of Martial for translation:—

"I do not like thee, Dr. Fell, The reason why, I cannot tell; But this I know full well, I do not like thee, Dr. Fell." Amusing works among the more important were an edition of the Greek Testament, Lond., 1675 (which was the standard edition until Mill), and Parallel and Annotations upon the Epp. of St. Paul, Lond., 1675, 3d ed., 1673. See Hook, Eccl. Biogr.

FELLMANN, François de Salignac de la Mothe, Archbishop of Cambray, and one of the most brilliant and devout of French divines; was b. Aug. 6, 1651, at the castle of Fénelon, in Péris; d. Jan. 7, 1715, in Cambray. Brought up by pious parents, he was early set apart for the priesthood. In his twelfth year he was sent to the then flourishing university of Cahors, and passed from there to his uncle's in Paris, the Marquis de Fénelon, an able statesman. At his request, Fénelon, who was now eighteen, preached several times, and with great acceptance. He entered the college of St. Sulpice, where he remained for five years, applying himself assiduously to study and to spiritual exercises. The Archbishop of Paris, M. de Harley, recognizing his talents, appointed him the superior of the Nouvelles Catholiques,—an association of Catholic ladies of noble birth, for the instruction of Protestant girls. The experiences which he had at this post during ten years of service were embodied in his book De l'éducation des filles ("The Education of Girls"). He entered the first instance for the Duchess de Beauvilliers, the pious mother of a large family, it unfolded the principles of education and heart-training as they are found in Scripture and suggested by a careful observation of child-nature, with a practical wisdom that can hardly be surpassed.

Fénelon's success as Superior of this association attracted the attention of the king, and brought him into contact with Bossuet, the eloquent Bishop of Meaux, with whom he entered into a close friendship. Louis XIV. determined to use his gifts for furthering a plan of bringing over the whole of France to one faith, and assigned him a mission in Poitou for the conversion of the Protestants. Fénelon accepted the duties, but declined the military escort which it was customary to send on such occasions, preferring, like the apostles, to use only the weapons of the Spirit. He secured, at least, the respect of the Protestants, if he did not succeed in bringing them over to the Roman Church. Returning to his old position, he was accused of holding Protestant principles,—an accusation which he sufficiently refuted.
FEÑELO.
The nobility of Fénelon's character was shown most conspicuously during the war of the Spanish Succession (1701–13), when his diocese was for a while the seat of war. In a general way he sought to mitigate the horrors and ravages of the war by wise counsels to the Duke of Burgundy, who was commander-in-chief. When, in 1708, Flanders, in which Cambray was located, was desolated, he opened the chambers of his palace to the wounded and the sick; and when a dearth of grain was felt he offered his whole income to the state. The French admired their archbishop for his self-denying interest in the suffering and wounded, and bowed before his piety. No less did the enemies of France esteem his virtues; and Prince Eugene and Marlborough not only treated him politely, but sent troops to guard his property.

He died of a fever. His last days were peaceful. The latter part of the fourth chapter of Second Corinthians and the fifth chapter were read and re-read to him, affording great comfort. After listening to the high-priestly prayer in Gethsemane (John xvii.), he blessed his attendants, and went to sleep, aged sixty-four. Fénelon's death was regarded as a loss, not only to the diocese of Cambray, but to all France. His virtues and talents were known throughout Europe, and recognized by all church communions. He was a strict son of the Roman-Catholic Church; but, above all, he was a genuine, believing, active Christian, liberal and charitable enough to sympathize with Protestants, who, in turn, revere his memory.

The description of St. Simon, in his Memoirs (XXII.), deserves to be quoted. "He was a tall, thin man, well made, pale, with a large nose, eyes whence fire and talent streamed like a torrent, and a physiognomy the like of which I have never seen in any other man, and which, once seen, could never be forgot... It united seriousness and gayety, gravity and courtesy; the prevailing characteristics, as in every thing about him, being refinement, intellect, goodness, modesty, and, above all, noblesse, etc."


G. V. LECHLIE.

FERGUSSON, David, one of the fathers of the Scottish Reformation, was b. not later, and probably some years earlier, than the year 1525 (see Wodrow MSS., vol. xviii. No. 16). He d. in 1598, "the suilldest minister that tyme in Scotlant" (James Melville's Diary, Edin., 1842, p. 437). He seems to have been a native of Dundee, and by original occupation a Glover (Fergusson's Tracts, ut infra, Introd., p. xiv.). Though not a great writer, he showed his genius in the many wise and witty sayings which he has, doubtless, truly enough, attributed to him, a familiarity with the classical languages and classical literature.

In July, 1560, he was selected by the Parliament to be minister of Dunfermline, an important charge, as containing a royal palace, which afterwards became the favorite residence of James VI. But he had been one of six men, as he tells us himself, who began to preach the Reformed faith in Scotland some years before the Reformation; at a time "when" (to use his own words) "there was no stipend heard tell of; when the authority, both ecclesiastic and civil, opposed themselves; and when scarcely a man of name and estimation [was found] to take their cause in hand" (James Melville's Diary, p. 357). As to the matter of stipend, indeed it must be here added, that, even after the establishment of the Reformation, there was for some years little change for the better in this respect. In one of the Tracts already referred to, and afterwards particularly noticed, a tract published in the year 1683, Fergusson, speaking of himself and his brethren generally, says, "The greatest number of us have lived in great penury, without all stipend; some twelve months, some eight, and some half a year, having nothing to sustain ourselves and our families, but that which we have borrowed of charitable persons, until God send it to us to repay them" (An answer to Renan Benedict, p. 11). He proved an excellent minister, "preaching," says Row (Hist. p. 418), "with great boldness, wisdom, and holiness," and "bringing the people [of his charge] to very good order, knowledge of the truth, and obedience to the discipline of the Kirk." As a church-leader, he was characterized by firmness, sagacity, sound judgment, and also what Wodrow (Analecta, Glasgow, 1842, vol. I., p. 120) calls "pleasant and facetious conversation, by which," Wodrow adds, "he often pleased and pacified the king when he was in a fury." He was, accordingly, very frequently employed by the Church as a medium of communication with the king.

Fergusson published two tracts in his own lifetime. The first is a controversial work, entitled An answer to a tract written by René Benedict, the French doctor, to John Knox, and the rest of the brethren." This treatise was printed at Edinburgh, in the year 1603, and was reprinted for the Bannatyne Club in 1860, from a unique copy in the library of the University of Edinburgh. It contains an able discussion of the chief points at issue between the Romanists and Protestants at the period of the Reformation. His second publication appeared nine years afterwards, being a sermon preached before the regent and nobility at Leith (Jan. 13, 1571–72), during the meetings of the General Assembly. It relates chiefly to the inadequacy of the existing provision for the Reformed ministers, the schools, and the poor; and it condemns in no measured terms the neglect by the king and Parliament of objects regarded by the Church from the first as containing paramount claims on their attention. The sermon was printed at the request of the General Assembly held at Perth in the year 1572, with the special approbation of five of the most eminent ministers of that day, to whom it had been submitted for revision; John Knox, the Refig. 418. He shows his imprimitur in these words: "John Knox, with his dead hand, but glad heart, praising God, that,
FERMENTARIANS. See AZYMITES.

FERRAR, Nicholas, an English clergyman of asetic tastes; b. in London, Feb. 22, 1592; d. Dec. 2, 1637. He studied at Clare Hall, Cambridge; in 1624 was elected to Parliament; and in 1626 was ordained deacon by the Bishop of St. David's (Laud). He consecrated himself to a life of retirement and devotion, and refused flattering offers to benefices. He turned his manor, Little Gidding, into a sort of conventual establishment, at which vigils and other formal religious exercises were scrupulously observed. Ferrar himself slept on the floor, and rose at one in the morning for religious meditation. He also did much good by providing a free school for the children of the neighborhood, and himself catechised them. See Lives of Ferrar by Dr. Peckard (Camb., 1790), Macdonough (2d ed., Lond., 1837), and by his Brother and Dr. Jebb (1 vol., Camb., 1855).

FERRAR, Robert, Bishop of St. David's, and martyr; b. at Halifax, Yorkshire; d. at the stake, in Chermarthen, Wales, March 30, 1555. He studied at Cambridge and Oxford, and was elevated to the see of St. David's, under Edward VI., in 1548. Bishop Burnet (Hist. of Ref., I. p. 451) describes him as "a rash and indiscreet man," and as having been arbitrary in his treatment of the canons of his cathedral. At the accession of Mary he was deprived of his see, and tried and condemned for heresy. To a young man who deplored his death-sentence he is reported to have said, "If you see me once while I suffer the pangs of burning, then you may believe me when I say, 'I die.'" He made good his assertion, and was felled to the ground by a blow on the head. See Foxe: Actes and Monuments; iLook: Eccles. Biogr., vol. v.

FERRARA–FLORENCE, Council of. The course of opposition to the Pope and the curia, which the Council of Basel pursued, was even more pronounced than had been anticipated. A breach became unavoidable; and the project of a union between the Eastern and Western churches, started for political reasons by the Byzantine emperor, and eagerly caught at by the Pope, gave the occasion. For many reasons, Eugenius IV. wished that these negotiations should be carried on in Italy; and he proposed to transfer the Council of Basel to some Italian city. But the council refused; and after the stormy meetings on March 6 and 7, 1437, the papal minority left Basel, and placed itself at the disposition of the Pope. Jan. 8, 1438, the council was solemnly opened at Ferrara; and in March, same year, the Eastern delegates arrived, numbering about seven hundred persons, and including, besides the emperor, Johannes VI. (Paleologus), all the highest dignitaries of the Greek Church,— the patriarchs of Constantinople, Joseph I.; the archbishop of Nicæa, Bessarion; the archbishop of Ephesus, Alexander; Marcus Eugenius, patriarch of Kiew, Isidore, etc. April 9, 1438, the debate of the union question began.

The principal points of the debate were, the procession of the Holy Spirit (Filioque), the intermediate state of the soul between death and judgment (purgatory), the use of unleavened bread in the Eucharist, the primacy of the Pope, etc. The debates were very copious; but though the union had several warm friends among the Greeks, as, for instance, Bessarion, and though the emperor, pressed as he was on all sides by the Turks, and well knowing that the union was the condition of help from Western Europe, did his utmost to dampen the ardor of his theologians, nothing seemed likely to come out of the attempt. Troubles of another kind were added. The Greeks were the guests of the Pope, but the Pope had not money. In this emergency he addressed himself to the rich Florentine bankers; but the Florentines demanded that the council should be transferred from Ferrara to Florence, and this transference frightened the Greeks. Nevertheless, Feb. 26, 1439, the council was opened at Florence; and, after some months of more discussion, an agreement was actually arrived at. An act of union was signed by thirty-three Greek and a hundred and fifteen Latin church-dignitaries; and July 6, 1439, the Pope celebrated a commemorative service of unity in the Cathedral of Florence. Unfortunately, this union, so pompously announced to the world, was in reality a mere illusion. With respect to the principal dogmatical question, — the procession of the Holy Spirit, — the Latin addition (Filioque) was recognized by the Greeks, but not adopted in their creed: with respect to the principal practical question, — the papal primacy, — the claims of the Pope were recognized by the Greeks; but at the same time the rights and privileges of the patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem, were renewed and confirmed. In the West the union produced no enthusiasm for the suffering Greeks; and in the East it intensified the hatred to the Latins. Several of the Greek ecclesiastics who had signed the act of union were made to suffer for it. Isidore was
thrown into prison; Bessarion had to flee to Rome, etc. In 1472 the Greeks solemnly renounced the union.

Likewise, the most important acts of the council are lost; but a documentary history of it, probably written by Archbishop Dorotheus of Mytilene, is found in vol. 9 of HARDUIN, and vol. 31 of MANSI. It is in favor of the union. From the opposite stand-point wrote Sylvester Syropoulos, a Greek priest, whose work was edited by Creyghton, London, 1660. See also CECCONI: Studi storici sul concilio di Firenze, Florence, 1869; FROMMANN: Kritische Beiträge z. Geschichte d. flor. Kirchenreihung, Halle, 1872; [A. WARSCHAUER: Ueb er die Quellen zum florentiner Concil, Breslau, 1881].

FERRARA, Renata (Renée), celebrated for her relations to the Reformers, was the daughter of Louis XII. of France, and wife of Hercules of Este, Duke of Ferrara, whom she married in 1527; was b. at the castle of St. Blois, Oct. 25, 1510; d. at Montargis, June 12, 1575. Brought up in the court of Francis I., she came into intimate relations with Margaret of Navarre, whose evangelical sentiments she imbibed. Her mind was enlightened in the pursuits of literature and art; and her court at Ferrara attracted the learned men of Italy. She remained true to evangelical sentiments, in spite of opposition and the forced separation of her children, and welcomed to her palace her court at Ferrara attracted the learned men of Italy. She remained true to evangelical sentiments, in spite of opposition and the forced separation of her children, and welcomed to her palace Calvin, during his stay (in 1556) of several months, instructed her carefully in the Reformed doctrines, and afterwards maintained a correspondence with her. On the death of her husband (in 1539) she returned to France, and made profession of the Reformed faith, in which she died. See P. BAYLE (Dictionary), MERLE D' Aubigné (iv. 425-427, v. 420–423, Am. ed.), and other Histories of the Reformation.

FERRER, Vincentius, b. at Valencia, Jan. 23, 1357; d. at Vannes, in Bretagne, April 5, 1419; entered the Dominican order in 1374; studied at Barcelona and Lerida; wrote Tractatus de moderno Ecclesiae schismate, visited Paris; was appointed confessor to Queen Yolanda of Aragon; wrote Tractatus de vita spirituali, and other works, and was in 1395 called to the court of St. Brie, Oct. B, was d. and at Montargis, June 12, 1575. Brought up in the court of Francis I., she came into intimate relations with Margaret of Navarre, whose evangelical sentiments she imbibed. Her mind was enlightened in the pursuits of literature and art; and her court at Ferrara attracted the learned men of Italy. She remained true to evangelical sentiments, in spite of opposition and the forced separation of her children, and welcomed to her palace Calvin, during his stay (in 1556) of several months, instructed her carefully in the Reformed doctrines, and afterwards maintained a correspondence with her. On the death of her husband (in 1539) she returned to France, and made profession of the Reformed faith, in which she died. See P. BAYLE (Dictionary), MERLE D'AUBIGNÉ (iv. 425–427, v. 420–423, Am. ed.), and other Histories of the Reformation.

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FERRER, Jérémie, b. at Nimes in 1565; d. in Paris, Sept. 26, 1629; was appointed pastor of the Reformed Congregation of Nimes in 1601, and considered one of the most talented and courageous champions of the Reformation in France. He publicly defended the thesis that the Pope was Antichrist. He preached with such a violence against the Jesuits as to cause riots, etc. Nevertheless, some suspicion of his sincerity arose in 1611; and in 1613 he was forbidden to preach, because it was evident that he had sold himself to the Court and the Romanists. He went to Paris and abjured Protestantism in 1614. In the same year he wrote De l'Antichrist et de ses marques, contre les calomnies des ennemis de l'Eglise catholique. See Borrel, Hist. de l'Egl. réf. de Nimes, 1856.

FERRIS, Isaac, D.D., L.L.D., b. in New York, Oct. 3, 1799; d. at Roselle, N.J., June 16, 1873. He was graduated from Columbia College, 1816; a pastor in the Reformed Dutch Church over different charges (New Brunswick, N.J., 1821–24; Albany, 1824–36; New York, Market Street, 1836–54); and chancellor of the New York University, 1852–70, emeritus, 1870–73. His service to the university was long and faithful. By his efforts a crushing debt of a hundred thousand dollars was extinguished, four professorships enabled, and several new departments added to the course of instruction. He possessed great sagacity, common sense, and administrative ability. As preacher, pastor, and professor, he was beloved. His presence was majestic. He delivered the address at the Jubilee of the American Bible Society, New York, 1866, subsequently published, —Jubilee Memorial of the American Bible Society; being a Review of its First Fifty Years of Work, N.Y., 1867.

FERRY, Paul, b. at Metz, Feb. 24, 1591; d. there July 28, 1669; was pastor of the Reformed Congregation there for about sixty years. He was a very prolific writer; but most of his works still remain in manuscript, and those which have been printed are mediocre. He is noticeable, however, for his participation in the project of uniting the Protestants and Romanists of France. His correspondence with Bossuet on that occasion is found in vol. xxiv. of the works of the latter. His Lettre aux ministres de Genève, in defence of a poor lunatic who was burnt at Geneva for blasphemies against the Trinity, is found in vol. ii. of Bibliothèque Anglaise.

FERRY LAW, The, is the name generally applied to a law concerning public instruction, especially in the higher schools, which was laid before the Legislative Chamber of France, March 15, 1879, by Jules Ferry, at that time minister of public instruction, and passed by the Senate, July 19, same year. The tendency of this law is to exclude the influence of the Roman-Catholic Church from the school. Article VII. of the law, the centre of the debate, and the object of a very bitter contest, prohibits the member of a not recognized religious association to be the director of, or to teach in, a public school. In consequence of this article, twenty-seven Jesuit colleges were closed, and eight hundred and forty-eight Jesuit teachers were forbidden to work. But, besides the Jesuits, twenty-six other religious communities which could not obtain, or would not seek, the confirmation of the government, were affected by the law. See FERRY, ECCLESIASTICAL STATISTICS OF.

FESCH, Joseph, b. at Ajaccio, Jan. 3, 1763; d. in Rome, May 13, 1839; was a younger stepbrother to Letitia, the mother of Napoleon I., and was educated for the church in the seminary
of the Hundred Days, but returned then to Rome, leonso persistently, that he entirely lost his favor. He received by the Pope. He joined Napoleon during correspondence with their respective titles.

I. The Pre-Ezilian Festivals. — There are (a) The Seventh Day, or the Sabbath; (b) The Feast of Trumpets, or New Year; (c) The Day of Atonement; (d) The Feast of Tabernacles; and (e) The Feast of Pentecost. Besides, each seventh year was observed as a sabbatical, and, after seven times seven years, the Feast of Jubilee was observed. On the holy seasons in general comp. Exod. xxiii. 10–17; Lev. xxiii., xxv.; Num. xxviii., xxix.; Deut. xvi. As these festivals are treated separately, we need not enter upon the mode of their observation.

II. The Post-Ezilian Festivals. — After the exile, other holy seasons were added to those already enacted by Moses; thus the four fasts mentioned in the Mishna Taanith (for which comp. the Fastes), the Feast of Esther, or Purim, that of the Dedication of the Temple on its restoration by Judas the Maccabaeus, and that of Wood Offering, on which offerings of wood were brought for the use of the temple, and on which see the Mishna Taanith iv. 6. Josephus, Jewish Wars ii. 17. s. Comp. Delitzsch, in Herzog’s Real Encyclop. (2d ed.), s. v. Feste.

FESTUS. See Felix and Festes.

FETICHEISM, or FETISHISM (from the Portuguese fetico, fetise, a “charm,”) denotes one of the lowest forms of religion,—the worshipping of fetiches. The fetich is not itself considered a deity by the worshipper, or even a symbol of a deity: it is simply supposed to be a vehicle through which a supernatural power makes itself felt in the world; and, as no logical connection is demanded between the power and the vehicle through which it acts, any object, whether natural or artificial, animate or inanimate, may become a fetich. Entirely incidentally,—by a dream, by some kind of delusion, by a mere whim,—some one is induced to believe that a supernatural power exercises influence on his destiny through this pebble or that feather; and immediately he falls down and worships the pebble or the feather, and makes it his fetich. But just as incidentally the object may lose this dignity of being a fetich. If the worshipper discovers, or thinks he has discovered, that the influence is not so real as he supposed, he will withdraw his allegiance, and perhaps take vengeance. If the fetich is an animate object, it will be punished: if it is an inanimate object, it may be destroyed. The idea, however, of influencing, perhaps coercing, the supernatural power through the vehicle, is not altogether foreign to the fetich worshipper; for the fetich has, at least to some extent, the character of being a means of witchcraft.

This form of religion was observed and described for the first time, when, in the fifteenth century, the Portuguese boarded the coasts of Guinea. Afterwards numerous traces of it were found among the savages in America, Australia, and Siberia; and De Brosses, in his Du Culte des Dieux Fétiches (Dijon, 1760), brings it in connection with the religion of the ancient Egyptians. General attention was drawn to it by A. Comte, who, in his Philosophie positive (Paris, 1830–42), places it as the first stage in the logical evolution of religion, and defines it as a conception of nature, according to which all bodies are animalized, in the same manner as the human body, and, like that, governed by a will. This definition depends upon a mistake; for fetishism is not pantheism, but just the reverse of pantheism, a very coarse dualism, as has been very ably shown by Sir John Lubbock, in his Origin of Civilization, 1870, and by Herbert Spencer, in his Sociology, 1879. See Fritz Schultze, Der Fetischismus, Leipzig, 1871.
he led for several years a very precarious life as a tutor in Zürich and Warsaw, and as a student in Leipzig and Königsberg. He came out, however, from those years of poverty and embarrassment with a character of steel. His first strong intellectual impression he received from the writings of Lessing. Afterwards, in the course of his mental development, he successively moved from the freethinking of Lessing to the determinism of Spinoza, and again from the determinism of Spinoza to the criticism of Kant. In Kant's limitation of causality to the world of phenomena he found the starting-point for his own philosophy.—that audacious deduction of both nature and God from the human ego, as to whose true character (atheism, or not) people still disagree. In 1794 he was appointed professor of philosophy at Jena; and the following year he published his chief work, *Die Wissenschaftslehre* (translated into English by A. E. Kroeger, *Science of Knowledge, Philadelphia, 1868*), and the beautiful essay, *Ueber die Bestimmung des Gelehrten* (translated by W. Smith, *The Vocation of the Scholar*, in his *Popular Writings of J. G. Fichte*, 2 vols., London, 1847–48, new edition, 1871). Both his writings and his lectures made a deep impression. But a suspicion of atheism was already abroad; and when, in 1799, in a little essay, *On the Grounds of our Faith in the Divine Government of the World*, he declared that the moral order of the world is God, and that there is no other God, he was formally rebuked by the government, and discharged. The rest of his life he spent in Berlin, where he lectured to great audiences, and took an active part in the foundation of the university. The effect of his lectures (as, for instance, his *Reden an die deutsche Nation*), was felt through all Germany, and can still be felt at this very day. In these later writings, as, for instance, in *The Destination of Man*, 1800 (translated by Mrs. Sinnett, London, 1846), *The Nature of the Scholar, The Characteristics of the Present Age, The Way towards the Blessed Life*, etc., 1805–07 (all translated by W. Smith in the mentioned above), he took great pains to clear up his relation to religion, especially to Christianity. In some points he succeeded. It is evident that he was very far from considering Christianity a mere code of morality: he recognized it as an agency of much deeper significance in the history of the human race. But the incarnation, for instance, seems to have been to him nothing more than a typical representation of what takes place in every man when he is converted. Of the historical facts on which Christianity rests, he seems to have grasped the typical significance only. His collected works were edited (Bonn, 1834–46, 11 vols.), and his life was written, by his son, I. H. Fichte, Sulzbach, 1830, 2 vols., 2d ed., Leipzig, 1862.

