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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REV. SAMUEL M. JACKSON AND REV. D. S. SCHAFF,

TOGETHER WITH AN
ENCYCLOPÆDIA OF LIVING DIVINES
AND
CHRISTIAN WORKERS
OF ALL DENOMINATIONS IN EUROPE AND AMERICA.

EDITED BY
REV. PHILIP SCHAFF, D.D., LL.D.,
AND
REV. SAMUEL MACAULEY JACKSON, M.A.

THIRD EDITION REVISED AND ENLARGED.

FUNK & WAGNALLS COMPANY,
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LONDON.
PREFACE TO THE THIRD EDITION.

The third edition of this Encyclopædia is at the same time a second revision, and differs from the previous editions in the following particulars:

1. A number of errors in the minor biographical articles, which had been derived from other books of reference, have been corrected by the use of either the original biographies or Leslie Stephen's monumental Dictionary of National Biography.

2. The Encyclopædia of Living Divines and Christian Workers, edited by me in conjunction with the Rev. Samuel M. Jackson, which was formerly published separately, has been incorporated with the main work, so that it now embraces four volumes instead of three.

3. A large addition has been made to the appended portion, forming a second appendix, by noting in alphabetical and chronological order all important changes in the lives of the respective subjects and additions to their publications from 1886 down to the end of December, 1890.

My recent protracted stay in Europe has given me rare facilities for acquiring authentic information concerning the latest as well as prospective literary enterprises, and various items of personal interest. The junior editor has utilized all the bibliographical data published down to date.

This résumé of the most recent biography and bibliography will be welcomed by all who have already learned to prize the rich fund of knowledge about living divines contained in the incorporated work and obtainable nowhere else. It greatly increases the value of the main Encyclopædia, which has been so favorably received by scholars of all denominations in Europe and America, and has taken its place among the reference books of a theological library.

New York, March, 1891.

Philip Schaff.
PREFACE TO THE REVISED EDITION.

A new encyclopedia must be reproduced, and adapted to the latest stage of knowledge and literature, at least every ten years. Thanks to a kind public, I am able to issue this Encyclopaedia two years after its completion, in a revised and improved form.

I sent to nearly all the foreign contributors copies of their articles (besides honorarium, and forty-three complete sets of the Encyclopaedia free of charge), with the request to revise them and to bring them down to the present date. In most cases this was done satisfactorily.¹

The original American articles have also undergone many improvements, without materially increasing the size of the work.

In the mean time, the new edition of Herzog has been nearly completed; the seventeenth volume (beginning with Westphal) is now in press.

At the close of the first volume will be found a condensed translation of Harnack's important article upon the Didaché, which appears in the appendix to Herzog, together with statistics and errata for vols. ii. and iii., which came too late to be used in this edition.

It is to me a matter of special satisfaction, that the American condensation has not injured, but rather enlarged, the circulation of the German work, so that my friend, the publisher in Leipzig, had to issue recently a new impression of twenty-five hundred copies, and was enabled to send additional honorarium to the contributors.

Simultaneously with this revised edition appears a Dictionary of Contemporary Divines, as an independent supplement, which contains reliable information on living theological writers and Christian workers of Europe and America, kindly furnished by themselves.

May the revised edition of this Encyclopaedia, with the supplementary volume, be received with the same favor as the first, and prolong its usefulness until it is superseded by a better work.

PHILIP SCHAFF.

New York, November, 1886.

¹ Of the numerous letters of approval and encouragement received from German scholars and contributors to Herzog, I may be permitted to quote one from the octogenarian Nestor of biblical science in Germany and France, — Professor Reuss, D.D., of Strassburg.

STRASBURG, Feb. 13, 1888.

MUCH ESTEEMED PROFESSOR,—I recently received from the Hinrichs' publishing house the set of your Encyclopaedia which you were so kind as to send me. Accept my warmest thanks for this work, so rich in contents and so beautifully gotten up. It is especially welcome to me on account of its literary enrichments. My few suggestions touching the revision of my own articles must have reached you some time ago: I sent them off Dec. 27.

I can only repeat that I am more and more amazed at the literary activity of the English and Anglo-Americans, which not only pursues independent paths of investigation in the department of theology, but allows not even the least thing to slip that is done in Germany. We must confess, with a blush, that in this latter particular we are far behind you; and our only excuse is that English books are for the most part inaccessible to us on the Continent, on account of the price.

To wish your Encyclopaedia merited success, were superfluous. It will without fail find its own paths, and the first edition will certainly not be sufficient. For my part, I must content myself with the wish; for I shall see little more of what takes place on earth.

Accept my kindest regards. I remain with sincere and immutable esteem,

Very cordially yours,

EDWARD REUSS.

1 Of the numerous letters of approval and encouragement received from German scholars and contributors to Herzog, I may be permitted to quote one from the octogenarian Nestor of biblical science in Germany and France, — Professor Reuss, D.D., of Strassburg.
PREFACE TO FIRST EDITION.

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-Encyclopädie 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; Eheerecht, 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 encyclopaedia 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 encyclopedias 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 SCHAFI'.

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 Encyclopædia, based on the Real-Encyklopädie of Herzog, Plitt, and Hauck.

(Signed)

HERZOG, Professor

Erlangen und Leipzig, December, 1881.
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<td>GOITZ, VON DER, HEINRICH, D.D., Professor of Theology in Berlin.</td>
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<td>GOOD, JERRIAM HAAK, D.D., Professor in Heidelberg Theological Seminary, Tiffin, O.</td>
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<td>GOODSPEED, THOMAS WAKEFIELD, D.D., Secretary of Baptists Theological Union, Chicago, Ill.</td>
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| PALMER, CHRISTIAN VON, D.D., Professor of Theology in Tübingen. (D. 1878.) |</p>
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<thead>
<tr>
<th>Writer</th>
<th>Affiliation</th>
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<tr>
<td>Paret, Heinrich</td>
<td>Diakonus in Brackenheim.</td>
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<td>Professor in Theological Seminary, Princeton, N.J.</td>
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<td>PeiP, Albert, Ph.D.</td>
<td>Professor of Philosophy in Göttingen.</td>
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<td>Peltz, A.</td>
<td>Jabel.</td>
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<td>Pestalozzi, Karl</td>
<td>Pastor in Zürich.</td>
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<td>Petermann, Julius Heinrich, Ph.D.</td>
<td>Professor in Berlin.</td>
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<td>Petersen, Clemens, M.A., New-York City</td>
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<td>Pfeiffer, Carl, Pastor in Paris</td>
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<td>Pfleiderer, J. G., Ph.D., Bern.</td>
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<td>Pick, Bernhard, Rev., Ph.D., Allegheny, Penn.</td>
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<td>Piper, Karl Wilhelm Ferdinand, D.D.</td>
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<td>Plitt, Gustav Leopold, D.D.</td>
<td>Professor of Theology in Erlangen.</td>
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<td>Pöhlmann, R., Ph.D., Docent in Erlangen</td>
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<td>Polenz, Gottlob von, in Halle</td>
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<td>Poor, Daniel Warren, D.D., Secretary of the Presbyterian Board of Education, Philadelphia.</td>
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<td>Popoff, P. J., Ph.D., New-York City</td>
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<td>Power, Frederick Dunyison, Pastor of the “Christian” Church, Washington, D.C.</td>
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<td>Preger, Wilhelm, D.D., Professor at the Gymnasium in Munich.</td>
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<td>Prentiss, George Lewis, D.D., Professor of Pastoral Theology in the Union Theological Seminary, New-York City.</td>
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<td>Pressel, Theodore, Ph.D., Archdeacon in Tübingen.</td>
<td>(D. —)</td>
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<td>Pressel, Wilhelm, Pastor near Tübingen.</td>
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<td>Rank, Ernst, D.D., Professor of Philosophy in Marburg.</td>
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<td>Raymond, Roschter Worthington, Ph.D., Brooklyn, N.Y.</td>
<td>(D. 1873.)</td>
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<td>Rechler, Hermann, Ph.D., in Stuttgart.</td>
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<td>Reuss, Eduard Wilhelm Egon, D.D., Professor of Theology in Strassburg.</td>
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<td>Reuter, Hermann Ferdinand, D.D., Professor of Theology in Göttingen.</td>
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<td>Revecz, Emmerich, Pastor in Debrecin, Hungary.</td>
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<td>Riggerbach, Bernhard, Pastor in Arisdorf, Canton Baselland.</td>
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<td>Ritsch, Albrecht, D.D., Professor of Theology in Göttingen.</td>
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<td>Rodiger, Emil, Ph.D., Professor of Oriental Languages in Berlin.</td>
<td>(D. 1874.)</td>
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<td>Rönnke, E., German Chaplain, Rome.</td>
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<td>Rüetschi, Rudolf, D.D., Professor in Bern.</td>
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<td>Sabine, William T., Rev., New-York City.</td>
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<td>SacK, Carl Heinrich, D.D., Professor of Theology in Bonn.</td>
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<td>Savage, George S. F., D.D., Professor of Philosophy in Bonn.</td>
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<td>Scherer, Edmond, Ph.D., Professor in Paris.</td>
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<td>Schmid, Carl, Professor of Theology in Erlangen.</td>
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<td>Schmid, Carl Wilhelm Adolf, D.D., Professor of Theology in Strassburg.</td>
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<td>Schmid, Hermann, Professor of Theology in Breslau.</td>
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And \( \Omega \), 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. V. 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. xiv. 6 (comp. xli. 4, xliii. 10), Jehovah calls himself the Alpha and the Omega, 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 beginning, the creation; the Omega, to the end, the completion of the kingdom of God in Christ.

Tertullian (De Monog. c. 5) and Prudentius (Catholic. hymn. IX. 10-12) use the figure. Marcus the Gnostic discovered that the numerical value of \( \alpha \) and \( \omega \) was equal to the numerical value of the individual letters composing \( \varepsilon \pi \alpha \rho \nu \pi \eta \sigma \pi \alpha \delta \) (dove); whence he inferred that Christ called himself \( \alpha \) and \( \omega \) with reference to the Holy Spirit, who descended on him at his baptism in the shape of a dove (Irenaeus, Adv. Haeres. I., 14. 6; 15. 1; Tertullian, De Praescription. c. 50). This trifling was employed by Primarius 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 \( \alpha \) and \( \omega \), 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:

\[
\begin{align*}
\text{A} & \text{P} \\
\text{A} & \text{O}
\end{align*}
\]

Sometimes the two letters, of which the \( \omega \) 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, Reisen auf den griech. Inseln des lytischen Meeres, vol. III. p. 148.) The oldest coin on which it is used belong to Constance and Constantine, the sons of Constantine the Great. It is found upon rings and sigils, in pictures, illustrations, mosaics, relics, &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 Mathaekirche in Berlin [in the Madison-square Presbyterian Church, New York, and in other American churches].


Aaron (mountaineer, or, according to another root, enlightener), 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. xvii.). 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 impatience and 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.

Fr. W. Schultz.

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

ABADON (destruction), in the O. T. the kingdom of the dead, Hades, or Sheol (Job xxxvi. 6; Prov. xv. 11). The rabbins used the word of the lowest part of hell. But in Rev. xlv. 14, Avaddon is personified, and called the angel of the bottomless pit, and king of the infernal locusta.

WOLF BAUDISSIN.

ABANA (stony) and PAR'PAR the (northern), the rivers of Damascus (2 Kings v. 12), identified with the modern Barada and Awaj respectively. The range is the Amman of Cant. iv. 8, and probably the Greek Chrysorrhoea (golden stream). It rises in the Anti-Balanus, and runs through the city; while the Awaj rises in Hermon, and flows eight miles south of Damascus. But their direction is the same, from west to east, across the plain of Damascas; and both empty themselves into Lake Huleh. Mid now is eighteen miles east of Damascus. The Abana is the chief cause of the extraordinary fertility and beauty of the plain of Damascus.

ABARBANEL. See ABRABANEL.

AB'ARIM (beyond, i.e. the Jordan), a mountain-range in the land of Moab, opposite Jericho (Num. xxvii. 12; Deut. xxxiii. 49). Nebio, Poor, and Pisgah belong to the range. The range rises to a height of more than four thousand feet above the Dead Sea.

ABAUZIT, Firmin, b. at Uzes, Languedoc, France, Nov. 11, 1679; d. in Geneva, March 20, 1767; was educated in the latter city, and studied at Rheims and Paris; went in 1785, on the invitation from the Elector of Brandenburg to England, and early showed extraordinary talent; on invitation to the Elector of Brandenburg, was pastor of the French Reformed Congregation in Berlin, from 1680 to 1688; went with Marshal Schomberg to England, and became pastor of the French Reformed Congregation in London, in 1689. His La Verité de la Religion Chrétienne, of which the two first volumes appeared 1684, and the third in 1689, was translated Abba, Father, by "Dear Father." Luther translated Abba, Father, by "father."

ABBADIE, Jacques, b. at Nay, in Béarn, France, 1657; d. in London, 1737; studied in the flourishing reformed academies of Saumur and Sedan, and early showed extraordinary talent; on invitation from the Elector of Brandenburg, was pastor of the French Reformed Congregation in Berlin, from 1680 to 1688; went with Marshal Schomberg to England, and became pastor of the French Reformed Congregation in London, in 1689. His La Verité de la Religion Chrétienne, of which the two first volumes appeared 1684, and the third in 1689, was translated into English (London, 1691-98, 2 vols.) and also into German; and, though written by a "heretic," it became one of the standard apologetic works in the French literature. Of his other works, his L'Art de se Connaître, 1692, giving an outline of his moral system, attracted much attention, and was warmly defended by Malebranche.

ABBESS. Also sometimes called Antistita or Majoris, the superior of an abbey of nuns, was elected in the same manner as an abbot, and held nearly the same power. She could not excommunicate, however, or give the veil, or ordain; and thus she became, in a general way, more dependent on the episcopal authority than the abbot. That the Abess of Lucia wore the title of Episcopa was an entirely exceptional case; but her right to be present at councils and synods was generally acknowledged in the Western Church. See MANSI: Coll. Conc. Tom. I. Supp. pp. 519, 523, sq. LINGARD: Antiq. of the Anglo-Saxon Church. I. 139.

ABBEY, 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 king's officers; and episcopal abbeys, which were directly under the care of the bishops. Their jurisdiction was at first confined to the immediate lands and building in possession of the house; but subsequently they very much extended their sway, even ruling over cities, and issuing coin, and acting as courts of justice. The abbeys of France in the thirteenth century are 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.

ABBREVIATION. See under the class "Abbot."
Trappists, Grandmontains, and Premonstratensians; while the Carmelites, Augustinians, Dominicans, and Servites used the titles of Prepositus or Prior Conventualis; the Franciscans, those of Custos or Guardianius; the Camaldulensians and Jesuits, those of Major and Rector, etc. In course of time the title was applied also to other clerical, though not monastic offices; and we find abbates castrenses, preachers appointed for army service, abbates curiae polatii, etc. Another distinction, not of title only, but also of position, was that between abbates regulares, secularis, and laici. The abbas secularis was not a monk, but a member of the secular clergy, holding an abbey in commendam; that is, as a benefit, 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 abbott 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 prepositus or prioris nominated by himself, and the decani and centenarii elected by the monks, could exercise some influence, it became necessary for the councils to enact laws prohibiting abbots from blinding or mutilating their monks. In earlier times their power was sometimes 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 person with civil suits, it often happened that the advocatus ecclesiae or economus or procurator usurped an exclusive authority over the monasteries. There were, nevertheless, laws from 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 regulares.


ABBOT, George, b. at Guildford, Oct. 29, 1592; d. at Croydon, Aug. 4, 1633; studied at Balliol College, Oxford; was chosen master of University College 1597, and appointed Bishop of Lichfield 1609, 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 Earl of Dunbar to Scotland, and turned 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 1845. A Life of him was published at Guildford in 1797.

ABBOT, Robert, b. at Guildford, 1560; d. at Salisbury, March 2, 1617; eldest 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 mixed up in controversies with the nonconformists, especially the Brownists, he stands as a remarkable specimen of the Puritan type of clergymen 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 1646, 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, 1824-25; professor of mathematics and philosophy, 1825-29; principal of the Mount Vernon School for Girls, in Boston, 1829-34;
ABBREVIATORS. 12

ABELARD.

A B B E R I A N  HY M N S  are acrostic poems, in imitation of those in Hebrew, e.g., Ps. cxix., in which the several verses begin with the letters of the alphabet in regular order, and thus have the practical effect of aiding the memory. Augustine composed a hymn on this principle against the Donatists; and the Church employed others, for all saw the importance of song as a means of religious instruction.

ABEEL, David, D.D., an eminent missionary, b. at New Brunswick, N.J., June 12, 1804; d. at Albany, N.Y., Sept. 4, 1846. He was graduated from the seminary of the Reformed (Dutch) Church in his native town, and in 1820 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, Cain a farmer; and thus the two chief callings of the Hebrews were represented in the family (Gen. iv. 1-5). Abel was the first "martyr," and hero of faith (Matt. xxiii. 33; 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.
ABEeRAD.

over the cathedral school of Paris, and was a decided Realist, declaring the 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 position was an attempt to reconcile Fulbert, the two lovers were married; but from a regard to the ecclesiastical office, 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 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 Pere-Lachaise, Paris.

LIT. — A complete edition of Abelard's works, philosophical, theological, poetical, and letters, was given by Courcel, 2 vols., Paris, 1840 and 1859. In Migne's edition: PatroL vol. 178, the Dialectica and the Sic et Non are lacking. Separately have been published: Epistola, by RICHARD RAWLINSON, London, 1718; Historia Calamitatum by Orelli, Turin, 1841; Sic et Non by HENKE AND LINDEMANN, Marburg, 1851. Guizot: Essai sur Abelard subject to the authority of the abbot of St. Denys. The original 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 works, the 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 they who developed in his Dialectica, Glossae in Porphyrium, in Categorias, in Topica Bothii, etc., 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 stayed 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 confined 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 in connection with the doctrine of the divine attributes; and, in spite of all the precautions he takes, the Trinity becomes under his hands a mere divine attribute. Very characteristic for his attitude with respect to the Church and the tradition on which it rests is his work Sic et Non. It consists of quotations from the fathers, arranged in harmony with the loci theologici, but contradicting each other at every point, without any solution being offered. At the Council of Sens, 1141, 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 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 Pere-Lachaise, Paris.
ABELITES.


ABELITES, or ABELONIANS, a sect mentioned by Augustine (De hier. c. 88), lived in the neighboring region of Hippo Regius in Northern Africa, and consisted merely of country people, but had become extinct at the time when Augustine first heard of them. Their name they derived from Abel, whose example they pretended to follow. They took wives, but their marriages were never consummated. Each couple adopted a boy and a girl, who made a vow to marry each other in the same manner, and to whom they bequeathed their property. They were probably a branch of some older Gnostic sect.

ABECCO. (from Abyssinian abbe, abbot). The name of the abbeys of Abyssinia, which are of the Monastic type, and have the same regulations as the abbeys of Europe. They are composed of a superior and a number of monks, who live under the same rule, and are subject to the same discipline. The superior is invested with the temporal power, and is accountable to the civil authority. The monks are supported by the revenues of the abbeys, which are invested in the hands of the superior, who is also responsible for the administration of the property. The superior has the power of appointing the monks to the different offices of the abbeys, and of dismissing them at pleasure. The monks are divided into two classes, the professors and the novices. The professors are those who have taken the vows of poverty, chastity, and obedience, and have made a public profession of them. The novices are those who are in the process of preparation for making the vows, and who are subject to the same obligations as the professors. The abbeys are of different degrees, according to the number of monks and the amount of property.

ABEIL, Louis, b. at Vez, France, 1604; d. in the island of Teneriffe, 1670. He was a Jesuit, and was a noted writer on theology and philosophy.

ABENDAR, or ABENDARIS, a sect mentioned by Eusebius (Hist. eccl. iii. 21-23), who declared the letters a secret (Mansi: Collect. concil. vii. 235). This act put an end to the double high priesthood, of Zadoc in the party of David, and of Abiathar in the party of Saul, — but also fulfilled the prophecy made to Eli (1 Sam. ii. 27).

ABERNETHY, John, b. at Coleraine in Ireland, 1680; d. in Dublin, 1740. He was a Presbyterian, and became a noted writer on theology and philosophy.

ABERDEEN.

ABIPHORUS, the name, or perhaps the title, of a series of toarchs reigning, during a period of three and a half centuries, — up to A.D. 217, — over Osroene, the north-western part of Mesopotamia, with the capital of Edessa. Of the fifteenth of these toarchs 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 Thaddeus, 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 Choroeus 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 Ardales, 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 in 391 declared the letters apocryphal (Mansi: Collect. concil. VIII. 152), both Rome and Genoa still claim to be in possession of the original picture (W. Grimm: Die Sage vom Ursprung des Christusbildes, Berlin, 1843); and the genuineness of the letters has been doubted by many others.

AOGUS, the name, or perhaps the title, of a series of toarchs reigning, during a period of three and a half centuries, — up to A.D. 217, — over Osroene, the north-western part of Mesopotamia, with the capital of Edessa. Of the fifteenth of these toarchs 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 Thaddeus, 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 Choroeus 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 Ardales, 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 in 391 declared the letters apocryphal (Mansi: Collect. concil. VIII. 152), both Rome and Genoa still claim to be in possession of the original picture (W. Grimm: Die Sage vom Ursprung des Christusbildes, Berlin, 1843); and the genuineness of the letters has been doubted by many others.

ABIVAH (whose father is Jekob), 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. 930). 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.

ABILENE (from Abila). The tetrarchy governed by Lysanias in the time of John the Baptist (Luke iii. 1). It was a small district of Cœle-Syria, 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. xviii. 6, 10, xx. 7, 1. B. J.
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 their worldly, like Ishmael 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 Thebes (Judg. ix.).

ABISHAQ (source of error). The young Shannamite who nursed the aged David (1 Kings i. 1-4). Adonijah subsequently desired to marry her; but as this was virtually a usurpation, according to Oriental notions, Solomon put him to death (1 Kings ii. 25-39).

ABISH'AI (father of a gift). The head of David's "thirty" (2 Sam. xxiii. 10), the eldest son of Zeruiah, David's sister, and brother to Joab and Asahel (1 Chron. ii. 10); noted for bravery, and devotion to David. Coming with his brothers unto David while in the Cave of Adullam, he shared all his dangers, and once saved his life (2 Sam. xxv. 17). David appointed him commander of one of the divisions of his army, and he led it successfully against the Edomites (1 Chron. xix. 11), Ammonites, and Syrians(2 Sam. x. 10), against Absalom (2 Sam. xviii. 2), and against Sheba (2 Sam. xx. 6).

ABLON, 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 Protestantsof the capital; but had they petitioned the king to grant them a place of public worship within the city itself, but had itsexecution in detail accompanied with the toilsome and often dangerous "expeditions" to Ablon are often spoken of by Sully and Casaubon.

ABNER (father of light), a cousin of Saul, and commander of his army (1 Sam. xvii. 50 sq.). He proclaimed Ishboseth, Saul's son, king after Saul's death, and succeeded in getting him recognized by all the tribes except Judah, which rigorously opposed and defeated him (2 Sam. ii. 17). Shortly after this defeat, Ishboseth reproached Abner with aspiring to the throne because he had taken Rizpah, a concubine of Saul, into his harem (for so this act would be interpreted by Orientalists); and Abner in anger abandoned Saul's house, and transferred his powerful assistance to David. Joab feared that David would appoint Abner in his stead commander-in-chief of the army; accordingly he denounced him as a spy; but, failing in this, he deceived his conscience by the plea of revenge for Abner's murder of his brother Asahel, and slew him. David mourned Abner's death, and apparently the people shared his grief (2 Sam. iii.). David solemnly laid the punishment of Joab's deed upon Solomon (1 Kings ii. 8). Ablon was abandoned by the railleries and insultsof the surroun-15

A'BRAHAM (father of a multitude), originally named A'BRAM (father of elevation), the patriarch honored by Jew, Christian, and Mohammedan as the divinely appointed founder of the true religion. The leading trait in his character was faith in God: hence he is called "the Friend of God," and "the Father of the Faithful." He was the eldest son of Terah, and was born at Ur, a city of the Chaldees, identified with Mngheir in Babylonia, and Babylon and the Persian Gulf. He married Sarai, his half-sister, who was ten years younger than he. Our information about him is derived entirely from Gen. xi. 26,xxv. 10. Philo, Josephus, and other Jewish writers, add nothing reliable. The family was idolatrous; nevertheless it was under divine guidance that they took their journey into Canaan (Gen. xi. 31, xv. 7; Neh. ix. 7), but got no farther than Haran, where Terah died. There God appeared to Abram, and told him to leave Haran, and go to Canaan, where he would be the founder of a great nation. Abram, then seventy-five years old, took his childless wife and his nephew Lot, their servants,—a company of some two thousand,—and all their substance, and journeyed to Sichem unto the oak-grove of Moreh. There again God appeared unto him, and promised to give the whole land unto his seed. The outbreak of a famine forced them into Egypt, where Abram greatly increased his possessions, but, to save Sarai from dishonor, denied that she was his wife. He returned to Canaan very rich, but his troubles began at this point. He showed his generosity in the peaceful separation from Lot, and in
ABRAHAM.

rescuing him from his enemies (Gen. xiii., xiv.).

It was on his return he met that mysterious personage, Melchizedek, an Egyptian, 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 Sarai'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 doubtfully. At this time the Lord revealed to Abraham the impending destruction of the cities of the plain. The intercession of Abraham (Gen. xviii. 28—33) is one of the most touching on record. But, inasmuch as there were 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 Abimelech, the King of Gerar, administered to the patriarch a deserved rebuke. The Father of the Faithful does not appear in a very good light. Not only in God's absolute ownership of all things, that God's commands must be obeyed at all hazards, and implicitly, but also that God's promises would be fulfilled, even though Sarah must be raised from the dead. From this time en, the life of Abraham was peaceful. Sarah died at the age of a hundred and twenty-seven years; and he buried her in the only piece of property he owned,—the Cave of Machpelah, at Hebron,—which he bought of Ephron, the Hittite. On the express solicitation of Abraham, Isaac took a wife from Abraham's kindred. Abraham, by a concubine, Keturah, was the father of six sons; but these were parted off, and did not share with the Child of the Promise (Gen. xxv. 6). The eyes of the aged patriarch were gladdened by the light of Isaac's sons Esau and Jacob; and it was not until fifteen years after their birth that Abraham, being then a hundred and seventy-five years old, "was gathered to his people" (Gen. xxv. 7, 8). The Old Testament writers recorded no worthier life than his. The facts that to-day there is no more widely spread name, and none held in greater reverence, show how important is the sphere he fills in the world's history. Jew and Gentile claim him as ancestor,—the one of the body, the other of the spirit (Rom. iv. 16, 17; Heb. xi. 8 sqq.; Jas. ii. 21). See Beza: Lehrs Abraham's nach Auffassung der judischen Sage, Leipzig, 1859; H. J. Tomkins: Studies on the Times of Abraham, London, 1878.

ABRAHAM'S BOSOM. "To lie in Abraham's bosom" was a Jewish phrase for felicity in paradise, because it implied nearness to the great Father of the Faithful (Luke xvi. 19—31).

ABRAHAM-A-SANCTA-CLARA, b. at Kreenheinstein, in the Grand Duchy of Baden, June 2, 1644, d. in Vienna Dec. 1, 1709; the son of an inn-keeper, and baptized Ulrich Megerie, but educated first by the Jesuits of Innsbruck, and then by the Benedictines of Salzburg; entered the order of the Barefoot Augustinians in 1662, and, with a short exception, he resided from 1668 to his death in Vienna, where he preached in the Church of the Augustinians, always to crowded audiences. He was an orator of the first rank. His publications consist, besides Judas der Erschelm, of a series of sermons in four volumes, 1686—95, and Grammatica Religion, 1691, a representation of the moral system of the Roman-Catholic Church, mostly of pamphlets written upon some occasion; as, for instance, Die grosse Totenwurde, when the plague reigned; Auf, Auf ihr Christen, 1683, when the Turks approached; Gack-Gack, 1684, for pilgrims, Etwa für Alle, 1698; Heilsames Gemisch-Gemisch, 1704. etc. These publications show that the author was neither a great writer nor a great theologian; but they also show that he was possessed of a peculiar off-hand and artless but captivating and almost irresistible eloquence, and a great wit. A complete edition of his works does not exist. See S. G. VON KARASAN: Abraham a Sancta Clara, Vienna, 1867; Scherrer: Vorträge und Aufsätze, Berlin, 1874; H. Marita: Über Judas den Erschelm, Vienna, 1875.

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 began.

Lit. — Geschichte der böhmischen Deislen, Leipzig, 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, add up 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 symbol, especially 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-
Joab's stratagem David was induced to recall
met, and Absalom's army was defeated, and he,
sufficiently strong, he gathered his followers at
father, with whom he staid three years. By
contrary to David's express order, was killed by
Jerusalem; but at length the opposing forces
mean anything. The subject was first taken up
Joab as he hung suspended b is head from an
xiv.). The re-instated son abused his father's
generosity, and employed his pleasing arts to
his father admitted him to his presence (2 Sam.
then fled to Talmai, King of Geshur, his mother's
land 1128, d. in the Convent of Soroe, 1201;
primate of the three Scandinavian countries, 1178.
He was a great warrior; conquered the Island
prayer, and immediately before the Eucharist. The
person absolved had been guilty of some great
sin; and if a priest was deposed, and if a lay-
man was disqualified, although after absolution,
he was admitted to the Lord's Supper. There
is also absolution for the dead,—prayers for deliv-
ery of souls from purgatory pronounced after the
celebration of mass for the deceased.

The Roman Church gives the power to absolve
from sins to the priests as the ministers of Jesus
Christ. The Greek Church makes account of
the act of the priest as the ministers of Jesus
Christ. The Greek Church makes account of
the indicative form of absolution,—"I absolve
 thee,"—the latter uses the deprecatory,—"Christ
absolve thee." The Church of England is now
divided in opinion; but probably the dominant
view is, that the so-called absolution is a mere
authoritative statement that God will absolve
all who repent. See Confession.

ABSTINENCE differs from fasting, in that not
all food, but some particular kind, mostly meat,
is abstained from. The objects of abstinence
have usually been marriage, flesh, or wine. The
non-use of the latter has given the phrase "total
abstinence," which is a much more truthful de-
scription than "temperance" for what is aimed
at. There is no virtue in abstinence; it is a
negative thing! there is virtue in moderate use
of the gifts of God. See Fasting.

ABUS. See ABUYA. ABUKARA. See ABUKUMBA.

ABULFARAJ (Bar Hebraus), b. at Malatia in
Cappadocia, 1226; d. at Maragha in Adharbai-
jan; 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 1261. Of his
numerous works have been published: Chronicon
Syriacum, in Syriac and Latin, the Civil Chronicle
by P. I. Bruns and G. W. Kirsch, Leipzig, 1788;
and the Ecclesiastical Chronicle by J. B. Abbo-
loos and Th. J. Lamy, Louvain, 1872; Historia
compendiosa Dyanastinarum, in Arabic and Latin,
an extract of the above work by E. Pocock, Ox-
ford, 1603; a Syriac grammar, a liturgy, and
several minor pieces in Wisean: Horae Syriace
and Bernstein: Chrestomathia Syriaca.

LIT.—E. RENAN: De Philo-food Perippetika
apud Syran, 1553; ENSCH UND GUBERT: Exce-
pliutie.

ABYSSINIAN CHURCH. Ethiopia was in
antiquity a geographical name of rather vague
signification, comprising Nubia, Sennar, and
Abyssinia. These lands, while they were Chris-
tian, formed the Ethiopian Church. At present
Christianity is confined to the plateau and moun-
the Abyssinian Church of our time still stands is still in use, together with the later one Abz'ma, him, and was himself consecrated bishop, and was head of the Ethiopian Church, under the title of Abba Salfima, "father of peace," which title archal see, obtained missionary co-workers from Egypt, and began to preach Chris
tainly to Ethiopia, and started the work, went to
about 380, Frumentius and JEdcsius came inci
but l'rumeutius continued the work, went to
Alexandria, where Athnasius occupied the patri
ner, and magnitude of this immigration, cannot
be ascertained.

During the reign of Constantine the Great,
about 380, Frumentius and Ædesius went inci
ently to Ethiopia, and began to preach Chris
tianity. Ædesius afterwards returned to Tyre:
but Frumentius continued the work, went to
Alexandria, where Athnasius occupied the patri
archal see, obtained missionary co-workers from
him, and was himself consecrated bishop, and
head of the Ethiopian Church, under the title
of Abba Salâma, "father of peace," which title
is still in use, together with the later one Abûna,
"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 six
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 exer
cised 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 Southern
Province of Amhara, and 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 under
standing it. In the Abyssinian Church, Ethiopic
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 Abyss
sinian 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 given rise to violent controversies.
Indeed, in spite of the spiritual barrenness and
ecclesiastical petrification of the Abyssinian
Church, these controversies have, nevertheless,
cast such enmities, that both Theodorus and
Joannes of Tigre have reaped considerable ad
vantages from them in their plans against Shoa.

The Abyssinian canon, called Semanja Abâtu,
"eighty-one," because it consists of eighty-one
sacred books, comprises, besides the sixty-five
books of our canon, the Apocrypha, the Epistles
and worship of saints. Also the Ethiopian
question 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
deated, though it seems to be the general view
that an almost divine worship is due to the
Virgin; that she and the saints are indispensa
ble meditators between Christ and man; that
the saints, who died not for their own sins, died for
the sins of others, etc.

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the saints, who died not for their own sins, died for
the sins of others, etc.
steadily progressing. In order to distinguish ton, called maleb, which they always wear around tians receive at baptism a cord of blue silk or cot

they pursue agriculture and trade. They are more ignorant, and spiritually more forlorn. The

a nomadic tribe, consider themselves to be Jews, next to the Abflna, and decides many ecclesiasti

mission of 1555, which la ored there for nearly

warm, and Mohammedanism is slowly but

Christians. The Chamantes are baptized, and travellers they are described as being really good

nearly Pagans, and celebrate many thoroughly

Christians. The Falashas, live next to the Abuna, and declares the Roman-Catholic Church the Church

of the State; but in 1640 the Jesuits, with their Roman archbishop, were compelled to leave the country, and the old religion with its old Church was re-established. With the new Abuna who followed after this Roman-Catholic interregnum, Peter Heyling, from Liv-then, Protestant mission

ary activity of the Jesuits was deeply mixed up

posed him. In the controversy between Nestorius and Cyril he tried to mediate. Three of his

letters—two to Alexander of Hiierapolis, and one to Cyril—are given by BALUZIUS in Nov. Coll.

Concil. c. XVII., XII., LV. HERZ-J.3.
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 election hearing; the minority change their votes, and conferring them on the candidate of the majority by an accesso domino, in order to give him the number of votes necessary to election.

ACCOLI, Peter, generally known as the Cardinal of Bologna, b. in Florence, 1407, 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 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. 1592. 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 step with man. He must also keep back part of the truth while we are babes in Christ, or else dilute it to our weakness. This was the method of Christ (John xvi. 12) and of Paul (Heb. vi. 1). The gospel preached is, of course, always the same: the manner of presenting it differs; and it is the preacher's function to accommodate the truth to his hearers. The goal is the whole truth, the complete revelation. Consequently, by all appropriate means, by illustrations and examples, by arguments and explanations, he leads his flock to the fuller and fuller revelation of God, until, if he is faithful, he has taught his people knowledge. This is the moral accommodation, sanctioned by the highest practice, and confirmed by the widest experience. But there is an immoral kind: this is, not the gradual unfoldment, but the actual concealment, of the truth. The preacher, either by silence gives assent unto error, or else directly imparts what is wrong. Experience shows that great patience is requisite with young converts who come from heathenism into Christianity. They require lenient dealing, for they carry over into their new relations the faults of the former state. But the success of Christ and of Paul in similar positions to the missionary's to-day shows that the gradual growth of Christian knowledge will correct all errors.

A quite different matter is the accommodation 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 Zachariah, in his Essay upon the Condensation of God toward Man, published in 1693, explains the prophecies 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 accommodated? Their voices are heard arguing the matter in the opening years of this century, but die away as the school of Straussen 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 throne who are rapidly retreating from the rational school, we see that in general they are those who are desirous 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,—these Jesus applied to himself merely to induce the Jews to believe in his Messiahsship, although he did not himself (I); with the doctrine of angels and demons,—Jesus and the Bible-writers merely employed the current talk; the doctrine of the atonement,—a concession 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 (1788), Gess (1797), and others, fought against the theory as destructive of the Church, and it is now universally condemned. But, however, an unquestionable fact is 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 (xxii. 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 a and Kcoalfi, willi

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 of the Bibliotheque des Praes, 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, 1698-1701, with prefaces and notes by Mabillon; Vetus et Novum Testamenti Scripturam Spicilegiam, 13 vols., Paris, 1683-87, enlarged by Baluze, Martine, 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.


ACHTERFELDT, Johann Heinrich, b. at Wesel 1768; d. at Bonn 1864; ordained priest in 1813; was appointed professor of theology at Bonna in 1817, and at Bonn in 1829. After the death of Hermes, he was the head of the Her- mesian 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 katholische Theologie, the organ of the Her- mesian school.

ACOEMETAE, from the Greek αἰκμήματα, 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 Constanti- nopole, in the celebrated monastery Studeia, so called after its founder Studius, a Roman noble. But also in the Western Church they found imi- tators; and in the beginning of the sixth century they were established in the Abbey of St. Maurice of Aganse in Valois, by the Burgundian kng. Sigismund.

Lit. — Helvét: Ordres Relig. I.

ACOLYTHS, from the Greek ἀκολόθως, "follow- ers." The first of the four minor orders in the ancient Church originated in the beginning of the third century, but was, as a distinct order, confined to the Western Church, the name being applied in the Eastern to the order of sub-deas- cons. The duties of the acolyth consisted prin- cipally in lighting the tapers in the church, confined to the Western Church, the name being given to the officiating priest with wine for the eucharist. whence the name of accensoriwi, and attending discharge of the duties of the office, for which step to the sacred order of deacon; but in the thirteenth and fourteenth centuries it became customary to confer all the four minor orders at once. When the hardships suffered and the courage evinced. Thus the congregation of Smyrna announced the martyrdom of many of its members, and finally that of its old bishop, Polycarp, during the persecutions under Marcus Aurelius, 167, in a letter to Philadelphia in Lydia (Euseb. Hist. Eccl. IV., 15). The congregations of Lugdunum and Vi- enna communicated the不幸 sufferings under the same emperor in 177, to the Christians of Asia and Phrygia (ib. V. 1). Dionysius of Alexandria reported the history of the martyrs of the place to Fabian of Antioch (ib. VI. 41, 42), etc. Of these reports, however, none survived the persecutions under Diocletian, his plan being to destroy all copies, not only of the Bible, but of any book dear to the Christians (Armob. Adv. Nation. IV., 36; Euseb., Hist. Eccl., VIII. 2). Nevertheless, as soon as the persecu- tions ceased, and Christianity became victori- ous, 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 martyrdom 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. in donum to the pope, Valerian, and 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 Calendaria; and then in a more elaborate form, for the pur- pose of edification, the so-called Passiones oder 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 calendar, several specimens are still extant. The Jesuit Egidius Bucherius found one in Rome belonging to the Roman Church, and dating from the fourth century (Ruinaert: Act. Sincera. Mart., p. 541). The number of saints annotated is very small, however: the first part contain- ing only twelve days commemorating Roman bishops, and the second twenty-five commem- orating other martyrs. A Calendarium belonging to the Church of Carthage, and dating from the fifth century, was discovered by Mabillon, and 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, 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 days on 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, 397, which in its can. 47 (Brun: Concil. I., p. 153) 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, 494 (Mansi: Concil. VIII., p. 140), 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 had brought much superfluous and improper matter into the texts.

The leaders of the monks, however, recommended these books; as, for instance, Cassiodorus (De Inst. Div. Lit., c. 32) and Ferreolus of Uzes (Regul. c. 18), and even in Rome the critical cautiousness gradually passed away. In a letter in defence of the seventh synod (Mansi: Concil. VII., p. 800) Adrian I. tells us that not only the Bible, but also the Vita Patrum, as far as they were written by orthodox authors, were read in the Church.

Besides 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 Calendaria; 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 "wrought facts in the most arbitrary manner. Thus began the era of the legend, which treated religious subjects in exactly the same manner as the romance of the day treated worldly subjects; that is, as mere vehicles for the eccentricities and extravagancies of the imagination. A special encouragement this kind of writing found in the wish manifested almost by every country and every city to show an apostle, or at least an apostle-disciple, as founder of its church. Paris, with its St. Dionysius, led the way; and in Germany biographies were written of St. Eucharius, Valerius, and Matarinus, who, on the command of St. Peter, went to the Rhine-regions to found the churches of Treves, Cologne, and Tongern. In many cases also doctrinal purposes came into play, and then the composition generally sinks into open fraud and lie. The biography of Suidbert, the apostle of the Franks, 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 days on 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.

With the revival of the study of classical literature, criticism awakened, and the time of the legend was over. Only in a critical and historical form the history of the saints could vindicate itself, and collections edited with a regard to these new demands appeared in the fifteenth and sixteenth centuries. They were all excellent, however, by that of the Bollandists: Acta Sanctorum quos quot Toto Orbe coluntur, of which sixty-one volumes, with supplement, have appeared. Antwerp, 1613 sqq.—Paris, 1675. See BOLLANDISTS. Numerous collections have also been made for special purposes. Thus for the separate orders: MAILLON: Act. Sanct. Ord. Beneficiti. 9 vols. fol., Paris, 1668; M. ANT. ALEGRE: Paradisis Carmelitici Decoris, Lugdun., 1638; CHR. HENRIQUES: Martyrol. Cisterciense, Antwerp., 1630; DU CHERES: Biblioth. Cisterciens. Paris, 1614; M. CONRAD: Martyrol. Franciscan, Paris, 1638, etc. Or, for single countries: FROPPENS: Batavica Sacra, Bruxel., 1714; WILSON: Martyrol. Anglicanum, 1708; A. DE SAUSSAY: Martyrol. Galliænum, Paris, 1697, etc. ZÖCKLER.

ACTS OF THE APOSTLES. The similarity of opening, of style, and of language satisfactorily demonstrate that the third Gospel and the Acts are by the same author. A tradition from the earliest times assigns them both to the physician Luke. For a time this unity of authorship was disputed by the Tubingen school, but to-day it is almost universally acknowledged.

It is unfortunate that the Acts should be so called, as the title does not describe the book, which deals almost exclusively with Peter and Paul,—with Peter for the first twelve chapters, with Paul after that. Dr. Plumptre would call it Origenes Ecclesiae. This is, however, used in the sense of "memoirs" or "biographies." 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. 1. (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 the Sadducees (Lurtwitz: Script. rep. 30). The 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. By an ordinary person's vision, the apostle to the Pagans, Cornelius, is instructed by the Holy Spirit.
Phenice, Cyprus, and Antioch. Barnabas sent to seek Saul. 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. 31–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, although warned; there he arrested, taken as a prisoner to Caesarea, thence after two years 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 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 his Lord founded the insinuations and attacks of the Judaizers against Paul, how true were the liberal doctrines he had received, and that Paul was always in harmony with the other apostles of Christ and the majority of the primitive church. But this intention of the book is very different from thorough-going apology. There is no warrant for the opinion that there was in the apostolic Church a division into Pauline and Petrine parties; although it is true that there were Judaizers who opposed Paul, and that in Corinth the Christian community was divided into two parties. That Luke 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 is 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 speculation 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 Apostles, i.e., Epistles and Apocalypse. In the ancient and medieval

1 For the dissenting views of Klein and Schenkel see APOTHEOSIS COUNCIL.
pute at Antioch is not mentioned: there is nothing about Paul’s sojourn in Arabia. These facts are not damaging to the historian: they only show that he wrote his book with discrimination; and some of these events have an importance in our eyes they would not have in his. His fragmentariness is therefore no argument against his credibility. The time and place of composition was probably Rome, A.D. 63. See LUK.

LIT.—See the Introductions of BLEEK, HILGENFELD, DAVIDSON, and others: also the commentaries on the book, particularly those of HACKETT and MEYER; the special works of BAUMGARTEN (Apostelgeschichte, 1852), and of LEBERBROICH (Die Composition u. Entstehung der Apostelgeschichte von neuem untersucht, 1854). DEAN Howson: Evidential Value of the Acts of the Apostles. N.Y., 1881.

ADALBERT, Archbishop of Hamburg-Bremen, 1015-1072; d. at Gosslar, March 16, 1072; a Saxon by birth; served for some time Henry III. as his chancellor, and was by him made archbishop. His idea was to form Germany, England, and Scandinavia into a great northern patriarchate, independent of Rome; and at the synod of Mainz (Mayence), 1019, he first presented his plan to the church. Neither Henry III. nor Leo IX. made any great opposition; but both died—the former in 1054, the latter in 1056—before anything had been determined. During the minority of Henry IV., Adalbert, as the teacher and tutor of the young king, became the actual ruler of Germany, and once more his northern plans were taken up. But in 1066 his enemies succeeded in driving him away from the court, and he was even attacked within the boundaries of his own bishopric.

LIT.—COlMAR GRÜNHAGEN: Adalbert, Leipzig, 1854.

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, though, 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 996, 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 anything. His title as the Apostle of the Prussians is merely honorary.


ADALGAR, Archbishop of Hamburg-Bremen, 888-899, the successor of Kimbert, became involved in a long controversy with the Archbishop of Cologne, because 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 BERTHEAU.

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 Hermontier, at the mouth of the Loire. In 821 he returned to Corbie, where he died. He founded Neu Corvey in Westphalia, established many schools, and did much to encourage studies. Of his works, the most important, De Ordine Palatii, is lost, though large extracts of it are given by Hincmar (Opp. Paris, 1015, II. 206-213). His Statuta Ani. Abbatia Corb., dated 822, is found in D’ARCHERRY’S Speciosa, I. 686-692; and two letters, dated 801 and 814, in Epp. Carolinae, IV. 417.


AD’AM means man, and is the name given by God himself to the first man being (Gen. v. 2). 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 ordain the other creatures into being; but man was moulded by the divine fingers out of the dust of the earth, and so far forth 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, v. 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 man, as we find it most clearly expressed in Rom. v. 12 sqq.; 1 Cor. xv. 21-22, 45-49. His fall, sin and death entered into the world, although we had not personally any thing to do with it; and more, condemnation has come upon all through him. But from the second Adam has come just the opposite,—righteousness, justification, and life. Those who by sin are united to the first Adam reap all the consequences of such a union; similarly do those who by faith are united to the second Adam. Each is a representative head.
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, waivered in regard to the position Adam occupied toward the race. The oldest Greek fathers are silent over this point. Irenæus 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-nally were the bodies of all his descendants (Contra Celsum IV. cf. Rabnins, Dogmatik II. p. 107 sq.). Gregory Nazianzen and Gregory of Nyssa, and Chrysostom, deduce sin from the fall. Augustine, Cyprian, Heril, Hesychius, Augustin represent the biblical stand-point. 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.

ADAMS.

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 vitiated 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 the Dutch divines Cocceius and Witusius is, that the representation of mankind by Adam was vicarious and in virtue of a covenant. This is the theory of Turrettin and the Princeton theologians. See Imputation and Original Sin.