**Fichtet, Johann Gottlieb**, b. at Rammenau, in Upper Lusatia, May 19, 1762; d. in Berlin, Jan. 27, 1814; was educated at Schulpforta, and studied theology at Jena. The son of a poor ribbon-weaver, he was enabled to follow his intellectual ambition only by the aid of Baron von Miltitz, and, when this his benefactor died, he led for several years a very precarious life as a tutor in Zürich and Warsaw, and as a student in Leipzig and Königsberg. He came out, however, from those years of poverty and embarrassments of all kinds, a character of steel. His first strong intellectual impression he received from the writings of Lessing. Afterwards, in the course of the reform, the reputation of the monastery increased so rapidly, that the envy even of the mother-institution at Citeaux was excited, and Barrière was compelled to ask support from the Pope. In 1588 the Pope not only confirmed the reforms, but also forbade the Cistercians to meddle with the affairs of Feuillans. Monks from Feuillans were invited to Rome; and monasteries on the reformed plan were founded in Rome, in Paris, and in Bordeaux. In 1598 the Pope entirely exempted the Feuillans from the authority of Citeaux, and confirmed their constitution as an independent congregation. Under Henry IV. they obtained the right of electing their own general; and in the middle of the seventeenth century they numbered about thirty monasteries in France and Italy. Nunneries were also founded; the first by Barrière, in 1588, at Montesquion, in the diocese of Rieux, for fifteen inmates; a second, in 1599, at Toulouse; a third at Poitiers, in 1617, etc. See Joseph Morotius: *Cistercii refugioscens ... Histor.*, Turin, 1800, fol.; Dom J. de la Barrière, *Paris, 1800*. ZÖCKLER.

**Ficrè.** (Irish-Gaelic, raven or worth), d. 670; a saint of Gaul, and patron of the gardeners, who celebrate his festival on Aug. 30. He was most probably of Irish parentage, and went to Meaux, probably of Irish parentage, and went to Meaux, in 1640 a merchant rented a building in Paris for his carriages, which he hired out. Over the building was an image of the saint, and the building itself was called *Hôtel de St. Fiacre.* The name passed to the vehicles themselves. See Bollandist: *Acta SS.*, Aug. 30, vol. vi. p. 604 sqq.; A. J. Ansart: *Hist. de St. Fiacre*, Paris, 1782; Smith: *Dict. Christ. Biog.*, art. Fiacrius.

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**Fichte, Immanuel Hermann**, the son of the former; b. at Jena, July 18, 1797; d. at Stuttgart, Aug. 13, 1879; was professor of philosophy at Bonn (1836–41) and at Königsberg; was a very prolific writer on all branches of philosophy, and exercised considerable influence as a champion of Christian theism. In this respect
his *Die speculative Theologie*, Heidelberg, 1846, and *System der Ethik*, Leipzig, 1850–53, are of special interest. He founded the *Zeitschrift für Philosophie*.

**FICINUS, Marsilium**, b. at Florence, Oct. 19, 1433; d. in his villa, at Careggi, Oct. 1, 1499; was a son of the body-physician of Cosimo di Medici, and grew up in the palace, enjoying the instruction of Gemistus Pletho, and the intercourse of all the leaders of the Renaissance. In time he became one of the leaders himself; and he, more than any one else, was instrumental in familiarizing the age with the ideas of Plato and the Neo-Platonists. It was an enthusiastic conviction of his, that the depraved theology of his time could be regenerated only by an infusion of Platonism. In that spirit he preached, having been consecrated priest in 1477; and in that spirit he wrote and lectured as president of the Platonist Academy. He gave a complete Latin translation of Plato and Plutinus, and published a number of original works,—*Theologia Platonica*, *De Religione Christiana*, *De Immortalitate Animo*, etc. Collected editions of his works appeared at Venice, 1516; Basel, 1561; Paris, 1641. Among his pupils were Pico di Mirandola, Reuchlin, Sixtus IV., etc. See *Sieverke, Geschichte d. platonisch. Akademie zu Florenz*, Göttingen, 1812.

**FIDDES, Richard, D.D.,** a fertile theological author; b. at Humeley, Yorkshire, in 1671; and d. at Putney in 1725. He was educated at Oxford; became rector of Halsham about 1694, but, losing his voice, resigned, and devoted himself with much industry to authorship. Among his works are: *A Body of Divinity*, Lond., 1718–20, in 2 vols. (the first discussing the doctrines of natural and revealed religion,—*Theol. speculativa*, the second, the duties,—*Theol. practica*); a *Life of Cardinal Wolsey*, Lond., 1724 (in which the writer disparages the Reformation); and 3 vols. of *Discourses*, Lond., 1710–15, passing through three editions.

**FIDELIS, St.,** properly Marcus Roy, was b. at Sigmaringen, 1577; studied law, and began to practise as a lawyer in Ensisheim, but suddenly changed career, entered the order of the Capuchins, and was consecrated priest, and appointed preacher at Feldkirch, in the Vorarlberg, in 1621. His great aim was to re-establish the Roman Catholic Church in these regions; and at the head of an Austrian regiment of dragoons he set out on a missionary trip. But the peasants rose in defence of their religious liberty, defeated the dragoons, and put Fieldis to death, April 24, 1622; for which Benedict XIV. declared him a saint.

**FIELD, Richard,** an eminent divine of the Anglican Church; b. Oct. 15, 1561, in Hensford, Hertfordshire; d. Nov. 21, 1616. He studied at Oxford; was made rector of Burk- scrake in 1588, chaplain in ordinary to Elizabeth, and in 1610 raised to the deanship of Gloucester. He was an intimate friend of Hooker, recognized as a good preacher and profound theologian, and esteemed by James I., who, after hearing him for the first time, expressed his sentiments in the pun, “This is a Field for God to dwell in.” Fuller, in his *Holy War*, calls him “that learned divine, whose memory smelteth like a Field the Lord hath blessed.” Field’s fame rests upon his work entitled *Of the Church, Five Books*, by Richard Feake, D.D., and sometime Dean of Gloucester, 1606–10. It treats of the nature, members, and government of the true church, and was occasioned, as he says in the dedication to the Archbishop of Canterbury, by “the unhappy divisions of the Christian world, and the infinite distractions of men’s minds.” It seeks to “discover the vanity of the insolent boasings of the Papists, that all men may know that we have not departed from the ancient faith, or forsaken the fellowship of the Church Catholic.” In the fifth book, which discusses the ministry, he takes the moderate view of episcopacy. “When the Apostles had finished their course, they left none to succeed them... yet they authorized presbyters and deacons.” Feake’s work has been republished by the Ecclesiastical History Society, 4 vols., Cambridge, 1847. For his life, see *Some Short Memorialis concerning his Life*, by his son, Nathaniel Field, London, 1716, 1718. He was canonized as a good preacher and profound theologian, and esteemed by James I., who, after hearing him for the first time, expressed his sentiments in the pun, “This is a Field for God to dwell in.”

**FIFTH-MONARCHY MEN,** republican and millenarian enthusiasts of the Commonwealth period, who attempted to set up “the kingdom of Jesus,” or the fifth monarchy of Daniel. Powell and Feake were the first leaders, and called Cromwell “the dissemblingest perjur’d villain in the world.” They formed a plot in 1657 to murder Cromwell; but it was discovered by Secretary Thurloe, and some of the chief conspirators imprisoned. On Sunday, Jan. 6, 1661, a band numbering about fifty, and headed by Venner, a wine-cooper, rose again in insurrection. They carried a banner with the design of a lion couchant (the lion of the tribe of Judah). They were quickly dispersed, and Venner taken prisoner, and hung. The Independents and Quakers were unjustly accused of being in sympathy with the Fifth Monarchy Men. See *Neal: Hist. of the Puritans*, ii. 176, 220 (Harper’s ed.); *Carlyle: Life of Cromwell*: STOUTHON: Rel. in England, new ed., Lond., 1881, vol. ii. pp. 57–69.

**FIJI ISLANDS,** a group of two hundred and fifty islands in the Southern Pacific, and comprising an area of nearly eight thousand square miles. The two largest ones are Vanua Levu (Great Land), which is about one hundred miles long, and has an average breadth of twenty-five miles, and Viti Levu (Great Viti, or Fiji), which is ninety by fifty miles. Eighty of these islands are inhabited. They are the result of coral and volcanic formation. The climate is delightful, the thermometer seldom rising above 90°. The islands were discovered by Tasman in 1643, and visited by Bligh in 1789, and by Wilson in 1797. The ethnological relations of the Fijians have given much difficulty. They combine characteristics of the Melanesian and Polynesian types. Physically they are an athletic, well-formed race, and mentally they are far above the Papuans. The population was divided up into tribes, and ruled by kings, until 1874, when the islands were annexed to Great Britain. The more powerful chiefs voluntarily proposed the cessation, and signed articles to that effect in October of 1874. Sir Arthur Gordon was appointed the first governor. The advantages accruing to the islands from the annexation have been signal. A code of laws has been adopted, and justice is now administered in
courts. When the English governor arrived at the islands in 1875, they were in a state of almost hopeless poverty. A terrible pestilence had carried off, the year previous, one-third of the population. From that time the yearly revenue has rapidly increased from £16,000 in 1875 to £75,150 in 1879. The chief productions are yams, sugar-cane, maize, copra (cocoanut), and bananas. The population in 1880 was 110,000 natives, 1,902 Europeans, and 3,200 Polynesians, imported to work on the plantations.

In no part of the world have modern missions had a more glorious triumph than in Fiji. The first missionaries were Messrs. Cross and Cargill, who went in 1835 to Fiji from the Friendly Islands, where Mr. Cross had been laboring for eight, and Mr. Cargill for two years. The religion of the islands was a degrading superstition, and witchcraft was widely practised. The tribes were in a constant state of war with each other. The people wore no covering, except a kilt, four inches wide, around the waist. Their ornaments were limited to whale-teeth; but they took great pride in the shape of their headdress, which was trained as to form a large bushy covering for the head; and so careful were they to protect it, that, in the place of pillows, they substituted a narrow yoke, one or two inches wide at the top, on which they rested their necks. Polygamy was practised, and the condition of woman was a very inferior one. The wife or wives were strangled at the death of the husband. Life was cheap, the kings sacrificing men at the launching of a new canoe, or the inception of a campaign, or the erection of a house. Cannibalism was also practised on a large scale, although there were some who the missionaries found averse to eating human flesh. The victims of war, and shipwrecked mariners, were invariably served up on the table. The treatment of women has undergone a complete revolution; and the practice of cannibalism has been entirely given up (except among a few mountain tribes), under the influence of the missionaries.

The English Wesleyans have been left to undisputed control of the islands ever since 1835 by the other Protestant churches. Messrs. Cross and Cargill were re-enforced by Messrs. Lythe and Hunt in 1839, and by Mr. Williams and others in 1840. The work was carried on amidst great discouragements and perils during the first years, and the all but universal practice of the West.

The doctrine in whose statement the word Filioque came from John xv. 26, in which Christ
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speaks of the Spirit of truth who "proceedeth from the Father" (τρόπον τοῦ πατρὸς ἐκπορεύεται). Inasmuch as nothing is said in this passage or in any other of the "double procession," i.e., from both the Father and the Son, the Greek Church holds to the single procession, and defends its position, not only by an appeal to the text of Scripture and to the original form of the Nicene Creed, but also to the "monarchy" (μοναρχία) of the Father as the sole fountain, root, and cause of the deity. It distinguishes sharply between the eternal metaphysical procession of the Spirit from the Father alone, and the temporal mission of the Spirit by the Father and the Son (John xiv. 26, xvi. 7). The former belongs to the trinity of essence, the latter to the trinity of revelation, and begins with the Day of Pentecost. The Latin Church defends the double procession on the grounds of the double mission of the Spirit and the essential unity of the Son with the Father; so that, if the Spirit proceed from the essence of the Father, he must also proceed from the essence of the Son, because they have the same essence. The Greek patriarchs attended the Vatican Council of 1870, on the ground of the heresy of the Latin Church upon this point.

A compromise was suggested from the writings of John of Damascus, to say that the Spirit proceeds from the Father, through the Son. This was accepted by the conference held in Bonn (August, 1870) between the Old Catholics, Orientals, and Anglo-Catholics, in which the Filioque was rendered as an unauthorized addition to the Creed.


FILLAN (the Scotch form of the Irish Faelan) is the name of two Iro-Scotch saints. The one whose festival falls on June 20 had his chief churches at Ballyheidy, Queen's County, Ireland, and at the eastern end of Loch Earn, Perthshire, Scotland. The other, whose festival falls on Jan. 9, had his chief churches at Cluan Mosaic, Westmeath County, Ireland, and at Strathfillan, Perthshire, Scotland. The legend of the latter is found in Act. Sanct., Jan. 9, Tom. i. p. 504, and in Forbes, Kat. Scot. Saints, 342.

FINLAND, The Christianization of, is the common story of the Roman-Catholic missions in the middle ages,—the conquest of the country, the forced baptism of the people, the building of fortresses, and the establishment of bishoprics. The latter was a branch of the Uralo-Altaic family, and allied to the Magyars. The Magyars, scattered settlements throughout Northern Europe at the time when the migration of the nations began. Pushed farther towards the North by the Germanic peoples and the Russians, they seemed in many places to melt away; and Finland, the large peninsula between the Bothnian Gulf and Gulf of Finland, is the only part of Europe in which a Finnish tribe succeeded in maintaining itself as a nation up to our time. The country comprises an area of 144,221 square miles, with 1,912,647 inhabitants, according to the census of 1875.

On account of their sombre and savage religious rites, the ancient Finns had the reputation, among their neighbors, of being a nation of sorcerers and magicians; and their passion for piracy and plunder was, of course, not suited to mend the reputation. Sweden was especially exposed to their attacks; and in the middle of the twelfth century the Swedish king, Eric, determined their disturbances. As the war was waged against heathens, the campaign became a crusade; and Archbishop Henry of Upsala, an Englishman by birth, accompanied the king. After landing in Finland (1157), Eric completely defeated the Finnish army, baptized those of his soldiers who did not slay, built the fortress of Abo, and established a diocese at Rendamecki. Christianity, however, did not make great progress in the country. Some Finns came and paid their tithes, in ermine, at Rendamecki; but the great majority of them remained heathen, and Henry was killed. Even the political ascendency of Sweden waned away; and small support for it was derived from the elevation of the slain Henry to a saint, and the patron of the country. But in 1248 Birger Jarl made a new campaign, and built the fortress Tavaste; and in 1293, under the reign of the young King Birger, the Swedish chancellor, Torkil Kruitson, completed the conquest of the whole country, built the fortress of Viborg, moved the episcopal see from Rendamecki to Abo, and made Finland a Christian province. It was found, however, when in the sixteenth century the Reformation was introduced in the country from Sweden, that most of the inhabitants, even such as regularly paid their ermine tithe, lived in utter ignorance of Christianity, and in open enjoyment of their heathen license. In Finland the Lutheran minister was a missionary rather than a reformer. In 1909 the country ceased to be a possession of the czar of Russia and a considerable measure of national independence was granted to it. The Czar of Russia bears the title of Grand Duke of Finland; yet the government of all the interior, especially the ecclesiastical affairs of the country, is completely separated from that of Russia to put the population, ninety-eighth per cent belong to the Lutheran Church, only two per cent to the Greco-Russian Church or other denominations; but there is complete freedom for other religious bodies. The Lutheran Church is represented by the Archbishop of Abo, the Bishops of Borgå and Kuopio, and an ecclesiastical assembly, consisting of thirty-four clerical and fifty lay members, and convened every ten years. The country has four hundred and forty-eight primary schools, besides a number of itinerant teachers in the more sparsely settled regions, three seminaries, and a university with a flourishing theological faculty. The official language is Finnish. Swedish is spoken only in a few parishes. See Ruhé: Finnland und seine Bewohner, Leipzig, 1808; and Bishop Reuter-
FINLEY, James Bradley, a distinguished pioneer of Methodism in Ohio; b. in North Carolina, July 1, 1781; d. at Cincinnati, Sept. 6, 1856. Joining the Ohio Conference in 1809, he was made preacher in 1810. Several of his sermons were published with much success. From 1845 to 1849 he was chaplain of the Ohio Penitentiary. He took a very prominent part in the organization of the Colozion Society (1816). In 1817 he accepted the presidency of the University of Georgia (Franklin College), located at Athens, where he died a few months after. Several of his sermons were published during his lifetime.

FINLEY, Robert, D.D., a Presbyterian divine; b. in Princeton, 1772; d. at Athens, Ga., 1817. He graduated from Princeton College in his sixteenth year. After studying theology under Dr. Witherspoon, he became pastor at Basking Ridge, N.J., 1795. In 1803 a powerful revival was felt in his church, a hundred and twenty persons being admitted at one communion. He took a very prominent part in the organization of the Colonization Society (1816). In 1817 he accepted the presidency of the University of Georgia (Franklin College), located at Athens, where he died a few months after. Several of his sermons were published during his lifetime.

FINLEY, Samuel, D.D., a Presbyterian divine, and president of Princeton College; b. in Ireland, 1715; d. July 17, 1786. He came to America in 1734, and studied, so it is supposed, under Mr. Tennent in Log College. Licensed in 1740 by the presbytery of New Brunswick, he co-operated vigorously with the friends of revival preaching. In 1743 he was called to Milford, Conn., but was before many months expelled from the colony for preaching, in violation of the statute, in another pulpit than his own. In 1744 he was called to Nottingham, Md., where he established an academy which educated some prominent men. In 1761 he was chosen the successor of President Davies at Princeton College. Died and was buried in Philadelphia. Several of Dr. Finley's sermons were published during his lifetime, the principal of which were one on Matt. xii. 28, Christ triumphing, and Satan raging (1741), and The Curse of Meroz (1757).

FINNEY, Charles G., a powerful revivalist preacher, and president of Oberlin College; was b. at Warren, Litchfield County, Conn., Aug. 29, 1822; d. at Oberlin, O., Aug. 16, 1875. When he was only two years old, his parents removed to Western New York. This placed him beyond the reach of anything more than a common-school education. At seventeen he began to teach, and in 1818 to study law at Adams, in Western New York. Neither of his parents was a church-member, nor did he up to his twentieth year enjoy any but the most meagre opportunities of hearing the gospel. His conversion in 1821 was remarkable for its suddenness, thoroughness, and the definitely marked stages of his experience. Feeling an immediate call to preach, he forsook the law, held prayer-meetings, was received under care of presbytery (1822), and licensed to preach 1824. He at once turned his attention to revival labors, which were continued, with few interruptions, until 1860, when he was forced to give up the work of an itinerant evangelist on account of age. These labors, beginning in Western and Central New York, were extended to Boston, New York, Philadelphia, and other cities of the East, and reached to England, which Mr. Finney visited in 1849 and 1858, preaching with much power. In 1832 he accepted a call to the pastorate of the Second Free Church of New-York City, and, two years later, another to the recently organized Congregational Church known as the Broadway Tabernacle. In 1835 he went to Oberlin as professor, where he continued to labor till the time of his death as instructor of theology, pastor, and college president (1852). During his residence at Oberlin he still continued, as before, to hold revival meetings in Eastern cities until 1860.

Mr. Finney's career naturally falls under the two heads of revivalist preacher and theological teacher. His power as a preacher was very great; and his labors produced, in many places, wonderful effects. Wherever he went, extensive revivals prevailed. His manner was vigorous, direct, and personal. He used simple language and illustrations. His presentation was clear, and strictly logical. He directed his appeals to the conscience, rather than the affections, and made it tremble and quake by the most searching analysis of the motives of the heart. On one occasion he says, "Everybody was out, at meeting, and the Lord let me loose upon them in a wonderful manner" (Autobiog., p. 100). He chose for themes those passages which delineate the sinner's condition as one of conscious alienation from God, and sinning against him. He dwelt upon the enmity of the carnal mind, the want of holiness, and the inevitable destruction of the impious. He called upon his hearers to come to an immediate decision, and submit to God. "Instead of telling sinners," he says, "to use the means of grace, and pray for a new heart, I called on them to make themselves a public ally, and pressed the duty of immediate surrender to God" (Auto- biog., p. 189). These meetings were often accompanied by violent bodily manifestations; and Mr. Finney practiced the methods of calling upon the audiences to go forward to the anxious-bench, or to arise in attention of mighty movements of attendant circumstances, and Mr. Finney's methods of preaching, early evoked criticism and strong
opposition. Mr. Nettleton and Dr. Beecher were among the opponents of the "new measures;" and a convention was held in July, 1827, at New Lebanon, of prominent ministers (such as Dr. Hawes of Hartford, Edwards of Andover, Beecher of Boston, Boman of Troy, etc.) to take the whole matter into consideration. However, with better information, the opposition decreased. Mr. Finney's preaching reached all classes; lawyers and educated men being particularly convinced by it, as notably at Rochester.

As a teacher at Oberlin, Mr. Finney's influence was also great. He was an original thinker, and very positive in his convictions. His lectures on theology define his position as a theologian. It is here not necessary to do more than merely state some of the main and distinguishing views. He held to the plenary ability of the sinner to repent, regarded happiness as the chief aim, and explained regeneration (which he did not clearly distinguish from conversion) to consist of an act of the will, rather than an act of the Holy Spirit. He exerted a shaping influence over the minds of his students; and his theology, in a modified form, had a wide acceptance in his own denomination in the West.

Lit.—Mr. Finney's works are: Lectures on Revivals, Boston, 1835, passed through many editions (new and enlarged edition, Oberlin, 1886); Lectures to Professing Christians, Oberlin, 1836; Sermons on Important Subjects, New York, 1839; Lectures on Theology, Oberlin, 1846, new ed., 1875, republished in London. See, for a criticism upon Mr. Finney's theology, Dr. Hodge, in Princeton Review, April, 1847; for his life, Memoirs of Charles G. Finney, an Autobiography, New York, 1876.

D. S. SCHAF.

FINTAN, a native of Leinster, Ireland; was carried off by a swarm of marauding Northmen, but escaped, and spent two years on the coast of Caithness with a bishop; went thence to Rome, and from Rome to Switzerland, where he entered the monastery of Rheingaw, or Rheinau, in the canton of Zurich, as a monk. In 800 he retired from the monastery, and lived to his death (in 827) as a hermit in the neighborhood, practising the most austere asceticism. He was venerated as a saint, even during his lifetime; and after his death he was adopted as the patron of Rheinau. See MABILLON, Act. Sanct. O. S. B., W. PRESSEL.

FIRE. See Pillar of Cloud and Fire.

FIRE, Baptism of. See Martyrs.

FIRE-WORSHIP. See Pantheism.

FIRKOWITSCH, Abraham, a Jewish archaeologist; b. at Lutzk, in the Crimea, 1750; d. 1814; deserves mention for his lifelong labors in collecting Hebrew manuscripts, biblical and other, fifteen thousand of which he deposited in the Imperial Library at St. Petersburg. He was a Caraita, and it was his interest in the authors of his sect which determined him to devote his life to finding as much as he could about them. Many of his manuscripts have probably considerable critical value in determining the Hebrew text of the books of the Old Testament (comp. Gen. xli. 3; 2 Chron. xxii. 3).

W. PRESSEL (B. PICK).

FIRST-FRUITS. From the very first pages of the Sacred Writings (Gen. iv. 3 sq.) we learn...
FIRST-FRUI TS.

that a feeling of gratitude toward the Giver of all good was shown by the first men in offering the first-fruits, or the first and best which they had. What seems to have been at first a natural feeling was afterwards regulated among the Hebrews by the Mosaic law, which ordained the following first-fruits offerings. (a) On the morrow after the Passover sabbath (i.e., on the 16th of Nisan) a sheaf of new corn was to be brought to the priest, and waved before the altar. This offering was accompanied by a lamb as sacrifice, two tenth-dells of flour, and a drink offering of a fourth part of a hin of wine (Exod. xxix. 39 sq.; Lev. xxiii. 9 sq.). (b) Seven weeks from this time (i.e., at the Feast of Pentecost), an oblation was to be made of two loaves made of two tenth-dells of flour. They were accompanied by a burnt offering of seven lambs, one young bullock, and two rams, a meat and drink offering, a sin offering, each of the goats, and the large for a peace offering, which were waved with the loaves, but afterwards belonged to the priests (Lev. xxi. 17 sq.). (c) The Feast of Ingathering (i.e., the Feast of Tabernacles), in the seventh month, was itself an acknowledgment of the fruits of the harvest (Exod. xxxix. 22; Lev. xxiii. 39).

Besides these stated occasions, every Israelite was to consecrate to the Lord a part of the first-fruit of the land; as of oil, honey, dough, wool,—in fact, of every thing. The fruits of every newly-planted tree were not to be eaten or sold, or used in any way for the first three years, but considered "uncircumcised," or unclean. In the fourth year, however, the first-fruits were to be consecrated to the Lord, and in the fifth year became available to the owner (Lev. xix. 23 sq.). As the quantity of these offerings was not fixed by the law, but was left to the good will of the individual (Deut. xvi. 10), tradition has laid down rules and regulations, with such minuteness as only rabbinism is capable of; and the Talmudic treatises Biccurim and Therumoth (cf. art. Talmud) are especially full on this matter. For a description of a Biccurim procession, see DRITZSCHE: Jewish Artisan Life at the Time of Jesus, Eng. trans., Lond., 1877, p. 94 sqq. (Ger. orig., p. 60 sqq.).

FIRST-FRUIT S, Ecclesiastical. See TAXES, ECCLESIASTICAL.

FISCH, George, D.D., b. at Nyon, Canton de Vaud, Switzerland, July 6, 1814; d. at Vallorbes, Switzerland, Sunday, July 3, 1881. He studied theology at Lausanne, and was for five years pastor of a small German church at Vevey; but in 1846 he was called to Lyons, France, to be assistant preacher to Adolphe Monod, of the Free Church, whom he subsequently succeeded. In 1853 he was called to Paris as the colleague of Presensé. He was warmly attached to the cause of the Free churches, and took part in the Constitutional Synod of 1849, which formed the union of the Evangelical churches of France. From 1863 till his death he was president of the Synodal Commission, and thus directed the work of the Free churches. He was one of the founders of the Evangelical Alliance, and "the very soul of the branch of this society in France," an active member of different home and foreign missionary societies, particularly interested in South-African missions and in Mr. McAll's mission in Paris. But in every way he labored to advance the gospel. He was remarkably gifted, and used his powers to the utmost. Twice he visited the United States (in 1861 and in 1873), coming the last time as a delegate to the Evangelical Alliance Conference held in New York, Oct. 2-12. He was also a delegate to the First Council of the Presbyterian Alliance in Edinburgh, July 3-10, 1877.

FISH, Henry Clay, b. at Halifax, Vt., Jan. 27, 1820; d. in Newark, N.J., Oct. 2, 1877. He was graduated from Union Seminary, New York, in 1845; entered the Baptist ministry, and after a five-years' pastorate at Somerville, N.J., came to the First Baptist Church of Newark, 1850, and was its pastor when he died. He was very successful, attracting large audiences, and making a profound impression. His preaching was essentially revivistic. He was an ardent and efficient worker in the Baptist Church. Notwithstanding his devoted pastoral labors, he found time to prepare several meritorious works: Primitive Piety Revived, Boston, 1855 (20,000 copies sold in two years); History and Repository of Pulpit Eloquence, N.Y., 1866, 2 vols., new ed. in 1 vol., 1877; Pulpit Eloquence of the Nineteenth Century, N.Y., 1857, new ed., 1875; Select Discourses from the German and French, N.Y., 1858; Heaven in Song, N.Y., 1874 (a poetical compilation); Handbook of Revivals, Boston, 1874; Bible Lands, Hartford, 1876 (based upon his visit in 1874).

FISH (emblem). See ICHTHUS.

FISHER'S RING. See ANNULUS PISCATORIUS.

FISHER, John, Bishop of Rochester; was b. at Beverley, Yorkshire, in 1490, and beheaded at Tower Hill, June 22, 1535. He was educated at Cambridge, where he subsequently became master of Michael House. Taking orders, he was appointed chaplain and confessor to Margaret, the mother of Henry VII.; in 1501 was elected Chancellor of Cambridge, and 1504 consecrated Bishop of Rochester. He took a deep interest in the revival of learning, and began himself the study of Greek in his sixtieth year. Among his friends were Reuchlin and Erasmus. He was by no means blind to the clerical abuses of the time, but had no sympathy with the Reformation ideas which began to prevail in the latter years of his life. Following the king's example, he published an able rejoinder to Luther's tract, De Babylon Capitulate. He was one of the chief advisers of Henry VIII. until the divorce with Catharine began to be agitated. In 1531 he signed the formula constituting the sovereign the supreme head of the Church, with the limiting statement, "so far as the law of Christ permits," but retired from all active work in extending the Baptist Church. Not far from the time of his death, he began himself the study of Greek in his sixtieth year. Twice he visited the United States (in 1861 and in 1873), coming the last time as a delegate to the Evangelical Alliance Conference held in New York, Oct. 2-12. He was also a delegate to the First Council of the Presbyterian Alliance in Edinburgh, July 3-10, 1877.
was sent to the Tower. The Pope sent him a cardinal's hat to protect him; but this served only to exasperate the king, by whose orders he was executed.


FISK, Pliny, a devoted American missionary in Syria; b. in Shelburne, Mass., June 24, 1792; d. at Beyrout, Oct. 23, 1825. He graduated at Middlebury College (1814) and Andover Seminary. On Sept. 23, 1818, the prudential committee of the American Board of Missions determined to establish a mission in Palestine, and the same day appointed Levi Parsons and Fisk missionaries. The latter was ordained at Salem, Nov. 5, 1818; and after spending a year in Georgia and South Carolina, collecting money for the Board, he embarked with Parsons for the East. The first years after their arrival were spent at Smyrna and the Island of Scio, seventy miles off. In January, 1822, he went to Alexandria, where Parsons soon after died. He finally settled down between Jerusalem and Beyrout, distributing tracts and Bibles, and preaching. He died at the age of thirty-three, in Beyrout, a few days after separating from Dr. King, but tenderly cared for by Dr. Goodell. Fisk was a man of much missionary enthusiasm; and, as one of the founders of the thriving missionary station at Beyrout, his work lives on. See Alván Bond: Memoir of P. Fisk, Boston, 1828; Anderson: Oriental Missions, Boston, 1872, i. 1–33.

FISK, Wilbur, D.D., first president of Wesleyan University; b. in Brattleborough, Vt., Aug. 31, 1792; d. at Middletown, Conn., Feb. 22, 1839. After graduating at Brown University, he gave himself up to the study of law, but soon changed his mind, and became an itinerant preacher in the Methodist Church. In 1826 he was made his own president of the Wilbraham Academy, and in 1828; ANDERSON: Oriental Missions, Boston, 1872, i. 1–33.

FIVE-MILE ACT (called also OXFORD ACT, the session of Parliament which passed it having met at Oxford), entitled "An Act to restrain Nonconformists from inhabiting Corporations," was promoted by Clarendon, Archbishop Sheldon, and others, and passed by Parliament in 1665. It enjoined upon all nonconformists an oath not to take up arms against the king, or attempt any alteration of government either in Church or State. It forbade their approach within five miles of any corporation represented in Parliament, or any place where they had preachers, on penalty of a fine of forty pounds for each offence. A penalty of forty pounds was also enacted against those who, refusing to take the oath, taught school or kept boarders. Any offence against the act must be reported by the justices Impending, in the time of Parliament. This legislation caused intense suffering among the nonconformists, only very few of whom took the oath. See Neal: Hist. of Puritanism, ii. p. 255 sqq. (Harper's ed.); Green: Hist. of Engl. People, iii. 375 sqq. (Harper's ed.).

FIVE POINTS OF CALVINISM, a theological term indicating the five characteristic tenets of Calvinism as opposed to Arminianism. They were defended by the synod of Dort (1618, 1619) in answer to the Five Articles of the Armenians or Remonstrants, put forth in 1610. They are particular predestination, limited atonement, natural inability, irresistible grace, and the perseverance of saints. The best special discussions of the Five Points are by Whitby (Lond., 1710) on the Arminian side, and Gill (Cause of God and Truth, 4 vols., London, 1735–38) and Jonathan Dickinson (Philadelphia, 1741) on the Calvinistic. See ARMINIANISM and CALVINISM.

FLACIUS (VLACICHI), Matthias, b. March 3, 1590, at Albona in Istriana (hence the surname Hyliricus); d. at Francfort, March 11, 1755; was very early sent to Venice to study ancient languages, and was about to enter a monastery and become a monk, when a relative of his, Baldus Lupetinus, provincial of the Minorites, advised him to go to Germany, and study theology there. He visited first Basel (1593), then Augsburg, and came in 1541 to Wittenberg, where he was kindly received by Luther and Melancthon; and in 1544 was appointed professor in Hebrew. He also lectured on the Epistles of Paul and on Aristotle; but his activity was suddenly interrupted by the outbreak of the Smalcaldian war. He fled to Brunswick, where he lived by teaching school; but, though he was recalled by the elector Maurice, the establishment of the Leipzig Interim drove him away again, and he settled at Magdeburg (1549), where printing and publication were still free. The literary activity he there developed against the Interim, in the adiaphoristic controversy and in the Osiander, Schwenkfeld, and Major controversies, was very comprehensive, and of great influence; but it placed him in direct opposition to Melancthon. And when, in 1557, he was appointed professor at Jena, together with Museus and Wagend, Jena became the headquarters of the strict Lutheran party, as Wittenberg was that of the Philippians. In the beginning he exercised great influence on the development of affairs in Saxony, but, having lost the confidence of the duke, he was discharged in 1561, and went to Regensburg. There he endeavored to found an academy, but his plans were frustrated by his enemies. In 1568 the magistrates of the city even withdrew their protection, and he was glad to accept an invitation to Antwerp. The progress, however, of the Spanish army, soon compelled him to leave that city; and he betook himself to Francfort. Meanwhile a somewhat hasty utterance of his raised the storm of persecution into a very whirlwind. In an essay accompanying his Clavis, he declared (1657) hereditary sin to be the very substance of human nature since the fall; and this untenable proposition was immediately made the basis for an accusation of Manicheism. Even his old friends from Jena, ultra-Lutherans like himself, attacked him in the harshest manner; and every thing he did in order to come to the defense of this intellectual vanity. Expelled from Francfort, he went to Strassbourg; expelled from Strassburg, too, he returned to Francfort, but was hardly allowed to die there.
FLAGELLANTS.

That there was something narrow and exclusive in his standpoint, something obstinate and bitter in his politics, no one doubts; that he was too ready to abandon the old and espouse the new, which overtook him may not have been altogether undeserved. But the great ability of the man, and the fundamental integrity of his character, are proven by his brilliant scientific performances,—the Catalogus testium veritatis, answering the Romanist's objection to the Reformation as a mere innovation; the Magdeburg Centuries, of which he was the originator and leading spirit (see Centuries, Magdeburg); and the Clavis scripturae sacrae, the basis of biblical hermeneutics.

The antipathy which for centuries has clung to his name is unjust. W. Preger has recently vindicated his memory by his excellent work, Matthias Flacci Illyricus und seine Zeit, Erlangen, 1859–61. [See also J. W. Schulte, Beitrag zur Entstehungsgeschichte d. Magdeburger Centurien, Nesse, 1871.]

FLAGELLANTS (Flagellants), Brothers of Flagellation, or shirt-bearers, were a religious sect that emerged during the Middle Ages, characterized by flagellation, or public self-punishment, as a form of penance. The movement was at its height in the fourteenth century, particularly in Italy, where it was known as the Flagellant movement.

The movement began in Provence in the early 13th century and spread throughout Europe. The Flagellants were a diverse group, including both clergy and laity, who sought to express their devotion through violent self-punishment, often taking the form of public processions and flagellation rituals.

The Flagellants believed that the punishment of their bodies would purify their souls and bring them closer to God. They believed that the sufferings of Christ were mirrored in their own self-inflicted pain, and they sought to imitate his sacrifice through their own flagellation.

The Flagellants' beliefs were often controversial, and they faced opposition from the Catholic Church and the authorities. The movement was eventually suppressed by the Church, and its followers were arrested and punished.

The Flagellants were a significant religious movement in the Middle Ages, and their influence can be seen in the development of certain aspects of popular religion and devotion. Their beliefs and practices continue to be studied and debated by scholars today.
FLAVEL.

FLAVEL, John, an eminent English Nonconformist divine, the son of a minister; b. in Worcestershire about 1607; d. in Exeter, June 28, 1691. He was educated at Oxford, and became curate of Deptford. From there he went to Dartmouth in 1656. By the Act of Uniformity he was deprived of his living, with two thousand others, and retired to Hudscott Hall, in Devonshire, where he was liberally supported by the lord of the domain. He preached privately in the woods and remote places, until, at the expulsion of the Stuarts, he returned to Dartmouth, and labored as pastor of the Nonconformist Church. Flavel was a prolific writer on practical religion; and some of his works are eminently adapted to stimulate piety. His principal works are: Husbandry Spiritualized; The Fountain of Life Opened up (in forty-two sermons); The Soul of Man; Exposition of the Assembly's Shorter Catechism; Seaman's Companion (in six sermons), etc. Complete edition of his works appeared, in 10 vols., at Nimes, 1782. His life was written by A. DELACROIX, Paris, 1865, 2 vols.

FLEETWOOD, William, a learned English prelate; b. in London, Jan. 21, 1650; d. at Tottenham, Middlesex, Aug. 4, 1723. He was educated at Cambridge; became Canon of Windsor 1702, Bishop of St. Asaph 1706, and was one of the most eloquent preachers of his day. A complete collection of his Sermons, Tracts, etc., appeared at London, 1737; Complete Works, 3 vols., Oxford, 1854.

FLESH (_alive) Biblical Meaning of. The Bible has different representations of man's material nature. The term "flesh" is always used with reference to man's body; so that Chrysostom's comment on Gal. v. 16 is any thing but precise,—"The flesh (alive) is not the body, nor the essence of the body, but the evil disposition, the earthly, lustful, and lawless reason." The same is true of Julius Muller's definition,—"The flesh is the tendency or inclination of human life turned away from God, the life and movement of man in the midst of the things of this visible world." The flesh is regarded as being endowed with mind, _šáma_: (Rom. viii. 9), desire, of lust, _léstikos_: (Gal. v. 16); and _šáma_: (Eph. ii. 3), etc. It cannot, therefore, stand for a disposition of the will. But as _kócuoc_ ("world") designates, not a tendency of the world hostile to God, but the world with that tendency, so _alive_ ("flesh") designates, not a tendency or...
disposition of the flesh, but the flesh itself with that disposition.

Flesh is the substance of the body. It is sometimes used with the bones, as constituting the body (Luke xxiv. 39), or with blood (1 Cor. xv. 50). By synecdoche it is used for the body (Ps. xvi. 9; 2 Cor. x. 3). This use of the term is a Hebrew idiom, and is really foreign to the Greek; so that the LXX. often translate the Hebrew word פֱֶּלֶּשׁ ("flesh") by σῶμα ("body"). The expression "all flesh," is sometimes used for the race in its totality (Gen. vi. 17), but usually for the race as human (Gen. vi. 12; Luke iii. 6, etc.).

We are thus led to the peculiarity of the biblical use of the word. It designates man, because man appears through it, and manifests his nature by it. Thus, as flesh, he is weak and frail, "a wind that passeth away" (Ps. lxxviii. 39). Flesh is not spirit, nor vital power (Isa. xxxi. 3), but stands in living and moral contrast to spirit, the spirit of God (Deut. v. 29).

Flesh also indicates the peculiarity of man's visible nature. Thus, he is opposed to σάρξ, or spirit (Col. i. 5); and a distinguishing characteristic of the earthly life is that it is a "life in the flesh" (Phil. i. 22). To boast of the flesh means to build on man's visible nature. The sinfulness of the flesh is specially brought out in Paul (Rom. vii.). The expression "The Word was made flesh" (John i. 14) gets its force from the contrast with (ver. 1) "The Word was God." The same contrast is brought out in Ps. lvi. 5, 2 Chron. xxxii. 8, 2 Cor. xi. 4. The flesh then designates human nature as weak (Matt. xxvi. 41) and sinful in contrast to God.

The sinfulness of the flesh is specially brought out by Paul (Rom. viii. 3). In this sense he calls the body "a body of the flesh," σῶμα τῆς σαρκός (Col. ii. 11), and life a "walking in the flesh" (2 Cor. x. 3). But sinful flesh is not a disposition (Chrysostom and Müller), as above quoted, nor is it sufficient, with Neander, to define it as "human nature in its alienation from God," nor, with Holsten, to describe it as essentially finite and evil, so that in the Pauline theology sin was a necessity. The flesh is only the substance of the body, the seat of sin, but not originally evil: it is man's human or bodily nature, as Hofmann says (Schriftenweisen, i. 559), in the state in which it was left after the fall.

The flesh contains the germ of physical life (John i. 13, iii. 6); it is the essence: the body is the form. Sin now inheres in the flesh, and therefore all who are sons of Adam are sinners, because he was a sinner; and he who overcomes the flesh overcomes it by a conflict between the νοῦς ("mind") and the flesh, and thereby overcomes sin. Christ entered into the flesh with all the consequences of sin or the fall (Col. i. 22; Heb. ii. 14); but his own spiritual nature overcame, so to speak, at the very beginning, its disposition to sin.

neighborhood ringing a bell, that no one might be able to give as an excuse for non-attendance at church that he did awake early enough. Now he appeared suddenly at vulgar entertainments, and with Knox-like fearlessness preached to the astounded revellers upon the folly of forbidden pleasures. "Those sinners," says John Wesley, "that tried to hide themselves from him, he pursued to every corner of his parish by all sorts of means, public and private, early and late," etc. Great and blessed results necessarily followed from such fidelity. In 1708 he was called to preside over Lady Huntingdon's College at Breweca, Wales. He accepted the position, but did not leave his parish. Disagreements with the authorities on points of doctrine led him to resign in 1771, but no unpleasantness was connected with the resignation.

As a preacher, Fletcher directed his appeals to the conscience. He was well trained, and had a fine voice. J. Wesley said, that, if he had had physical strength, he would have been the most eloquent preacher in England. As a man, he was characterized by saintly piety, rare devotion to God, and blamelessness of life, which Wesley said he had not found equalled in Europe or America. In the judgment of Sonthey, "no age ever produced a man of more fervent piety, or more perfect charity, and no church ever possessed a more apostolic ministry;" and, according to Bishop Ryle, "his devotion has been equalled by few, and probably surpassed by none."

In theology, Fletcher was an Arminian of Arminians. Most of his writings are directed against Calvinism, were written to defend Mr. Wesley, and grew out of controversies with Toplady and Mr. Richard Hill. Some of these works are still extensively circulated, and are authorities in the Methodist churches. However, controversial as his writings are, Fletcher was not a polemic, but always treated his opponents with fairness and courtesy, and in this respect he presented a polemic, but always treated his opponents with

FLEURY, a town with a celebrated abbey (Floriacum), situated in the diocese of Orléans, on the right bank of the Loire, and founded by Leodebad, Abbot of St. Aniane, in the first years of the reign of Chloderic II., 638–637. When the Lombards destroyed Monte Casino, Abbot Mummolum sent the monk Aigulf to Italy in order to bring the remains of St. Benedict to Fleuray. The expedition occurred, and the relics worked so many miracles, that the monks of them filled four big volumes (Floriacencis vetus bibliotheca Benedictina, etc., Opera Joannis a Bosco, Lugduni, 1605); and Fleuray became, as Leo VII. expressed it, caput ac primum omnium canonicorum. The Danes visited the place thrice. The first time the monks fled, and the vikings plundered the abbey; the second time the marauders were defeated and repulsed by the monks; and the third time St. Benedict himself appeared in person, and the heathen barbarians were converted to Christianity. Reformed by St. Odo, towards the close of the ninth century, the abbey rose to still greater distinction. Its library was one of the richest in the realm, and its school had at one time five thousand pupils; but it never produced any great scholars. During the Huguenot wars it suffered so much, that it lost its independence, and joined the Congregation of St. Maur.

FLEURY, Claude, b. in Paris, Dec. 6, 1640; d. there July 14, 1723; was educated by the Jesuits at Clermont; studied law in Paris, and practised as an advocate for nine years, but changed his career, was ordained priest in 1672, and lived from that time till his death at the court, as tutor, first to the Prince of Conti, then to the Count of Vermandois, and finally to the Dukes of Burgundy, Anjou, and Berry, and as confessor to Louis XV. (1716–22). He was an ardent student and a prolific writer. He was made Abbé of Loc-Dieu (1684), member of the Academy (1696), prior of Argenteuil (1709), when he resigned his abby, and was throughout a friend of Fénelon. The results of his juridical studies came out in his Histoire du droit français (Paris, 1674, 1st ed., 1679) and Institution au droit civil (1692, lasting, 1810), and several other historical sketches of a pedagogical tendency. But his principal work is his Histoire ecclésiastique (Paris, 1691, 1st ed., 1714, but continued to 1414, but continued to 1584 by Claude Fabre, in 16 vols., 1722–30, with 4 vols. of indexes, 40 vols. in all), a work of considerable merit, designed for the educated public in general, and still read with satisfaction (Eng. trans. down to 1770, Lond., 1727–32, 5 vols.; and by Cardinal Newman, with notes, from the Second Ecumenical Council (381) to 436, Oxford, 1842–44, 3 vols.). Of his minor works, Éménée gave a collected edition, Opuscules de l'Abbé Fleury, Paris, 1807.