ADAM OF ST. VICTOR, the greatest Latin poet of the middle age; b. in England or Brittany; entered about 1130 the abbey of St. Victor, Paris; d. there about 1192. His poetical works were called Sequences, and are remarkable for their melody, variety of metres, theological and biblical lore, sustained power of the imagination, sublimity of diction, and fervent piety. His faults are fondness for paronomasia, alliterati on, and typical application of the Old Testament. The first complete edition of his poems was issued by L. Gautier (Paris, 1585-59, 2 vols.), who prefaced them by an exhaustive essay upon Adam's life and works. Rev. Digby S. Wrangham's translation, The Liturgical Poetry of Adam of St. Victor (London, 1881, 3 vols.), is the first complete one in English.

ADAMITES, or ADAMIANI, a sect which originated in Northern Africa during the second and third centuries, and meant to restore primitive innocence by introducing nudity of both the sexes into their worship (Epiphanius: Haer., III. 458 sq.). The same custom, under the same name, appeared also in the fifteenth century, among the Beghards, or Brethren of the Free Spirit, in Bohemia; but the sect was relentlessly persecuted by the Hussels chief Ziska. It reappeared in 1781 and in 1849, after the proclamation of edicts of toleration, but was suppressed by the Austrian Government.

ADAMS, 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 1658 a "decrepit and necessitous" old man, yet living in 1658. Southey called him "the prose Shakspeare of the Puritan theologians;" and a writer in the Encyclopaedia Britannica (ninth edition) says of him, "His sermons place him in the rank of the first preachers in the English church in Northumberland, in Durham, and in London, 1638, folio. Edited by Rev. James Sherman, London, 1830, 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 New-York city. His success here 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., 1853); an edition of Isaac Taylor's Spirit of Hebrew Poetry, with a biographical introduction (1861); Thanksgiving; Memories of the Day and Helps to 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 perform a similar service at the General Council of the Reformed churches, which met in Philadelphia a few weeks after his death.

ADAMSON, Patrick, a Scottish prelate, b. in Perth, March 15, 1543; d. in St. Andrews, Feb. 19, 1592. He was made Archbishop of St. Andrews in October, 1576, although previously a strenuous opponent of prelacy, saying, "There were three sorts of bishops, — my lord-bishop, my lord's bishop, and the Lord's bishop. My lord-bishop was in the papystry; my lord's bishop is now, when my lord gets the benefice, and the bishop serves for nothing but to make his title sure; and the Lord's bishop is the true minister of God." His oppressive measures brought him evidence; but he was, nevertheless, unanimously condemned as a new Simon Magus. This time too, however, the verdict seems to have been having Adelbert placed before a new council. Perhapgs 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. Ltr. — Boniface, Ep. 2, in Monumenta Moguntina, Bd. Rer. Germ. Tom. III.; Werner: Bonifacius und die Romanisirung von Mitteleuropa, 1875, p. 281 sq. A. WERNER.

ADEODATUS, Bishop of Rome from April, 672, to June, 676. Two letters of his are extant (Mansi: Conc. Tom. IV.).

ADIOPHRORA (things indifferent). The idea of adiaphora, things indifferent to moral laws, ori-
ADIAPHORA.

ADOPTION.

inherited with the Stoics. They found between virtue and vice a large field, both of objective conditions and subjective actions, which were neither good nor evil, but indifferent, medietates, adiaphora; 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 great 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 "individual, me," though at the same time it gives complete liberty: "unto the pure all things are pure" (Tit. i. 15).

In the Roman Church, in the middle ages, the idea gradually acquired great practical importance. By the doctrines of opera supererogatoria, saints, etc., a distinction was established between that which was necessary for the Christian hero and that which was necessary for the ordinary Christian; and by this distinction the whole system of Christian morals was put out of tune. Theoretically the question was discussed by the Thomists (who accepted the doctrine of adiaphora in abstracto, but rejected it in concreto) and the Scotists, who thought that there existed a whole sphere in human life which had nothing at all to do with morality. Finally it found a most lamentable solution in the casuistry of the Jesuits. The second adiaphoristic controversy, on the contrary, which forms a chapter of the history of 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; neither cards, visiting theatres, etc., must be repudiated as sin. The fanaticism with which Spener's disciples followed out this principle called forth an equally passionate re-action; but the controversy led to no result. The question of the controversy, whether, according to the latest writers on evangelical morals, the example of Thomas Aquinas, the existence of adiaphora is here accepted in abstracto, but rejected in concreto: because the individuality, character, and mental state of a person, at every moment, necessitates a yes or no, for which he feels responsible in his conscience, even in cases and with respect to things which objectively lie outside of the moral law. ROBERT KÜBEL.

ADO, b. about 800, in the neighborhood of Sens; d. at Vienne, Dec. 16, 874; Archbishop of Vienne since 860; was considered one of the principal supporters of the papal hierarchy in Southern France, and wrote a MartYROLOGIUM, edited by Dan. Georgi, Rome, 1745; and a BREVARIUM CHRONICORUM DE SIEUX MUNDI ETATIBUS (Basel, 1508; PERTZ: MONUM. II., 315), from the creation to the middle of the ninth century, consisting mostly of extracts from the early church fathers.

ADONAI (my Lord), a Hebrew name of God in the Old Testament. The Jews pronounced the tetragram Y H H H by giving to it the vowels of Adonai. The pronunciation Jehovah resulting is never heard among the Jews, and dates from the sixteenth century among the Christians. See JEHOVAH.

ADORNAI (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. 52), 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 the Augenblickschilder, or son of God. In the New Testament, however, the idea is found very clearly expressed by John in his Gospel (i. 12) and in his first Epistle (iii. 1 sq.), where the term is not a mere figural expression, but, in closest connection with his concept of the Christian life, is the designation of a mystical yet real fact. The child of God, through God's love (iii. 1), is operated upon by the Divine Spirit, and so raised out of his ungodly state into that of divine grace (vii. 6). Paul is equally clear, although he adopts a different mode of representation. The sinner is first pardoned, delivered from the bondage of sin, made a new creature (Eph. iv. 24) by the action of the Spirit (2 Cor. i. 22), and then he is called a son, or child, of God: he receives the assurance of adoption (Rom. viii. 16, 18); and, instead of fear, he has a great officeship, (2 Cor. iv. 17), the very beginning of heaven, and follows God (Eph. v. 1), inspired by a hope which renders him patient in tribulation (Rom. viii. 17, 18). According, then, to John, the Christian life from is very beginning is the life of one who is born of God, as his child, while...
ADOPTION.

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ADOPTIONISM.

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 practically conceived, is brought out very clearly by Professor A. A. Hodge, in his Outlines of Theology, p. 516, revised edition, New York, 1879. "Regeneration is an act of God originating by a new creation a new spiritual life in the heart of the subject. The first and instant act of that new creation, the condition of the subject which Christ has fulfilled in his behalf. Sanctification is the progressive growth towards the perfected maturity of that new life which was implanted in regeneration. Adoption presents the new creature in his new relation, his new relations entered upon with a congenial heart, and his new life developing in a congenial home, and surrounded with those relations which foster its growth, and crown it with blessedness. Justification is wholly forensic, and concerns only the relations and benefits secured by the covenant which Christ has fulfilled in his behalf. Sanctification and regeneration are wholly spiritual and moral, and concern only inherent qualities and states. Adoption comprehends the complex condition of the believer as at once the subject of both." The Arminian view is expressed by Richard Watson, Theological Institutes, Part II., chap. 24 (New-York edition, p. 288). "Adoption is the second concomitant of justification, and is that act by which we who were alienated, enemies, disinherited, are made the sons of God, and heirs of his eternal glory. To this state belong freedom from a servile spirit, the special love of God our heavenly Father, a filial confidence in him, free access to him at all times and in all circumstances, the title to the heavenly inheritance, and the spirit of adoption, or the witness of the Holy Spirit to our adoption, which is the foundation of all the comfort we can derive from those privileges, as it is the only means by which we can know that these are ours..." adoption is a heresy and sect, which, in the latter part of the eighth century, produced considerable commotion in the Spanish and Frankish

ADOPTION, ADOPTIONISM.

ADOPTIONISTS (Adoptiani, Adoptini), a heresy and sect, which, in the latter part of the eighth century, produced considerable commotion in the Spanish and Frankish
ADOPTIONISM.

A certain Migetius who preached in that part of Spain 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 one 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 two persons 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 adoptivus, "The Father is greater than I." This distinction between the two very zealous 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 Libana, Bishop Etherius of Osmia, 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. Later, he, as he had returned to Urgel, he repudiated the confession as 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 Francfort, 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 union, but the Adoptionists, 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 (Epistles ad. Felicis Anhres.), 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, Nefrid of Narbonne, and the Abbot Benedict of Aniane, visited personally the infected places in France and Spain, and preached against the heretics. In 799 Leo III. formally condemned Felix at a synod in Rome, and in 800 a dispossession 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, retracted, 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: Patrocl. vol. 96, 100, and 101. See also C. W. F. WALTHER: Historia Adoptianorum, Gottingen, 1755; DONNER: Geschichte der Lehre von der Person Christi, second edition, Berlin, 1866, pp. 424-427; BAUR: Die christliche Lehre von der Dreieinigkeit und Menschwerdung Gottes, Tubingen, 1842, vol. ii. pp. 139-150; SCHAF: 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, Adar means "lory:" Movers, die Phönizier, Bd. i. 1841, p. 340, wrongly derives it from the Persian azer (fire), a designation of the god, and melak, Assyrian malak, "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 Atar, possibly the same as ār, occurs in proper names, e.g., Atarilu, "Atar is God." See SCHRADER, Die assyrisch-babyl. 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 (Asart), which see, whom Jeremiah apparently calls the "queen of heaven" (Jer. vii. 15).


ADRIAN is the name of six popes. —Adrian I. (Feb. 9, 772, to Dec. 25, 790) 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 (778), defeated Desiderius, confirmed and increased the donation of Pepin; and a very cordial relation was established between the pope and the Frankish king. Adrian understood how to draw the huge mass of Charlemagne's empire nearer to Rome. He labored in unison with the king against the Adoptionists; his legates played a prominent part in all the many synods which under the presidency of the king; he succeeded in introducing the Gregorian chant, first in Metz, afterwards in other parts of the realm.
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informed that his interference in the affairs of 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 Hinmar of Rheims, the king coldly declined to pay any regard to the pope’s interventions in secular matters. In 871 Bishop Hinmar 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 right of finally deciding the matter. Again Archbishop Hinmar of Rheims was charged with drawing up the answer; and the pope was informed that his interference in the affairs of the Gallican Church was unwarranted, that the Pseudo-Isidorean Decretals were the offspring of hell, etc. Adrian now understood that it was necessary to change front entirely, and declared that his former harsh letters had been wrung from him against his will during his illness; that they were probably falsified, etc. In the controversy between Phoebus, Patriarch of Constantinople, and the Emperor Basilius, Adrian interfered with more success. The Council of Constantinople (869) deposed Photius, and recognized the primacy of the Roman see. Nevertheless the emperor protested that Bulgaria belonged to the Constantinopolitan, not to the Roman patriarchate: a Greek archbishop was settled in the country; and the Roman priests and missionaries were expelled. Letters of Adrian II. are found in Mansi: Concil. XV. p. 819. — Adrian III. (March 1, 884, to July 8, 885) was the first pope who changed his name at his election, his true name being Agapetus. — Adrian IV. (Dec. 4, 1154, to Sept. 1, 1159) was a native of England (Nicholas Breastspear); began his ecclesiastical career as a servant in the monastery of St. Rufus near Avignon, became its abbot in 1137, and afterwards Cardinal-Bishop of Albano. Under him began the long and bitter contest between the popes and the House of Hohenstaufen, though the first transaction between Adrian and Frederick Barbarossa was very cordial. 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 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 emper. 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 Frederic again visited Italy (1158), he convoked an assembly of Italian jurists to determine the 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 excommunicating him when he died at Agram. The bulls and letters of Adrian IV. are found in Migne: Patro., vol. 188, p. 1361 sq.—Adrian V. (July 12 to Aug. 18, 1278) was a native of Genoa, named Ottobuono de Fieschi, a nephew of Innocent IV., held as Archdeacon of Canterbury a synod in London (1289), which issued the thirty-six constitutions known as the Ottobone Constitutions. He was never consecrated.—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, and in which he wanted to have them treated. In spite of his good intentions, he accomplished nothing. His adversaries laughed at him; his former pupil slighted him; his familiares hated him; his very household was bribed, from the confessor to the barber. The cardinals clamored around his death-bed to ascertain where he had concealed his money; and, when he died, a wreath was hung over the door of his physician with the inscription, “To the liberator of the Fatherland.” Burmann: Hadrianus VI. contains his letters, bulls, and other sources to his life. See C. von Hölkers: Popel Adriaen VI., Utrecht, 1880; A. Laube: Adrien VI., Paris, 1880. R. Zöppfels.

ADULLAM (hiding-place). A royal city of the Canaanites (Gen. xxxviii. 1), allotted to Judah (Josh. xii. 15), fortified by Rehoboam (2 Chr. xi. 7), and made, later on, one of the abodes of royalty (Mic. i. 15), repeopled by the Jews after the captivity (Est. ii. 6), and by the Moslems as being the places to locate the case of Adullam, so famous from its connection with David's early history, in the
ADULTERY. 31

ADULTERY, illicit 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. The sin becomes a crime, an offence against society. Then, again, having become a mere matter of civil legislation, adultery is first treated as a crime which it is the duty of society to punish, and then as an evil which it is the right of society to get rid of by the application of the most effective remedies. This course the history of the subject shows among the Hebrews, the Romans, the Germanic nations, in short, everywhere.

That the Hebrews at one time considered adultery from a purely religious point of view is evident, both from the admission of the trial by the water of jealousy (Num. v. 11-31), the only instance in the Mosaic law,—and from the figurative language of the Old Testament, which over and over again represents idolatry under the image of adultery (Jer. iii. 8, 9; Ezek. xvi. 32, etc.). The standpoint, however, of the Mosaic law, is not religious, but social; though the religious spirit, which is the informing power in the whole system, is palpably present here, as at every other point. Adultery is a crime, an offence against society, a violation of the institution of marriage (the wife being the property of the husband), and a violation of the institution of inheritance (property belonging to the blood). The crime is punished with death (Lev. xx. 10); both the adulterer and the adulteress are stoned (Deut. xxii. 22). But here a distinction comes in. As it is the consequences involved in a certain act which constitutes this act a crime, and as the consequences of adultery, with respect to the institutions which they infringe upon, vary with the social position of the adulterer, justice demands that also the punishment shall vary. If the adulterer is only a slave, she is not stoned to death, but simply scourged with a leather whip. The idea of crime was dropped altogether; as it is the case with all other points of view than a religious or social one. As a new beginning, Christianity made upon man's mind, as it gradually took hold of the world, was so overwhelming, that it became impossible to look at any thing 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 a crime, and punished it with death. Canon law and early ecclesiastical discipline point in the same direction. The Council of Ancyra (314) refused the eucharist to the adulterer, even at the moment of death; and the Sixth Council of Orleans deposited every cleric who had been guilty of adultery, and locked him up for life in a monastery. 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 Arelate (d. 542). Two sermons of his are still extant, in which he exhorts his congregation 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 considered 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, laymen should fast at least twice a week. 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 present the Roman and the 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 significatio:n it forms, since the sixth century, the beginning of 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

neighborhood of this city; but it is more usual to suppose it was in the neighborhood of Bethlehem in the Wady Khureiton.

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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 Lutheran Church, which retains the old texts from the Epistles and the Gospels, but repudiates the Advent fast, as, on the whole, it recognizes no ecclesiastically prescribed fast-days. The only Protestant Church, which, in harmony with the Roman Church, still retains the quatsubiter fast, is the Church of England.

B. ALT.

ADVENTISTS, or the followers of William Miller, a fanatical student of prophecy, who put the second advent of Christ in the year 1843. The sect arose in New England in 1833, and once numbered, it is said, fifty thousand persons; but now, owing to the repeated failures to get the right date for the event, it has dwindled into much smaller proportions. The Seventh-Day Adventists, as they are called, do not pretend to foretell the exact day of Christ's coming; but they keep the event continually before them. They practice immersion; believe in the annihilation of the wicked, and in the sleep of the soul from the hour of death to the day of judgment. They are scattered throughout the United States, and reported, on Nov. 7, 1878, to the General Conference held at Battle Creek, Mich., 144 ministers, 599 churches, and 14,141 members. The amount of moneys pledged to the Systematic Benevolence Fund was $51,714. They bear an excellent reputation. See ADVENTISTS, p. 2381; MILLER, WILLIAM.

ADVOCATE OF THE CHURCH (Advocatus, or Defensor 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 themselves 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 right 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, mundlibundium) 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 causidicus 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, and the establishment was an 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 modarium. The romish Church has usually succeeded in checking the growing importance of this institution, and soon the office itself disappeared.

LIT.—R. HOFF: De Advocacia Ecclesiastica, Bonn, 1870.

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

ACIDIANUS, b. in Rome 1247; d. at Bourges 1316; descended from the family of the Colonias, 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 fundatissimus, Theologorum princeps; Archbishop of Bourges, 1295. He was a very prolific writer, but only a few of his works have been printed: De Præcelto Originali, Oxford, 1479; Questiones Metaphysicae, Venice, 1501; Lucubrationes de Lombardi Sententia, Basel 1623.

ÆLFRIC is the name of two prominent prelates in the Anglo-Saxon Church,—one, Archbishop of Canterbury, 990–1006; 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 Leptauteach, 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 1659 and 1805. See WHARTON: Anglica Sacra; WRIGHT: Biograph. Brit., 1842.

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 Alfonsus in his Epist. Graec. Collectio, Ven., 1490, and of a dialogue, Theophrastus, edited by Boisdonne, Paris, 1836, and translated into Latin by Ambrosius, Venice, 1513.

ÆNEAS, Bishop of Paris, 843–577, took part in the controversy between the Eastern and Western Churches occasioned by Photius, and wrote Liber adversus Graces, found in D'ACHERY: Spicileg. L., pp. 112–149.

ÆPINUS, Johannes, b. at Ziesar in Brandenburg, 1499; d. in Hamburg, May 13, 1533; became a pupil of Bugenhagen in Belbueck, 1517–21; studied afterwards in Wittenberg, under
Luther and Melanchthon, 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); laboring in the cause of the Reformation at Stralsund, 1524-28, and was appointed preacher to the Church of St. Petri in Hamburg, in 1529, and superintendent in 1532. By his comment on the Sixteenth Psalm he caused a very violent controversy concerning Christ's descent ad inferos, which ended with the deposition and expulsion of his adversaries from Hamburg.

LUTHER, and Lelanchthon, but was expelled from found it even necessary to change his name (Hoeck); laboring in the cause of the Reforma tion at Stralsuud, 1524-28, and was appointed (Hoeck); labored in the cause of the Reforma

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viewed from a biblical ker, a goldsmith, a physician, 0, shoemaker, a theologian, and at last the apostle of a new class of affections is per se sinful, and hence the sickly piety of m 'sticalpietism, are alike unlike the Fat er,dvé/wwr.of another substance, Heterusiasts,or Exukoutians. They were also

his office. For some time his party, the Aerians, assembled in the open fields, in forests, and among the mountains; but, persecuted from all sides, it soon melted away.

AETIUS, b. in Antioch; d. in Constantinople 367; was successively "a slave, a travelling tinker, 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, ānouos, of another substance, το τΩ των ζωντων, created of nothing, το ζωντων, wherefore his adherents were called Anomæans, Heterusiasts, or Exukoutians. They were also called Eunomians, after Eunomius, the pupil and follower, of both sexes, and in 360 he gave up his office. For some time his party, the Aerians, assembled in the open fields, in forests, and among the mountains; but, persecuted from all sides, it soon melted away.

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AFFRE, Denis Auguste, b. at Rochefort in de Tarn, Sept. 27, 1788; d. in Paris, June 27, 1848; was ordained priest in 1816, and made Vicar-General of the diocese of Luçon in 1821, of Amiens in 1823, of Paris in 1834, and Archbishop of Paris in 1840. During the revolution of 1848 he was led by an anonymous letter to believe that he could restore peace by personally addressing the insurgents, and, with a green bough in his hand, he climbed a barricade in the Place de la Bastille; but he had hardly begun to speak, when he was struck by a musket-ball, and mortally wounded. He wrote several treatises on historical, educational, and religious subjects, and an Essai sur les Hieroglyphes Égyptiens, 1834, declaring the system of Champollion insufficient to explain the hieroglyphics.

AFRICANUS, Julius, a learned Christian from the latter part of the second and the first part of the third century; b. in Africa, perhaps of Lybian descent, but settled at Nicopolis in Palestine. Of his two great works,—the Pentabiblos, a world-chronicle from the creation to the time of the author, and the Cestus, a book on natural history,—only fragments have come down to us through Eusebius, Scaliger, and others. But two very interesting letters by him— one to Origen, on the authenticity of the History of Susannah; and another to Aristides, on the discrepancy between the two genealogies of Christ in Matthew and Luke—are extant in almost complete form. The first of these letters has been repeatedly edited and printed, as by Leo Castrius, Salamanca, 1570, and by Wetstein, Basel, 1674.

AFRICA, the church of, forms a separate chapter in the history of the Christian Church as an individual development determined by circumstances of race, climate, and other agencies. At the beginning of the Christian era, Africa was divided politically into four provinces,—Africa Proconsularis, Numidia, and the two Mauritanias; and these four provinces formed ecclesiastically one diocese, in which Carthage gradually assumed the rank and dignity of a metropolitan see, especially during the occupancy of Cyprian. Other celebrated bishops' sees were Hippo, Ta-
At the same time, so ardent, and so unsophisticated as the African. 'strictly devotional: the feast culminate in the
lny/eli'cus of Tertullian, written during the persecu
of fanatical hatred, on a popular mind so vigorous,
While the Gnostics tried to
disdaining to apply any dialecticalmediation to
solve the great problems of the creation of the
world and the origin of evilby the subtleand
fantastic doctrine of emanation, Tertullian, the
metaphysicalcontradictions, he defines his stand
in the metaphysical exposition of the Trinitarian
together at a common meal, celebrating the
celebration of the Eucharist.

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 celebra
of the Eucharist from the age us. The s'nod
forbadetoholdtheagaprsinthechurch-builings,
meetings, and the again: sank down into a kind

A Q A P E T U S is the name of two popes. — 1. A G A P E T U S I, June 3, 533, to April 22, 536, pawed
the holy vessels of the churches of Rome in order to procure money for a journey to Constan
tinople, ostensibly for the purpose of averting
the war with which the Emperor Justinian threatened Theodahad, king of the Ostrogoths,
but in reality intent upon attacking the mono
hymns and spiritual songs" of old
performances on the lyre, the harp, and the flute,
"Thefeast 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 classies it among the meetings of
secret societies, so well known to the Romans
dom 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.
23). It is mentioned for the first time in the
Epistle of Jude (12); and during the next three
four centuries it is often mentioned by the
Fathers: Tertullian gives a vivid and touching
description of it in his Apologeticus, c. 30.

Originally the character of the agape was
strictly devotional: the feast culminated in the
celebration of the Eucharist. At the same time,
however, it was 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, etc. As now the congregations grew
larger, the social differences between the mem
began to make themselves felt, and the
agape changed character. They became en
tertainments of the rich. In Alexandria "the
psalms and hymns and spiritual songs" of old
were supplanted by performances on the lyre, the
harp, and the flute,

Agapetus sided first with the one
settled in his place. But Agapetus did not enjoy

Agape, etc. The beginnings of Chris
tianity 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.

Witnesses are the Apo
logicus of Tertullian, written during the persecu
of Caracalla (211); the De Lapto of Cyprian, written
after the persecution of Decius (251); and the
sub-institution of Felic et Tabula (Tubzeca,
Thibars) under the persecutions of Diocletian
(313). It may be added that nowhere assumed
heresies and sectarianism greater proportions and
a more aggressive character. The Donatists ac
tually fought, and that not in self-defence.

In contrast with the retired and,
especially of Alexandria, the African Church is
realistic and practical. Its heresies, Montanism,
Novatianism, Donatism, are moral rather than
speculative; and the speculations of Tertullian,
Cyprian, Augustine, are psychological rather
than metaphysical.

While the Gnostics tried to
solve the great problems of the creation of the
world and the origin of evil by the subtle and
fantastic doctrine of emanation, Tertullian, the
founder of Latin theology, retains the biblical
ideas of a creation ex nihilo and a prince of evil
as to speak, exhausted themselves in the
metaphysical exposition of the Trinitarian
and Christological doctrines, Augustine, the
greatest teacher of the Western Church, alighted
on a question whose psychological import gave it
an immediate practical bearing,—the question
of free will and grace. After the death of Augus
tine, and the invasion of the Vandals (490), the
African Church fell into decay; and the conquest
of the country by the Saracens (698) completed
its ruin. But through its two great teachers,
Tertullian and Augustine, it has set its mark
forever on the theology of Latin Christianity;
and through its third great teacher, Cyprian, it
has exercised a similar influence on the organiza
tion and policy of the Western Church. See
the separate articles, and JULIUS LLOYD: The

A Q A P E, pl. AQAPAE, from the Greek αγάπη, "love," feast of love, a custom in the primitive
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Trajan, Pliny classifies it among the meetings of
secret societies, so well known to the Romans
dom of the empire. It is more probable, however,
that it grew up directly from the simple and
on the final decision by the synod of Ingelheim (948), where Hugo was excommunicated, and Artold re-instated. As weak and vacillating was his policy in Germany, the King invited Otto 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.

R. ZÖPPFEL.

AGATHA, St., whose death-day is celebrated by the Roman-Catholic Church on Feb. 10, belongs to that class of saints of which one does not know whether they ever had existed, or not. See Dr. Franz Gürres: Kritische Untersuchungen über die licinianische Christenverfolgung, Jena, 1875. 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 patroness against the eruptions of Mount Etna; and the cities of Palermo and Catania still contest the honor of being her birthplace.

AGATHIAS, b. at Myrina in Asia Minor about 536; d. in Constantinople about 584; studied philosophy in Alexandria, and law in Constantinople; pleaded in the courts of the latter city; and wrote, besides some poetry, a history of the Byzantine Empire from 533 to 559, 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. Hist. Byzant., with a Latin translation of Vulgar.

AGATHO, pope from 678 to Jan. 10, 692, a Sicilian monk, succeeded Domnus on the papal throne. On the sixth ecumenical council at Constantinople (867), he took a decided stand in the Monothelite controversy, and carried his point, though his victory involved the anathematization of one of his inoffensive predecessors, Honorius. Eight letters of his are still extant;—two to the council and the emperor; Mansi, XI. pp. 294, 295; four granting privileges to Wroxeter, XX. 156, 173, 190; St. Peter's, Medeshamsted (Peterborough), Mon. Angl. I. p. 66, to Hexham and Ripon monasteries, Eddius: Vit. Wilfridi, 45, 49, and to St. Paul's, London, Mon. Angl. III. p. 299; one to Theodorus of Ravenna, Vit. Theodori, 4, in Muratori: Rer. Ital. Script.; and one to the universal Church, claiming the authority of St. Peter himself for all papal decrees, Gratian I. Dict. 19, c. 2. HERZOG.

AGELLIUS, or AGELLI, Antonio, b. at Sorrento 1589; d. at Acerno 1608; was a member of the institution of the scholastics, 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 Acerno in 1583, 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 Agenda (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 prayers. Very naturally the word passed over from the service to the book which contained the forms. In 1287 Johannes de Janua uses agenda in the sense of the book of forms for baptism and benediction. The word in a different spelling, Agende, is the ordinary Lutheran term for the Church services or liturgy; 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 new 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 Episcopal office 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, desolation, and peace. Church life; and when the distracted churches again could lift their heads, they arranged new forms (1650), which differed...
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 Leaden 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 Judae. 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 during the Revolution and the reign of Napoleon and the Bourbons, but was, by his intimate connection with the Jansenists, early led into compromising theological studies. His principal work is Les Propétes nouvellement traduits de l'hébreu avec des explications, et des notes critiques, 11 vols., 1820-1823. Among his other works are Le Jurisconsulte national, 1789; Essai sur le réformation des lois civiles, 1793; Traité sur le mariage, 2 vols., 1800; Propheés, nouvellement traduits, 3 vols., 1809; Prophétes concernant Jésus-Christ et l'Eglise, 1819; Essai sur le second avènement de Jésus-Christ, 1818.

AGNES, St., is commemorated in the Roman Church on Jan. 21 and 28 (the Gelasian liturgy giving the former date, the Gregorian the latter, as her death-day), and in the Greek Church on Jan. 14 and 21 and on July 5. But the oldest documents, the Calendarium Romanum, the Calendarium Africanum, and the Gothic and Oriental Missale, agree in fixing Jan. 21 as her death-day; and to that day Bolland has assigned the act of her martyrdom too (Act. Mart. Jan. p. 330-360). Also the year of her death is uncertain; but Ruinart has shown (Act. Mart. III., p. 82) that it cannot have occurred until about 304, and that the acts ascribed to Ambrosius, and, in the old editions, given among his works, are spurious. Her name is associated with a number of romantic and miraculous legends; but she was probably a veritable Christian maiden of Rome, who kept her chastity under severe trials, and suffered martyrdom by the sword in the Diocletian persecution. In medieval art she is generally represented as followed by a lamb, and herself in her church in Rome two lambs, of whose wool the archiepiscopal palliums are made, and are annually consecrated by the pope. Her name, however, is not derived from the Latin agnus, "a lamb," but from the Greek ἀγνοετής, "to be ignorant of") is the name of two sects.

I. The first was founded by Eunomius and the Theophronians, in the latter part of the fourth century, and called by Socrates (Hist. Ec. V. 24) the Eunomio-Theophronians. They consisted of Arians, and maintained that God knew the past by memory, and the future by divination, and that his omniscience was limited to the present.

II. Of more importance was the second sect (founded in the sixth century by Themistius, deacon of Alexandria), sometimes called the Themistians, and consisting chiefly of the Severian tractarists. Themistius maintained that Christ, according to his human soul, was, like one of us, limited in every respect, in knowledge too, and referred to Mark xiii. 32, "Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father;" and to John xi. 34, the question of Christ concerning Lazarus, "Where have ye laid him?" The heresy was revived by the Adoptionists in the eighth century.

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, but rest their doctrine that the Infinite and Absolute are unknowable, on the limitations 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 distinctive elements, space, time, and causality; and Kant's understanding, and the reason. The sensory gives us the observations or perceptions of the phenomenal; the understanding gives the more advanced and elaborated knowledge, grouped under the categories or pure conceptions,—quantity, quality, relation, and modality; the reason gives us the
transcendental ideas can never be maintained as elements in all knowledge, whether given by the universe, and God. In prosecuting his task Kant thence to understanding, and ends with reason, beyond which nothing higher can be discovered than near the shore. Idis the highest unity of thought” (Critique of Pure Reason, Meiklejohn’s Trans., p. 212). “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 principles for regulation of its procedure; and this is the highest result 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 as the moral governor under whose sway all rational agents are placed. His theory and 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) as a 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 unconditional is only negative,—negative of the conceivable itself” (ib. p. 19). Pushing this representation to its utmost verge, he says, “The Infinite and Absolutes 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) as a consistency which does not appear in Hamilton’s theory. The doctrine of Hamilton was accepted by Mansel, and used as a form of defence for theology. After the Edinburgh philosopher, he repeats, “The Infinite is merely a name for the absence of those conditions under which thought is possible” (Mansel’s Limits of Religious Thought, p. 72). His apologist ascribes to these words: “We learn that the provinces of reason and faith are not co-extensive; that it is a duty enjoined by reason itself to believe in that which we are unable to comprehend” (ib. p. 90).
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 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; since there is and can be but one Infinite — 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 infinite 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 "unmeaning abstractions" (Ib. p. 70).

Herbert Spencer as an Evolutionist began his system of philosophy with "The Unknownlaw," 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 centers 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 our knowledge of God we have the attention of the whole theory against which they contend, and a vindication of their favorite doctrine. (Ib. p. 2). 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 unthinkable" (Ib. 38). 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 Infinite and Absolute cannot be known, and then affirms "the omnipresence of something which passes comprehension," belief in which is "that belief which the most unsparing criticism of each (religious system) leaves unquestionable, or rather makes even clearer" (Ib. 45). "Here, then, is an ultimate religious truth of the highest possible certainty ... that the Power which the universe manifests to us is utterly inscrutable" (Ib. 46). Thus it is admitted that the universe manifests a Power beyond and above itself, and at the same time it is maintained that this Power is inscrutable.

Agnosticism contemplated on its philosophic side is a professed exposition of the limits of human knowledge and thought, maintaining the impossibility of knowledge of the Infinite, in opposition to the theory of a restricted but true knowledge of the First Cause as infinite and absolute. Viewed from the theologic standpoint, it is by implication an exposition of limits of the Infinite, and restrictions on the Absolute, implying that God cannot reveal himself to created intelligence.

PSYCHOLOGICALLY. — Taken on its positive and philosophic side, Agnosticism is insufficient as a scheme of human knowledge. The purely phenomenal aspect of our knowledge cannot be upheld either as to the universe, or self, or God. The outer universe is known to us by impressions made on the organism, and interpreted in intelligence; but what is thereby reached is not merely a knowledge of phenomena, but a knowledge of things; for it is impossible to combine and interpret phenomena of 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 stand-point of theology—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 stand-point of theology—proceeding upon belief in 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 specially to the harmony of all in the one great Source of all. HENRY CALDERWOOD.

AGNU S DEI (Lat. "the Lamb of God"), an old Latin hymn, based on John i. 29: Agnus Dei, qui tollis peccata mundi, miserere nobis, early adapted to and incorporated with the liturgies, both of the Eastern and Western churches, and introduced into the Mass of the Roman Church by Sergius i. in 860. The name is also applied to wax medallions, bearing the figure of a lamb, made from the remains of the paschal tapper, 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 pope give them. M. HEROLD.

AGOBARD, b. in Spain 779; d. at Saintonge 840; since 816 Archbishop of Lyons; the successor of Leidrad; belonged to that group of great men which grew up in France under the reviving 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 of his theological and pastoral works, and by his opposition to the heathenish custom of infant baptism. He was a great opponent of the new cults of the Mohammedan conquests, which were accepted by the Catholic Church. He also attacked and refuted some of the most common 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 hal forwarded customs of his age, the ordeals and judicial combats. His works were edited by PAYRUS MASSEON, Paris, 1608; by BALULGE, Paris, 1668; by GALLAND: Biblioth. Patr. XIII.; by MIGNE: Patrolog. 104. [See LECKY: History of Rationalism, 1869; REUTER: Geschicht der Aufklärung im Mittelalter, 1875.] HUNDESHAGEN.

AGREDA, Maria de, b. 1602; d. May 24, 1666; superior, since 1627, of the Franciscan Convent of the Immaculate Conception, which her parents had founded on their estate at Agreda, Old Castile; and author of the Mosica Cividad de Dios, Madrid, 1670,—a biography of the Virgin, whose romantic and fantastic contents gave so much the more offence since the Franciscans 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 as 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 decree a reality or 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 specially to the harmony of all in the one great Source of all. HENRY CALDERWOOD.

AGRICOLA, Johann, b. April 20, 1492, at Eisleben, whence he was often called Magister Islebius; 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. Nicolai. 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 1532 he attacked the Articuli 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, both 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, Antinomia, Antinomina Theses, etc., he published a collection of German proverbs, Magdeburg, 1536. [GUSTAV KAWERAU: Johann Agricola von Eisleben, Berlin, 1881.]

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. xxvii. 1 sq.); but Isaac and Jacob raised no more than what was absolutely necessary to support life, and were not farmers in the ordinary sense of the term (Gen. xxxvii. 12, xiii. 1). G. PLITT.

AGRICULTURE.
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 led to the rise of the city. In the case of the tribal groups that entered the land later, it was not until the fifth year that the owner could eat of it (Lev. xix. 23; Deut. xxiiv. 10). The ox and ass together, because clean and unclean animals must not be joined (Deut. xxii. 10) or cows (Judg. xiv. 18); sometimes, also, with asses (Isa. xxxii. 10; Job xxxii. 20), either singly or in pairs. The yoke used was a crosswise, to the upper side of which the pole 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 xxxii. 10; Isa. xxvii. 24).

The winter crops, particularly the pulse, were sown towards the end of November, just before the autumn or former rains; the barley, a little path purposely made through the field (Deut. xxviii. 25; 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 first three years’ fruit of a 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; Deut. xxv. 4). The three principal feasts of the Jews were connected with agriculture, and fitted to a people...
AGrippa.

whose chief support was from their farms. On the day after the Passover Sabbath, the 16th Nisan, a sheaf of the first-fruits was brought. The conclusion of the ten days after Passover was marked by the offering of two wave loaves, made out of the new flour of the year; while the fruit and vine harvest was celebrated by the Feast of Tabernacles (Lev. xxiii.). Every sabbath, and especially every sabbath-year and year of jubilees, by an absence 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.


Agrippa is the name of two members of the Herodian family. — Herod Agrrippa I., a son of Aristobulus and Herodias, and grandson of Herod the Great and Mariamne, was educated in Rome together with Claudius, and obtained in 38, from Caligula, the territory of Philip—Batanaea, Trachonitis, and Auranitis—and the tetarchies of Lysanias, with the title of king. In the following year he also received the tetarchies of Antipas, Galilee, and Perea, to which Claudius added Samaria and Judea in 40. Thus he became king of the whole of Palestine, and reigned with great splendor, trying in every way to gain the favor of the Jews. The murder of James and the imprisoning of Peter (Acts xii. 1) had simply this purpose. His horrible death is described in exactly the same manner in Josephus: Ant. 19, 8, 2, and Acts xii. 23.

Herod Agrrippa 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 52 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. AGRIPPAPA, Heinrich Cornelius, b. at Cologne 1486; 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 Dole, Franche-Comté), on Reuchlin's book, De Verbo Mirifico; served for some time Margaret of Austria, the Duchess of Parma, and regent of the Netherlands; went thence to England on some secret mission; returned to the Netherlands, where the friars and monks; went to Cologne, and lectured on ques-

tiones quodlibitales; 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; practiced 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 1509, but not printed until 1581, is a compilation from the Neo-Platonists and the Cabala, 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; 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, 1836, 2 vols.

Aquirre, Joseph Saenz d', b. March 24, 1693, at Logrogno, near Rome, Aug. 19, 1769; entered the order of the Benedictines; became professor of theology in the University of Salamanca, Abbot of St. Vincenzo, and secretary to the Inquisition, and was made cardinal in 1786 by Innocent XI., as a reward for his book, Defensio cathedrae Sanceti Petri aduesti, and Delegationes Cleri Gallici, 1682. He was a very prolific writer. The two most important of his works are, Collectio Maximorum Consiliorum omnium Hispanicæ et novi orbis cum nosis et dissertationibus. Rome, 1693, 4 vols.; 1753, 6 vols.; and Theologia S. Anseelmi in 3 vols., but unfinished.

A'Qur. See Proverbs.

Ahab (father's brother). 1. The son of Omri, a king of the northern kingdom, called in the Assyrian cuneiform inscriptions Acha-abba Sir'iai; 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. 19). But that he was not successful in killing all the love for pure worship is manifest from the reception Elijah's efforts received, and particularly from the facts that such a man as Obadiah, who was the governor of Ahab's house, had one hundred Jehovah prophets hidden in a cave, and that Jehovah told Elijah that the number of yet seven thousand who had not bowed the knee
AHASUERUS. 42

AHAZIAH.

unto Baal (1 Kings xix. 18). Nevertheless Ahab inflicted incalculable injury upon Israel through his idolatrous and tyrannical reign. He built cities, beautified Jezreel and Samaria, erected an ivory palace (1 Kings xxii. 33), excited great dissatisfaction among the people, but could not take it. Rezin took Elath, however, and after that, the king of Persia, was driven from the throne by his vassals.

Ahab reigned for twenty-two years, for he was the power of the northern kingdom culminated. He built cities, beautified Jezreel and Samaria, erected an ivory palace (1 Kings xxii. 33), excited great dissatisfaction among the people, but could not take it. Rezin took Elath, however, and after that, the king of Persia, was driven from the throne by his vassals.

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him respectfully, he went, and in person repeated his prophecy. So Ahaziah died according to the words of the Lord (2 Kings i.). 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 xii. 49; 2 Chron. xx. 36).

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. 1-4). called Jehoshaz 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 him in battle, and Jehu killed Jehoram. Ahaziah fled, was pursued and mortally wounded at the pass of Gür, 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 son of Ahithophel, although sometimes often called his "son" (1 Sam. xxi. 9, 20), an Aaronite of the line of Ithamar, and therefore a successor of Eli in the priesthood at Nob. David, when fleeing from Saul, was fed by him upon the shew-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. xxvii. 9, 20). A son of Ahiah, and grandson of Ahithophel, although sometimes supposed to be the author of the "Fragment" of a life of St. Laubert, given anonymously by MABILON, Acta SS. Ben. III. 2 p. 462-465. AILLI, Pierre d' (Petrus de Alliacio), b. at Alli-
AILREDUS.

intermediate position between astrological superstition and true science; but his propositions to the improvement of the calendar showed 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, 1877.

PAUL TSCHACKERT.

AILREDUS, b. 1109; d. 1166; a native of England, was educated in Scotland, entered the order of the Cistercians, became Abbot of Revesby, Lincolnshire, and wrote Historia de Vita et Miracula S. Edvrdini; Genealogia Regum Anglorum; De Belo Standardi; Historia de Sanctimoniali de Waltham; all in Twisden, Decem Scriptores, London, 1652; and Sermones de Tempore et Sanctis; Tractatus de pueru Jesu duodecenni; Speculun caritatis, lib. III.; De Spiritualib Amicitia, libri III., etc., edited by Gibbon, Douay, 1651; and in Bibl. Cister. V. and Bibl. Patrum, XXIII.

AIMOIN or AIMOİN, monk in St. Germain des Prés, near Paris, d. about 889; wrote a history of saints, of which the libri duo de S. Germani, episcoposi Parisiensis miraculae have some historical value (see BAXTE: Geschicht. d. römischen Lit. teratur in carolingischen Zeitalter, p. 242). 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, Lancashire, 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 the Papists, 1623; and in Bibl. Patrum, XXIII.

AKIBA was the most prominent rabbi whom the Jewish people produced in the period between the destruction of Jerusalem (70) and the final dissolution of the rabbinical schools in Palestine (338). He excelled all his contemporaries in compass of knowledge and acuteness of interpretation, on the whole field of the Halacha (law-tradition), which he systematized and codified. He found a meaning in every word of the Thora, even in the particles and the manner in which the letters were written. Under Domitian he pleaded the case of his people in Rome. The later uprising under Hadrian was chiefly his work. By journeying to the most distant countries he collected among his exile countrymen the manuscripts, baths, accounts, and other monuments, that show it was known to the Romans from the time of Cæsar. With the accession of the Carlingvian dynasty it at once sprang into great eminence; and with the fall of that dynasty it, too, lost its importance. Charlemagne made it his residence, and built the Church of St. Mary—the only monument of Carlingvian architecture still preserved complete—and a magnificent palace, which was connected with the church by a splendid colonade. In this palace, or in the Church of St. Mary, sat the dignitaries of the church, and the laity; the ecclesiastics summoned by the emperor to pronounce, both on secular and ecclesiastical and religious matters. Generally, however, the ecclesiastics separated when discussing ecclesiastical affairs, and formed a synod or council, Concilia Aquignaranensia, though not always assuming that name. We shall briefly enumerate these assemblies.

I. 789. Made an extract from the legislation of the elder councils of the Roman Empire, and made it obligatory, also, for the Frankish Empire. II. 789. Resolved, at least partly, 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. 806. On the procession of the Holy Ghost, and the enactment of the council of the synods of Mentz, Rheims, Tours, Chalons-sur-Saône, and Arles. VII. 816. Regulations for the life of canons. 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. 810. Regulations for misis dominici. X. 825. Concerning the transference of the bones of St. Hubert from Liege to the Monastery of Andoî. XI. 831. The Empress Judith. XIII. 836. The restoration of those estates which Pepin, King of Aquitania, 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., 850, and XV., 852. Concerning the divorce between Lothair and Theutberga. XVI. 992. Concerning discipline. XVII. 1105. The canonists Smyth, 1600; but the great fame he acquired as a Hebrew scholar. His Annotationes to the Pentateuch, Psalms, and Canticles were collected in 1627, and repeatedly reprinted; latest edition, Edinburgh, 1843, 2 vols. See NEAL; History of the Puritans; WILSON: Dissenting Churches.

AILCHÀ-CHAPELLE (German Aachen, Latin Aquis-Granum) received its name from its warm springs, whose medicinal qualities were very early recognized. The German name, Aachen, is not a corruption of aqua, but derived from the Old High German achen, ak, of "water." The latter part of the Latin name is supposed to have been derived from some proper name. The eastern tower of the city hall is still called the tower of Granus.

The city is first mentioned in a letter by Pepin, 754 (Baluiz: Regum Francorum, Copiulatio II. p. 1391); but coins, inscriptions, baths, accounts, and other monuments, show that it was known to the Romans from the time of Cæsar. With the accession of the Carlingvian dynasty it at once sprang into great eminence; and with the fall of that dynasty it, too, lost its importance. Charlemagne made it his residence, and built the
iron combs. In a definite literary form he has left nothing; but the Mishna and the literature of the Talmud and Midrach contain numerous definitions, interpretations, etc., which give a striking picture of the powerful man. See GRATZ: Geschiichte der Juden, vol. IV., 1860; GAST-FREUND: Biography of Akiba, Breslau, 1871. (In Hebrew); LEBRECHT: Betheb, die fragliche Stadt im ha´tanimisch-jütischen Kriege, Berlin, 1877.

AKOMETOI. See ACOMETÆ.

A'LASCO. See LASCO.

ALANUS. Under this name a considerable number of medieval writings on theology and philosophy have come down to us. A complete list is given, Hist. litt. de la France, XVI., p. 421; see also Alani Opera, ed. C. de Visch, Antwerp, 1854. They consist of essays in verses, in rhyme or elegiac measure, on moral, philosophical, and devotional topics; allegorical commentaries to various parts of the Bible; sermons; a short Summa de arte predicatoria; a Liber panetnialis, 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 universitas. 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 Paüois. Oudin (Comment. de scrup. eccles. T. II. p. 1338) 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 them between them. The latter holds, however, that they were both natives of Lille, which fact again is contested by Cave (Hist. litt. script. eccles. p. 586, 624), and by the author of the Hist. littéraire de la France, T. XVI. p. 396. Th: much, however, is certain: Alanus was a native of Lille or Rysaël, 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 above works, with the exception of the Summa quadrupartita, and perhaps the life of St. Bernard, which latter may belong to Alanus of Auxerre. The Summa quadrupartita is evidently written in Southern France, and it is more likely that the author was the Alanus whose surname de Paüois shows that he descended from Provence, than the Fleming Alanus, residing in England. Of Alanus de Podio we have a moral tract, found in manuscript at Avranche (RAVAISSON: Rapport sur les bibliothèques de l'Ouest de la France, Paris, 1841, p. 137), and another in manuscript and variously titled: Oculus, Oraculum Scriptura Sacra, Aqüíorea, etc. (Hist. litt. de la France, c. c. p. 421). See DUPUY: Alain de Lille, 1859. C. SCHMIDT.