FLEIDNER, Theodor, D.D., the founder of the institution of Protestant deaconesses, b. Jan. 21, 1800, the son of a clergyman, at Eisleben, near Wiesbaden, and d. at Kaiserswerth, the scene of his labors, Oct. 4, 1864. He was a plain, unpretending German pastor, of great working power,
indefatigable zeal, fervent piety, and rare talent of organization. Left an orphan at the age of thirteen, he studied at Giessen, Göttingen, and Herborn; was for one year tutor in a family at Cologne, and began to doubt his fitness for the ministry, when he received and accepted, in November, 1821, what he considered a providential call, with the promise of a salary of a hundred and eighty Prussian dollars, from a small Protestant colony at Kaiserswerth, a Roman-Catholic town of eighteen hundred inhabitants, on the Lower Rhine, below Düsseldorf. The failure of a silk manufactory, upon which the town depended largely for support, led him to undertake, in the spring of 1822, a collecting tour to keep his struggling congregation alive. By the end of a week he returned with twelve hundred thalers. This was the beginning of much greater things. By experience and perseverance he became one of the greatest beggars in the service of Christ. In the year 1823 he made a tour to Holland and England, which not only resulted in a permanent endowment of his congregation, but suggested to him the idea of his benevolent institutions. "In both these Protestant countries," he tells us himself, "I became acquainted with a multitude of charitable institutions for the benefit both of body and soul. I saw schools and other educational organizations, alms-houses, orphanages, hospitals, prisons, and societies for the reformation of prisoners, Bible and missionary societies, etc., and at the same time I observed that it was a living faith in Christ which had called almost every one of these institutions and societies into life, and still preserved them in activity. This evidence of the practical power and fertility of such a principle had a most powerful influence in strengthening my own faith." Fliedner made two more journeys to Holland, England, and Scotland (in 1832 and 1833), in the interest no more of his congregation, but of his institutions. He also visited the United States in 1848. Twice he travelled to the East, — in 1851 to aid Bishop Gobat in founding a house of deaconesses in Jerusalem, and again in 1857, when he was, however, too feeble to proceed farther than Jaffa. King Frederick William IV. of Prussia and his Queen Elizabeth took the most cordial interest in his labors for the sick and poor, granted him several audiences, furnished him liberally with means, and founded a Christian hospital, with deaconesses at Berlin (Bethany) after the model of Kaiserswerth. In the parsonage garden at Kaisersworth there still stands the little summer-house, with one room of ten feet square, and an attic over it, which was the first asylum for released female prisoners, and the humble cradle of all Fliedner's institutions, the most important of which is the institution of Evangelical Deaconesses, founded in 1836 on the basis of the apostolic precedent, and with some resemblance to the catholic sisterhoods of charity, but without binding vows. At his death the number of deaconesses in connection with Kaiserswerth and its branch establishments exceeded four hundred. In 1873 there were thirty-four houses, with over seventeen hundred deaconesses, teaching students and training sisters; in 1878 the number of institutions in Germany, Switzerland, France, Scandinavia, Russia, and Austria, rose to fifty-two, and the number of sisters to nearly four thousand, who labored on eleven hundred stations.


Floidoard, or Froboard, or Flavaldus, b. at Epernay in 894; d. March 28, 906; was canon at the cathedral of Rheims, and wrote a poem in hexameter, and in three parts, on the life of Christ, the exploits of the first martyrs, and the history of the popes; a chronicle (Annales) of his own time, from 910 to 966, best edition in Pertz, M. G. Script., III.; and a Historia Ecclesiae Remensis, first published by Sirmond, Paris, 1611. There is a collected edition of his works by Le Jeune, Rheims, 1854, also in Migne, Patrol., vol. CXXXV.

Flood. See Noah.

Florence, The Order of (Floriacenses, or Florenses, to be distinguished from Floriacum, the Latin name of the abbey of Fleury), was founded by Joachim, Abbot of Flore (Flor), in Calabria, (1111-30); which article see. The constitution of the order was confirmed by Celestine III. (1199), and its houses were richly endowed by Henry VI. and his wife Constance. It spread rapidly, and numbered many monasteries, not only in Calabria, but throughout Italy. Originally it rose as a branch of the Cistercian order; but its rules were more severe, and this circumstance gave Gregory IX. occasion to forbid the Cistercians to receive any Floriacensian into their order. The Cistercians became infuriated at this slight, and did their utmost to ruin the privileged rival: they finally succeeded. In the beginning of the sixteenth century the order of Flore disappeared. Most of the members joined the Cistercians; others, the Carthusians or the Dominicans. See Helyot, Histoire des ordres monastiques, Paris, 1714-19, 8 vols.


Florian, a martyr, and a saint in the Roman-Catholic Church, whose day falls on March 4. He was a soldier in the army of Diocletian (284-305), and was drowned in the Enns, because he openly confessed the Christian faith. On the spot where his corpse drifted ashore, a magnificent monastery was afterwards built. But his remains were brought to Rome, where they rested until 1168, when Pope Lucius III. presented them to King Stephen of Casimir of the Hungarians. Thus St. Florian became the patron saint of Poland.

Florus (not Drepanius, surnamed Magister, on account of his great learning; or Diacus, from
his ecclesiastical position), lived at Lyons in the ninth century, and took a prominent part in the dogmatical controversies of his time. A decided adversary of Paschasius Radbertus's doctrine of transubstantiation, he taught that there is no other participation in the body and blood of Christ than that through faith, and calls the bread the mystical body of the Lord. See his Expositio in Canon. Missae, written before 894, and first printed in Paris, 1548, though without his name. In the controversy concerning predestination he wrote his Liber adversus Joh. Scoti errores definitiones (852) and Sermo de predestinatione, though without fully adopting the ideas of Gottschalk. He was present at the first synod convened in the case by Hilmar, at Chiersy, 849. In the controversy between Agobard and Amalarius he wrote a number of passionate letters, which made much noise in their time. They are found in Bibl. Patr. Magz., XV., and, together with his other essays, in Migne, Patrol. Latin., 110. His most comprehensive work, a commentary on the Epistles of Paul, was soon completed, and its due development. It was formerly ascribed to Bede, and is found in the Basel and Cologne editions of his works; but Florus's authorship has been conclusively proved by Mabillon. [F. MAASSEN: Ein Commentar des Florus von Lyon zu einigen d. sogennannten Sermoidenschen Constitutionen, Wien, 1879.] G. PLITT.

FLORUS, Gessius, succeeded Albinus in 64 A.D. as Roman governor of Judæa, and caused by his rapine and tyranny that insurrection which led to the destruction of the temple in Jerusalem, and the annihilation of the national independence of the Jews. What finally became of Florus himself is not known; but vivid descriptions of his nefarious rule in Judea are found in Josephus (Antiq., XX. 9, and De Bello Jud., II. 24, 25) and in Tacitus (Hist., V. 10).

FLÖE, Niklaus von, generally known under the name of Bruder Klaus, was b. at Flueli, in the canton of Unterwalden, Switzerland, March 21, 1417; and d. in his hermit's cell at Ranft, close by his native place, March 21, 1487. He grew up without receiving any other education than that which naturally resulted from active participation in the business of the home. Nevertheless, he soon grew very well, both in body and mind, and became a judge. In 1450 he married. He had ten children in seventeen years; and he was known as an energetic, prudent, and tender house-father. Nevertheless the whole bent of his nature was towards a life of seclusion and devout contemplation, and spent the rest of his life. To the greatest esteem, reverence which all who knew him felt for him, was soon added a tide of the miraculous. People told of him that he never ate. Pilgrimages were made to his cell. Everybody wanted his advice; and he exercised great influence in the surrounding country, not only in general by his example, but in numerous special cases by his exhortations or warnings. At the diet of Stanz (1491) he actually saved the confederation from civil war, and brought about an agreement on that constitution under which Switzerland lived until the close of the eighteenth century. After his death, his countrymen made the greatest exertions to have him canonized. But a canonization is a very expensive affair; and in spite of subscriptions, heavy taxes, etc., nothing more than a beatification could be obtained from Clement IX., 1689.

Lit. — The literature concerning Bruder Klaus is very great. A complete list of it may be found in E. L. ROCHELZ, Schweizerlegende von B. K., Aranu, 1876, pp. 255–306. The best biography of him is that by JON. MING, 3 vols., Luzern, 1861–71.

FONSECA, Pedro da, b. at Cortizada, Portugal, 1528; d. at Coimbra, Nov. 4, 1599; entered the order of Jesuits in 1548; studied at Evora, and became professor at Coimbra. Among his works are an early commentary on the metaphysics of Aristotle (4 vols., Rome, 1577–89), and Institutiones dialectice (Lisbon, 1564), etc. He was the first who taught the doctrine of a scientia media Dei (i.e., what God might have done, but did not), which afterwards received its name, three hundred years, and its influence, under the hands of Molina.

FONT, The Baptismal, originally a cistern, rather beneath the level of the floor of the baptistery, surrounded by a low wall, and entered by steps; afterwards a vessel for containing water used at the administration of baptism. The form of the font, whether a cistern or a vessel, was generally the octagon, with reference to the eighth verses in their time. They are found in Bibl. Patr. Lat., and are also found. In the Western Church the fonts were generally made of some fine marble, and often highly ornamented: in the Eastern Church they were made of metal or wood, and generally without any ornamentation. See art. Font, in Smith and Cheetham, Dict. Chr. Antiq., and art. Baptism, in this Cyclopaedia, p. 208.

FONTÉVRAUD, The Order of (Ordo Fontis Ebraldi), was founded by Robert of Arbrissel (the present Arbrasse), b. 1047; d. 1117. After acting for some years as administrator of the bishopric of Rennes, and teaching theology for some other years at Angers, Robert retired into the forest of Craon, and settled there as a hermit. Others joined him; and in 1050 he formed a community of regular canons, out of which afterwards grew the abbey De la Roc, or De rota. Selected by Urban II. to go through the country, and preach penance, the overwhelming impression he made, especially on women, led to the foundation of a large great monastery institution of Fontevraud. It comprised, under the title of pauperes Christi, a male and a female division. The former was dedicated to St. John: the latter consisted of three subdivisions, of which the first was dedicated to the Holy Virgin, and contained three hundred virgins and widows; the second to St. Lazarus, containing a hundred and twenty lepers; and the third to Magdalene, containing a number of female penitents. The whole institution stood under a female head: its first abbess was Petronella of Craon-Chemillé. But the separation between the two sexes was complete, and the rules for both divisions very severe,— perpetual silence, total abstinence from flesh and wine, etc. In 1106 Paschal II. confirmed the constitution of the order: in 1109 Calixtus II., in
FOOT-WASHING.

person, consecrated the church. At the death of Robert, the monastery numbered three thousand monks; and the number rose still higher. Indeed, the institution was still flourishing when it was dissolved by the Revolution. The buildings were transformed into a jail; and the last abbesse, Charlotte de Pardaillan, died in destitution, in Paris, 1799. See Bayses et constit., de l'ordre de Fontevrault, Paris, 1845; Nicer, de l'ordre de Font., Paris, 1643; J. de la Mainferme: Clypeus Fontebaldensis, Paris, 1864 (an apologetic work).

TH. PRESSEL.

FOOT-WASHING, an ancient act of hospitality (Gen. xviii. 4; Judg. xix. 21; 1 Sam. xxv. 41, etc.), made necessary in Palestine by the dry climate, dusty roads, and the fact that sandals, covering only the sole of the foot, were worn. Our Lord, the night before his crucifixion, washed the feet of his disciples, and wiped them (John xii. 1–17), and commanded his disciples to do likewise (xiii. 14). This is usually interpreted to mean that they should emulate his spirit of ministration and humility. It has, however, been taken literally. Upon the basis of this passage and of 1 Tim. v. 10, in which one of the conditions of being admitted to the presidency of a bishop is that she have "washed the saints' feet," the Roman and Greek churches and the Tunkers still practise the rite.

Augustine (Ep. ad Januarium) refers to the ceremony of foot-washing as taking place on Maundy-Thursday (the Thursday before Easter). The synod of Toledo, in 691, went so far as to exclude from the communion-table those who refused to have their feet washed on this day. Bernard of Clairvaux even sought to have it excluded from the communion-table, where they could wash their entire body. By Marinus of Tours, a native of Rome; was made Cardinal-Bishop of Porto in 864 by Nicholas I., and, both by him and by Adrian II., employed in many important missions, but was by John VIII. deprived of his ecclesiastical position, and even excommunicated, April 19, 876, on account, as it was said, of participation in a conspiracy against Charles the Bald and the holy father himself. By Marinus he was restored, however, to his former dignity; and at the death of Stephen VI. he succeeded to the papal chair, the first instance in the Western Church of the transfer of a bishop from one see to another. On account of the almost complete dissolution of the Frankish Empire, the Pope found it necessary at this period to lean upon some of the native Italian princes; and Wido, Duke of Spoleto, was crowned emperor, together with his son Lambert. But it soon became apparent that dependence upon a neighbor was too dangerous; and Formosus, therefore, called the German king, Arnulf, into Italy, and crowned him emperor. Immediately after Arnulf's return to Germany, Formosus died; and Lambert now entered Rome, and took his revenge by the aid of

FORBES, John, a Scottish divine; was b. at Aberdeen, 1593; d. March 28, 1635. He was made Bishop of Aberdeen 1618. His principal work was, An Exquisite Commentary on the Revelation, Lond., 1613. See the Biographical Memoir prefixed to The Funeral Sermons, Orationis, etc., on the Death of the Right Rev. Patrick Forbes, D.D. (1635), edited by C. F. Shand, Edinb., 1845.

FORBES, William, a learned Scottish divine; was b. at Aberdeen, 1585; d. April 1, 1634. Charles I., on a visit to Edinburgh (1633), was much pleased with his preaching, and made him First Bishop of Edinburgh, January, 1634. His work, Considerations Modeste de Justificatione, etc., first published in Lond., 1658, was reprinted in the Library of Angli-Catholic Theology, Oxford, 1850–52, 2 vols.

FOREIRO, Francisco, b. at Lisbon, 1523; d. at Almada, Jan. 10, 1587; entered the Dominican order; studied theology in Paris; and was, after his return in 1540, appointed court-preacher in Lisbon. He distinguished himself as one of the Portuguese delegates to the Council of Trent (1561), and was appointed a member of the committee charged with the compilation of a Roman-Catholic Catechism, with the revision of the Missal, and with the compilation of the Index. Most of his writings—commentaries on the Books of the Old Testament, a Hebrew dictionary, etc.—still remain in the Latin script.

FORMOSUS, Pope (Sept. 21, 891–April 4, 896), a native of Rome; was made Cardinal-Bishop of Porto in 864 by Nicholas I., and, both by him and by Adrian II., employed in many important missions, but was by John VIII. deprived of his ecclesiastical position, and even excommunicated, April 19, 876, on account, as it was said, of participation in a conspiracy against Charles the Bald and the holy father himself. By Marinus he was restored, however, to his former dignity; and at the death of Stephen VI. he succeeded to the papal chair, the first instance in the Western Church of the transfer of a bishop from one see to another. On account of the almost complete dissolution of the Frankish Empire, the Pope found it necessary at this period to lean upon some of the native Italian princes; and Wido, Duke of Spoleto, was crowned emperor, together with his son Lambert. But it soon became apparent that dependence upon a neighbor was too dangerous; and Formosus, therefore, called the German king, Arnulf, into Italy, and crowned him emperor. Immediately after Arnulf's return to Germany, Formosus died; and Lambert now entered Rome, and took his revenge by the aid of
Formosus's successor, Stephen VII. The corpse of the late pope was dug up from the grave, and seated in the papal chair; and then a synod was held, accusatory (of his III., and John X.), recognized the proceedings of the synod, while others (Theodore II., John IX., and Benedict IV.) declared them null and void; a circumstance which presents an embarrassing argument in the question of papal infallibility. See the writings of Auxilius and Vulgarius, in MABILLON (Analecta Vetera, Paris, 1728) and in DÜMMELER (Auzilius und Vulgarius, Leipzig, 1860). R. ZÖPFFEL.

FORSTER, Johann, b. at Augsburg, July 10, 1495; d. at Wittenberg, Dec. 8, 1560; studied Greek and Hebrew at Ingolstadt, under Reuchlin, and the Law at the University of Vienna. He became one of Luther's favorite pupils, aided him in translating the Old Testament, and was, on his recommendation, made preacher in Augsburg, 1533. But in Augsburg, as afterwards in Tubingen and in other places, his strict and exclusive Lutheranism brought him in conflict with his colleagues. In 1518 he was made professor in Hebrew at Wittenberg. His great work is his Dictionarium Hebraicm Novum, published at Basel, after his death, 1557.

FORTIFICATIONS AMONG THE HEBREWS. In general each place was surrounded by a wall; but municipal places had fortifications containing garrisons, especially in times of war (2 Chron. xvii. 2). Thus Jerusalem was fortified by David (2 Sam. v. 7, 9), and the work of its fortification continued in later times (2 Chron. xxii. 5). Solomon also built forts throughout the land (1 Kings ix. 15, 17 sq.; 2 Chron. viii. 5); and their number was increased as necessity required it, especially after the exile and during the Jewish war. Among them were Masada and Machaerus. Such fortified places were surrounded by one, sometimes by double or triple, walls (2 Chron. xxix. 9), with bulwarks (xxvi. 13) and towers, sited every 200 feet. Over the gateways, which were closed by ponderous doors, and secured by wooden or metallic bars, were watch-towers, and around the walls was a ditch. Besides these large fortresses, there were also castles or citadels, as well as forts. In the forests and in the open fields watch-towers were also found.

During the war, in case a city thus fortified would not surrender voluntarily, a siege was laid against it, and operations began, whereby the wall could be approached (2 Sam. xx. 15; 2 Kings xix. 6, 8, 24; Ezek. xxvi. 8 sq.). After this the battering-rams were set against it. That the besieged did not remain idle, but endeavored to prevent the approach of the enemy, we see from passages like Isa. xxii. 10; Jer. xxxix. 4, 2 Sam. xi. 21, 24, 2 Chron. xxvi. 10; and thus it happened that strongly fortified places were not so easily taken. Thus Ashdod was besieged twenty-nine years, Samaria three years (2 Kings xvii. 5), Jerusalem a year and a half (xxvi. 1, 2). But cities taken were razed to the ground, and their inhabitants killed, or sold as slaves. If they capitulated, they were more leniently dealt with (Deut. xx. 11 sq.; 1 Macc. xiii. 15 sq.). The Chaldeans were the most famous besiegers of antiquity.

FORTUNATUS, Venantius Honorius Clemensianus, b. about 530 at Treviso; d. at Poitiers about 600; studied grammar and rhetoric at Ravena; lived for some time at the court of Sigibert, king of Austrasia, whose favor he won by his poetry; repaired thence to Tours, and afterwards to Poitiers, where he settled in a monastery founded by the divorced wife of Clothaire I., the learned Radegund; entered finally the service of the church, and became Bishop of Poitiers about 559. His fame, however, he acquired as a poet; and he is, indeed, the last great poet of the period before Charlemagne. He wrote epics (among which is the life of St. Martin, in hexameters, based on the works of Sulpicius Severus), lyrics (especially hymns), epistles, epigrams, didactic and descriptive poems, etc. The two most celebrated in his hymns are Vexilla regis prodeunt et Pange, lingua, gloriosi; of which Neale's translations are found in SCHAFF'S CHIST in New York, 1869. The best edition of his works is that by Luchi, Rome, 1786, in 2 vols. 4to, incorporated with MIGNE, PatroL Latin., vols. lxxii. and lxxvii. See EBERT: Geschichte d. latein. christ. Literatur bis zum Zeititer Karl d. Grossen, Leipzig, 1874, pp. 494–516.

FOSCARARI (Egidius Foscherarius), b. at Bologna, Jan. 27, 1512; d. in Rome, Dec. 23, 1564; entered early the Dominican order; preached, and taught theology, in various cities of Italy; and was appointed Magister sacri palatii by Paul III. in 1546, and Bishop of Modena in 1550 by Julius III. In 1551 he was sent to the Council of Trent, and when (April 28, 1552) its meetings were suspended he returned to his episcopal see. Under Paul IV. (in 1555) he was accused of heresy, and imprisoned in the Castle St. Angelo. Though the Inquisition could prove no heresy against him, he was not released until after Paul's death. By Pius IV. he was once more sent to the Council of Trent, and made a member of the Committee on the Catechism and the Revision of the Missal.

FOSTER, John, a Baptist clergyman and eminent essayist; b. in Halifax, Yorkshire, Sept. 17, 1770; d. at Stapleton, near Bristol, Oct. 15, 1843. He engaged in weaving wool till he was seventeen. How he secured his primary education is unknown. Becoming a member of the Baptist Church at this time, he determined to study for the ministry; entered Brearly Hall, and subsequently passed into the Baptist College, Bristol. In 1792 he preached for three months at Newcastle-on-Tyne; passed from there to Dublin, and in 1797 was invited to become pastor of the Baptist Church, Chichester, where he remained till 1800, when he was called to Downend. From here, in 1804, he removed to Frome. A throat trouble obliged him to resign
in 1806. The year before, he published his essays, and became contributor to The Electric Magazine. In 1817 he determined to take up pastoral work again, and went back to Downend, but remained only six months. He was frequently called upon to lecture, and preached at intervals, until his death in 1843. Foster was a man of very delicate sensibilities, reserved disposition, and humility of Christian character. He was not successful as a preacher; but as an essayist he excels in vividness of imagination, penetration of thought, and earnest sincerity. Writing was, however, a laborious task to him, and he is said to have spent several days in the elaboration of a single paragraph. His friend Robert Hall said of him, "His conceptions are most extraordinary and original." Foster's principal work is Essays on Decision of Character, which has passed through many editions. Other works are, Evils of Popular Ignorance (1840), patriotic notes (1845), Lectures delivered at Broadmead Chapel (2 series, 1844–47), a hundred and eighty-five contributions to The Electric Review, and Observations on the Character of Mr. Hall as a Preacher. See Ryland: Life and Correspondence of J. Foster, 1846, republished in Boston, 1851; W. W. Evert: Life and Thoughts of J. Foster, New York, 1849.

FOUNDLING HOSPITALS. See INFANTICIDE.

FOX, George. This great reformer, a man of original genius and deep spiritual discernment, was b. in July, 1624, at Drayton-in-the-Clay, now called Fenny Drayton, in Leicestershire. His father, Christopher Fox, was a weaver, called "righteous Christopher" by his neighbors; his mother, Mary Lago, was, as he tells us, "of the stock of the martyrs." From childhood, Fox was of a serious, religious disposition. "When I came to eleven years of age," he says (Journal, p. 2), "I knew pureness and righteousness; for, while I was a child, I was taught how to walk to be kept pure. The Lord taught me to be faithful in all things, and to act faithfully two ways; viz., inwardly to God and outwardly to man; . . . and that my words should be few and savory, seasoned with grace; and that I might not eat and drink to make myself wanton, but for health, because Fox had bidden the justicesto "tremble at the word of God." He was imprisoned at Darby in 1650, Carlisle in 1653, London in 1654, Lancaster in 1656, Lancaster in 1660 and 1663, Scarborough in 1660, and Worcester in 1674, in noiseous dungeons, and with much attendant cruelty. In prison his pen was active, and hardly less potent than his voice. In 1660 Fox married Margaret Fell of Swarthmore Hall, a lady of high social position, and one of his early converts. In 1671 he went to Barbadoes and the English settlements in America, where he remained two years. In 1672 he attended the Yearly Meeting at Newport, R.I., which lasted for six days. At the end of this meeting he says, "It was somewhat hard for Friends to part; for the glorious power of the Lord, which was over all, and his blessed truth and life flowing amongst them, had so knit and united them together, that they spent two days in taking leave one of another, and of the Friends of the island." In 1677 and 1684 he visited the Friends in Holland, and organized their meetings for discipline. He died in London, Nov. 13, 1690, having preached with great power two days before, and was buried on
the 16th, in the Friends' Ground, near Bunhill Fields.