ALB, from the Latin alba, "white," is a long tunic, 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 albis) as a symbolic expression of their state; and these white garments were worn until Sunday after Easter, called Dominica in albis. 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. Antiq.

ALBAN, St., the proto-martyr of England, was born at Verulam, Hertfordshire; served seven years in the army of Diocletian; and converted before the Irish to Christianity by a priest, Amphibolus, 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 763 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. Eccles. lib. I., and in Acta Sanctorum, June IV., p. 146; other Vita and Acta, in verse and 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 Concorde in Bulgaris and Italy, an absolute dualism, by which good and evil were referred to two eternally opposite and equally potent principles. See the article on CATHARI.

ALBER, Erasmus. The date and place of his birth are unknown; and many points are unsettled in the course of his erratic 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, 1533, as superintendent of Neu-Brandenburg. In Brandenburg he came incidentally across a copy of the Liber Conformitatum S. Francisci ad vitam Jesu Christi, by Bartholomeus Albicùs; and against this book and some other legends he wrote, Der Barfüßer Mönche Bulenspiegel und Alcoran, which was published anonymously, but with a preface by Luther, in Wittenberg, 1542, and afterwards translated into Latin, French, and Dutch.

ALBER, Matthias, b. at Reutlingen, Dec. 4, 1492; d. at Blaubeuren, Dec. 2, 1570; 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 Königstbronn 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. 13, 1524, he was summoned before the imperial court of Esslingen, 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 made him preacher at the principal church of Stuttgart, and afterwards Abbot of Blaubeuren. See J. HARTMANN: Mattheus Albert, Tubingen, 1803. WILKEN.

ALBERT OF RIGA, d. Jan. 17, 1299; is first mentioned as Canon of Bremen in 1189; took up the plan of Berthold, after his death in 1198, of conquering and christianizing Livonia, and went in 1200, at the head of a crusading army, from Liibeck 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 Esthonia in 1219, he finally succeeded in establishing Christianity in the country.

In 1255 Riga was made the metropolis of the Liwionian 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 served as lector in the various convent-schools of his order in Germany, especially in Cologne, where he had Thomas Aquinas among his pupils. After a stay of three years in Paris (1245-48), he was made regens 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 1255 Alexander IV. made him entered as preacher at the convent-schools of discipline. In 1260 Alexander IV. made him general of the various convent-schools of discipline. In 1260 Alexander IV. made him general of the various convent-schools of discipline.

ALBERTI, Jean, b. March 6, 1698, at Assen, Holland; d. in Leyden, Aug. 13, 1762; was a minister at Harlem, became afterwards professor of theology in Leyden, and wrote: Observationes philologicae in sacros Novi Testamenti libros, Leyden, 1725; Glossarium graecum in sacros Novi Testamenti libros, Leyden, 1735. He also edited the first volume of Hesychius' Lexicon, afterward continued and completed by Ruhnkenius, Leyden, 1706.

ALBERTI, Leander, b. at Bologna, Dec. 11, 1479; d. there in 1532; studied theology under Bavius, entered the order of St. Dominic in 1495; was called to Rome in 1525 as assistant to the general of the order, and became afterwards inquisitor-general in Bologna. He wrote: De miris illustratus ordinis Predecatorum, Bologna, 1517; also a Descrizione di tutta l'Italia, Bologna, 1530, afterwards republished, and a Historia di Bologna, Bologna, 1841, continued by Caccinennici.

ALBERTINI, Johann Baptist von, b. at Neuwied, Silesia, Feb. 17, 1769; d. at Berthelsdorf, 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 Niaky (1782-85) and at the theological seminary of Barby (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, Alberti retained his Christian piety in that simple 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 Niaky, from 1810 to 1821 as preacher and bishop in Niaky, Gundergen, and Gundergeni (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; Griechische Lieder, 1821; and Reden, 1832. Some of his spiritual lyrics are of rare beauty.

ALBERIUS 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
ALBIGENSES.

time of the Albigensian crusade. Before that
time the sect was spoken of as the Publicans, or
condemned' as has reached by the Bos Homes, Latin,
which name they themselves gave to those
among them who reached the highest state of
perfection, the perfect.

Of the doctrines of the Albigenses nothing is
known with certainty. They have left no writ
ings, confessional, apologetical, or polemical; and
the representations which Roman-Catholic writ-
ers, 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 Mani-
chesans, the next the Paulicians, the next the Cen
tral Asia to the Roman-Catholic priests; and the
rise of the Cathari, the Bogomiles, Publicani,
Albigenses, etc., were only individual develop-
ments. In general they all held the same doc-
trines, dualism, docetism, etc.; the same moral
tenets, an austere simplicity bordering on ascet-
icism; the same organization, a division into two
classes of credentes, or auditores, and perfecti; and
the same policy, opposition to the Roman-Catho-
lic 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, flouris-
hing, and independent; the people, gay, intellec-
tual, 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 atten-
tion. The severe moral demands made impression
because the example of the preachers corresponded
to the preachers. The doctrine of 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. Fi-
nally 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-

This state of affairs caused, of course, great
alarm in Rome. As early as 1119 a council was
convened at Toulouse, and the tenets of the Cath-
ari, such as preached by the Bos Homes, were
condemned, from time to time the condemna-
tion was repeated by the councils of the Lateran
(1139), of Rheims (1148), of Tours (1163), etc.,
but without any effect. Missions were sent out
among the heretics. In 1147 St. Bernard of Clairvaux visited them; and his preaching was
probably not altogether lost. In 1165 a dispu-
tation between the orthodox and the heretical
bishops and priests was held at Lombers, near Albi;
but no result was arrived at. In 1178 Cardi-

dal Peter, with a great retinue of prelates and
monks, tried, for the last time, persuasion; and
in 1180 Cardinal Hubert, for the first time, employed
force. He preached a crusade against the Albi-
genian heretics. Troops were drawn together;
some strong places were carried with the usual
accompaniment of massacre and carnage; and
then the case was again allowed to drag along,
until at last Innocent III. succeeded in finishing
it by employing measures which he is said to have
repented bitterly of himself. In 1208 the papal
legate, Pierre de Castelnau, was murdered; and
the murder was ascribed to Count Raymond of
Toulouse. A new crusade was preached, to be
led by Arnold, Abbot of Citeaux, as papal legate,
and Simon of Montfort, Earl of Leicester, as
military chief; and behind this line stood the
French king waiting for an opportunity to rob
Count Raymond of his beautiful lands. The
count humiliated himself as much as he possibly
could: he paid a large sum into the papal treas-
ury, was flagellated by the papal legate, and then
took the cross against his own subjects. The
first place which was taken was Beziers, a city
of between twenty thousand and forty thousand
inhabitants, and the capital of Count Roger, Ray-
mund's nephew, who had openly espoused the
cause of the heretics. When the general asked
what to do with the inhabitants of the captured
city, the papal legate answered, "Kill them all!
God will know his own." In this manner the
war was carried on for twenty years. Town after
town was taken, pillaged, and burnt; of the in-
habitants, the orthodox were chained together,
and sent to the Mohammedan slave-markets,
while the heretics were massacred and burnt.
Nothing was left but a smoking waste. But, as
the war went on, its purpose changed. Religious
fanaticism had begun: rapacity and ambition
were going to end it. When Raymond was
ready to hand over all his movable property to
the pope, and all his land to the French king,
peace was concluded in 1229; and, in order to
purge the population, the Inquisition was estab-
lished in Languedoc, and soon extinguished the
sect.

[LIT.—PETRI: Hist. Albicnensium, Trevis, 1615; PERREI: Hist. des Albigeois, Geneva, 1678; BE-
NOIT: Hist. des Albigeois, Paris, 1801; ALLIX: Hist. of the Albigeois, Oxford, 1821; MAITLAND:
Facts and Documents illustrative of the Ancient Albigeois and Walenses, London, 1832; FA-
BER: Theology of the Vallenses and Albigeois, London, 1838; FAURIEL: Croisade contre les Albi-
geois, Paris, 1838; BARRAN and DARROGAX: Histoire des Croisades contre les Albigeois,
B. HARIF: Bernard Dilieux et l'Inquisition Albigeois, Paris, 1877. MAYER: La chanson de la
croisade contre les Albigeois, commenciée par Guilhaume de Twélès et continuée par un poete anonyme,
Paris, 1879.]

C. SCHMIDT.
ALBIZZI, Bartolommeo Alibechus Pisanus, b. at Rivano, 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 1390 was accepted with great applause by the chapter of his order, and during the following century published in various editions. A refutation by Vergerio, Discorsi sopra i fioretti di san Francesco, was put on the index, and its author declared a heretic. In 1542, however, Erasmus At his death at Montemagno his Der Bortstfliegl, Monach Eulenspiegel and Alcoran, and the following editions of the Liber conformitatum were then altered, both in contents and title: Liber Auricus, Antiquitates Franciscana, 1590; etc.

ALBO, Joseph, b. at Soria, in Old Castile, in the latter half of the fourteenth century; d. at Montalban, in 1228; 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 Sfor ha ikkarim, a defence of the Jewish dogmatics as compared with the Christian. The thirteen fundamental articles of Maimonides he reduced to three, God, Revelation, and Retribution; and while Maimonides maintained incommutability of the law, Albo acknowledges the possibility of 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, 1806, at Mülhbach, 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 he 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 Hautz, a German Reformed minister, roused him from his religious indifference, and led to his conversion. He found no one to understand his religious state among his German Lutheran neighbors; and prejudice kept him from going to the Methodists until 1803. He fell in with a Methodist lay-preacher, Adam Ridgel, 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, left Italy, and resided afterwards in Augsburg, Innsbruck, and Kempten. He wrote: Sermones in Matthaeum, Augsburg, 1809; Principium Christianorum scantma, 1612; De principis religiosus Christiana, 1612; Excercitationes theologicae, Kempten, 1616. He gave up secular interests, and devoted himself to preaching as an itinerant wherever he found hearers. Although opposed, he persevered, travelled at his own expense, bent only on doing good. He would have remained in the Methodist Church, but could not, because 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 himself and 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 choleric temperaments well combined." 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 Nuno Fernandez, third grand-master of the order of San Julian de Paredes. 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 Innocent 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 Sanete became their first grand-master. The thirty-eighth grand-master, Juan de Zuniga, was also the last. In 1495 he resigned the office, and
became Archbishop of Seville; and, with the consent of Pope Alexander VI., King Ferdinand now united the grand-masterships of St. James, Calatrava, and Alcantara to the crown. In its days of prosperity the order possessed fifty com
manderies; but in 1808 all its revenues were confiscated by King Joseph, and only parts of 
his territory the order possessed fifty com
manderies; [gilt in 1808 all its revenues were
confiscated by King Joseph, and only parts of
its
manderies; 
1873 the order was altogether abolished, but
re-established in 1874 by King Alfonso XII.
For the elder history of the order see
Les Ordres monastiques, T. VI., pp. 53—63.

ALCIMUS, called also Jacobim (Joseph, Antit. XII. 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. 102), 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 so successfully, that he had only the simulacrum of power, and had to appeal to the
Syrian king for additional aid. Nicanor, who
was then sent, was killed by Judas, Adar
13, 101 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., Antit. XII.
9, 7, and 10.
K. WIESLER.

ALCUIN (Ealwine, Alciwine, Alchwin, Latinized Flaccus Albinus), b. at York about 735; d. at
Tour, May 19, 804; received a monastic educa-
tion in the celebrated school of York, the represen-
tative of Irish turning on Anglo-Saxon
ground, and became in 766 the master of the
school himself. In 782, returning home from a
day's journey to Rome, he met Charlemagne at Pavia,
and was by him invited to assume the leadership
of this palatial school, in all the sons of the
most prominent Frankish noblemen were edu-
cated. He accepted the invitation, and was en-
dowed with the abbeys of Bethlehem at Fréribres,
and St Lupus at Troyes, to which, in 796, was
added that of St. Martin at Tours. Thus liv-
ing at the court, giving instruction to the king
himself, and superintending the schools of the
whole realm, Alcuin became one of the most
prominent members of that circle of great men,
which, with Charlemagne as its centre, stood at
the head of the whole civilizing movement of the
age. Charlemagne employed him several times
as a private, and in 791 sent him to
England; but his proper place was as the ec-
clesiastical counsellor of the king, and in this field
his influence was decisive (see the articles on Libri
Carolini and Adoptionism). Towards the close of
his life he left the administration of the several
monasteries under his authority to his pupils, and
retired into monastic seclusion.

The ideal which forms the inspiration of
Alcuin's whole life is that of a Christian state
in which every thing is pervaded by a religious
spirit, and regulated by the laws of the church;
and he looked with admiration and awe to the
realization of this ideal, which the energy and
success of Charlemagne seemed to promise.

ALDHELM.

Theology he consequently considered as the prin-
cipal element of education. His own theology
is wholly positive, without originality, derived
from the Fathers. He wrote both on dogmatics:
De Fide Sanctorum et Individuo Trinitatis; De Tri-
initate ad Frigidum (questions of the pro-
sione Spiritus Sancti, etc.; and on exegetics. In
his exegetical writings the mystico-allegorical
method predominates. Classical learning, how-
ever, must not be neglected for theology. Clas-
sic and ecclesiastical traditions belong together;
and, by combining them, the Christian Church
becomes the true guardian of civilization. The
Christian state which Charlemagne is estab-
lishing 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 re-
vised the Latin Bible in 822,—a 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, Pa-
trol. Tom. C. and CL. The letters and historical
poems have been published in Monumenta Alcuin.,
by Duymmer and Wattenbach, Berlin, 1873.
See F. Lorenz: Alcuin's Leben, Halle, translat-
ed into English by Sisæ; MONNIER: Alcuin et
Charlemagne, 2d edition, Paris, 1883; K. WER-
NER: Alcuin und sein Jahrhundert, Paderborn,
1876. [A. EBER: Allgemeine Geschichte der Litt-
eratur des Mittelalters im Abendlande, Leipzig, 1880.
Vol. 2, pp. 12—33.] 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 Kulde
Kirk, but was by Wilfrid drawn over to Roman-
ism. He continued, however, to entertain friendly
relations with the Kuldee Kirk, with Adamnan,
Alcuin, etc.; and when Wilfrid, who was rein-
stated 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.

ALDHELMM, 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
Mauldulf Burgus (Malmsbury): studied at Can-
terbury; succeeded Maildulf at Malmsbury, and
was made abbot of the place, at the instigation
of Sherborn. He acquired a great celebrity as a
scholar, being the first Englishman who cultivated
the Latin language with success. Also practi-
cally he exercised a great influence, but his sym-
pathy leaned decidedly towards Canterbury. His
collected works have been edited by Dr. G. G.
Oxford, 1844. The earliest biography of him is
that by Fabricius, published in Act. SS. Boll. May
ALEANDER. Hieronymus, b. at Motta, Feb. 13, 1490; d. in Rome, Feb. 1, 1542; studied first medicine, then theology, and led a rather loose life in Venice, where he made the acquaintance of Aldus and became the pupil of Greek in the University of Paris, 1508; entered the service of the Prince-Bishop of Liege in 1515; was made librarian to the Vatican in 1516; and in 1520 sent as papal legate to Germany together with Caraccioli. At the diet of Worms he spoke three hours against Luther Feb. 13, 1521), and with Caraccioli. At the diet of Worms he spoke three hours against Luther Feb. 13, 1521), and drew up the act of the imperia ban. He was made in the University of Paris, 1508; entered the Service of the Prince-Bishop of Liege in 1515; was made professor in theology at Gratz 1652; entered the order of the Jesuits at Palermo 1629; accompanied Ferdinand II. on his travels in Germany, France, Spain, Portugal, and Italy; returned to his chair in Gratz, and was finally made secretary to the general of the Jesu in Rome, and placed at the head of the German department. Of his writings the most remarkable is his Bibliotheca Scriptorum Societatis Jesu, Antwerp, 1643. The work bears very distinct marks of the Jesuit spirit,—thus the Jansenists Marion and Servin are represented as heretics,—but at the same time it shows signs of a certain freedom of judgment. The author proved that various books against the royal power, the episcopacy, the Sorbonne, etc., were written by Jesuit authors, though the French Jesuits had tried hard to deny the authorship. A new augmented but not corrected edition of the work was given in Rome in 1675 by Floti. ALEMANNI, The, according to Asinius Quadratus, the league between men of different descent; according to Grimm, the very best men. They made their first appearance in history under Carcsilla, in the beginning of the third century, and were first mentioned by Dio Cassius. They were located between the Neckar and the Lake of Constance, and during the fourth century they made frequent and devastating raids into Gaul and Upper Italy. In the fifth century Alemannia was the name for the whole region from the Vosges to the Iler, and from the Lower Maine to the St. Gothard: but, after the defeat at Zulich (490), the northern part—the regions around the Neckar, Kocher, Jaxt, and Tauber—was incorporated with the Frankish Empire, and the southern and eastern parts, as far as the Lech, came under the patronage of the Ostro-Goths. After the death of Theodoric, the dissolution of the Ostro-Gothic Empire, the whole Alemannia fell to the Franks. Again, after the dissolution of the Carolingian Empire, a duchy of Alemannia was formed; but towards the end of the eleventh century the name Alemannia gradually disappeared, and was supplanted by that of Suabia. The Alemann, especially those located about the Lake of Zürich, worshipped Wuotan and the war-god Ziu. They had idols of metal, to which they brought sacrifices of beer. Agathas (562) mentions that they also worshipped trees, streams, hills, and glens. Christianity was first introduced among the Alemani about the year 300; but for a long time the number of converts was only small, and the majority of the people remained Pagan until the seventh century. The foundation, however, in the sixth century, of the bishoprics of Constance, Basel, and Strassburg, shows that Christianity already began to spread in the country. It was evidently Irish missionaries who worked in this field. The first of them was Fridolin, who about 530 founded the Monastery of Säckingen on an island in the Rhine between Basel and Zurich. A century later on, Colomanus and Galius preached Christianity in Northern Switzerland, and the latter founded the Monastery of St. Gallen about 612. A Christian duke, Cuizo, is spoken of at this time as residing in Uberlingen. An itinerant preacher, Pirmi, a Frank, exercised great influence, and founded the monasteries of Reichenau, Mirbach, Weissensberg, and Hornbach, and Hornbach in 724 and the following years. The Alemannian law, dating from the period between 548 and 501, speaks of Christianity as the religion of the nation, and of the ecclesiastical hierarchy as an existing institution. See Friedrich, Kirchengeschichte Deutschlands, II. 1, 1889. ALEXANDER. Alexander, b. in Edinburgh, April 23, 1500; d. in Leipzig, March 17, 1565; while a canon at St. Andrews, in 1527, he was employed to bring Patrick Hamilton to recant, and attend him at the stake, but received so deep an impression of both the martyrs 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. See Briesenius for comments on various parts of the Scriptures, he wrote: De necessitate et morte bonorum opii, 1560; De justitia Dei et Trinitate; Responsio ad trinita et duas auctores theologul Lutonienium. His original name was Alm. He assumed the other in exile. ALEXANDER is the name of eight pope Alexander I. occupied the Roman see in the beginning of the second century, between Ex- Alexander I. occupied the Roman see in the beginning of the second century, between Ex-
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 KNÖRR: *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. 29, 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 in March 24, he was so completely defeated, that he 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 the so-called Summa Magistri Rolandi. In 1150 he was called to Rome by Eugene III., and made cardinal-bishop of Ostia in 1231, and succeeded the archiepiscopal see of Canterbury, and made him primate of the Church of England. See K. BAXMANN: *Die Politik der Päpste von Gregor I. bis Gregor VII.*, Elberfeld, 1869. — Alexander III. (Roland), Sept. 7, 1156—Aug. 30, 1181, a native of Siena, seems to have taught *jus canonicum* 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-pretender, Octavianus. The latter, however, succeeded in obtaining the ascent of the clergy and 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, 1160), 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. gave him a safe residence in Sens, 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, 1165), the imperial party in Rome and the people chose Calixtus III. In 1168 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, that in May 22, the same year, Legnano (May 29, 1176) 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 1880—84, 3 vols. — Alexander IV. (Rinaldo de Conti), Dec. 12, 1254—May 25, 1261, was made a cardinal-deacon in 1227, and cardinal-bishop of Ostia in 1231, and succeeded Innocent IV. in the papal chair, adopting the policy of his predecessor and continuing the contest with the Hohenstaufen. On his death-bed Conrad IV. placed his son Conradin, heir to the Duchy of Swabia and the kingdoms of Jerusalem and Sicily, under the guardianship of the pope, hoping thereby to change his bitterest enemy into an ally. Innocent IV. accepted the guardianship with great promises, and (Jan. 28, 1255) Alexander IV. renewed these promises. He did not keep them, however. In 1257, he advised the Swabian nobles to desert their hereditary duke, Conradin, and espouse the cause of Alphonso of Castile. On March 25 he excommunicated Manfred, the uncle of Conradin, who had taken charge of the kingdom of Sicily in the name of his nephew; and he concluded an alliance with Henry III. of England, bestowing on his son the heritage of Conra- din, Sicily, and Apulia, as papal feft. But the death of William of Holland (Jan. 28, 1268) he forbad the Archbishops of Cologne, Mentz, and Treves, to place Conradin on the throne of his father; and, in the contest about the German crown which now arose between Alphonso of
ALEXANDER.

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 humiliation to see Manfred elected into the short life before his death, Alexander experienced the acknowledgment of St. Peter, having deposed the two rivalling electors. The pope renewed the excommunication against him Nov. 18, 1290; but, in spite of the reverses of Ezzelino da Romano, the Ghibellines were in the ascendency; and the Ghibelline party was the acknowledged head of the Ghibelline party. The pope renewed the excommunication against him Nov. 18, 1290; but, in spite of the reverses of Ezzelino da Romano, the Ghibellines were in the ascendency; 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, 1290; but, in spite of the reverses of Ezzelino da Romano, the Ghibellines were in the ascendency; 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, 1290; but, in spite of the reverses of Ezzelino da Romano, the Ghibellines were in the ascendency; 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, 1290; but, in spite of the reverses of Ezzelino da Romano, the Ghibellines were in the ascendency; 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, 1290; but, in spite of the reverses of Ezzelino da Romano, the Ghibellines were in the ascendency; 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, 1290; but, in spite of the reverses of Ezzelino da Romano, the Ghibellines were in the ascendency; 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, 1290; but, in spite of the reverses of Ezzelino da Romano, the Ghibellines were in the ascendency; 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, 1290; but, in spite of the reverses of Ezzelino da Romano, the Ghibellines were in the ascendency; 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, 1290; but, in spite of the reverses of Ezzelino da Romano, the Ghibellines were in the ascendency; 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, 1290; but, in spite of the reverses of Ezzelino da Romano, the Ghibellines were in the ascendency; and, after the victory of Montaperto and the conquest of Florence, he stood as the acknowledged head of the Ghibelline party.
ALEXANDER, Archibald, D.D., LL.D., the first professor in the Princeton Theological Seminary, and one of the founders of Princeton theology; b. in Augusta (now Rockbridge) County, Va., April 17, 1772; d. at Princeton, N.J., Dec. 22, 1850. At the age of ten 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 1789, 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 Dr. Milledoler in the Third Presbyterian Church of Philadelphia. In 1812 he was called by the General Assembly to the great work which has since 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 belongs the glory of establishing the school. Dr. Alexander was a man of common sense, profound knowledge of human nature, keen sympathies, and, above all, simple, earnest, Christ-like piety; which render the study of his life a pleasure, as the life itself was a joy and 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 his presence and energy 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: Outlines of the Evidences of Christianity (1823; often reprinted); Canon of the O. and N. T. (1826); History of Log College (1846); and posthumously, Moral Science (1852): all these were published in Philadelphia. He prepared, also, the Bible Dictionary of the American Sunday-school Union (Philadelphia, 1851), 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, 1880). See his Memoir by his son, Rev. Dr. J. W. Alexander, N.Y., 1854.