Fox is described by Thomas Ellwood, the friend of Milton, as "graceful in countenance, manly in personage, grave in gesture, courteous in conversation." Penn says he was "civil beyond all the 16th, in the Friends' Ground, near Bunhill Martyrs; was b. in Boston, Lincolnshire, 1517; of Milton, as "graceful in countenance, manly in personage, grave in gesture, courteous in conversation," but never received a word in due season to the conditions and capacities of most, especially to hº in that were weary, and wanted soul's rº: valiant in asserting the truth, bold in defºng it, patient in suffering for it, immovable at a rock."


THOMAS CHASE

(President of Haverford College).

FOX (or FOXE), John, author of the Book of Martyrs; was b. in Boston, Lincolnshire, 1517; d. April 15, 1587. He was educated at Oxford, and became fellow of Magdalen College, where he applied himself to the diligent study of church history. He espoused Protestant sentiments, and for this was expelled from his college. He became tutor in Sir Thomas Lucy's family, and then to the children of the Earl of Surrey, but was obliged to seek refuge from persecution on the Continent. He went to Basel, where he laid the plan of the work which has given him fame. At the elevation of Elizabeth he returned to England, but never received higher position than that of prebend of Salisbury Cathedral. Called by Archbishop Parker to subscribe to the canons, he refused, and holding up a Greek Testament, said, "To this will I subscribe." He was fearless in the avowal of his convictions, and petitioned the queen earnestly but unsuccessfully to spare him his own. The Roman Catholic seºs: but it has no primate of its own. The primary of Aquitania, or even that of the whole Gaul, is, like the pallium, which pertains to certain sees (for instance, to that of Autun), a distinction of rank only, not of dignity, still less of power. Though five of the archbishops are cardinals (Bordeaux, Cambray, Paris, Rennes, and Rouen), they have as such no special authority in the country. Each bishop is the sole and proper chief of his diocese, and maintains direct communication with the State and with the Pope. Apostolic equality between the bishops is the first maxim of the French Church. The bishop governs his diocese independently, restrained only by the general ecclesiastical laws and the will of the Pope. He arranges the whole course of theological education, lays out the programme of study, selects the textbooks, chooses the professors: he ordains, appoints, and discharges the priests, founds or confirms all religious associations, calls or installs the ecclesiastics who teach in the State schools, excommunicates and re-admits, etc.

In the administration of his diocese the bishop is aided by vicar-generals, secretaries, a court,
and a chapter. The number of vicar-generals varies with the size of the diocese. The government pays two, or sometimes three. Their title is vicaires généraux titulaires, and their number 157. Others are appointed by the bishop himself, but only for the internal affairs of the church. Their title is vicaires généraux honoraires, and their number may be larger. Of secretaries, the government pays 133. The episcopal court, whose competency, by Code Napoléon, is confined to matrimonial affairs and church-discipline, is composed of an official, a vice-official, one or more assessors, a promoteur, and a greffier; but all the members hold other offices at the same time. The chapter has also lost its former importance. It is divided into three classes,—chanoines d'honneur, titulaires, and honoraires; but only the second class is paid by the State, and has any practical significance. It takes care of the service, and numbers 763.

The lower clergy consists of curés, desservants, and vicaires. The curés are priests of the curés, or parish priests, paid by the State, and appointed by the bishop; though their appointment must be confirmed by the government. In 1876 they numbered 3,440. The desservants are priests of the succursales, or subordinate parishes, and are appointed and dismissed by the bishop alone (ad nutum amovibility). Though they are only a kind of help to the curés, the latter have no authority over them, only a right of superintendence with report to the bishop. The number of desservants is 31,191. The vicaires, finally, who act only as assistants to the curés and desservants, number 11,679. As in the large cities the service of the mass requires a greater number of officials, the State pays 4,423 prêtres habituels for this purpose. Adding furthermore the almoners of the lyceums, colleges, normal schools, hospitals, and asylums (who are appointed by the respective administrations), but stand under the authority of the bishop), the clergy of the army, the navy, and the colonies, the teachers and pupils in the theological seminaries, etc., the total number of the clergy recognized and paid by the State amounts to 65,750. The budget of 1877 allowed 51,526, the episcopal court 13,234, the churches 13,234, and the diocesan institutions 7,538. The budget of 1876 allowed 31,920, 4,975, and 3,545 for the same purposes. The bishops, who are paid by the State, number 224. The clergy recognized and paid by the State amounts to 224 Congrégations & succursales, or subordinate parishes, and are appointed and dismissed by the bishop alone (ad nutum amovibility). Though they are only a kind of help to the curés, the latter have no authority over them, only a right of superintendence with report to the bishop. The number of desservants is 31,191. The vicaires, finally, who act only as assistants to the curés and desservants, number 11,679.

(a) The religious associations consist of two groups,—the religious orders, properly speaking, whose members separate from the world, and bind themselves by a vow; and the religious societies, whose members remain in the world, and undertake certain works of charity, without binding themselves by a vow.

By the laws of Feb. 13, 1790, and Aug. 18, 1793, the religious orders were abolished in France. Napoleon, however, by a decree of Feb. 18, 1809, allowed the re-establishment of communities of female nurses; though reserving to himself the right of examining their statutes, fixing the number of members, etc. He also gave his consent to the re-establishment of female communities with educational purposes; and from that time the religious orders gradually crept into the country, half permitted, half tolerated. Though a decree of March 18, 1836, formally declared that the government would never allow the establishment of a community whose aim was a merely contemplative life, the congregations, nevertheless, contrived to set apart for this purpose a portion of their members. It is very difficult, however, to obtain complete and reliable statistics on this field. There is a general report from 1861. — Statistique de France, Strasbourg, 1864, the result of the general census of 1861; and there is a more special report, — État des congrégations, communautés et associations religieuses autorisées ou non autorisées, laid before the legislative assembly in 1878. Both are valuable documents, but neither is complete. A comparison between these two reveals the interesting fact, that while, in 1877, 11,084 of all the members, male and female, of the religious orders in France were only 108,110, in 1879 risen to 158,040. This last figure, however, is not correct any longer, since the law of 1879 made the confirmation by the State necessary to the legal existence of any association whatever; and disobedience to this law caused the expulsion of the Jesuits, Benedictines, Dominicans, etc.

The female associations which have been confirmed by the State comprise 224 Congrégations à supérieure générale proprement dites, organized for the whole country, namely, 11 for nursing, 58 for education, and 153 both for nursing and education, with 2,450 houses and 69,215 sisters; 35 Congrégations diocésaines à supérieure générale, organized only for some special diocese, namely, 6 for nursing, 6 for education, and 23 both for nursing and education, with 102 houses and 3,794 sisters; and 644 Communautés à supérieure locale indépendantes, namely, 312 for education, 159 for nursing, 157 both for education and nursing, and 19 for a contemplative life, with 16,741 sisters. The total number of members of these associations is 113,750, to which must be added, according to the report of 1878, 14,003 sisters belonging to religious orders not recognized by the State. The names of the principal orders of the first kind are, Filles de la Charité de S. Vincent de Paul, numbering 9,130 members, with 89 stations; Petites Sœurs des Pauvres, founded at St. Servan, in Bretagne, in 1840, by Abbé le Poilleur, and numbering 2,955 members, with 184 stations; Filles de Sagesse, founded at St. Tropez, in 1848, by Abbé Dumas, and numbering 1,832 members, with 35 stations; Sœurs de S. Joseph, numbering 2,520 members, with 155 stations, etc. See Calmette, Traité de l'administration des associations religieuses, 1877.

Only 32 male associations have obtained the confirmation of the State; the reason being, that according to the law of Jan. 2, 1817, the chief of the State can confirm a female association by a simple decree, while a male association must be recognized by the legislative assembly. Among the legalized associations two are devoted to work in the seminaries,—Congrégation de S. Lazare (numbering 1,195 members) and Compagnie des prêtres de S. Sulpice (numbering 200 members); and three are devoted to missionary work,—Congrégation des Missions étrangères (with 480 members), Congrégation de S. Esprit (with 515 members), and Congrégation de S. Sulpice de Sales (with 28 members). The total number of members belonging to these 32 associations is 22,843. In certain respects, however, the associations which never sought and never obtained the sanction of the civil government were of
much more importance,—the Jesuits, Benedictines, Dominicans, Carthusians, Franciscans, etc. The Jesuits returned to France with the Bourbon Restoration, and from that time their influence has been steadily increasing up to 1879, in which year they possessed 58 houses, with 1,471 inmates. The Benedictines numbered 239 members, in 15 houses; the Dominicans 303, in 21 houses; the Trappists 1,139, in 17 houses, etc. But, as all
turned by consideration of the state of the nation, the State's legalization of their existence, the houses were broken up in 1830, and the inmates expelled.

Among the lay associations, especially two have acquired great celebrity; namely, Société de St. Vincent de Paul and Société de St. François Régis. The former devoted itself, besides, to other kinds of charity,—to guarding the youth from temptation and seduction; and in 1832 no less than 131,000 young persons stood under its protection. The latter devoted itself to the regulation of unhappy matrimonial affairs; and from 1829 to 1835 it treated no less than 4,471 cases. In 1870 these two associations were united in one, which holds its annual convention in May or April, in Paris. The clergy exercises, of course, a great influence in the working of this great society; but the president's chair is always occupied by a layman. Another lay association of great importance is Société de Foi, in Lyons, devoted to missionary work. It has about six millions of francs a year at its disposal, and publishes Annales de la propagande de la Foi and Les Missions catholiques, which appear at Lyons, the former in eight, the latter in four languages. See Manuel des œuvres et institutions religieuses et charitables, Paris, 1877.

(c) From of old the Christian clergy has considered the education of the children of the Christian congregation their duty and their privilege; and the French clergy has, in the face of a strong opposition, steadily endeavored to bring this whole field under their authority. They were already near their goal, when the so-called Ferry Laws of 1879 entirely reversed the state of affairs. The effect of those laws cannot yet be exactly stated; but a fair estimate may be formed by considering the content of the laws, and the state of affairs before their issue.

With respect to the primary schools (in which free instruction is given), the latest statistics are found in A. LEGOY, La France et l'étranger, études de statistique comparée, Paris, 1870. Of primary schools maintained by the State, 35,348 schools for boys, or for boys and girls, with 1,086,441 pupils, had lay teachers; while 2,038 schools with 412,832 pupils had teachers from the congregations. Connected with these schools were 4,818 supplementary schools for apprentices. Since 1875 it is required that 1,005 inmates be under lay, and 1,008 with 15,065 inmates under clerical leadership. Of 14,059 schools for girls, 5,098 with 317,342 pupils had lay teachers; while 8,961 with 697,195 pupils had teachers from the Congregations. Of 1,192 boarding-schools for girls, 1,089 teachers fared no better. The teachers belonging to the recognized associations, and numbering 22,709, were as yet not interfered with; but the article in the future be subjected to the same examinations as lay teachers, instead of simply obtaining an episcopal certificate.

II. The Protestant Churches. The constitutions of the Reformed and Lutheran churches rest on the law of April 7, 1802, completed and somewhat modified by the law of March 26, 1839. Each congregation has its presbytery, whose lay members are elected by universal suffrage. Above the presbytery stands the consistory, one for each six thousand souls, and consisting of the ministers and representatives of the presbyteries. The consistory chooses its own president; but he must be a clergyman, and obtain the confirmation of the government. Five consistories were destined to form a provincial synod in the Reformed, and an inspection in the Lutheran Church. The provincial synods, however, were never formed, nor was the Reformed Church allowed to convene its general synod until 1872. The Lutheran Church was in this respect more fortunate. It formed its inspections, and obtained in its directory a centre of organization, to which the power of appointing the ministers was confided, without any restrictions from the side of the consistories or the congregations. The Reformed Church comprises 100 consistories (one for each 4,675 souls), and the Lutheran 6 (one for each 13,373 souls). The State pays 616 Reformed ministers (one for each 759 souls), and 64 Lutheran (one for each 4,675 souls). The budget of 1877 allowed 1,450,000 francs for the expenses of the Protestant churches; but this sum was overrun by 20,000 francs.

For the historical development of the French churches see the arts. FRANKS, GALICANISM, GAUL, HUGUENOTS, etc.

The above is a condensation of the articles by Alb. Matter and C. Pfender in Herzog, in some cases supplemented with more recent statistics.

FRANCE, Protestantism in, since the Revolution. At the outbreak of the Revolution the number of Protestants in France, including the Lutherans of Alsace, amounted to about eight hundred thousand; but their religion was not recognized by the State. They were excluded from all civil offices: as they mostly lived in small groups, dispersed all over the country, they
were prevented from exercising any appreciable social influence, and had to submit to numberless petty chicaneries from the surrounding Roman-Catholic population; and, though the churches of the Desert were generally conunpli at, actual persecutions occurred now and then. In this state of affairs the edict of toleration brought a change in 1757; and, as the Protestants could not fail recognizing a movement towards liberation in the dawning Revolution, they joined it with eagerness. There sat nine Protestant pastors in the Constituent Assembly. A decree of Dec. 24, 1789, made the Protestants eligible to all civil offices, and another, of Dec. 25, 1790, restored the state of affairs the edict of toleration brought a persecution. Now and then, in this of the Desert were generally connived at, actual prevente from exercising any appreciable property confiscated by the revocation of the Edict of Nantes. It was an era of the age, which, indeed, though none as yet attacked it, most had ceased to understand. Religion regained rapidly in the nineteenth century what it had lost in the eighteenth. But a crisis like the French Revolution cannot be gone through without making all the old forms more or less unfit for use. A movement was necessary; but it was a misfortune that it should come from without, and come at a moment when the Church was bereft of its principal organ of authority, the national synod.

The first who attempted the evangelization of France were disciples of Wesley. In 1700 they founded several small missionary stations in Normandy and Bretagne; but during the reign of Napoleon their activity was almost ceased. After the battle of Waterloo, however, they immediately resumed work, and a church was built at Cherbourg. They labored with prudence and moderation; but it was, nevertheless, easy to see, that, if they succeeded, the result of their labor would be the establishment of a number of independent churches, and the breaking-up of the Reformed Church of France. In 1825 Guizot characterized the situation as merely involving a difference between those who looked at the primitive, and those who looked at the progressive, in the common religion. But the characteristic was too mild: independent churches were at that moment formed or forming in Lyons, Havre, Strassburg, St. Etienne, etc. In 1834 the consistory of Paris took some steps in order to organize an authoritative representation of the Reformed Church of France, and thereby procure a revision of her organic law. In 1839 the minister of worship and public instruction made a similar attempt, but both in vain; and when, finally, an unofficial synod was assembled in 1848, the actual split took place. There were at that moment three parties within the Church: one, the Latitudinarians, whose principal object was the maintenance of the national Church; another, the Revivalists, who considered a separation unavoidable when the cause of true religion should be truly served; and a third, which considered it possible to reach the object of the Revivalists by the means of the Latitudinarians. The synod assembled Sept. 11, 1848; but when the assembly altogether refused to attempt the establishment of a clear and positive confession of faith, F. Monod and Count Gasparin retired, and in- vited, a month later, the Protestant Church to meet at a new synod held the following year. At this synod, which assembled Aug. 29, 1849, thirteen churches perfectly constituted, and eighteen churches in process of formation, were represented; an explicit confession of faith was adopted, and the Union des Eglises ecclésiiques de France.
was constituted. The imperial decree of March
26, 1832, made considerable changes in the or-
ganization of the church in France (thus it gave
back to the parishioners the right to elect their
pastor); but on the development of the
internal life of the Church it had no influ-
ence. The last hope of healing the split was the
convocation of a national synod such as had not
met since that of Le Mans, 1594; and, in June, 1872,
the thirteenth national synod met in
Paris, but not under the most favorable au-
spicies. All relations had ceased for several
years between the orthodox and the liberal; and
the incessant polemics had caused many to en-
tirely forget that they were members of the
same church. A vehement debate arose on the
question of the confession of faith. By a vote of
sixty-one against forty-five, a short confession
was adopted, and its subscription made obligatory
on all youn
g pastors. But the result of this vote
was, that, when the synod assembled in a second
session (Nov. 20, 1873), the seats of the left
stood empty, and the liberal party was repre-
sented only by a protest laid on the table. There
was, however, on both sides, among the orthodox
as well as among the liberals, a strong feeling
against a schism, even though it might be
affected without the separating party losing any
of the advantages which accrue to the Church
from its connection with the State. In a circular
of Nov. 12, 1874, the liberals declared that the
difference between the orthodox and themselves
was not a question of faith, but simply a question
of authority in matters of faith; that though, on
account of this difference, there had arisen fac-
tions within the Reformed Church, these factions
were not sects, etc. Equally conciliatory are the
orthodox in their expressions; but there is never-
theless very little hope at present that a new
nationalsynod will be able to bring about a full
and thorough agreement.

Lit.—FÉLICE: Hist. des protestants en France,
continued by F. Bonifas, Toulouse, 1874; BER-
SIER: Hist. du synode de 1872.

FRANCIS OF ASSISI, St., was b. at Assisi,
1182; d. there Oct. 4, 1226. His true name was
Giovanni Francesco Bernardone. His father
was a rich merchant. Handsome, bright, and
adventurous, with a keen relish of beauty in all
its manifestations, but disinclined to serious
work of any description, he grew up without
learning anything, became the leader of a club
(corti) of the gay youths of Assisi, served in a
campaign against Perugia, and was taken pris-
oner, etc. But a heavy sickness which befell
him brought a change into his life. He retired
into solitude; and when again he appeared in
the world it was as a nurse to the sick, selecting
such as suffered from contagious or disgusting
diseases. He made a pilgrimage to Rome; and,
while there, a voice from above seemed to say to
him that he should go and restore the ruined
house of God. He took the words in their literal
meaning; and, with the money which he begged
together, he rebuilt a small decayed church in
his native city (the Portiuncula), which ever
after remained his favorite residence. A sermon
he heard on Matt. x. 9, 10, opened up a new
channel to his energy. He determined to become
a preacher, to restore the ruined house of God in
a higher sense of the word; and fitted out like
one of the apostles, without shoes, and with no
staff (for he had already disinherited himself), he began to preach peniten-
tance in the streets of Assisi. He made an impression.
Other young men joined him; and in 1210 he
lived with ten followers in hermitages near the
Portiuncula Church. For these ten followers he
wrote a set of common rules containing the common
monastic vows of poverty, chastity, obedience,
but emphasizing the first point with par-
ticular stress. He then repaired to Rome, to
have his rules confirmed, and his society recog-
nized by the Pope; but he obtained only the
verbal assent of Innocent III. Shortly after his
return from Rome, however, he was joined by
Clara Sciffi, the foundress of the order of the
Clarisses (which article see); and this circum-
stance threw great lustre both over his person
and his enterprise. In 1212 he sent out the
brethren, two and two, to reform the world by
preaching penitence. He went himself to Tun-
cany. In Perugia, Pisa, and Florence he found
many followers; in Cortona he was able to find
the first Franciscan monastery; from the Count
of Casentino he received Monte Alberno as a
present. But the five brethren he had sent to
Morocco to preach the gospel to the Mohamme-
dans were martyred; and he now determined to
go thither himself. In Spain, however, through
which he took his way, he was detained by sick-
ness, and compelled to return. Meanwhile, the
order grew steadily and rapidly in Italy. At the
general assembly of the order, in 1219, no less
than five thousand members came together; and
brethren were sent to Spain, Egypt, Africa,
Greece, England, and Hungary. Hitherto every
attempt the order had made to penetrate into
Germany had failed. But in 1221, Cesarius of
Spire, with twelve other brethren of German
descent, went to Germany; and from that mo-
ment the order took root in the country. In the
same year Francis himself set out for Egypt, and
actually preached before the Sultan, though with-
out any effect. The success of the order was
now fully recognized; and he was consequently
willing to transform his verbal assent into official acknowledgment. By a bull of 1223
Honorius III. confirmed the rules, and sanctioned
the order, and Francis was made its first general.
In the very next year, however, he left the gov-
ernment of the order to Elias of Carvons, and
retired to the Portiuncula Church, where he died.
He was canonized in 1228 by Gregory IX.

Lit.—His Orapectula were published by WAD-
NING, Antwerp, 1623, and often afterwards.
His life was first written by THOMAS OF CELANO,
only three years after his death; this, together
with that by Bonaventura, is found in Acta Sanc-
torum, Oct., II. Modern lives are by F. MORIN
(Paris, 1853), HASE (Leip., 1856), F. E. CHAVIN
DE MALAN (Paris, 1861), [MRS. OLIPHANT (Lon-
don, 1870), and L. CHERANCE (Paris, 1879). See
also BERNARDIN, L'esprit de saint François d'As-
sise. Paris, 1880, 2 vols.]

FRANCIS OF PAULA, St., b. at Paula, Naples,
1416; d. at Plessis-les-Tours, France, April 2,
1507; entered, when he was twelve years old, the
Franciscan monastery of San Marco, in Calabria,
and became in a short time a great virtuoso in
fasting and other ascetic practices. When he was fourteen years old, he retired to a cave on the seashore, where he lived as a hermit; and when he was twenty, so great a number of hermits had gathered around him, that he could constitute them an order, and give them a rule. They were to outshine the Franciscans in austerity; and to the three vows of poverty, chastity, and obedience, was added a fourth one, of perpetual fasting; that is, of refraining not only from all kinds of flesh, but also from milk, butter, cheese, eggs, etc. The order was confirmed in 1474 by Sixtus IV., under the name of the "Hermits of St. Francis," which by Alexander VI. was changed to that of the "Minims," and Francis was made its superior. His fame as a miracle-worker was so great, that Louis XI., on his deathbed, had him brought to France, and implored him to prolong his life; which, however, he refused to try. Charles VIII. also held him in great favor; and Francis remained in France, where he founded several monasteries. He was canonized by Leo X. in 1519. See HIARION DE COSTE: Le portrait de S. Francois de Paul, Paris, 1635; FR. Giry: Vie de S. Francois de Paul, Paris, 1890; Act. Sanct., April; [Rolland: Histoire de Saint Francois de Paule, 2d ed., Paris, 1876]. See MINIMS.

FRAncis of Sales, St., b. at Sales, Savoy, 1567; d. at Lyons, Dec. 28, 1622; studied law and theology in Paris and Padua; entered the church against the will of his parents; was soror of Molinos and Fénelon, the first representatives of the so-called Quietism. His collected works have often been published; e.g., in Paris, 1836 (4 vols.), again in 1874 sq. He was canonized by Leo X. in 1519. See HIARION DE COSTE: Le portrait de S. Francois de Paul, Paris, 1635; FR. Giry: Vie de S. Francois de Paul, Paris, 1890; Act. Sanct., April; [Rolland: Histoire de Saint Francois de Paule, 2d ed., Paris, 1876]. See MINIMS.

FRAncis Xavier, b. at Xavier, in Navarre, April 7, 1506; d. in Canton, China, Dec. 2, 1552; was a teacher of Aristotelian philosophy in Paris when he became acquainted with Loyola; and was one of the original members of the Compagnia Jesu. Until the order was confirmed by the Pope, he labored in the hospitals of Northern Italy. He then went as a missionary to the East Indies. April 7, 1541, he left Portugal, and May 6, 1542, he landed at Goa. Seven years he spent in the Indies. April 1549 he went to Japan, where he spent two years; and in 1552 he went to China, where he died. The immediate result of his missionary labor was, perhaps, not very great, as he did not understand the languages, but was compelled to use an interpreter; at the same time he seems to have exaggerated to call him the apostle of the Indies, and to compare him with Paul. But indirectly he exercised a great influence by organizing and consolidating the Portuguese mission in the Indies, and by opening up Japan and China to the Christian missionaries. The principal source of his life is his Letters, the best edition of which is that of Bologna (1795). His life was written by Tursellini, 1596; Joar de Lucena, 1600; Bontours, 1862; Reithmeyer, 1849 (Roman-Catholic); and by Venn, 1862, and W. Hoffmann, 1869 (Protestants). FRANCIS, Convers, D.D., a Unitarian clergyman; b. at West Cambridge, Mass., Nov. 9, 1795; d. at Cambridge, April 7, 1863. He graduated at Harvard in 1815; was pastor of the Unitarian Church in Watertown from 1819 to 1842, and professor of popular and pastoral care at Harvard from 1842 until his death. He published some lectures, and wrote the biographies of Rev. John Eliot and Sebastian Râle for Sparks's Am. Biogr.

FRANCISCANS (Minorites, Gray Friars, in England and Ireland, sometimes also the Seraphic Brethren), The Order of the, was founded by St. Francis of Assisi in 1210, and confirmed by Honorius III. in 1223. In the middle of the thirteenth century it had eight thousand monasteries, with two hundred thousand monks.

This extraordinary success was due to various causes. Immediately after his death, the founder of the order was transformed into a kind of deity in the eyes of the time. The story that Christ had appeared to him on Monte Alberno, and imprinted on his hands and feet the stigmata of the crucifixion, was universally believed. Pope Alexander IV. and St. Clara had seen the marks; Gregory IX., Nicholas III., Benedict XII., and Paul V., vouched for the truth. When Bonaventura wrote his life of St. Francis, the most incredible fictions would be easily believed when told of the "seraphic" saints; and in 1399 Bartholomew Albizzi actually instituted a comparison between Christ and St. Francis, in his Liber Conformitatum. Of still greater effect were the enormous privileges which the popes granted to the order. Already in 1222 Honorius III. allowed the Franciscans to celebrate service, though with closed doors, in places which were under the ban. Soon after, they obtained the right to preach wherever they liked without first procuring the consent of the bishop or the parish priest. They were permitted to hear confession, and give absolution; and, in the same year they were constituted as an order, they received the Portiuncula indulgence; that is, every one who visited the Portiuncula Church on the anniversary of its consecration (Aug. 2) received absolution. But, beyond these and other favorable circumstances, the very idea on which the order was based, the very principle on which it worked,
corresponded to the deepest wants of the time. Everybody felt that reform was necessary; and the humble, miserable Franciscan, clad in rags, but filled with holy enthusiasm, struck everybody as the reformer.

But success always engenders jealousy; and the Dominicans were the born rivals of the Franciscans. The two orders fought for a time cordially together, side by side, as long as they had a common object; namely, to get access to the universities. But hardly were Bonaventura the Franciscan, and Thomas Aquinas the Dominican, installed as *doctores theologiae* at the university of Paris, before a strongly marked scientific difference between the two orders became apparent, and it continued to separate them during the whole period of the middle ages. The Franciscans were realists; the Dominicans, nominalists: the Franciscans leaned towards Semi-Pelagianism; the Dominicans towards Ockhamism. The Franciscans were Scotists; the Dominicans were Thomists: in the debate on the immaculate conception of Mary, the Franciscans said Yes, and the Dominicans, No. But the difference was by no means confined to the sphere of science: it came to many vexatious and sometimes ridiculous outbursts of rivalry between the two orders also in practical life.

Of much greater importance, however, was the difference which arose within the order itself almost immediately after its foundation. The absolute poverty which the founder had ordered seemed to some to be a mere impediment to the success of the order; while by others it was vindicated as the very character of the order. There thus arose two parties,—a milder, headed by Elias of Cortona; and a severer, headed by Cæsarius of Spires (see H. Rycka, *Elías von Cortona*, Leipzig, 1874); and the contest between these two parties not only threw the order itself into confusion, but at times also involved the Pope and the kings in serious difficulties. Nicholas III. attempted a reconciliation by the bull *Exult*, 1279, in which he explained, that though the Franciscans were not free in their own things, they were, of course, allowed to use things; that the real owner of all the treasures, grounds, buildings, etc., which the order had amassed, was the Pope; and that the members of the order only had the use of these treasures by his permission, etc. This subtle distinction did not satisfy the severer party. Under the leadership of John of Oliva they raised a violent opposition to the bull and to the general of the order, Matthias of Aquas Spartas, who headed the milder party. The latter was victorious, however; and the Spiritualists, as the severer party was called, were cruelly persecuted. In Naples they were expelled; and in many places they were seized by the Inquisition, tortured, and burnt. Nevertheless, they continued their resistance, and under John XXII. the strife broke out with renewed vehemence; the general, Michael of Cesena, being this time at the head of the Spiritualists (see E. Guderian, *Michael von Cesena*, Breslau, 1876). The result was a permanent split in the order. The Observants, the severer party, were formally recognized by the Council of Constance in its nineteenth sitting (Sept. 23, 1415); and Leo X., after an ineffectual attempt to gather the whole order under one obedience, constituted the milder party, the Conventuals, an independent congregation, by a bull of 1517. Each division obtained its own superior; though that of the Observants (the *minister generalis*) took rank before that of the Conventuals (the *magister generalis*).

In another respect these internal differences contributed much to keep the order alive; and the frequent formation of more or less independent congregations proved the presence of an active principle of development and reform. By the Reformation the order lost heavily, and a great number of its convents were broken up. Nevertheless, at the beginning of the eighteenth century it still numbered about a hundred and fifteen thousand monks; and its monasteries are still flourishing, from the interior of Russia to the interior of America. It has produced five popes (Nicholas IV., Alexander V., Sixtus IV., Sixtus V., and Pius VII.), and a considerable number of theologians (Bonaventura, Alexander of Hales, Ockham, etc.), and of poets, Thomas de Celano, the author of *Dieu ira*, Jacopone da Todi, the author of *Stabat mater*, etc. (See OZANAM, *Les poètes franciscains en Italie*, Paris, 1852.)

LIT.—The history of the order has been written by an Irish Franciscan, *Lucas Wadding* (Annales minorum s. tr. ordinum a. s. Francico institutorum), 17 vols., Rome, 1731–41, reaching to 1540, and continued to 1563 by I. de Luca. See also the works of *Helvét* (vol. vii.) and *Henri-Fehr* and F. Morin, *St. François et les Franciscains*, Paris, 1853. (GAUDENTIUS, *Franciscan Orden im Kampfe gegen den Protestantismus*, 1 Bd., Botzen, 1860.)

FRANCK, Sebastian, b. at Donauwörth, 1499; d. at Basel, 1542; was appointed evangelical preacher at Gustenfeld, near Nuremberg, 1525, but resigned this position in 1528, and followed for some time the Anabaptists. Dissatisfied with them, too, he separated from them, and determined to belong to no party-church, but to devote his life to a literary representation of the ideal, the truly spiritual church. Sustaining himself and his family first by running a soap-factory, and afterwards by working a printing-press, he published *Chronica, Zeitbuch und Geschichtsbibel*, Strassburg, 1531, the first German world’s-history; *Weltbuch, Cosmographie*, Tubingen, 1534, the first German geography; and a great number of mystico-theological books,—*Paradoxa, Die gültigen Arch, Das Kriegsbüchlein*, etc. But as these books contained very sharp criticisms, not only of the Roman, but also of the Reformed, churches, the author was bitterly persecuted, and driven from place to place. Nevertheless, his books became popular in the true sense of the word, and many of them are still living among the people. See C. A. Hase, *Sebastian Franck, der Schwarmgeist*, Leipzig, 1869.

FRANCKE, August Hermann, b. at Lübeck, March 23, 1663; d. at Halle, June 8, 1727; studied theology at Erfurt, Kiel, and Leipzig, where, together with Paul Anton, he founded the famous *Collegium Philobiblicum*. The spiritual direction which he ever afterwards followed he received from Spener, whom he met in 1688; and the success he achieved, and the eminence he aroused, at the very beginning of his career, were due to his "Fiatism." In 1689 he began to lecture on the
Epistles of St. Paul in the university of Leipzig, and his lectures attracted extraordinarily great audiences; but in 1590 they were forbidden by the faculty. In that year he was called as preacher to Erfurt, and, when he preached, the church was crowded; but he was suddenly ordered to leave the city within twenty-four hours. In 1691, however, he was appointed professor at the newly-founded university of Halle, first in Oriental languages, and afterwards in theology; and there, the homestead of Pietism, he was allowed to develop all his energy undisturbed and in peace. Of his works several have been translated into English, such as Manuductio ad Lectionem Scripturae Sacrae, Halle, 1593, by Jacques, London, 1613; Nicoolenus, a Treatise against the Fear of Man, London, 1709; and Footsteps of Divine Providence, London, 1717. But it was less as a writer than as a teacher and preacher that he multiplied Frank, &c., 1683, containing his correspondence with Spener; Neue Beiträge, 1875 [see Frank, &c., 1683]. Minor sketches of his life are very numerous. Kramer.

FRANK, Jacob Joseph, a Hebrew sectary; b. in Poland, 1712; d. in Offenbach, Austria, Dec. 10, 1791. He acquired fame as an expounder of the Cabala, but accepted the doctrine of the Trinity, and founded a sect whose tenets are a mixture of Judaism and Christianity. He was compelled to declare himself a Christian, and was accordingly baptized into the Roman-Catholic Church at Warsaw, Dec. 25, 1759. A charge of heresy led to his imprisonment; and he was not released until 1773, when the Russians invaded Poland. He emigrated to Austria, was wonder fully successful in attracting followers, and by the first, condemning Felix and Elipandus, the leaders of the Adoptionists; and the second, condemning the decisions of the second Council of Nicaea (787) concerning image-worship, which was accepted by the Pope. See Mansi, Cons. XIII. Frankenberg, Johann Heinrich, was b. at Grosslogau, in Silesia, Sept. 18, 1726; d. at Breda, in Holland, June 11, 1804; studied theology in his native city and in Rome, and was made a coadjutor to the archbishop of Goerlitz 1749, archbishop of Magdeburg 1759, and cardinal of Breslau 1774. He was one of the most decided opponents against the church policy of Joseph II. The question was about the abolition of the episcopal seminaries, and the establishment of a general seminary, under royal superintendence, at Louvain. Frankenberg protested, and continued to protest, until the whole country was brought almost into open revolt. He also opposed the Revolution, and was by the Convnet sentenced to deportation, but escaped by flight. See Augustin Theiner, Der Kardinal Frankenberg, Freiburg, 1850.

FRANKFURT. See Concordat.

FRANKFURT, The Council of, was convened by Charlemagne, in 794, at Frankfurt-on-the-Main, and was attended, according to later writers, by three hundred bishops, from Germany, Gaul, England, Spain, and Italy, and two delegates of the Pope. Fifty-six canons are ascribed to it, of which the most important was the first, condemning Felix and Elipandus, the leaders of the Adoptionists; and the second, condemning the decisions of the second Council of Nicaea (787) concerning image-worship, which was accepted by the Pope. See Mansi, Cons. XIII.

FRANKFURT CONCORDAT. See Concordat.

FRANKS, The, was the name of a wild, war-like, and cruel, but highly gifted Germanic race, which, divided into several branches (the Salian Franks, the Ripuarian Franks, &c.), lived, during the third century after Christ, on the right shore of the Rhine, along its middle and lower course. When Carausius conqueredBrittany, and drew the legions away from Belgium, the Salian Franks crossed the Rhine; and though Roman historians tell us that they were often defeated by Constantius, Constantine, and Julian, they were never thrown back beyond the Rhine. In 406 they began to advance towards the west and the south; and in 486, Chlodwig, the son of Childeric, the son of Merowig, who in 481, when only fifteen years old, had succeeded his father as chief of the Salian Franks, defeated Syagrius, the Roman governor of Gaul, at Tolbiac, and extended the Frankish Empire to the Loire. In Gaul the Franks met with a remarkable after-
bloom of the classical civilization: and though for centuries they remained rude and coarse and cruel to the very core of their being, yet so completely did they yield to the mental superiority of the conquered race, that, even before 490, Latin had become their official language,—the language in which their famous law, Lex Salica, was written down. In Gaul the Franks also met with Christianity; and though Chlodwig allowed his men to burn and plunder the Christian churches, he nevertheless stood in great awe of the Christian bishops. In 496 he married Chlothildis, a Burgundian princess, and a Christian. Their children were baptized; and Chlodwig, like many of his men, was hesitating with respect to this new and strange religion, when an incident decided his course. He was compelled in 496 to give battle to the Alemanni; and on the field of battle, Chlodwig made a vow to the God of the Gauls, that, if he gained the victory, he would become a Christian. The victory he gained, and he and many of his men were baptized. But in this, as in so many other cases of conversion, the way from the baptism to a thorough Christianization was very long, a distance of several centuries.


FRATERNITIES (Fraternitas, Sodalitas) are associations formed in the Roman-Catholic Church for special religious purposes, such as nursing the sick, supporting the poor, practising some special devotion, etc., but of a less rigorous description than the monastic orders. They have their own statutes, religious exercises, privileges, etc.; but they stand under the authority of the bishops, and are only morally separated from the world. Such a fraternity, dedicated to Mary the Virgin, is mentioned by Odo, Bishop of Paris, May 9, 1765; d. at St. Geniès, also in France, May 9, 1765; d. at St. Geniès, also in Southern France, where they had spread widely, a number of Fraticelli were seized by the Inquisition between 1318 and 1352, condemned, and burnt. Only a few were willing to recant. But after the middle of the fourteenth century they gradually disappeared. By later writers they, like all heretical sects, have been accused of various abominable vices; but there are no proofs. C. Schmidt.

FRAYSSINOUS, Denys, b. at Curibres, in Gascony, May 9, 1765; d. at St. Geniès, also in Gascony, Dec. 12, 1841; studied theology, and appeared, after the conclusion of the Concordat of 1801, as one of the most zealous and most successful agitators for the Roman-Catholic Church, and against the reigning atheism and materialism. In 1809 he was forbidden to continue his conferences in the Church of St. Sulpice, in Paris; but he resumed his work after the Restoration, and was made general; Germaine de Gercier, "was confirmed by Clement V., 1265–71. Among the most prominent were those of the Scapulary, the Rosary, Corpus Christi, etc. One, the Frates Pontifices, was formed for the purpose of procuring good bridges across the watercourses. The fraternities may be divided into four classes. 1. Those which particularly relate to the worship of Christ, such as the fraternities of the Most Holy Sacrament of the Altar, of the Most Holy Heart of Jesus, of the Most Holy Name of Jesus, of the Holy Five Wounds, etc. 2. Those which pay particular honor unto the Virgin Mary. 3. Those which particularly relate to the conversion of sinners, founded in Paris, 1387, by Abbé Dufriche Desgenettes. 3. Those formed for the purpose of procuring good bridges across the watercourses. The fraternities may be divided into four classes. 1. Those which particularly relate to the worship of Christ, such as the fraternities of The Most Holy Sacrament of the Altar, of The Most Holy Heart of Jesus, of The Most Holy Name of Jesus, of The Holy Five Wounds, etc. 2. Those which pay particular honor unto the Virgin Mary. 3. Those which particularly relate to the conversion of sinners, founded in Paris, 1387, by Abbé Dufriche Desgenettes. 4. Those that are charitable. FRATRICELLI, FRATICELLI. Wishing to put an end to the split in the Franciscan order, which had prevailed for the larger part of the thirteenth century, Celestine V. authorized the brothers Petrus de Macerata and Petrus de Faro Sempronius, and some other Italian Spirituals, to form an independent congregation under the name of Pauperes Eremita Domini Celestini. This congregation was heavily persecuted by the rest of the Franciscans, and finally dissolved by Boniface VIII.; but, excited by Peter Olivi's apocalyptic prophecies and vehement invectives against the Pope, the hermits, now generally called "Fraticelli," determined to resist. They declared that there had been no true pope since Celestine. They pushed the vow of poverty to the extreme, whence they were often called "Bizochi," from the Italian bizoche, French benence, a beggar's sack. They entered into communication with the Beghards, and taught that they were possessed of the Holy Spirit, and exempt from sin; that they needed neither penitence nor sacraments, etc. An attempt of Clement V. to re-unite the Spirituals with the Franciscans failed in 1312; and meanwhile the growth of the heresy was unmanageable. In 1314 they expelled by force the Franciscans from the monasteries of Béziers and Narbonne. This caused John XXII. to adopt severer measures against them. In 1317 the Inquisition was ordered to step in. In Italy, Sicily, and Southern France, where they had spread widely, a number of Fraticelli were seized by the Inquisition between 1318 and 1332, condemned, and burnt. Only a few were willing to recant. But after the middle of the fourteenth century they gradually disappeared. By later writers they, like all heretical sects, have been accused of various abominable vices; but there are no proofs. C. Schmidt.

FREDDERICK III. THE WISE, Elector of Saxony 1486–1525; was b. at Torgau, Jan. 17, 1463; and d. at Lochau, May 5, 1525. He was a man of common sense, probity, and firmness, and much respected, both in the realm and among foreign princes. One of the most consequential of his acts as a ruler was the foundation, in 1502, of the university of Wittenberg, and the appointment of Luther and Melanchthon as professors. It was by no means his intention, however, to make his new university a school of reform: on the contrary, he was as yet a true son of Rome. In 1493 he had made a pilgrimage to Jerusalem, and brought back five thousand pieces of relics for the church of Wittenberg. Nevertheless,
when Luther, in 1517, nailed his theses on the church-door in Wittenberg, the elector kept quiet; and when the Roman curia, in 1518, demanded that Luther should be sent to Rome to be punished for heresy, the elector refused: yea, when Dr. Eck returned from Rome in 1519 with the bull of excommunication against Luther, the elector declined to lend his aid to its enforcement; and, when Luther publicly and solemnly burnt this same bull, the elector saw no reason why he should interfere. The greatest service, however, which Frederick the Wise did to the cause of the Reformation was the removal of Luther to the Wartburg after the Diet of Worms, probably the only means of protecting him against the Pope and the emperor. There was in this policy,—so firm, so consistent, and yet so cautious,—no doubt, a high political wisdom; but there was also something else. A spark of Luther's conviction had fallen into Frederick's soul; and shortly before he died he took the Lord's Supper under both forms. See TUTZSCHEMM: Friedrich der Weise, Grimma, 1848; G. SPALATIN: Fried. d. W., ed. by Neudecker and Preller, Jena, 1851; [CARL BECKER: Das edelstichsische Fürsten-Kleeblatt, Berlin, 1861; K. SCHMIDT: Wittenberg unter Kurfürst Fried. dem Erisen. Erialan., 1877; THEODOR KOLDE: Fried. der Weise u. d. Anfänge d. Reformation. Erialan., 1891].

FREDERICK III., THE PIOUS, Elector of the Palatinate, 1530–76; was educated by Bishop Eberhard of Liège, and at the court of Charles V., but was, nevertheless, early impressed by the ideas of the Reformation. In 1537 he married the Lutheran Princess Maria of Brandenburg-Bayreuth, and in 1549 he openly embraced Lutheranism. On his accession he found the Lutheran Church almost fully established in the Palatinate; but, shortly after, a violent controversy broke out between the Lutheran and the Reformed theologians, concerning the Lord's Supper. Frederick asked Melanchthon to interfere; but the theses which Melanchthon wrote approached the ideas of Zwingli or Calvin so closely, that Frederick himself became wavering. The religious disputation at Heidelberg (1560) completed his conversion; and, as his people also seemed inclined to Calvinism, the festivals of Mary and the saints were abolished; the altars, organs, baptismal fonts, images, etc., disappeared from the churches; Calvinists were appointed as teachers and preachers; the government of the church was confided to a council-board, consisting of three ecclesiastical and three lay members, etc. In 1562 appeared the Heidelberg Catechism, written by Ursinus and Oeconomus, but under the eyes of the elector himself; and it found so much favor, that it immediately was translated into French, English, Dutch, and Latin, and adopted almost by the whole body of the Reformed Church. An attempt was made by the Lutheran princes of the empire to prevent the establishment of Calvinism in the Palatinate; and they even went so far as to threaten the elector with war and deposition. But at the diet of Augsburg (1563) he met them with such composure and reasonableness, that the case was dropped. To the end of his life he was a great support to the Reformed Church, both in France and in the Netherlands. See his life, by Kluckhohn (Nördlingen, 1877–79), who has also edited his letters (2 vols., Brunswick, 1868–72).—KLÜPFEL.

FREE CHURCH OF SCOTLAND. See SCOTLAND, FREE CHURCH OF.

FREE CONGREGATIONS (Friends of Light, Protestant Friends) were formed in Prussia during the fifth decade of the present century, as the result of a rationalistic re-action against the revival of positive Christianity. Under the presidency of Uhlich, pastor of Pommelte, near Magdeburg, a number of pastors belonging to the old rationalistic school assembled in 1841, firstly at Gnadau, and then at Halle; agreed upon a platform of nine strongly pronounced rationalistic propositions; adopted the name of Friends of Light, afterwards Protestant Friends; and decided upon the publication of a periodical,—Blätter für christliche Erbauung. At their seventh meeting at Cothen (1844), a hundred and thirty theologians and about five hundred laymen were present. Uhlich delivered a lecture, in which he openly rejected the doctrines of hereditary sin, atonement, the trinity, the divinity of Christ, and the Church. He was followed by Wislicenus, pastor at Halle, and a rationalist of a younger stamp, but of a still deeper dye. The stand-point of Wislicenus was a popularized form of the pantheism of the young Hegelian school; and in his lecture, Ob Schrift? Ob Geist? he broke with the church of which he was a servant, and which establishes Scripture as the rule of faith. The authorities then interfered; and in 1845 Wislicenus separated from the Established Church of Prussia, and formed a free congregation at Halle. Other free congregations were formed by Uhlich at Magdeburg, by Rupp at Königsberg, and at other places, often accompanied with rather tumultuous expressions of enthusiasm. A combination was, however, brought about with the German Catholics in 1847; and in 1848 the leaders of the movement, Wislicenus, Rupp, and, indeed, most of the leaders, gradually moved outward from one negation to another, until at last they ended in complete nihilism, without any positive basis at all, teaching a religion without any God, and forming congregations without any faith, the government began to suspect the congregations as political instruments. In Saxony and Bavaria they were completely suppressed; and in Prussia they lived on, only under great difficulties, and affiliating themselves with atheists and materialists. In 1868, however, there were a hundred and twenty-one free congregations in Germany, with about twenty-five thousand members. In the United States of America there are also found some free German congregations, —in Philadelphia, St. Louis, Hoboken,—which mostly act in unison, more or less cordial, with the various free-thinker associations.—KAHNIS.