ALEXANDER, James Waddell, D.D., b. in Virginia, March 13, 1806; d. in Philadelphia, April 24, 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, 1844, 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 homiletic value is his Thoughts on Preaching, N.Y., 1861. He wrote also some of the best translations of German hymns, which first appeared in Schaff's Deutsche Kirchenfreund. Some of them, especially P. Gerhardt's passion hymn "O sacred Head now wounded," have passed into the many hymn-books. See his Letters of Rev. Dr. J. W. Alexander, edited by Rev. Dr. John Hall of Trenton, N.Y., 1869; 2 vols.

ALEXANDER, Joseph Addison, D.D., b. in Philadelphia, April 24, 1809; d. at Princeton, N.J., Jan. 28, 1880. 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, 1826. 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 an adjutant professor of ancient languages and literature in the College of New Jersey, but resigned in the spring of 1833, and went to Europe for a year of study in Germany. On his return, he became instructor in the Oriental languages and literature in Prince-
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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 in 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 mode of life was peculiar: 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 hauteur; 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 knowledge. He could speak seven; he devoured himself chiefly to Hebrew. As a commentator, he followed Hengstenberg, but not slavishly, for yet 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., 1860, besides two volumes of Sermons (N.Y., 1890), 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 163 B.C., and conquered the Syrian throne after a two-years' contest with Demetrius Soter, who was defeated and killed in 130. In 117, 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 Aha: 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 Janneus, king of the Jews, 104-78 B.C.; the third son of John Hycranus; 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 Lathyrum, with the Moabites and Ammonites, with Demetrius Eucerus, Arcetas, etc., his reign was a continued war of internal revolts and assassinations. 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 goodwill, 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. Josephus: Antiqu. xiii. 12-16.

Alexander Nevski, b. at Vladimir 1218; d. Nov. 14, at Gorodetz 1263, a son of the grand duke Andrei, ascended the throne 1222, 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, Peter, in a letter written to him, takes but very little notice; but he was very anxious to procure toleration and respect for Christianity among the Mohammedan peoples of Central and Western Asia.

Alexander of Hales (Halesia or Alesia, also Halesius or Alesius) was educated in the Monastery of Hales, Gloucestershire, Eng., studied in the University of Paris, entered the order of the Franciscans in 1222, acquired a great fame as a teacher in theology, and died in Paris 1245. His Summa Universae Theologiae, first printed at Venice (1475), was written on the instigation of Innocent IV., 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 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 

thaurus supererogationis perfectorum, of the character indelibilis of baptism, confirmation, and ordination, etc. See Haekel: De la philosophie scolastique, Paris, 1850. 1.; Stückel, Geschicht der 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. Babylon, B.C. 323; and was buried at Alexandria, which he had founded, B.C. 323. 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 books in the Apocrypha, 1 Mac. i. 1-9; vi. 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 a one-horned he-goat, viii. 5-7, to indicate his great strength, and the swiftness of
ALEXANDRIA, founded in 332 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 visited Jerusalem, and was so much impressed with Daniel's prophecy concerning him, which he allowed had been fulfilled, that he granted the Jews everywhere the most important privileges. There is no mention of this incident in heathen historians.

ALEXANDRIA. ALEXANDRIA.

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 in length paralleled the Nile, and extended from 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 Nile. From these two harbors the corn of Egypt 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. According to 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 his time 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, archaology, 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 linguistic 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 idea 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 met; and the mixture of positivism and Indian fantasticalness, 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 powers. From these two harbors the corn of Egypt was exported; and for several centuries Rome and Constantinople depended on Alexandria for the

his conquests; and finally is directly spoken of, though not by name, in xi, 3, 4. Alexander won his epithet "the Great" by an unexampled career. From the time he succeeded his father Philip, B.C. 336, until his death, he was restless and resolutely marching from place to place. He subdued Egypt on the west, and Syria, Palestine, Persia, and Babylonia on the east. He pushed his way across Asia as far as to the Punjab in India, and in a series of victories his brilliance and the want of resistance shown by the enemy in Egypt was by a canal connected with Lake Mareotis, 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 he allowed had been fulfilled, that he granted the Jews everywhere the most important privileges. There is no mention of this incident in heathen historians.
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 ingenious, and sometimes, as for instance when Plotinus touched 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 Influence.—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 together 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 scholarly educated Christians; 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 salary was given for it; 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 Panteenus. 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 Cæsarea in Palestine; but the school of Alexandria still continued to flourish under the leadership of his pupils, Hieracles and Dionysius. After the time of Dionysius, the history of the school again becomes obscure. Arius is said to have taught in it. From 340 to 395 the blind Didymus was director. He was followed by Rhodon, and Rhodon by Philip from Sida. But having exhausted itself in the Origenistic, Nestorian, and Monophysite controversies, the institution, once the representative of a 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 Platonizing 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 sweetest fruits; skimming over every thing 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.

ALFRED. 57

ALLEN.

although it will be conceded that he was rather a compiler than an original commentator. His work maintains its popularity, and as a digest of German New Testament exegetes has permanent value.

Besides 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 1868 appeared his New Testament for Learned Readers, 4 vols., and 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., 1835, 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 books" on English, his private life was very joying 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, the youngest son of Ethelwulf and Osburgha. Although it proved impossible to find among his contemporaries 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 Ælfrics. He rebuilt the churches, monasteries, and schools, burnt down by the Danes, and founded new ones, such as the Monasteries of Athelney and Wulfstan. Also the paraphrase of Beda’s Historia eccles. gentis Anglorum, Cantabrig. 1732, is the work of Alfred. Of still greater importance is his translation of the Liber pastoralis curae 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 Werferd, 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. xii. 7) was epilepsy. See Schaff’s Popular Commentary, Galatians, Excursus on Chap. IV., 13-15.]

Lit,—Annales rerum gestarum Ælfrici autore Asserio Menevensi rec., Wise, Oxon., 1722; B. Thorpe: Ancient Laws and Institutes of England, London, 1840; Dr. Neale’s Psalters of the Reformed church-order, he left England. In 1542 he 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 York in 1538. 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 all his energy and talent on the 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 1563 he returned secretly to England. He took up his residence in the vicinity of Oxford, and for three years his inquisitors remained in search of him, 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 his stay 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 Admonition 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. This style of biblical 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 but phrasing 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 gnosis. 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 constituent elements in man, — body, soul, and spirit. Once introduced, the system more or less developed and maintained its hold on the Church. In the middle ages four senses were found in Scripture, — historical, allegorical, moral, and apocalyptic; e.g., Jerusalem is literally a city of Palestine, allegorically, it is the church, spiritually, it is anapagogically 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's 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 become rich deposits of spiritual truth. But the allegorical interpretation tapers 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 allegorists 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 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. History, the grammar, 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.
ALLEGORY.

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 Celestia, 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 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 on his forepaws symbolizes defiant 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, every-day 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, as the Cross, the Lamb, etc.,—the allegory, on the contrary, has played at 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, ἥρας, is composed of the initial letters of the words Ἰησοῦς Χριστός Θεοῦ Υἱός Σωτῆρ, "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 flourished during the Middle Ages.

CLEMENS PETERSEN.

ALLEGRI, Gregorio, b. in Rome about 1580; d. there Feb. 18, 1652; studied music under Namini, 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 allegorical music depends upon a peculiar execution, of which the papal choir alone has the secret.

ALLEN, David Oliver, b. at Barre, Mass., Sept. 14, 1799; d. at Lowell, Mass., July 17, 1863; was graduated from Amherst College in 1823; and from Andover Theological Seminary in 1827; went the same year as a missionary to India; returned thence in 1853; and published in 1856 India, Ancient and Modern, Boston, 1866, 2d ed., 1858.

ALLEN, John, b. in 1476; murdered July 26, 1534, at Arundel, near Chichester, was educated at Oxford; and by Archbishop Warham sent to Rome, where he said nine years. On his return, he was appointed chaplain to Wolsey, whose policy he adopted; and in 1528 he was made Archbishop of Dublin. He wrote Epistola de Pulpiti Significatione and other minor pieces.

ALLEN, John, b. at Truro, Cornwall, 1771; d. June 17, 1839, at Hackney, near London, where 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.

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 presbyters; but after his death his party gradually dwindled away.

**ALLEY, William**, b. about 1512 at Chipping Wycombe, Bucks, Eng.; d. at Exeter, April 15, 1570; was educated at Eton, Cambridge, and Oxford; and espoused the cause of the Reformation, but kept himself in retirement during the time of Mary. He was appointed a member of the General Assembly in St. Paul's, and in 1560 Bishop of Exeter. He revised the Pentateuch for the Bishops' Bible, and wrote an exposition of 1 Peter in *The Poor Man's Library*.

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

1. **Origin and Aims.** The Alliance owes its origin to a widespread 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 a new denomination, 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 legislative authority that might in any way interfere with it. This union is to be essentially unsectarian, 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.

2. 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 and ecclesiastical control, 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 Eardly, Bart., president, and became the first president of the British branch. Elloquent addresses were delivered, 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 man.
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 re-affirm and re-assert 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 divinity, human person and atoning work of our Lord and Saviour Jesus Christ, as the only and sufficient source of salvation, 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 minor differences of theological schools and religious
denominations, we also adopt, as a summary of the 
consensus 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 alli-
ances were formed in Great Britain, Germany, 
France, Holland, Switzerland, Sweden, and even 
among the missionaries in Turkey and East In-
dia; 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 con-
trolling authority; and the General Alliance ap-
pears in active operation only from time to 
time when it meets in general conference, which 
has assumed the character of Protestant ecumeni-
cal council, but differs from the ecumeni-
cal councils of the Greek and Roman Churches 
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 sala-
ried 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 at-
tempt having failed on account of the anti-
slavery agitation before the Civil War), has in 
short time become the most vigorous and popu-
lar; for in the United States, where all Christian 
sects are represented on a basis of equality be-
fore the law, there is also the greatest apprecia-
tion 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 peculiari-
ties in dogma, discipline, and worship. We now 
give a brief summary of the history and results 
of the Alliance.

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 
before by the British organization, and sent to 
the branch Alliances for their revision and adop-
tion. 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 minis-
ters and laity of different denominations unite in 
praying for the works of the Branch in whose 
bound they meet, with the 

Wednesday, 3.—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 insti-
tutions; for Young Men's Christian Associations, 
and for the press.

Friday, 1.—Prayer for the prevalence of justice, 
humanity, and peace among all nations; for the sup-
pression of intemperance and Sabbath desecration.

Saturday, 8.—Prayer for Christian missions, 
and the conversion of the world to Christ.

Sunday, 9.—Theme: On the Ministration of the 
Holy Spirit.''

VI. Conferences.—Another means of 
advancing the objects of the Alliance are national 
and international Conferences. The British or-
ganization 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 interdenomi-
national character, and may be called Protes-
tant ecumenical councils, with this important 
difference, however, that they do not settle dog-
mas or canons of discipline, and have no legisla-
tive 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 age. We now give a brief 

Eight 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 fulfil. The first general Conference took place 
in London in 1851, the year of the great exhibi-
tion 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, 1879; the 
eighth in Copenhagen, 1884. They were well at-
tended, 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 Con-
ferences, by Rev. James Davie, in the report of 
the New York Conference of the Alliance, 
New York, 1873, pp. 189, sqq. The Conference held 
in New York Oct. 2-12, 1873, is regarded by 
many as the most enthusiastic, interesting, and
useful religious meeting in the history of American Christianity. Three of the foreign delegates—the Rev. Professor César-Louis Pronier of Geneva, Rev. Antonio Carrasco of Spain, and Rev. Emile F. Cook of Paris—took passage in the "Ville du Havre," which was sunk at sea Nov. 29, 1879: the first two were drowned, the third died, Jan. 29, 1874, in consequence of his exposure. More than twenty thousand dollars (a hundred thousand francs) were raised for their families in New York alone. The seventh Conference in Basle was not so large and imposing, but in its way equally interesting and successful. The eighth Conference in Copenhagen was predominantly Lutheran and Scandinavian. The Alliance has been the parent of other Alliances of a denominational and ecclesiastical character, as the Pan-Anglican Synod, the Pan-Presbyterian Alliance, the Pan-Methodist Conference, which likewise hold occasional meetings, but do not supersede nor interfere with the Evangelical Alliance and its general conferences.

VII. 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 members and branches of Christ's kingdom. The Roman Church maintains union at the expense of freedom, and, while advocating liberty of conscience and public worship for herself, denies it to all others in principle, and, where she has the power, in practice also. Since the formation of the Alliance, many cases of persecution more or less severe have occurred, especially in Southern Europe, under the operation of penal laws against religious dissenters; and the united efforts of the different branches of the Alliance, through the press and by deputations of influential public men, have had a considerable moral influence in bringing about those remarkable changes in favor of religious liberty which have taken place among the Latin races, especially in Italy, and even in Russia and Turkey, within the last twenty years. The Alliance successfully exerted its influence for the release of the Madi family in Tuscany (1852), who were punished for the sole crime of reading the Bible and holding religious meetings; for the release of Matamoras, Carrasco, and their friends, who, during the reign of Queen Isabella in Spain, were thrown into prison and condemned to the galleys for the same innocent cause (1833). It aided in inducing the Sultan of Turkey to abolish 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 profession. It sent in 1871 a large deputation, in which prominent delegates from the Alliance took a leading part, to Prince Gortscha-koff 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 demonstrate 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 former of 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 govern on the globe.

LIT. The Proceedings of the London meeting of 1846, 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 Drs. Schaff and Prime, published by the Harpers, New York, 1874, 773 pp. double col. The American Committee distributed gratuitously six hundred copies of this stately volume among delegates and theological libraries in Europe and America. Siebente Hauptversammlung der Evang. Allianz gehalten in Basel, 1879, herausgeg. von Prof. Dr. Rigenbach, 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 on the state of religious liberty. Ev. Alliance held in Basel, 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 1884 eighteen 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 branch publishes every month in the Evangelical Christendom, published by William John Johnson, in London, Edinburgh, and Dublin. PHILIP SCHAFF.
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 (conferences 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 Presbyterians had their home in Scotland where Knox's influence was paramount; and there the desire for a re-union of Reformed Christendom lingering in men's hearts, subsequently found expression in a variety of ways. The Second Book of Discipline of the Scottish Church (pub. 1578) speaks of an "Assembly representing the Universal Kirk of Christ, which may be properly called the General Assembly, or General Council of the whole Kirk of God;" while in Pardovan's well-known collection of Scottish Church laws (1st ed. 1769) there is a section under the title, "Of a General Council of Protestants." During the eighteenth century a variety of controversies conducted too often with great bitterness alienated even the Presbyterian churches from each other till Presbyterian reunion seemed all but hopeless. In the early part of the present century, however, a kindlier spirit began to prevail, and churches that were doctrinally agreed drew together. In 1820 the Burgher and Anti-burgher churches united under the name of the United Secession Church. This has been followed by a large number of church unions in Scotland, Ireland, Canada, the United States, Australia, and elsewhere; while the watchword of even those churches that did not see their way to entering into organic union with any of their neighbors became "Co-operation without incorporation." The formation of the Evangelical Alliance (London, 1846) showing how there might be such cooperation among churches of denominational existence, the desire for some form of Presbyterian union gradually became general. At length in 1870 the Rev. Dr. McCosh of Princeton, N.J., gave a definite direction to this desire by advocating a General Presbyterian Alliance. In Scotland Dr. W. G. Blair was especially active in the same direction. In 1873 the first ecclesiastical action on the subject was taken by the General Assemblies of the Presbyterian Church in Ireland, and of that in the United States in simultaneously appointing committees to correspond with other churches. This led to the holding of a meeting in New York (Oct. 6, 1873) during the sessions of the Sixth General Conference of the Evangelical Alliance, at which a committee was appointed to bring the matter before the Presbyterian churches throughout the world and to obtain their concurrence and cooperation. This committee issued an address in which they distinctly stated that what was proposed was not that the churches "should merge their separate existence in one large organization; but that, retaining their self-government, they should meet with the other members of the Presbyterian family to consult for the good of the Church at large, and for the glory of God." The proposal met with such general approval that in July, 1875, a conference was held at the English Presbyterian College in London. At this meeting, which lasted four days, and where nearly one hundred delegates, representing many churches, attended, a Constitution for the proposed 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 Churches, 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 or 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 nearly 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 Creeds; 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 Redemption, — 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..."
enterprise of a missionary and benevolent character. The Third General Council was held in Belfast in 1884. 


**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 sovereigns 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 Krudener; the use to which it was put was determined by Austrian traditions and the character of Prince Metternich. 

**ALLIX, Peter.** b. at Alençon, 1641; d. at London, 1717; was educated in the Reformed theological seminary of Sedan; was minister at St. Agobille, Champagne, and afterwards at Charenton, but left France on the revocation of the Edict of Nantes and went to London, where James II. allowed him to establish a French church for the numerous French fugitives. He received the degree of doctor both from Oxford and Cambridge, and in 1690 he was made canons at Salisbury. His numerous writings, in French, Latin, and English, are mostly polemical or apologetical. By his two works, Some Remarks upon the ecclesiastical history of the ancient churches of Piedmont, London, 1800, and, Remarks upon the ecclesiastical history of the ancient churches of the Albigenses, London, 1892, written against Bosuet, in order to show that the Albigenses were not dualists, but identical with the Waldenses, he contributed much to uphold this wrong view. A complete list of his works is found in Hase: *La France protestante.* 

**ALLOCATION,** a diplomatical term, denoting an address from the pope to the assembled College of Cardinals. Generally these addresses treat of the relations between the Roman See and foreign governments; but, more especially, they are used as a means to explain the papal policy in cases in which the pope will not allow his action to be used as a precedent. Thus the allocation is, in reality, often a reservation, a protest. 

**ALL-SOULS' DAY.** From Chrysostom, Hom., 74, it appears that as early as the fourth century such a festival was celebrated by the Eastern Church in honor of all the saints on the Sunday after Whitewashday, which, consequently, was called "All-Saints' Sunday." In the Western Church such a festival was not known until later on. When, under Pope Boniface IV., 608-615, the Pantheon was fitted up for Christian worship, it was dedicated to the Virgin Mary and all the saints; and its day of dedication, May 13, was annually celebrated as a festival for the saints. Another *Festivitas Sanctorum,* mentioned by Ado, Martyrrol. Aquilej. ad Kal. Novemb., originated from the consecration by Pope Gregory III. of a church in honorem omnium Sanctorum; its day fell on Nov. 1. In 835, Pope Gregory IV. induced the Emperor Lewis to introduce an all-saints' festival in the Frankish Church to be celebrated on Nov. 1. In England the festival was introduced somewhat later, about 870, and usually called Allhallowmas. In the Anglican Church it is still celebrated as a general duty, 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 Cluny, 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 Cluny, Odilo, considered it a duty for his monastery to celebrate every year the day after All-Saints' Day in commemoration of all deceased believers, which example soon spread to other Reformed churches. 

**ALMAIN, Jacques.** b. at Sens; d. in 1515; as professor of theology in the college of Navarre, drew up the reply of the faculty to the work of Cajetan on the superiority of the pope to a general council, and wrote De Auctoritate Ecclesiae, etc., Paris, 1512; De Ponte et Ecclesiasticis, etc., Paris, 1517; and Moralia, Paris, 1522. 

**ALMEIDA, Emmanuel.** b. at Viseu, Portugal, 1580; d. at Goa, 1646; entered the Order of the Jesuits, and worked for ten years as a missionary among the Ethiopians. Besides his *Historical Letters,* Rome, 1629, against Urreba, he left materials for the *Ethiopian devotia,* edited by Barthasar Teller, Coimbra, 1806. 

**ALMERICANS.** See Amalric of Ben. 

**ALMONER.** (aumônier, ecleemosynarius), 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 alms given at the court 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 pennies as the Queen has years of age.

ALMS (from ελπισμόν, mercifulness). To give alms was a duty laid upon the Jews, who were also required to leave gleaning in the fields that the poor might be fed (Lev. xix. 9, 10, xxiii. 22; Deut. xv. 11, xxiv. 19, xxxi. 2–19; 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. vi. 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 God asks, what is the motive? not, what is the amount? (2 Cor. viii. 12.) The widow’s two mites were more precious than the rich man’s princely gifts. Alms-giving was early recognized as a condition of piety, and as a “fundamental law of Christian morality;” for unless 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. xii. 13; 1 John iii. 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.

ALMONER.

ALOGI, or ALOGIANS, a branch of the Masonic lodges, flourishing in Asia Minor, and received, according to Epiphanius, Hareses, 51, 3, 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, 54, 1.

ALOMBRADOS, Illuminati, Illumines, 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 are examined. (Cf. McCrie, History of the Reformation in Spain.)

The doctrines of the Alombrados, such as they are represented in the acts of the Inquisition, remind one sometimes of the Quakers on one side, and on the other of the German Anabaptists.

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 Weisenburg, 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 cyclopedias: (1) Cursus philosophici Encyclopædia, Herborn, 1620, of which one volume, consisting of 3,072 quarto pages, comprises, I. quatuor præcox qui philosophiæ: archetypus, heologiæ, technologia, didactica; II. undecim scientiarum philosophicarum: metaphysica, pneumatica, physica, arithmetica, geometrica, compositio, uranographia, geographia, optica, aerographia, mechanica; III. quinquaginta philosophorum: pratice; ethica, economica, politica, scholastica, historia; the other comprises the seven liberal arts.

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 forbidden (Exod. xxvii). In the first temple it was made of shittim-wood overlaid or stone; in the latter case it was expressly required to be rough, the use of a tool being prohibited. The tabernacle was stationary, this interior was which the victim was laid. At each corner there was a wooden projection covered with brass, which was seven feet and six inches square, and twenty feet high. It was made entirely of brass plates, border of gold above, stood within the holy place, "before the veil that is by the testimony" (Exod. xxx. 6, ix. 5). It was eighteen inches square and three feet high. Upon this altar incense was burned every morning and evening. In the first temple it was made of cedar, 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).

Christian. The New Testament has a double designation for the Christian's altar, namely ἡ ἱεραρχικὴ ἐπάρτα, from ἰεραρχία, "to sacrifice," translated "the altar" (Heb. xiii. 10), and ἱεροσύνετος οἰκον, translated literally "the Lord's table" (1 Cor. x. 21), of which the first one is also applied to the Jewish altar of burnt-offerings in the Septuagint and the Gospels (Matt. v. 25; Luke x. 11; John xiv. 14). It was used promiscuously by the Greek Fathers to the exclusion of other designations, such as βάπτιστής and τάφος, which were applied to the heathen altars only. The Latin Fathers use ara and altare, 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 subterraneous cemeteries, the catacombs, the celebration took place at the slab covering the martyr's tomb, which tomb stood under an arch hewn into the living rock, the aeresolium, 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 Christian 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 martyrrium, 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 Christian altar find their explanation. The altar of 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.

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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 allure nil nolitur nisi capsa ex reliquiis: Sanctorum aulae qualvis ex Ermesia 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 relics, princes on their voyages, high ecclesiastics, when travelling, carried with them a portable altar, a box of wood or metal, costly ornamented, and containing the relics, 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 significance, 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-piece, the retabulum, remained. The Reformed churches generally went more radically to work. In Switzerland the altar was replaced by a plain communion-table: and in Colleges: II. Problematum theologica: III. Explicatio Catecheseos Palatinorum: Theologiae historicorum, Amsterdam, 1664. — (2) His son, Jacob Alting, b. at Heidelberg, Dec. 27, 1618; d. at Groeningen, Aug. 20, 1679; studied Oriental languages, and succeeded Gomarus as professor in Hebrew at Groeningen, 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 385 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 opened by Emperor Valentinian at Aquileia. 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, 23, 186, 201; Butler: Lives of Saints, Aug. 15.