FREE RELIGIOUS ASSOCIATION, established in Boston, Mass., May 30, 1867, aims at the emancipation of religion from all sectarian limits, the reconciliation of faiths, and the application of the scientific method to the study of
noting a class of writers and thinkers who deny candid freethinker. In 1713 Antony Collins published his work, entitled A Discourse of Free Form: since then it has been published in the Index of Boston, Mass.

**FREE SPIRIT, Brethren of.** See Brethren of the Free Spirit.

**FREETHINKERS, a general designation denoting a class of writers and thinkers who deny the truth of revealed religion. The term was applied primarily to the deists of England. A letter to Locke, in 1697, refers to Toland as "a candid freethinker." In 1713 Antony Collins published his work, entitled A Discourse of Free-thinking, occasioned by the Rise and Growth of a Sect called Freethinkers. The term "free thought" is often used in a broad sense for all rationalism and infidelity. See A. S. Farrar, Hist. of Free Thought (Bampton Lectures), Lond., 1863. See Deism.

**FREEWILL BAPTISTS, a denomination of American Christians who baptize by immersion, and are Arminian in doctrine.**

**History.**—The first Freewill-Baptist Church was organized at New Durham, N. H., in 1780, by Benjamin Randall (1749–1808). Converted under the preaching of Whitefield, Randall joined the Baptist Church. In 1779 he was called to account for holding to an unlimited atonement and the freedom of the will, and was disfellowshipped. He was ordained in 1780, and at once began to propagate his views. A sect with similar tenets which had been organized in 1751, in North Carolina, under the preaching of Shubael Stearns, and were called "The Separate Baptists." Randall's followers continued to claim to be Baptists; but the claim was repudiated by the original Baptists, who called them "Freewillers,"—a designation which they themselves subsequently adopted. In 1827 the first General Conference was held: and the body has extended to Canada, New Brunswick, and Nova Scotia.

**Doctrine and Polity.**—The Freewill Baptists agree in all the fundamental Christian doctrines with other evangelical denominations. With the regular Baptists they practise baptism by immersion. They differ from the Baptists on the questions of predetermination, the extent of the atonement, and the ability of the sinner to repent. On the latter point those views of Faith thus express the views of the denomination: "God has ordained man with power of free choice, and governs him by moral laws and motives; and this power of free choice is the exact measure of his responsibility. All events are present with God from everlasting to everlasting; but his knowledge does not include the future; nor does he decree all events which he knows will occur" (chap. iii. 2, 3). "The call of the Gospel is co-extensive with the atonement to all men, both by word and the strivings of the Spirit: so that salvation is rendered equally possible to all; and, if any fail of eternal life, it is their own" (chap. viii.). While they hold to regeneration, they deny the doctrine of the perseverance of saints. The Freewill Baptists differ also from the Baptists in practising open communion.

The church has an ordained ministry, and herefore individual churches have ordained ministers; but the Conference of 1880 deprecated this practice, and called upon the churches to proceed on such occasions with the advice of the Quarterly Meetings. The church adopts a form of government intermediate between the Congregational and the Presbyterian. The individual churches are independent organizations, governed by elders and deacons, and alone have authority over their members. There is no court of appeal for the member. There are three associate church bodies. The Quarterly Meeting is composed of two or more ministers voluntarily bound together. The Yearly Meeting is composed of two or more Quarterly Meetings, and the "General Conference of the Freewill-Baptist Connection" is composed of delegates from the Yearly Meetings, and assembles every three years, in the month of October. Each of these associations may "labor with the next lower down to the church "as a body;" but neither has appellate jurisdiction.

**Statistics.**—The report of the General Conference of 1880 (the centennial year) gives the following numbers: churches 1,432, ordained ministers 1,213, communicants 75,000. Almost one-half of their strength (or 38,000 members) is concentrated in New England. The denomination is much stronger in Maine, where it has 290 churches and 15,000 communicants, than in any other State. The denomination maintains flourishing institutions at Lewiston, Me. (Bates College), and Hillsdale, Mich.; also has colleges at Ridgeville, Ind., and Rio Grande, O.; and maintains a mission in India, with eight missionaries and four assistants. The Freewill or Free Baptists number 9,389 members in New Brunswick, and 3,308 in Nova Scotia. See Stewart: History of the Freewill Baptists (from 1780 to 1830), Dover, 1862; A Treatise on the Faith and Practice of the Freewill Baptists, Dover, 1871; Freewill-Baptist Register and Year-Book, 1880.

**FREEMAN, James, D.D., pastor of the first Unitarian Church of New England; b. in Charlestown, Mass., April 22, 1759; d. at Newton, Mass., Nov. 14, 1839. Graduating at Harvard College in 1777, he was called to King's Chapel, then an Episcopal Church, Boston, as reader, in 1782. He gave up the belief in the Trinity, and, being refused ordination by the bishop, was ordained pastor by his church (1787), which adopted his views. Thus the oldest Episcopal Church in New England became the first Unitarian Church of America. Dr. Freeman was a man of fine social qualities, and much power in the pulpit. He was one of the founders of the Massachusetts Historical Society, and in 1832 published a volume of Sermons and Addresses. See Ware: Unitarian Bap.
FRENCH CONFESSION OF FAITH.  See GALICAN CONFESSION.

FRENCH PROPHETS were Camisards (see art.), who appeared in England in 1706, and distinguished men, among whom was John Lacey, who, although previously a member of Dr. Calamy's congregation, entered into all their aberrations for Foreign Missions. "His eloquent tongue was ever ready to plead for every good Christian or humane cause." He was one of the most distinguished Christian laymen of his day. See his Memoir, by the Rev. T. W. Chambers, D.D., N.Y., 1863.

FRENCH CONFESSIOAN OF FAITH. See GALICAN CONFESSION.

FRENCH PROPHETS were Camisards (see art.), who appeared in England in 1706, and prophesied the speedy establishment of the Messiah's kingdom. For a time they produced a great impression, and won the allegiance of disaffected until death. See Hughson: A Copious Account of the French and English Prophets, London, 1821.

FRENCH PROTESTANTISM. See FRANCE, Protestantism in.

FRENCH VERSIONS OF THE BIBLE. See BIBLE VERSIONS, p. 289.

FRESENIUS, Johann Philipp, b. at Niederwiesen, near Kreuznach, Oct. 22, 1705; d. at Frankfort, July 4, 1741; studied theology at Strassburg; and was appointed minister at Oberwiesen, 1727, court-preacher at Giessen, 1734, and preacher at St. Peter's in Frankfort, 1743. The influence which he exercised as a preacher and as a minister in general was very great and beneficial. Several of his sermons were published in the church; such as Die heilsamen Betrachtungen und des menschlichen Naturtheils (1750, new edition, 1872); Epistelpreilungen (1754, new edition, 1839), etc. He followed the Spener-Francke direction, but was strongly opposed to the Moravian Brethren, against whom he wrote many volumes. His Antivielgierelnus against the Jesuits also attracted much attention (1731). His life was written (1743) by K. Griesbach, the father of the famous editor of the Greek Testament. Goethe describes him, in the fourth book of Wahlk eit u. Dichtung, as a "mild man, of handsome and pleasing appearance, who was universally revered in Frankfort as an exemplary minister and good pulpit-orator, but not relished by those who sympathized with the Moravians, because of his attacks upon them." G. E. STEITZ.

FRESLENE, DU. See Du Cange.

FREYLINGHAUSEN, Johann Anastasius, one of the principal hymnists and leaders of the Pietistic movement in Germany: b. at Gandersheim, near Wolfenbüttel, in Hanover, Dec. 2, 1679; d. at Halle, Feb. 12, 1730. He received from his mother a strictly pious though legalistic education; studied theology at Jena, 1699; became acquainted with Augustus Hermann Francke, the founder of the Orphan House at Halle, married his only daughter, Anastasia, and succeeded in 1722. In 1725, he was appointed minister and good pulpit-orator, but not relished by those who sympathized with the Moravians, because of his attacks upon them. G. E. STEITZ.

FRIEDOLIN. See FRIEDOLIN.

FRIEDOLIN or FRIDOLD (also Tridolin or Trudelin), often styled the "First Apostle of Alamannia," and still venerated as the patron of the Swiss cantons of Glarus, Uri, and Schwyz, and the last and northernmost canton of the old Frisia, and, preached Christianity to his heathen countrymen, but repaired afterwards to Poitiers, where he restored the church and congregation of St. Hilary (ruined and corrupted under the
influence of Arianism) to their former splendor and purity. Moved by a vision of St. Hilary, he set out for Allemagena, and received from Chlodvig an island in the Rhine (Säckingen), where he built a church, and founded a monastery, and which he called Bavaria. All that is known of Erichr is drawn from a Life by written by Bulther, a monk of Säckingen, and dedicated to Notker Labeo of St. Gallen, who died 1022; but as this Life is written four centuries after the time of Erich, it is rather slim. The best edition of it is found in Monk: Quelle von deerbadischen Landesgeschichte, Carlsruhe, 1843. See Gelpke: Kirchengeschichte. Schweiz, Bern, 1859; Heber: Die römerb. christlich. Glaubenskelden, Göttingen, 1897; Erb: Die trocett. Missionskirche, Gutersloh, 1873. R. Zöppfel.

FRIENDLY ISLANDS. This group, discovered by Tasman, 1643, and named by Capt. Cook, on account of their friendly demeanor towards him, lies five hundred miles south-east of the Fiji group. It consists of a hundred and fifty islands with an area twenty-one by twelve miles, and Vavau, the second in size, is forty-two miles in circumference. In 1847 the missionaries estimated the population to be fifty thousand. It does not now exceed twenty or twenty-five thousand. These islanders were excellent seamen, and frequently visited the Fiji group to procure wood for the manufacture of boats. They were superior in intelligence to the Fijians, but, with them, cannibals, and far sunken in iniquity. The first missionaries went to them in 1797, of whom several were murdered, and the rest retired in 1800. In 1825 the Wesleyan Missionary Society undertook missionary work amongst them in earnest. In 1834 a revival of great power passed over the islands. King George Tubou was converted, and became an active Christian worker, often occupying the pulpit himself. A great change took place in the habits of the people. Slavery has been utterly abolished, the language has been reduced to writing, schools are scattered through the islands, and education is compulsory. The Christians of the islands early sent missionaries to the Fiji group. In 1869 the contributions of the native churches were £5,069, £3,900 of which were devoted to benevolent and missionary purposes. One of the last reports gave 126 churches, 8,900 communicants, and 17,000 attendants on church. Lit. — Mariner: Account of the Natives of the Tonga Islands, 2 vols., Lond., 1813; Rev. T. West: Ten Years in South Central Polynesia; Williams and Calvert: Fiji and the Fijians, and Missionary Labors among the Cannibals, etc., Lond., 1870, 3d ed.

FRIENDS, Society of. The rise of this body of Christians is one of the most noteworthy events in the religious history of England in the seventeenth century. In the midst of the conflicts and sores, the great events of the period, and the religious complications of the times, there were men who felt that Luther and Cranmer had not gone far enough, and that there was still much sacerdotalism to be purged away, before the original simplicity of Christianity could be restored. Such men found a leader in George Fox. He and his followers announced as their aim the recovery of the original simplicity of Christianity, and this phrase remains as the best definition of their work. The privilege of direct access to God, without the intervention of human priest or rite, was revealed to Fox's soul. Having found one, "even Christ Jesus, who could speak to his condition," he longed to impart his discovery of the spirituality of true religion to others, and in 1647 began his labors in public ministry, going forth through England on foot, and at his own charges. His message appears to have been mainly to direct the people to the great Shepherd and Bishop of souls, who died for them, and had sent his spirit into their hearts, to instruct and guide them in the things pertaining to life and salvation. "I was sent," he says, "to turn people from darkness to the light, that they might receive Christ Jesus; for, to as many as should receive him in his light, I was sent, to give 'power to become the sons of God, which I had obtained by receiving Christ. I was to direct people to the Spirit that gave forth the Scriptures, by which they might be led into all truth, and so up to Christ and God, as those had been who gave them forth." To the illumination of the Holy Spirit in the heart he turned the attention of all, as that by which sin was made manifest and reproved, duty unfolded, and ability given to run with alacrity and joy in the way of God's commandments. He preached repentance towards God, and faith in the Lord Jesus Christ, and showed that one became a true disciple, not by a bare assent of the understanding to the truths contained in the Bible, nor by any outward rite, but by a real change of the heart and affections, through the power of the Holy Spirit. The soil was ready for the seed, and the rapid spread of Fox's doctrines was surprising. All classes flocked to his preaching; and among his converts were persons of the best families in the kingdom, priests of the Established Church, and ministers of other societies, and many men of wealth and learning. For four years Fox was the only minister of the society; the second preacher was Elizabeth Hooton. In the fifth year there were twenty-five preachers; in the seventh, upwards of sixty. Within eight years, ministers of Friends preached in various parts of Europe, in Asia, and in Africa, and heroically endured persecution in Norway, Malta, Austria, Hungary, and other places. Among the noteworthy preachers in the earlier years, Francis Howgill, John Audland, and Samuel Fisher had been clergymen; George Bishop, Richard Hubberthorn, and William Ames, officers in the army; Anthony Pearson and John Crook, justices of peace. The courtly and cultured Penn, and Barclay, a member of a noble family in Scotland, a near relative of the Stuart kings, and a man of thorough classical and patristic scholarship, joined the society about twenty years after its formation. In 1880 the number of Friends in Great Britain was not less than sixty-six thousand. America was first visited by Friends in 1656,
when Mary Fisher and Anne Austin arrived in Boston from Barbadoes, to which island they had gone to preach the gospel the preceding year. They were charged with holding “very dangerous, heretical, and blasphemous opinions,” and were kept in close confinement, at first on the vessel, and afterwards in jail. Their books were burned by the common executioner, and even their persons searched to discover signs of witchcraft. They were then sent back to Barbadoes.

In 1680 this same Mary Fisher held an interview with Sultan Mahomet IV., at Adrianople, where he was then encamped with his army. Two days after the banishment of the first Friends from Boston, a vessel having on board eight other Friends arrived from London. They were at once imprisoned, and, eleven weeks afterwards, sent back to England. But, nothing daunted, others of the same faith continued to arrive in New England, to suffer crouging, and prisondiscipline, in the adoption of enlight, and prisondiscipline, in the adoption of enlight.
rîtes themselves as inconsistent with the whole spirit of Christianity, in which types have given place to the substance. Their views in regard to the ministry are also characteristic. They believe that no one should preach the Word without a direct call from God, and that this call may come to male or female, old or young. No high learning or no course of theological study are necessary qualifications for a minister, who may be as unlettered as were most of the apostles, if plenteously endued with heavenly grace. But Friends do not deny the self-evident proposition, that learning and intellectual ability conduces to the usefulness of a preacher of the gospel, and that a church needs men possessing both, to assert and defend the truth. Any one who feels it laid upon him is allowed to speak in the meetings for worship, so long as he speaks things worthy of the occasion. If, after sufficient probation, he is formally acknowledged as a minister, and is allowed one of the seats at the head of the meeting. Besides ministers, the society appoints elders, whose especial duty is to sympathize with and advise ministers, and watch that they be sound in the faith, and their answers to the prayer breathed forth by his inmost soul he feels conscious of a closer union with God, and strengthened for his future warfare with the world, the flesh, and the devil. And, if some brother or sister is led to offer vocal service, it often happens that the word of exhortation or reproof or comfort, or the earnest petition to the throne of grace, harmonizes with the private exercise of mind which the hearer has passed through, confirming his faith, and invigorating his resolution.

The theory of the exercise of the ministry among Friends asserts the prompting and guidance of the Holy Spirit, both what to say, and when to say it. It does not, however, intelligently understood, claim any infallibility, or plenary inspiration, in the speaker. The treasure is borne in earthen vessels, and the imperfections of the instrument may sometimes appear. Yet he that lives daily near his Lord, and is careful not to assert more than he has tested in his own experience, or to utter words beyond those in which he feels a full consciousness of divine leading, seldom outruns his Guide, or fails to speak to the edification of the church.

Education.—The society provesthat all its members shall receive a good practical education, and cherishes also the higher learning. It has colleges at Haverford, Penn., Richmond, Ind., Wilmington, O., and Oskaloosa, Ia., and one for girls at Bryn Mawr, Penn. There are excellent boarding-schools in most of the Yearly Meetings.

Organization.—The congregations are grouped together to constitute Monthly, Quarterly, and Yearly Meetings; the Monthly Meetings sending representatives to the Quarterly, and the Quarterly to the Yearly. Each Yearly Meeting is an independent body, but united with all the others by a common faith. There are two Yearly Meetings in Great Britain, and ten in America. The number of members is about twenty thousand in Great Britain, and eighty thousand on this continent. Besides these, there is a large number of regular attenders of Friends’ meetings, sympathizing with their views.

Hicksites (so called). There are six Yearly Meetings of this body, all in America, with about forty thousand members. They have a flourishing college for both sexes at Swarthmore, near Philadelphia. (See Hicks, Elias.)

Willehad, among his pupils, Lindger, a native learning. Among his helpers were Lebuin and the Weser. Nevertheless, when the Saxons arose, Frisians followed the example; and Christianity was under Wittekind, against Charlemagne, the Frisians nearly driven out of the country together with Frisian. In the latter part of the eighth century the Anglo-Saxons. One missionary followed the other. Winfred, too, made his first and his last attempt as a missionary in Friesland. Willibrord, the apostle of the Frisians (700–730), procured a foothold for Christianity in the country. The conversion of the Frisians seems at that time to have been what we now would call a fashion among the people together with the Franks. It was not Frankish missionaries, however, who converted the Frisians, but Anglo-Saxon. The Franks and the Frisians did not understand each other, but the Anglo-Saxons and the Frisians did. St. Amandus (626) and Eligius (641) met with resistance, who professed the same views of the Lord’s Supper. But he not only persisted in his views on purgatory, but wrote in prison a treatise on the Lord’s Supper, in which he declared transubstantiation. He was tried, and condemned by Dr. Stokesly, Bishop of London, to the stake. He was burned at Smithfield, in company with Andrew Hewet, a tailor’s apprentice, who professed the same views of the Lord’s Supper. Frith was regarded as an able and learned man by his contemporaries. He was the first English martyr for the true doctrine of the Lord’s Supper, and the first of the Reformers of England to write against transubstantiation. Besides the treatises already mentioned, he put forth a tract on Baptism, and A Mirror or Glass to know thyself. His writings are published in vol. iii. of the Actes and Monumentes. For his life, see that volume, and Foxe’s Acts and Monuments.
of the sacred documents. His principal works are Latin commentaries on Matthew (1829), Mark (1830), and the Epistle to the Romans (1836–43), 3 vols., all marked by great philological learning and acumen. He always lectured in Latin. He was by nature a controversialist, and gave stinging blows.

FROMENT, Antoine, b. at Triers, near Grenoble, 1509 or 1510; d. in Geneva at an unknown date, but after 1574; entered early into relations with Faber Stapulensis, Marguerite of Navarre, Farel, and the whole party of Reformers, and exercised considerable influence on the reformatory movement in its beginning. In 1529 he labored at Aigh, in 1530 at Tavannes, in 1531 at Bienne and Grandson. In 1532 he arrived at Geneva. As it was not possible to preach the Reformation there openly, he established a school, and advertised that he would teach everybody, young or old, man or woman, to read and write the French language in one month. People crowded to the school, where they were taught, not only of Christendom, John of Damascus, Irenaeus, Gregorius of Nyssa, Basil, etc., he published La Cause des Éclectes Nègres (1788, 2 vols.), which attracted great attention in France.

FROUDE, Richard Hurrell, an ardent supporter of the Oxford movement; b. March 25, 1843, at Dartington, Devonshire; d. there Feb. 28, 1886. He was educated at Eton and Oxford; elected fellow of Oriel College, 1866; and ordained priest, 1829. During the last four years of his life he resided in Southern Europe and the West Indies. He was a man of fair talents and a love of the pure and good, but of gloomy temper and ungovernable will, as his mother's letters expressly testify. He was a brother of the well-known historian. See Newman's Apologia, also Tractarians.

FRUCTUOUS, the apostle of the Subves and Lusitanians, Archbishop of Braga, in Galicia, since 656; d. about 670; was educated in the episcopal school of Palencia, and sold his estates in order to get money for the foundation of monasteries, of which he had built no less than seven, in Lusitania, Asturia, and Galicia, up to 647; and he continued building to his death. There exist two sets of rules written down by him for his monks. The first (Regula Complutensis) is based on the rule of St. Benedict, and written for the monks of Complutum (not the famous place in Castile, the present Alcala, but a place of the same name, probably in Asturia or Leon). It fixes the life of the monks in the minutest details. Not only they should not walk about or speak without the permission of the superior, but they were compelled before crossing the church to kneel, or rise from their seats, unless on a given signal. The other (Regula Communis) regards cases in which a whole family entered a monastery. All family ties were immediately dissolved, and all the property appropriated by the monasteries. Both rules are given by Joseph X-Brockie, in Cod. reg. monasticorum, II. See Montalembert: Monks of the West, II.

FRUMENTIUS. See Abyssinian Church.

FRY, Elizabeth, an eminent philanthropist, daughter of John Gurney, a Friend; was b. near Norwich, Eng., May 21, 1790; d. at Ramsgate, Oct. 13, 1845. She was of fascinating manners, and manifested little interest in religious matters until her eighteenth year. At twenty she married Joseph Fry, a wealthy London merchant. At the death of her father, in 1808, she spoke for the first time in public, and was soon recognized as a minister among the Friends. Her attention was being drawn in 1813, by a report of Friends, to the wretched condition of criminals in the jails, she visited the prison at Newgate. "The filth,
the closeness of the rooms, the ferocious manners and expressions of the women toward each other, and the abandoned wickedness which every thing bespoke, are quite indescribable," were her own words in describing what she had seen.

Mrs. Fry at once instituted measures for the amelioration of prison morals and life, daily visiting the prison, reading to the prisoners the Scriptures, and teaching them to sew. A committee of ladies was soon organized to carry on the work on a larger scale. These labors effected a complete change in the condition of the criminals. Riot, licentiousness, and filth were exchanged for order, sobriety, and comparative neatness of person. Previously many who had entered the prison only comparatively abandoned, left completely daubed. Now the process was reversed, and many profligate characters went out of the prison renewed. The mayor and aldermen early took notice of these labors, and acknowledged their beneficence.

In 1818, in company with her brother, J. J. Gurney, Mrs. Fry visited the prisons of Northern England and Scotland, and in 1827 those of Ireland. Kindred societies for the help of female criminals were organized in other parts of Great Britain; and the fame of her labors attracted the interest, and stimulated the competition, of women in foreign lands. In 1830, 1840, and 1841 she visited the Continent, extending her travels as far as Hungary. She found the condition of the prisons lamentable. In Hungary many of the criminals slept in stocks, and whipping was universally practised, even to bastinadoing. Her example and immediate efforts secured remedial legislation, and the organization of prison-reform societies in Holland, Denmark, France, Prussia, and other Continental countries. In the mean while her efforts secured the organization of a society (1839) for the care of the criminals after their discharge from prison, and for the visitation of the vessels that carried the convicts to the colonies.

Mrs. Fry did not confine her labors to prison reform. She successfully prosecuted a plan to supply coast vessels and seamen's hospitals with libraries. A governmental grant was supplemented by liberal private donations which enabled her and the society to distribute 52,464 volumes among 620 libraries (report for 1836).

After several years of growing feebleness, she died at Ramsgate, full of faith, and interested, to the very hour of her departure, in labors of charity for the seamen. A fitting memorial was erected to her in the Elizabeth Fry Refuge. Mrs. Fry was a woman of even temper, great practical skill, tenderness of heart, and deep knowledge of Scripture. Her maxim was "Charity to the soul is the soul of charity," and Sir James Mackintosh rightly characterized her as the "female Howard." See Lives of Mrs. Fry by Timson (Lond., 1847) and Corder (Lond., 1853), also Journals and Letters, edited by her daughter, London, 1847.

Fulcher of Chartres, b. about 930; d. about 1029; was educated by Bishop Odo of Chartres, and in Gerbert's school at Rheims; founded in 968 a school himself at Chartres, which soon rivaled even that of Rheims, and in which Berengarius of Tours was a pupil; and was elected Bishop of Chartres in 1007. He left, besides some hymns and minor essays, a hundred and thirty-eight letters, which are of great interest for the history of his time, and are found in Migne: Patrolog. Lat., vol. 140.

Fulcher of Chartres was chaplain to Baldwin, the second king of Jerusalem, and wrote Gesta peregrinacion Francorum, a history of the crusaders up to 1137. The best edition of it is that by Duchesne, in Script. Hist. Franc., Tom. IV.

Fulco, minister of Neully, near Paris, and one of the most popular preachers of his time; d. 1202; seems to have led a rather supercilious life of pleasure until a great change suddenly took place with him in 1192. He went every week-day to Paris to study under Peter Cantor; and the sermons he delivered on Sundays began to attract the greatest attention. Soon he preached, not only in the church, but also in the marketplace, not only in Neully, but also in Paris and all the great cities of France. In 1198 he was charged by Innocent III. with preaching the fourth crusade; and in 1201, he asserted that more than two hundred thousand had received the cross from his hands. Of most importance, however, was, perhaps, the influence he exercised on his own colleagues, whom his words and example led to a more conscientious fulfillment of the duties of their office. See Jacob a Vitriaco and Otton de St. Blosio, in Recueil des Historiens de la France, vol. xviii.; Geoffrey de Ville-Harouin: Chronique de la prise de Constantinople, and in Buchon: Coll. des chroniques nationales francaises, vol. iii.

Fulda, The Monastery of, was founded in 744, by St. Boniface, who lies buried there. The place was selected by Sturm, a pupil of Boniface; the ground was given by Duke Karlmann; the internal organization was adopted from Monte Cassino and the rule of St. Benedict. In 754 the Pope sanctioned the institution, and exempted the abbey from episcopal authority, placing it immediately under the papal see. The first abbot was Sturm; and before his death, in 779, the number of monks had increased to four hundred. New donations were given by Pepin and Charlemagne; and under the leadership of Rabanus Maurus, himself a pupil of Fulda, the school became the centre, not only of learning, but of general progress and civilization in Germany. It gave instruction in theology, grammar, rhetoric, dialectics, mathematics, physics, and astronomy. Among its pupils were Walafrid Strabo, Serenus Lupus, Otfrid, etc. It also cultivated the arts. Isambert, Rudolf, Candidus, Hatto, and others of its monks, were celebrated artists; and great numbers of well-trained artisans, weavers, tanners, carpenters, etc., spread from its rooms over all Germany. After the time of Rabanus Maurus, the school lost some of its lustre, though it continued to exercise a great and beneficial influence for several centuries. Under Abbot Werner (985-982) the monastery obtained the primacy among the abbeys of Germany and Gaul; and Otho I. gave the abbey the title and dignity of arch-chancellor of the realm. In the fourteenth century the abbey successfully resisted an attack of the burghers of the city of Fulda, and...
in the sixteenth it fortunately escaped the Reformation; but its significance as a social institution is of course lost long ago.


FULGENTIUS FERRANDUS, a friend or relation of Fulgentius of Ruspe, whom he followed into banishment under Thrasimund, king of the Vandals, and with whom he lived at Cagliai, in Sardinia, until 523, when he returned to Carthage, where he became a deacon, and died before 547. He left a Vita Fulgentii Ruspeensis, a Brevislat Canonum (of great interest for the history of canon law), and a number of Letters, of which especially one addressed to the Roman deacons Pelagius and Anatolius, concerning the Three-Chapters controversy, is of great interest. His works were first published by W. Pirkheimer (Nuremb., 1520), and most completely by Mangeant (Paris, 1841), also in MIGNE: Patrol. Lat., vol. 67.

FULGENTIUS OF RUSPE, b. at Telepte, a city of North Africa, 408; d. at Ruspe, in the province of Byzacena, Jan. 1, 533; belonged to a distinguished senatorial family, and was educated for a brilliant political career, but felt himself so strongly drawn towards a life of devotion, seclusion, and asceticism, that he entered a monastery, very much against the wishes of his family. After a journey to Sicily, Italy, and Rome, occasioned by the Arian King Thrasi mund's persecutions of the Catholics, he was chosen Bishop of Ruspe in 508, but was shortly after banished, together with sixty other Catholic bishops, from North Africa. He settled in Sardinia, and remained there till 523, when the death of Thrasimund allowed him to return. A year before his death he retired from office, and spent his last days in a monastery. As well during his exile, as before and after, he developed a great literary activity; and his writings, among which the most prominent are Contra Arianos, Ad Moni mum, De Divinù, De Incarnatione, De Veritate Praedestinationis, etc., contributed very much to stop the progress of Semi-Pelagianism, and establish a modified Augustinianism. They were first published by W. Pirkheimer (Nurembr., 1520), and most completely by Mangeant (Paris, 1841), also in MIGNE: Patrol. Lat., vol. 63. See Act. Sanct., Jan., 1; WIGGERS: Augustin und Pelagius, II. 369 sqq.

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WAGENMANN.

FULK, William, D.D., an able Puritan divine; b. in London some time before 1538 (as we learn incidentally from his own statements); d. Aug. 1589. Educated at Cambridge, he became fellow of St. John's College. He studied law for six years; but, turning his attention to the ministry, he espoused the Puritan cause and became a most zealous champion of Puritanism. A sermon preached in 1565 against popish habits in ecclesiastical establishments evoked the opposition of the university authorities. Refusing from his office, he was made, in succession, rector of Wareley and Kedington. After a trip to the Continent, he was chosen (1578) Master of Pembroke Hall and Margaret Professor of Divinity. On a tablet erected to his memory at Kedington are these two lines amongst others:

"His works will show him free from all error,
Rome's foe, Truth's champion, and the Remishes' terror."

They indicate the general tenor of Fulke's life. He was a fearless opponent of Romanism, at different times being engaged in public disputations with Papists. In controversy he was one of the ablest divines of his day. His principal works are, Conflation of a libelle, etc. (1571), The Discovery of the Dangerous Rock of the Papish Church (1580), Defence of the sincere and true transl. of the Holy Scriptures into Engl. against the Carils of Gregory Martin (1588), recently published by the Parker Society, Cambridge, 1845. He was also the author of some works against astrology. See BROOK, Lives of the Puritans, I. p. 355 sqq., Lond., 1813, and the Memoir prefixed to the volume of the Parker Society.

FULLER, Andrew, a distinguished Baptist divine; b. at Wicken, Cambridgeshire, Feb. 6, 1734; d. at the appliance of D. D. by Princeton and Yale Colleges, but never used the title. Mr. Fuller's reputation rests, not upon his pulpit achievements, but upon his services as a theological writer, and a promoter of Baptist missionary efforts. He stood in intimate relations with Carey, and contributed to awaken in his mind an interest in the heathen. He was one of the founders of the Baptist Missionary Society in a back-parlor at Kettering, Oct. 2, 1792, and was made its first secretary. As a theological writer, one of his biographers (Dr. Ryland) pronounces him "the most judicious and able theological writer that ever belonged to the Baptist denomination." He shared with Robert Hall and John Foster a first place in the esteem of the Baptists of his day. His principal works are the following. The Gospel Worthy of all Acceptation, a work which involved him in controversy of nearly twenty years. In opposition to hyper-Calvinism, he here elaborates the principle that all may apply to such writers as Thomas Paine. The Calcinis benefits. "No man is an unbeliever," he says, "but because he will be so." The Gospel its own Witness, an able criticism upon Deism, and reply to such writers as Thomas Paine. The Calvinistic and Socinian Systems Examined, pronounced by Robert Hall to be his ablest work. Expository Notes on Genesis, 2 vols. Dialogues and Letters between Crispus and Gaius, containing discussions of Total Depravity and other theological topics.

LIT. — Complete Works, Am. ed., 1833, 2 vols., with Memoir by his son, Andrew Gunton Fuller; Lives of Fuller, by his friend JOHN RYLAND, D.D. (Lond., 1816), J. W. MORRIS (Lond., 1830), and THOMAS EKINS FULLER, his grandson (Lond., 1863).

FULLER, Richard, D.D., an eloquent Baptist preacher; b. in Beaufort, S.C., April 22, 1804; d. in Baltimore, Oct. 20, 1876, from a malignant carbuncle. After graduating at Harvard (1824), he practised law in his native town, where he soon
secured a lucrative practice. In the meetings of the great revivalist Rev. Daniel Baker, in 1832, he was converted, and joined the Baptist Church. "His case was a very clear and delightful one," is an entry in Mr. Baker's journal, referring to him. He was ordained the same year, and began his ministry in Beaufort. In 1847 he became pastor of the Seventh Baptist Church in Baltimore, and in 1871 removed with a part of the congregation to the fine new edifice on Eutaw Place.

Dr. Fuller was a man of fine presence of body, and endowments of mind. He was a born orator, and is said to have carried off, on several occasions, the honors with Webster and Clay on the platform. As a preacher he stood in the front rank of the most eloquent and scriptural of his generation. He was for a time co-editor of the Baltimore Herald, and published Letters on the Roman Chancery (Balt., 1840), Baptist and Communion (Balt., 1841), and a number of sermons in pamphlet form. See Cuthbert: Life of R. Fuller, N.Y., 1879.

FULLER, Thomas, D.D., a learned and witty divine and church-historian; b. 1608, at Aldwinkle, Northamptonshire, where his father was rector; d. Aug. 16, 1661, in London. He was educated at Cambridge, and in 1631 was made fellow of Sidney College, and prebend of Salisbury. This year he issued his first publication, David's Haimous Sine, Henrie Repentance and Henrie Punishment. In 1634 he was made rector of Broad Windsor, and, 1641, lecturer of the Savoy in London. The year before, he published at Cambridge The Hist. of the Holy War, an account of the Crusades, and in 1642 The Hist. of the Holy and Prophane States, an interesting collection of essays and biographies. Fuller was a Royalist; and in 1643 he entered the Royal army as chaplain, but kept a prudent silence during the Commonwealth period. During his service in the army, he began the investigations which resulted in a work, published after the author's death (1692), entitled History of the Worthies of England, Undertaken by Tho. Fuller, D.D. The subject matter of this work is treated under the several counties of England and Wales, and includes the most varied information about their products, animals, buildings, battles, proverbs, eminent men, etc. In 1650 he issued his Piscatory, or the sight of Palestine and the Confines thereof, with the history of the Old and New Testament acted thereon. Fuller was presented with the living of Waltham Abbey in 1648, and at the Restoration, in 1660, was re-admitted to his lectureship in the Savoy, and made chaplain in extraordinary to the king.

In 1656 Fuller published his great work, Church Hist. of Britain from the birth of Jesus Christ to the year 1648, to which was subjoined a Hist. of the University of Cambridge. This, as all of his works, abounds in quaint humor and epigrammatic sayings. He was an inveterate punster, and delighted in striking alliterations, but was also recognized by his contemporaries as a "perfect walking library." His memory is also reported to have performed almost incredible feats. He was able to repeat five hundred strange words after hearing them twice, and on one occasion undertook to repeat unceasingly the alphabet forwards and backwards in regular order all the shop-signs along the street from Temple Bar to Cheapside, after passing them once, and accomplished it. Coleridge says that "he was incomparably the most sensible, the least prejudiced, great man of an age that boasted a galaxy of great men."

LIT.—Amongst the works by Fuller not already mentioned are his devotional manuals, Good Thoughts in Bad Times (1645), Good Thoughts in Worse Times (1647), Mixture Contemplations in Better Times (1660); all bearing upon the vicissitudes of the Royalist cause, but containing thoughts for all times, and which to-day are read with delight and profit. Most of Fuller's works have been republished in this century. The best edition of his Church History is that of J. Nichols, 3 vols., Lond., 1868; Of the Worthies of England, by Nuttall, 3 vols., Lond., 1840. See the biographies by Russell (Lond., 1844) and of Bailey (Lond., 1874), the latter an exhaustive work.

FUNCK, Johann, b. at Wöhrd, a suburb of Nuremberg, Feb. 7, 1518; beheaded at Königsberg, Oct. 25, 1566; studied theology at Wittenberg, and was appointed preacher in his native town in 1539, but was dismissed by the magistrate of Nuremberg in 1547, on the approach of the emperor. In the same year he entered the service of Duke Albrecht of Prussia; was made court-preacher in 1549; became one of Ossiander's most ardent adherents, and after his death the leading representative of his ideas, and exercised, through his intimacy with the duke, a decisive influence on all affairs in Prussia, political as well as ecclesiastical. Though he in 1556 became reconciled with the Wittenberg theologians, and in 1563 actually retracted what he had written in defence of Ossiander, he was, nevertheless, in 1566, put under the accusation of heresy, and disturbance of the peace, and condemned. Of his Chronologia ab orbe cond., the first part appeared in 1545, the rest in 1552. See C. A. Hase: Herzog Albrecht von Preussen u. sein Hofprediger [Funck], Leipzig, 1879. W. Möller.

FUNDAMENTAL DOCTRINES OF CHRISTIANITY. The distinction between fundamental and non-fundamental doctrines is a useful one, as adapted, by bringing out in sharp outline the great cardinal articles of the Christian faith, to unify the various parts of the Christian Church, and to develop a spirit of tolerance towards each other with regard to the fundamens of lesser importance in which they disagree.

History. — The Roman-Catholic Church rejects the distinction (Wetzer and Welte, art. Dogma, III. pp. 185 sqq.) on the ground that it resolves doctrines into essential or necessary, and unessential or incidental. Although it is not universally made by Protestant theologians, it early came into use. Hunnius, in 1626, was the first to use the distinction in the Lutheran Church in his De fundamentali disensu doctrine Luth. et Calvin. (the fundamental difference in the Lutheran and Calvinistic theologies). He was followed by Quenstedt and others, and recently by Philippi (Glaubenslehre, i. 73 sqq.), who, starting from the atonement as the constitutive principle, defines as fundamental all articles which necessarily follow from it.

In England the distinction was urged by the younger Turretin, Chillingworth, Stillingfleet, Waterland, and others in the interest of ecclesiastical toleration; Lord Bacon having before, in his
FUNDAMENTAL DOCTRINES.

Adventures of Learning, insisted upon distinguishing "between points fundamental and points," which he calls "points of further perfection." The Parliament in 1643 treated Christianity to all who professed the "Fundamentals," and appointed a commission, consisting of Archbishop Ussher (who resigned, his place being filled by Baxter), Owen, Goodwin, and others, to define what these were. Baxter was for holding to the Lord's Prayer, the Creed, and the Ten Commandments. But the commission drew up sixteen articles, which were presented to Parliament, and only missed ratification by its sudden dissolution. Neal (Hist. Puritans, II. pp. 143 sq., Harpers' ed.) gives a full account of this movement. The varying importance of the doctrines of the Christian system and the growing tolerance of this century have produced the conviction that it is desirable to emphasize the more important articles. The Evangelical Alliance, which was organized 1846, on the assumption that agreement in fundamentals is a sufficient foundation for Catholic communion, adopted a constitution of nine articles.

Definition.—The distinction of fundamentals and non-fundamentals is based upon the valid assumption that some articles are of greater importance than others. It is justified by the example of Paul in his teaching over against the Judaizing tendencies of his time. The following distinctions will help us in defining the term:

1. Fundamental when applied to articles does not imply that they are the only articles which it is expedient or desirable for a church to teach, and the individual to believe. The apostasy of the angels, the eternal duration of future punishment, the single or double procession of the Holy Spirit (the Filioque clause being rejected by the Greek Church), may all be scriptural doctrines which are not synonymous with the doctrines essential to salvation. The latter depend upon the answer to two questions,—"What do ye of Christ?" and "What must I do to be saved?" A living faith in Christ as the Son of God for the salvation of the world is essential to salvation, and sufficient for it (John vi. 47; Acts xvi. 31). The fundamental doctrines of Christianity are broader in their scope. They concern it as an objective system of truth.

2. The fundamental doctrines of Christianity are not to be confused with the distinctive tenets of a denomination. Denominational differences may be important, but the mode of baptism, for example, or the particular theory of the decrees (however valuable a right view on this subject may be as a constructive principle in dogmatic theology), or the special form of ecclesiastical polity, cannot be regarded as fundamental. Christianity might not do as well with one class of opinions on these subjects (say, baptism by sprinkling, supralapsarianism, and the congregational principle of church government) as it would with another; but it would still remain radically unchanged, and continue to exert its beneficial influence.

3. The fundamental doctrines of Christianity are not synonymous with the doctrines essential to salvation. "The latter depend upon the answer of the individual to two questions,—"What think ye of Christ?" and "What must I do to be saved?" A living faith in Christ as the Son of God for the salvation of the world is essential to salvation, and sufficient for it (John vi. 47; Acts xvi. 31). The fundamental doctrines of Christianity are broader in their scope. They concern it as an objective system of truth.

4. Again: the term fundamental is not applied to doctrines which distinguish Christianity from natural religion. There is a distinction between the fundamentals of religion and those of Christianity. Religion is possible on the basis of the superstructure of the Christian religion needs a broader and deeper foundation. But some of the tenants which Christianity has in common with natural religion, as the existence of God, are fundamental to the former.

5. The Apostles' Creed, though a most venerable and excellent summary of the Christian's faith, is not a perfect statement of the fundamental articles of Christianity. On the one hand, it brings out only by implication the doctrine of atonement, passes over entirely the Scriptures, and on the other, as Waterland puts it, is in this connection "peculiar in excess."

The fundamental doctrines of Christianity, then, are those which lie at the basis of the Christian system, and without which its professed supernatural aspect (the existence of God and the highest welfare of man) could not, by logical necessity and with subjective certainty, be evolved. Waterland's definition is as follows: "Fundamental, as applied to Christianity, means something so necessary to its being, or at least its well-being, that it could not subsist, or maintain itself tolerably, without it" (p. 103).

The most fundamental doctrine of Christianity is salvation by Christ; and the principle will hold good, that whatever doctrine stands in most necessary connection therewith is the most fundamental. The statement in Rom. i. 1-5 (the divine existence, Scriptures, incarnation, grace, faith, and resurrection) approaches nearest of any passage in Scripture to a comprehensive enumeration of the fundamental doctrines. Waterland enumerated seven: (1) The Creator; (2) Covenant; (3) Charter of the Covenant, or Sacred Writ; (4) Mediator; (5) Repentance and a holy life; (6) Sacraments; (7) Two future states. The central principle from which he started was the Christian covenant. The sacraments, however, can hardly be regarded as a fundamental. We prefer the following statement: (1) The Fatherhood of God; (2) The Trinity; (3) The incarnation; (4) Atonement; (5) Faith or union with Christ, the condition of man's best being; (6) The immortality of the soul; (7) The Scriptures the summary of the divine purposes concerning man.

In defining what is fundamental in Christianity, it is equally desirable to avoid a narrow and a latitudinarian tendency. Certain communions insist upon regarding episcopacy and the authority of the church as fundamental. Individuals might insist upon particular views of original sin, the divine decrees, the inspiration of the Scriptures, or the duration and nature of future punishment. But few of these are touched upon in the Apostles' Creed, and none definitely
answered. Divergence of view on these points is of inconsiderable importance in comparison with the cardinal doctrines of God's existence, the Messiah's work, saving faith, the soul's immortality, and the sufficiency of Scripture for human illumination and guidance, and cannot limit the perpetuity of Christianity. It is, however, not to be forgotten that a church may profess these fundamental doctrines, and yet so combine fundamental errors as to modify, if not to completely destroy their force. Of such errors, as held in the Roman-Catholic Church, Sherlock says (p. 314) that "all the wit of man cannot reconcile them with the Christian faith." On the other hand, a religious communion (as the strict Unitarians or Universalists) may deny fundamental truths, and yet sincerely accept Christianity as the only and perfect religion, and Christ as the Lord and Saviour.


FUNERAL. See BURIAL.

FURSEUS, a native of Ireland; founded the abbey Knobbersburg, in East Anglia, with the support of King Sigbert. Leaving Knobbersburg to his brother Foillan, he retired into seclusion, and lived as a hermit, but was by King Penda's persecutions compelled to flee the country, and repaired to France, where, with the support of Chlodvig II., he founded the monastery of Lagny, near Paris, and died between 650 and 654. See Act. Sanct. Jan. 18, vol. 3; MABILLON: Act. Sanct. O. S. B. ad a 650.

FÜRST, Julius, Hebrew lexicographer; b. at Zerkowo, Posen, May 12, 1805; d. in Leipzig, Feb. 9, 1873. He studied at Berlin, Posen, and Breslau, and in 1844 became professor at Leipzig. He was of Jewish descent, and won fame by his Oriental researches. One of his theories was that triliteral should be reduced to biliteral roots. This idea is now generally discarded. In consequence of this and other philological notions, his great Hebräisches u. chaldaisches Handwörterbuch (Leipzig, 1837-61, 2 vols., 2d ed., 1863, 3d ed. by Victor Ryssel, 1876, Eng. trans. by Samuel Davidson, Leipzig, 1865, 1866, 4th ed., 1871) is not generally considered as equal to Gesenius. Probably his best work was upon his Concordantiae Libr. Sacr. V. T. Heb. et Chal. (Leipzig, 1837-40), in which he was sided by Franz Delitzsch, as he handsomely acknowledges. See Concordance. Among his other works (all published in Leipzig) are: Bibliothece Judaica, 1849-63, 3 vols.; Gesch. d. Karäerthums (said to be very inaccurate), 1862-65, 2 vols.; Gesch. d. bib. Lit. u. d. jüd.-hell. Schriftkuns, 1867-70, 2 vols.; and Kanon d. A. T. nach d. Uebertief. in Talmud u. Midrasch, 1868. Fürst's books evince great learning, but must be used with caution, for they are not reliable.

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