There is another St. Alypius, the Stylist, commemorated by the Greek Church on Nov. 26. 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 1833-30, 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 Munster Academy, as the result of a public disputation, the degree of Doctor in Theology; his thesis was on the principles of Roman-Catholic exegesis (Explicatio Catholicorum Systematis de Interpretatione Literarum Sacrarum, Monasterii, 1835). Immediately thereafter he was chosen professor of church history and exegesis in the Theological Seminary in Pozen, 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 his Handbuch der Universal-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 1856. 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 1861 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 tenth edition of which appeared in 1852, 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 many 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 Oratio apologetica 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.

Alzog wrote also Das katholische Gebet-Gesang-und Betrachtungsbuch, Mainz, 1849; Handbuch der Patrologie, Freiburg in the Breisgau, 1886, 3d ed. 1876; Grundriss der universal Kirchengeschichte, Mainz, 1868 (an abridgment of his larger work); besides many special treatises.


ALMARIUS, deacon and then priest in Metz, and afterwards abbot of Hornbach, near Metz; d. in 837; wrote about 830 a book. De officio ecclesiastic, or as he calls it himself, Liber officiorum, which he dedicated to Lewis the Pious (Max. Bibli., T. XIV., p. 934, 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 antiphonar et De ordine psalmorum (Max. Bibli., T. XIV.), in which he criticised Agobard's improvements of the church song; but Agobard not only refuted the censure, but went on and attacked Almarius, Liber brevis, which the author considere as 'ab immani quarto am. abbatis'. M. B., T. XIV., p. 325.

AM'ALEKITE, "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. xvi. 14). The reason of this cause was Amalek's cowardly attack upon Israel's rearguard, "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. xvii. 8-16). The origin of the Amalekites is not known; but from the fact that in the times of the judges (Judg. xii. 15) there was a hilly district in Ephraim, called by this name, it is reasonable to suppose that it once 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 Moses' time in alliance with the Amorites (Num. xiii. 29). But it is equally probable that the district took its name from some invasion of the Amalekites. Chedorlaomer and his allies smote their country (Gen. xiv. 7). In Moses' day they were the chief people of the Sinaitic peninsula. They come frequently into notice as the foes of Israel. When the people were discouraged by the report of the spies, they were discomfited by Amalek (Num. xiv. 45). Later the Amalekites were defeated by Ehud (Judg. iii. 13-30); Gideon (vii.); by Saul (1 Sam. xiv. 48, xv.). But Saul's failure, while he had the opportunity, to utterly destroy them, and especially his bloodless attack upon him the Lord's curse (1 Sam. xxvii. 18), and strangely enough he met his death by an Amalekite (2 Sam. i. 8). David, even before he became king, set himself to the work of their extermination (1 Sam. xxvii. 8), and while at Ziklag conducted a terribly destructive attack upon them (1 Sam. xxx. 18), and subsequently as
king (2 Sam. viii. 12.) At length, however, in the days of Hezekiah they were completely destroyed (1 Chron. iv. 43). Fr. W. SCHULTZ.

spoken in the same manner through Ovid as the twelfth century; taught theology and philosophy in the University of Paris, and enjoyed a great reputation as a subtle dialectician; but nevertheless 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 dioceses of Paris, Longres, Troyes, and Sens. In order to suppress the sect, a synod assembled in Paris in 1200. 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 seven prophets of the sect, perished 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 the incarnation of Christ, so the sacraments of the new dispensation are abolished by the coming of the Holy Spirit. The Almericians denied that the sacraments or any other act or regulation of the Church had any saving efficacy. They called the worship of saints idolatry; the Church, the Babylon of the Revelation; the pope, Antichrist; the doctrine of the impossibility of sin to believers, i.e., Almericians, was, according to contemporary records, a cover for manifold excesses, as it afterwards became among the Brethren of the Free Spirit. See PREGER: Geschichte der deutschen Mystik im Mittelalter, 1. 167, 173. PREGER.

AMANDUS, missionary among the Franks in the reigns of Dagoberg I. and Sigbert III.; bishop of Münster, 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 Dagoberg, about 626, a law making baptism compulsory: and he succeeded in converting the wealthy Alluin, 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, who worked with great success in these regions; and Dagoberg finally banished him. In 647 he was made bishop of Münster; 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 661 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; EBERARD: Irschottische Missionskirche, 1873.

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

AMBO (Greek ἀμβών, from ἀνασάω, "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, cancelli, stretched 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 presbyterium, or the middle bannister of a gallery, i.e., the west end of the church, and the altar was often placed against it. The ambo was a place of some importance, 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
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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 *throne* behind the altar; or, if the church was too large, from the *faldistiorum* before the altar. C. BROCKHAUS.

**AMBROSE OF ALEXANDRIA**, the friend of Origen, held some government office in the city of Alexandria; was perhaps a deacon in the Christian Church, and became a *confessor* during the persecution of Maximin, in 235. Origen calls him his "taskmaster," because he was the first to encourage him to become an author, and ever afterwards stimulated him to the undertaking of new works. He was rich, maintained seven stenographers and seven copyists at the disposal of his friend, and spared no expense, when Origen was making preparations for the Hexapla, to procure copies for him of the Septuagint and other Greek translations of the Old Testament. See EUSEB.: Hist. Eccles., VI. 18; **EPHESIANS**: Haeres, 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 Auctenius, 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 here addressing the crowd, a child suddenly cried out, "*Ambrosius episcopus.*" The idea struck the multitude, and by an unanimous and urgent 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,—Libertius, Damasus, 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 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 and agreement with itself. Though not personally intolerant, he was, on the contrary, one of the most successful of the apologists of the state. In the senate-hall in Rome stood an altar to 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 restored; until, shortly before the death of Ambrosius, Theodosius had it removed forever (Epp. 17 and 18). On the other hand, the State, though interfering with paganism, must not interfere with the Church. In 389 the Christians burnt 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 practical remarks. Of his dogmatical works the *De Mysteriis* 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 officiis*, *In slavorum*, *De Virginitate*, etc. The 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 sacrae Mosaicarum et Romanarum Legum Collatio*.

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 Ambrose are: the *Benedictine*, Paris, 1860-90, 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 Civ. Dei*, while the *Vita* by Paulinus probably dates from the eighth century.

so-called Ambrosian or Roman hymns, generally also composed a number of hymns himself, the distinguished by sublime simplicity. But Ambrose or wit out rhymes; and often they were distin

AMBROSE, or AMBROSIUS, properly Traversari, b. at Portico, near Florence, in 386; entered the order of the Camaldulenses, properly Ambrosian music was ruling throughout the Church of Milan, employing the Dorian, Prygian, Lydian, and Mixo-Lydian keys of the musical system of the Greeks, and also the form of alternation, male and female choirs, single choirs, and the whole congregation taking up the melody successively. The effect of this new method of singing is described by Augustine as very sweet, and the whole congregation moving the audience to tears: Confess. XII, 7, and X. 33. From Milan the reform spread rapidly; and, during the fifth and sixth centuries, 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 (true, faithful) expresses an energetic affirmation and confirmation of the truth of a statement; accordingly a repetition of the word had the force of a superlative. In the Old Testament "amen" is the public assent to a sentence (Deut. xxvi. 15-20) and of a judge's charge (Hum. v. 22); the solemn closing word of which the oldest part dates from about 380, the commentary on I Tim. iii. 15 pointing directly to the time of Damascus; while the latest part dates from about 800, the commentary on Phil. ii. 9-11 containing an allusion to the Adoptionist controversy. THEOD. PLITT.

See AMEN (true, faithful) expresses an energetic affirmation and confirmation of the truth of a statement; accordingly a repetition of the word had the force of a superlative. In the Old Testament "amen" is the public assent to a sentence (Deut. xxvi. 15-20) and of a judge's charge (Num. v. 22); the solemn closing word to several books of the Psalms (Ps. xii. 13, lxix. 19, lxxxix. 52, cxi. 48). 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). In the synagogue and in the early 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, 1781.
**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 1833; 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 1860, from Italy and Europe, and other foreign stations generally, in 1873. It has now (1880) as its chief missionary interest the work of the three societies named, which was to convert Roman Catholics, and the work done to evangelize Roman Catholics.

See the April number (1880) of The Christian World for a historical sketch of the first thirty-five years' work of the Union; and the June number of 1884, for the 38th annual report.

**AMERICAN AND FOREIGN BIBLE SOCIETY.**

See Bible Societies.

**AMERICAN BIBLE UNION.** See Bible Societies, American.

**AMERICAN BIBLE SOCIETY.** See Bible Societies, American.

**AMERICAN BAPTIST MISSIONARY UNION.**

See Missions, Baptist.

**AMERICAN BAPTIST PUBLICATION SOCIETY.**

See Baptists.

**AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.** See Missions, American Board.

**AMERICAN HOME MISSIONARY SOCIETY.**

See Missions, American Home Society.

**AMERICAN REFORM TRACT AND BOOK 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 Arminii Sententiis, 1613; Rescriptio Scholastica, 1618; and Continua ad Collationem Hagensem, etc., 1618. Shortly after the opening of the Synod of Dort in 1618, Sir Horatio Vere was compelled by episcopal intrigue 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 1623 he published Medulla Theologica, and in 1630 De Conscientia, his two 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-Synodalii, 1629, against the Remonstrants; Beliarismus Enervatus, against the Romanists; and A Fresh Suit against Ceremonies in God's Worship, 1633, 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 his name is still remembered in the historic battle of the Dutch and English for the freedom of the press.

**AMMELING, Wolfgang, b. at Munsterstadt, Franconia, in 1542; d. at Zerbst, May 18, 1606; studied at the universities of Tubingen, Wittenberg, and Jena; was appointed rector of the school of Zerbst in 1566, minister at Koewig in 1573, and shortly after, minister at St. Nicolai in Zerbst, and superintendent. He was vehemently opposed to the formula concordant, and stood at the head of the movement which led the population of Anhalt from Lutheranism to Calvinism. His adherents were called the Amelingites. He wrote the Confessio Amel該cina.

**AMMENIANUS MARCELLINUS, a native of Anthioch, pursued, while a youth, philosophical and rhetorical studies; entered the army under Constantius, accompanied Julian in his campaign 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 400. His Roman history, Rerum gestarum, libri XXXI, extended from Nerva, 98, to the death of Valens, 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, 1809. The question, whether Ammianus was a Christian or not, has often been mooted. Claud. Chifflet, De Ammianii M. cia, etc., Lovian., 1827, answers in the affirmative, Guid. Ad. Constant. Ammianum, Berol., 1868, pp. 23-42, in the negative. The general opinion is, however, that he was not a Christian. Throughout his work he speaks of Christianity as an outsider, reporting and explaining; and the sympathy and appreciation he
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showed are the natural results of his religious standpoint,—a vague deism, to which a sublimated paganism and a Christianity deprived of every thing specifically Christian, may not appear to be irreconcilable.

WÖLFELIN.

AMMON, Christof Friedrich von, b. at Bayreuth, Jan. 10, 1760; d. in Dresden, May 21, 1850. He studied at the University of Erlangen, and became professor of philosophy there in 1789, and of theology in 1790; moved in 1794 to Göttingen as professor of theology, preacher to the university, and director of the theological seminary; returned in 1804 to Erlangen, but went in 1813 to Dresden as preacher to the court, and member, afterwards vice-president, of the consistory. One of his earliest and also one of his principal works is: Entwurf einer rein biblischen Theologie, 1792, in which he treats the dogmas of inspiration as a Jewish conceit, and makes common-sense the test of revealed truth. In 1794, 4, and ed. 8, he published the book: Deutsche Lehre; in 1803, Summa theologica; and these works made his author one of the leaders, or at least one of the lights, of the rationalistic school. But in 1817 he completely surprised his readers by his Bittere Arznei für die Glaubenswachheit der Zeit, a defence of the famous Theo/ia of Claus Harms. His engagement in Dresden had brought him in rather perplexing relations with the minister Einsiedel, who was influenced by the Moravian Brethren, and as Schleiermacher expresses it, "So laves the boat, so winds the eel." But the revolution of 1830 compelled Einsiedel to retire; and in 1833 Ammon published Fortbildung des Christentums zur Weltreligion, 4 vols.; the current had poured back to its old bed. In 1842 followed Leben Jesu; in 1849, Die wahre und falsche. Orthodxie, etc.; but these later works failed to attract any attention in the theological world.

AMMONITES. The descendants of Ammon, the incestuous son of the younger daughter of Lot, Ben-ammi, "my folkson," to indicate that he was born of no strange father (Gen. xix. 39). The name appears upon the Assyrian inscriptions of Shalmaneser II. (B.C. 858-823), last under Assur-haddon (B.C. 681-668), as being among the nations living in the desert. By destroying the Zamzummim, they 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. xxviii. 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. 24). For their conduct in joining Moab to hire Balaam they were excluded from the citizenship in Israel, but not from the spiritual privileges (Deut. xxiii. 3-6; Neh. xiii. 1, 2). Their attacks upon Israel were repulsed with great slaughter by Jephthah (Jud. xii. 3) and Saul (1 Sam. xi. 11, xiv. 47). David revenged upon them the insult offered to his ambassadors; their capital, Rabbah, was destroyed, and the people subjected (2 Sam. xii. 26-31). In Jehoshaphat's reign they united with Moabites rebelled; but so utter was their overthrow that it took three days to collect the spoil (2 Chron. xx. xxv. 6, xxvii. 5). They took advantage of the overthrow of Israel to take the cities of Gad (Jer. xxxix. 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, xxvi. 7; Ezek. xxvi. 28 sq., xxv. 3); nor were they ever after able to oppose their will, and failing to attract any attention in the political world.

AMMONIUS OF ALEXANDRIA, a Christian philosopher, who, about the middle of the third century, prepared a harmony of the Gospels, or a Diatesseron, in which he divided the Gospels into sections, to this day known as the Ammonian sections, and founded inscriptions on the so-called 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.

AMMONIUS, 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 Christian 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.

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 idol-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. Bid., T. XIV., f. 394). He also wrote against the Jews, and against Gottschalk (M. Bid., T. XIV., f. 332-330).

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

A'MON (the hidden). 1. An Egyptian and also a Libyan and Ethiopic divinity, originally and particularly worshipped in Upper Egypt, and had his principal temple in Thebes (Xo-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, 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, as mother and spouse, and with Chonsu. 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-filling and all-disposing divine Intelligence. As Amon Num, the binding one, i.e., the original matrix of all things, 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 lilies. He was also worshipped as Amen-Ra-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. 643-641 (602-604), cf. 2 Kings xxii. 18-26; 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 alienated the people; and therefore he was compelled to return to Judah (vii. 10-17). Nothing more is known of him.

3. A governor under Ahab, 1 Kings xxii. 26. His name is also a bearer), the third of the minor prophets, originally a herdsman and farmer of Tekou, a town twelve miles south-south-east from Jerusalem (vii. 10), and destined of a prophetic nature. 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 798, during the reigns of Uzziah in Judah (907-732) and Jeroboam II. in Israel (829-788), when Israel was at the very height of its splendor. His prophecies were apparently all given in one year, specified as "two years before the earthquake," a momentous but undatable 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 divided into three parts. 1. chaps. i. 2-ii. 16. The judgments of God upon Damascas (vs. 9-3), Philistia (vs. 6-8), Tyre (vs. 9, 10), Edom (vs. 11, 12), Ammon (vs. 13-15), Moab (vs. 1-3), Judah (vs. 4, 5), Israel (vs. 6-10). II. chaps. iii.-vi. 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, their voluptuousness and banqueting (iv. 1, vi. 4-6, 8); their unchastity and viciousness (iii. 7), their unrighteousness and dishonesty (iii. 9, 10, iv. 1, v. 7, 11, 12, cf. ix. 4-6), their idolatry (v. 28), and especially the union of calf worship and the Jehovah cultus at Bethel, Gilgal,
AMPHILIOCHUS.

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. Græc. xxxix. p. 14, being a mere monkish fiction. The year of his death is uncertain, but falls after 392, as in this year Jerome published his De Vir. Il. in which Amphilochius is mentioned (138) 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 Cambefis, Paris, 1841. Genuine is the Epistola Synodalica in defence of the orthodox conception of the Holy Trinity (Cotteler: Mon. eccl. gr., t. iv. and Trullo: Bibl. gr. gr. vol. iv.

AMSDORF, Nikolaus von, b. Dec. 3, 1483; d. May 14, 1563; studied theology in Wittenberg, and was appointed pastor in Magdeburg, 1524; bishop of Naumburg-Zeitz, 1541, and superintendent in Eisenach, 1518. He was one of Luther's stanchest adherents and most intimate friends, accompanied him to Worms, knew of his abduction 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 denna edition of his works. He was a man of the sharpest, sharp but narrow understanding, somewhat harsh and unyielding, and in his polemics he often overlooked the goal. Thus in a controversy with Menius he was led to say, in a pamphlet reprinted in Baumgarten, Geschichte der Religionspolitica, 1173-78, that good works were detrimental to salvation. After the death of Luther he became completely estranged from Melancthon and the Wittenbergers. A biography by I. Meier is found in Meurer: Leben d. Alttüter 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 mystical 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 Euny. Nat. Hist. 20, 4, 10; 31, 13, 47; and is derived by some from the Latin amuletum, "to aver," by others, from the Arab hamuda, "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, 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 skillful makers of, amulets of all kinds, from the idolatrous earrings which Jacob hid under the oak at Shechem (Gen. xxxv. 4), to the cabalistic charms known as "David's shield" and "Solomon's seal." Also among the Christians the superstition crept in as the Council of Trullo excommunicated the makers of...
AMYOT, Joseph, b. at Toulon, 1718; entered the order of the Jesuits, and went in 1756 as a missionary to China, where he labored forty-four years, and died in Peking, 1794. He wrote a life of Confucius, Paris, 1780, a Manchus-Tartar French dictionary, and a Manchus-Tartar grammar, and gave much valuable and interesting information on Chinese customs, laws, religion, and history, in Lettres Édifiantes et Curieuses.

AMYRAUT, Moses (Moses Amyraldus), b. at Bourgeois, 1596; d. at Saumur, 1644—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 (Princet) and Louis Cappel (Capet), he raised 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 route, 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 Provisio, published in 1631, caused a great sensation, and was fiercely attacked by Pierre du Moulin (Malineus), 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 a synod of London, 1650. 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 symbolic work of the Reformed Church, the Formula Consensus, was drawn up against his views in Geneva, 1675. His works relating to this controversy, besides the above-mentioned, are the Echantillon de la Doctrine de Calvin sur la Provisio, 1637; De la Justiication, 1638; De Prov. Dei in Malo, 1638; Defensio I. Calvini Doctrinae de Absolut. Reprob. Decreto, 1641; Dissertiones Tholozianae Quaest., 1643; Declaratio Fidei contra Errorem Arminianum, 1649; Disputatio de Libero Arbitrio, 1647; and Specimen Animadver. in Exercit. de Gratia Univers., 1648 (1,936 pages), directed especially against Spanheim. Among Amyraut's other works, are La Morale Chrétienne, 8 vola. 1662–69; Traité des Religions, 1631, translated into English, London, 1660, etc. A complete list is found in Haag: La France Protestante, I, 72.

ANABAPTISTS (from the Greek ἄνα, "again," and βαπτίζω, "to baptize") is the name of a violent, mystical sect which, representing the deepest-going radicalism, broke away from the general reformational movement of the sixteenth century, and soon became lost in fanaticism and excess. The general characteristic 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. It sought the academies in 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 route, 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 Provisio, published in 1631, caused a great sensation, and was fiercely attacked by Pierre du Moulin (Malineus), 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 a synod of London, 1650. 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 symbolic work of the Reformed Church, the Formula Consensus, was drawn up against his views in Geneva, 1675. His works relating to this controversy, besides the above-mentioned, are the Echantillon de la Doctrine de Calvin sur la Provisio, 1637; De la Justiication, 1638; De Prov. Dei in Malo, 1638; Defensio I. Calvini Doctrinae de Absolut. Reprob. Decreto, 1641; Dissertiones Tholozianae Quaest., 1643; Declaratio Fidei contra Errorem Arminianum, 1649; Disputatio de Libero Arbitrio, 1647; and Specimen Animadver. in Exercit. de Gratia Univers., 1648 (1,936 pages), directed especially against Spanheim. Among Amyraut's other works, are La Morale Chrétienne, 8 vola. 1662–69; Traité des Religions, 1631, translated into English, London, 1660, etc. A complete list is found in Haag: La France Protestante, I, 72.

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doubt of the validity of infant-baptism: some parents refused to have their children baptized; the magistrate threatened with expulsion; and, 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. The common bond between its members was peaceful, in spite of the prevailing excitement. Nobody thought of carrying out the new ideas by force. In striking contrast to the Müinner uproot, 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, although also among the higher. Augsburg, Nuremberg, andNicholsburg 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 movement. A few of Müinner's adherents who had escaped at Frankenhausen asked Grebel, at one of the meetings, to give him 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, announcing the speedy establishment of the kingdom of New Zion. In Münster John of Leyden (Johann Bockhold, see 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 Bockhold, Menxonites, Münster, Müixer, and Baptists.


ANACHORITES. See ANACHORITES.

ANACLETUS. See ANACHORITES.

ANACLETUS II. (Peter Pierleoni), Feb. 14, 1130—Jan. 25, 1138, descended from a wealthy Jewish family, and spent, successfully, his fortune on his ambition. At last the death of Anacletus II., one party declared for the cardinal-deacon Gregory (Innocent II.), and another for the cardinal-prebbyter Peter Pierleoni (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 by England, France, Germany, and Spain, while Anacletus II., though in possession of Rome and the papal dominion, 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. Zöpfel.

ANAGNOST. See LECTOR.

ANALOGY OF FAITH. See FAITH, HERMENETICS.

ANAMMELECH. A divinity in whose worship, as in that of ADRAMMELECH, which see, the Sephardites burnt their children (2 Kings xvii. 31). In the Assyrian inscriptions the name is Anu-malîk, = King Anu. In the Babylonian-Assyrian pantheon, Anu occupied the first place in the first triad. Anu, Bel, Nirach. 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, 1873, p. 390). Nor is the description of him upon the inscription, 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 (= Ḫaḍa) 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 Oannes 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 by day.

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-anath (Josh. xv. 59), i.e., the "house of Anath," in the proper name Anath (Josh. xlii. 31, v. 6). See Schrader, Phœniz. Sprachen, 1869, pp. 124-127. The name appears as Ḫaḍan upon Greek-Phœnician inscriptions. Upon Phœnician coins Anatuv is drawn as riding upon a
ANANIAS. The name of three persons mentioned in the Acts. 1. The Jewish Christian of Jerusalem, who with his wife Sapphira was miraculously killed for lying unto God, in trying to conceal the real selling price 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. 53; and accused him before Felix and Festus. He was deposed, A.D. 58, and was murdered, A.D. 67. (Josephus: Ant. xvi. 11, 3; xvi. 17.)

ANAPHORA (Ἀναφορά, which 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 Anaphora, as, for instance, that by Johannes, bishop of Bostra, Arabia; d. 650. See Renaudo: Collections of Oriental Liturgies, 1716, vol. II.

ANASTASIUS, whose true name was A siric, b. in France in 654; d. in Hungary, Sept. 10, 1011; entered the order of the Benedictines at Ronen, and went to Rome; accompanied Adalbert to Prague; fled with him to Hungary, and was, by Duke Stephen, made abbot of St. Martin, and afterwards bishop of Colocza. Well acquainted with the papal court, he was sent, in 1000, to Rome, to procure the sanction of the ecclesiastical organization, which the duke had established in Hungary, and the elevation of the country into a kingdom. He was successful in his mission, and brought back a crown of gold, and a bull conferring on Stephen 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 590. Among the works ascribed to him are: Anaphoretic contemplations in deos officii Hierosolymitanae, 1683; Son Horh, ed. Gresst, 1600; Book XII. has been edited by Allix, London, 1864; and οὐχ ὅσις σου ἐξερευνάων Accehalos, ed Gretser, Ingolstadt, 1806, in which the doctrine of the incorruptibility of the body of Christ is attacked. These works, however, are sometimes ascribed to another Sinaitic hermit of the same name, who, according to some, d. before 603, 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.

ANASTASIUS is the name of four popes, and one antipope. — Anastasius I., 398-402. Under this pope, Rufinus of Aquilaia had translated Origen's προ τοῦ ἄριστος, and introduced the work in Rome; but Marcella, a friend of Jerome, now arraigned him before Anastasius, accusing him of introducing heresies; and the pope condemned the works of Origen, and broke off all ecclesiastical community with Rufinus, though the latter sent in a perfectly orthodox confession.—Anastasius II., Nov. 498—Nov. 499, a native of Rome, was very anxious to end the schism which the monophysistic controversy had caused between the Eastern and Western churches. The situation was this: in 482, the emperor Zeno issued the Hemikon which denied the authority of the synod of Chalcedon; and, two years later on, the pope, Felix II. (or III.) excommunicated the patriarch of Constantinople, Acacius, because he had sanctioned that decree. Anastasius II. now sent two bishops to the emperor with letters declaring that pope's title to be illegitimate; and was Very friendly received at 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 latter reign he succeeded in ending a harassing controversy with Friedrich I., concerning the appointment to the archiepiscopal see of Magdeburg, by declaring himself convinced of the legality of the election of Bishop Wichmann of Naumburg; and allowing him, in an assembly of many prelates in the Church of St. Peter, to take the pallium with his own hands from the altar. A similar controversy in England he decided by conferring the pallium on Archbishop William of York, who had alternately been acknowledged and deposed by Innocent II., Celestine II., Lucius II., and Eugene III. — Anastasius, antipope to Benedict III., 831, was a cardinal presbyter, but was, on account of insubordination, excommunicated, Dec. 18, 850; anathematized, May 29, 853; and finally befoe of his sacerdotal functions. Nevertheless, when Leo IV. died, 855, and Benedict III. was elected pope, Anastasius succeeded in forming a party among the lower clergy, gained over to his side the imperial ambassador, penetrated into the Lateran Palace, seized Benedict, stripped him of the pontifical robes, ill-treated and imprisoned him. These proceedings, however, caused great indignation among the higher clergy, but also the populace, sided with Benedict, who was liberated and consecrated Sept.
ANATASIUS.

29, 856; and a council held in Rome deposed Anastasius.

ANASTASIUS, bishop of Laodicea, in Syria, b. in Alexandria about 230; acquired extensive knowledge of the Scriptures; and about 264 in Syria, and was ordained bishop-coadjutor by Theoctetus of Cesarea, and, in 269, bishop of Laodicea. Of 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 Agidius Bucherus, Amsterdam, 1634, has been proved spurious by Ideler (Hauelbuch 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 synecclus, 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 school; and of 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. See Smith and Wace: Christ. Biog., I. sub voce.

ANASTASIUS, patriarch of Constantinople, was a native of Alexandria, came to Constantinople as the apocrisiarius of bishop Dioscurus, and was, through his influence with the emperor, made patriarch in 449; d. 458, after being the "apocrisiarius" of Dioscurus, patriarch of Alexandria, and was there ordained, and made bishop-coadjutor of Theoctetus; 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 Anastasius' 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. 462.

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 decreed that equal dignity be ascribed to Constantinople as to Rome; because it was the New Rome, and the seat of government. Heffele: Conciliengeschichte, 2d vol., p. 500. Anatolius crowned the Emperor Leo, the first performance of the ceremony (Gibbon: in loco). He is best known as the author of some very sweet hymns, particularly the one beginning "Fierce was the wild billow," which have been translated by John Mason Neale (Hymns of the East, ch.). See Schaaff's Church History.
ANCHIETA, José de, the Apostle of Brazil, b. at Laguna, 1533; d. at Revictibia, June 9, 1597; 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. In 1557 he published the "Vida de Santa Maria Magdalena," which appeared at Amsterdam, 1691, under his name. He was dismissed from all his offices and lived in retirement in Strengnäs. See J. CRUPI: Oriyiuese! Cause Monachalus, Giütz ingen, 1863; ZiSCII-tn: Kriifikc Gcshichleder Askcsc, Frankfort, 1863. ZOCKLER.}

ANCILLON, David, b. at Metz, March 17, 1017; d. in Berlin, Sept. 3, 1892; a great-grandson of president Ancillon, who, in the sixteenth century, preferred to resign his position at the head of one of the highest courts of France, rather than renounce his evangelical faith; a grandson of Georg 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. Bédacier, 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 Père" 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, 1698, 3 toils.

ANCILLON, Charles, son of the preceding, b. at Metz in 1659; 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, 1689; "Irrevocabilité de l'édit de Nantes," Amsterdam, 1689; "Histoire de l'établissement des Français refugiés dans les états de Brandenbourg," Berlin, 1690.

ANCILLON, Jean Pierre Frédéric, great-grandson of David Ancillon, b. in Berlin, April 30, 1767; d. there April 19, 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 1835, minister of state, which position he held to his death. In 1818 he published two volumes of sermons at Berlin.

ANDERSON, Lars (Laurentius Andreas), b. probably at Strengnäs, 1490; d. in the same place, April 29, 1552; was chancellor of the realm, and the most intimate councillor of the king from 1523 to 1540, and stood, together with Olaus and Laurentius Petri, at the head of that movement which introduced the Reformation in Sweden, and the Western Church. He also partook with Olaus 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, but he was dismissed from all his offices, and lived afterwards in retirement in Strengnäs. See SWEDE.
ANDERSON, Rufus (D.D., LL.D.), for thirty-four years the corresponding secretary of the American Board of Commissioners for Foreign Missions, b. Aug. 17, 1796, at North Yarmouth, Me.; d. May 30, 1880, at Boston, Mass. He was graduated at Bowdoin College, Me., where his uncle was the first president, in 1818; 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. Evars; 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 Mediterranean missions, 1828–29, and another part, 1843–44; the India, 1853–55; and the Sandwich-Island missions, 1866. He was an ardent advocate of benevolence. Being requested by the Board to prepare a history of its operations, he wrote one on its work in the Sandwich Islands (1870), another on missions to India (1874), and two on the missions to the Oriental Churches (1872). 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 1778. While the projectors of this theological seminary were maturing their plan, they heard of another and similar institution which was to be established at Newbury, Mass. It seemed undesirable that two such schools should be established in the neighborhood of each other, and therefore an attempt was made to unite the two. The union was effected after an arduous and prolonged struggle. The main controversy was between the "moderate Calvinists" so called, and the men who styled themselves "conservative Calvinists," and were generally denominated "Hopkinsians." The two parties united on the basis of a creed, which is like the Westminster Assembly's Catechism in substance, but is considerably different in form. The united seminary is under the immediate care of the trustees of Phillips Academy; is incorporated as a branch of the academy, but is under the general supervision of a board of visitors. The institution was formally opened for the reception of students on the 28th of September, 1819. At the opening exercises the occasion by President Dwight of Yale College. 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 unifying 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 Murray was the first professor of sacred homiletics; 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 of sacred literature and history. In 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 elocution, 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 A. Esq., Hon. William Bartlett, Hon. John Norria, Moses Brown, Esq., Lieut.-Gov. William Phillips, John Smith, Esq., Peter Smith, Esq., John Dove, Esq., Samuel A. 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 most 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 plan of the oldest religious newspaper in America, had their origin on Andover Hill. The "Andover Press" was not the religious community during the last seventy years. The works of Drs. Porter, Woods, and...
Appleton were printed here, as were the various editions of Professor Stuart's Hebrew Grammars and his Commentaries. Two other Hebrew grammars, one Hebrew lexicon, one Greek lexicon, three grammars of the New Testament Greek, two Greek harmonies of the Gospels, various commentaries of Ellicott, Henderson, Murphy, Lightfoot, Peronne, Hackett, on the Greek and Hebrew Scriptures, are from the Andover Press [see Catalogue (W. F. Draper 1881). As early as 1822 it issued Dr. Thomas Brown's Mental Philosophy in three octavo volumes; also his Essay on Cause and Effect. The "American Biblical Repository" was printed at Andover from 1831, the time of its commencement, until 1838. The "Bibliotheca Sacra" has been printed here from 1814 until the present time (1881). It is now in the thirty-eighth year of its existence. In 1851 it united with itself the "American Biblical Repository," and in view of this union may be said to have existed fifty years. From 1831, the time of its commencement, until 1851 it contained fifty octavo volumes. If the numbers of the "Biblical Repository," from its existence. In 1851 it united with itself the "American Biblical Repository," and in view of this union may be said to have existed fifty years. From 1831, the time of its commencement, until 1851 it contained fifty octavo volumes. If the numbers of the "Biblical Repository," from its existence. In 1851 it united with itself the "American Biblical Repository," and in view of this union may be said to have existed fifty years. From 1831, the time of its commencement, until 1851 it contained fifty octavo volumes. If the numbers of the "Biblical Repository," from its existence. In 1851 it united with itself the "American Biblical Repository," and in view of this union may be said to have existed fifty years. From 1831, the time of its commencement, until 1851 it contained fifty octavo volumes.
ANDREÁ.

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ANGELA.

ratione Stud. Theol., etc. A collected edition does not exist. See J. V. ANDREÁ: Fama Andrenna, Strassburg, Aug. 17, 1599; d. in Strassburg, June 27, 1606; studied theology at the University of Tübingen, 1601–7; travelled from 1607–14 in Switzerland, France, and Italy, as tutor for some young noblemen, and was in the latter year appointed deacon at Vaihingen. In 1630 he moved to Calw as minister and superintendent, and in 1639 he became court-preacher, and member of the consistory of Stuttgart, from which he retired in 1647, on account of ill health. His numerous writings consist mostly of small pamphlets, generally written in Latin; and many of them are very rare, they having never been published in a collected edition: De Christiani Rosomoci genitura, 1612; Turbo, 1615; Menippus sive inanissima nostrorum speculum, 1618; Mythologia Christiana and Christianopolis, 1619; Apopralitis, 1631; Theophilus, 1619, etc. They contain, on the one side, a deep love of the Christian ideals, and a strong enthusiasm for their realization in practical life, and, on the other side, a humorous and sarcastic polemic against the dead scholasticism and barren dogmatism of the Lutheran theology of his time. See the article on Rosi-Crucians: his Autobiography, edited in Latin by Rhoiuwald, 1819, and in German by Seybold, 1799; Rössner: Andreas und sein Zeitalter, 1819. V. FR. OEHLER published translations of two of his works, Theophilus and Der christliche Lütyger. Heilbronn, 1788, 2 vols.

ANDREÁ, Johann Valentin, a grandson of Jacob André; b. at Herrenberg, Württemberg, Aug. 17, 1599; d. in Strassburg, June 27, 1606; studied theology at the University of Tübingen, 1601–7; travelled from 1607–14 in Switzerland, France, and Italy, as tutor for some young noblemen, and was in the latter year appointed deacon at Vaihingen. In 1630 he moved to Calw as minister and superintendent, and in 1639 he became court-preacher, and member of the consistory of Stuttgart, from which he retired in 1647, on account of ill health. His numerous writings consist mostly of small pamphlets, generally written in Latin; and many of them are very rare, they having never been published in a collected edition: De Christiani Rosomoci genitura, 1612; Turbo, 1615; Menippus sive inanissima nostrorum speculum, 1618; Mythologia Christiana and Christianopolis, 1619; Apopralitis, 1631; Theophilus, 1619, etc. They contain, on the one side, a deep love of the Christian ideals, and a strong enthusiasm for their realization in practical life, and, on the other side, a humorous and sarcastic polemic against the dead scholasticism and barren dogmatism of the Lutheran theology of his time. See the article on Rosi-Crucians: his Autobiography, edited in Latin by Rhoiuwald, 1819, and in German by Seybold, 1799; Rössner: Andreas und sein Zeitalter, 1819. V. FR. OEHLER published translations of two of his works, Theophilus and Der christliche Lütyger. Heilbronn, 1788, 2 vols.

ANDREÁ, Abraham, 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 Swedish clergy immediately after the death of King John (1393), and confirmed by King Sigismund. He afterwards aroused the suspicion of Duke Charles, regent of Sweden, who imprisoned him in the castle of Grimsholm, 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 Adiaphororun, Wittenberg, 1587.

ANDREÁS CRETENSIS, b. at Damascus, spent some time in Jerusalem, so he is sometimes styled Leporemus; was sent by Bishop Theodore of Jerusalem to the Sixth Council of Constantinople (680); was ordained a deacon there, and made guardian of orphans, and became finally Archbishop 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 COMBRES, Paris, 1844; by GALLAND: Bibl. Patr. XIII., 688; and by MIGNE, Patr. CXVII.

ANDREÁS, Bishop of Cassarea in Cappadocia, wrote towards the close of the fifth century a commentary on the Hexateuch, which is still one of the best commentaries on the Pentateuch, and is now known as the Commentary of Arethas, with which see SMITH & WACE: Christ. Biogr. I.

ANDREÁS OF GRAIN, 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, and 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 a pompous speech in the cathedral, in which he did not conceal his animosity against Pope Sixtus IV., he nailed, on July 21, a formal arraignment of the pope on the doors of the cathedral, accompanying it with a demand for a general council. The pope communicated him, and put the city under the interdict; and finally Andrea was arrested by the local authorities, and placed in a prison, where, on Nov. 13, 1484, he was found strangled, he having probably committed suicide. His death was kept 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 lussu). See Gesta Archiepiscopi Craynsiens in J. H. HOTtinger: Hist. Eccles., Sec. XV. pp. 403—412.

ANDREWES, Lancelot, b. in London, 1555; d. at Winchester, Sept. 25, 1628; was educated in Penbrooke 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 were 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 Torti, 1609, against Bellarmine, who had attacked King James's Defence of the Rights of Kings; Preces Priva
te (in Greek and Latin, translated by Dean Stanhope, London, 1820); The Pattern of Cate

chistical Doctrine (an exposition of the Ten Com


ANGARIE. See FASTS.

ANGELA MERCI, also called Angela of Bres
cia, b. at Desenzano, on Lake Garda, March 21, 1470; 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 returned afterwards to the world, and began to teach small children, which she succeeded so well that she was called for the same purpose to Brescia, where she spent the rest of her life.
ANGELIC.

On Nov. 25, 1533, 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 deepening piety, 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, 1812.

ANGELIC ORDER. The, also called the Guastiliana, was founded (in 1530) by the Countess Torelli of Guastalla, who at that time was twenty-five years old, and widow for the second time. The order was destined for maids 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, to which was sometimes added a crown of thorn, the easy manners of the nuns gave offence, and in many places the order was dissolved. The cure for the scandals was found in giving up the joint missions, and secluding the nuns.

ANGELIS, Girolamo, b. at Castro Giovanni, Sicily, in 1507; 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 a'rel Regno di Yezo was published in Rome, 1625. He was canonized by Pope Pius IX.

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 son of God," which brings out their near relationship to their Creator (Job i. 6, xxxviii. 7; Dan. iii. 25; Ps. xxix. 1, lxxxix. 8). They had other names, "the saints" (Job v. 1; Ps. lxxxix. 6, 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. 6, ii. 7), 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 present the most fittingTYPE with which to clothe them is derived from the false rendering of the Vulgate (cula volante) 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 the Jewish idiom teaches clearly 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" of 2 Kings xxvii. 35, who was evidently a creature whom 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 Jehovah, and 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. xxxii. 14); not, however, that dreadful face on which no one, not even Moses (Exod. xxxiii. 20) and Elijah (1 Kings xix. 13), could gaze, but rather an angel who revealed that face (Gen. xxxiii. 30); who was called Jehovah and Elohim and Eliezer, i.e., God (Gen. xviii. 33, xxxii. 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. xxii. 13), and yet rebuked John for worshipping him (xxii. 8). The angel of Jehovah calls himself the "Captain of the Lord's host" (Josh. v. 14, 15 cf. Exod. iii. 6).

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-exilian writings, both canonical and uncannional, 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 and 2 Esd. iv. 1, 36). But here is an unquestionable 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, Hölle und Hölunker (1880), p. 100; Lenormant, Etudes accadiniennes 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 and also Ps. xi. 7); in the apocalyptic literature of Josephus (Ant. ix. 140). The latter explains the words "great lords" by "celestial archangels."
ANGELS.

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Art. Angel in Encyclopaedia Britannica (6th 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 (7) that John appointed bishops in the cities of this very region; (1) 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. In the first eight centuries it was exceptional to portray angels in any other form than this. Other angelic figures are shown: (3) with the children's form, masculine (the sex of most dignity and power). 4. The nimbus. 5. In 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 (7) that John appointed bishops in the cities of this very region; (1) 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.

ANGILRAM, Bishop of Metz, 708, archbishop (d. 791), has in some unaccountable manner got his name entangled with the pseudo-Isidorian decretales, most codices of which contain a minor collection of statutes, consisting of seventy-one or seventy-two or eighty chapters

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ANGILRAM.

Art. Angel in Encyclopaedia Britannica (6th 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 (7) that John appointed bishops in the cities of this very region; (1) 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. In the first eight centuries it was exceptional to portray angels in any other form than this. Other angelic figures are shown: (3) with the children's form, masculine (the sex of most dignity and power). 4. The nimbus. 5. In 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 (7) that John appointed bishops in the cities of this very region; (1) 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.

ANGILRAM, Bishop of Metz, 708, archbishop (d. 791), has in some unaccountable manner got his name entangled with the pseudo-Isidorian decretales, most codices of which contain a minor collection of statutes, consisting of seventy-one or seventy-two or eighty chapters

ANGILRAM.
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 force 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 out 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 position 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 played a prominent part. The king, who was a nephew of the King of Kent, after his baptism, renounced the Pagan gods, in the National cathedral, and solemnly avowed his Christian faith, in the National cathedral, and solemnly avowed his Christian faith, in the year 596. Eadwin, induced by the entreaties of his Christian wife from Kent, and by the cajoleries of Pope Boniface V., allowed Bishop Paulinus to carry on missionary labors. Meanwhile he studied the Christian system for himself, and was length converted, and solemnly denounced the Pagan gods, in the National Council, in the presence of his chieftains (027). St. Peters in York was chosen for the cathedral, and Paulinus the bishop. In East Anglia Sigedæs (d. 635) introduced Christianity, to which he was converted in France. Oswald, King of Northumberland, in 635 introduced Christianity in its Scotch form, and made Llandeurn a bishopric (which did not come under Roman jurisdiction until 964). About the same time Pope Honorius sent Birinus to make himself a bishopric by earning it out of the Pagan English. Eynegil, King of Wessex, was baptized by him, and the Bishopric of Dorchester erected (635); then came Winchester (600) and Sherborne (703). Fifty years were destined to pass ere heathenism was supplanted in the Southern Saxons. As yet Mercia held out for heathenism. Penda the king considered himself the invincible champion of Paganism, but his hour came. In the great battle at Leeds he was defeated and killed, and his kingdom thrown open to the gospel. As has been noticed, the conversion to Christianity was by the mass rather than by 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 Streaneshalch (Sinus Phari, Whitby) in Yorkshire (684), which decided in favor of the Roman form of faith and worship. This settled the matter. England was a part of the Roman Universal Church: the pope was her spiritual head. Hitherto, as Kemble says, there had been chaos, who invaded the island in the sixth century, and introduced by force 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 out Augustine (d. 605: see title), the first Arch-
ANICETUS, Bishop of Rome, succeeded Pius I, and occupied the papal chair from 157 to 168, according to Eusebius (Hist. Eccl. IV. 11. 19). About 160 Polycarp came to Rome, and one of the discussions suggested by him and Anicetus was the difference between Chaldee and Greek names. The latter was that of Asia Minor with respect to the celebration of Easter. No agreement was arrived at, but no discord ensued. Polycarp celebrated Easter in Rome according to the traditions of his Church (Eus. Hist. Eccl. IV. 29). 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 whose flesh 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 swine (Lev. xi. 19; xxiii. 17); and those flying insects, which, like the grasshopper, have 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. Everything was unclean that touched the unclean: so was the kid seethed in its mother's milk, the heathen sacrifices in all their parts. The object of this regulation was to separate the Hebrews from all peoples (Lev. xxii. 24-26), and daily remind them of their separation. But this was accomplished, not by the mere fact that they made the separation (because heathen nations did that), but by the strenuous prohibition of all that concerned idolatrous worship. We find, in natural aversion to certain kinds of animals, the rationale of this division of them into two classes, and of its wide spread. The Jew of the present day shows most prominently his aversion to swine's flesh. In this he is true to the traditions of his race, who, in the days of the Maccabees, died rather than defile themselves by eating the swine (1 Macc. i. 47, cf. ver. 63; 2 Macc. vi. 18, 19, vii. 1).

Christianity has abrogated these regulations, inasmuch as it sets forth cleanliness of heart as the desirable thing. So spake Jesus (Matt. xv. 11. 17-20). Peter by a vision was instructed in the essential cleanliness of all God's creatures (Acts x. 11-16). Paul expresses himself clearly upon this point (Rom. xiv. 19; Tit. i. 15; cf. Heb. xii. 9). It was, however, a partial return to the old Jewish law when the apostolic council in Jerusalem put among the "necessary things" that the Gentile converts abstain from swine's flesh. Thus the council imposed the same things as the law for proselytes of the gate (cf. 1 Cor. vi. 1 sq.; 10 sq.; Rev. ii. 14. 20, 24).

2. For Sacrifice. The general rule was, that only the clean animals could be offered: this dates back to the pre-Mosaic period (Gen. viii. 20). Asses, camels, and horses were not offered by the Hebrews. But only the tame among even 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 (Deut. 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 bovines three years, for small cattle one, was usual (Exod. xxii. 19; Lev. x. 2; Num. xxi. 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." We know that the whole creation groaneth and travaileth in pain together until now" (Rom. viii. 19, 22). Thus the council in Jerusalem put among the "necessary things" that the Gentile converts abstain "from blood and from things strangled," putting these together until now (Rom. xiv. 19, vii. 1). The same spirit showed itself in the order to give the beasts a weekly rest (Gen. xx. 10, 12), and in the prohibition to muzzle the ox when he trod out the corn (Deut. xxiii. 4). And how tender is this: "And whether it be cow or ewe, ye shall not kill it and your young both in one day" (Lev. xxii. 28). Ritualistic rather than moral considerations forbade the slaughtering 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." Heb. tezi).

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 xii. 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 Christ (Rev. v. 5). The ass symbolizes peace (Matt. xxv. 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 (xii. 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 Χριςτος Θου Υιος Θεος spell the Greek word for fish ιΧΘΥΣ.

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. xxxii.i.), and in the days of Jeroboam I. and his successors on the throne of Israel (1 Kings xii. 28).

Among the neighboring people there was an idolatrous worship, and this the Hebrews copied. Thus at length they served heathen divinities 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 Assinari.

But all the nations around Judah were led into this worship of animals. The Egyptians worshiped 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 Ninurta, 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 lion, 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. MULLER.

ANNA, St., the mother of the Holy Virgin, who, according to the tradition of the ancient church, a native of Bethlehem and a daughter of the priest Matthew. 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 Marie and in Protean- gelum Jacobi. According to another account, Joachim died soon after the birth of Maria, and Anna then married first Cleophas, to whom she bore Maria, the wife of Alpheus, and, next, Salome, the wife of Zebedeus. 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 (Heracl. 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 in his De Fid. Orth., IV. 14, in his Orat. de Dormit. B. Mariae, and in his Orat. 1. and 2. in Nativ. Mariae. Greek hymns in her honor are preserved in Lambecius: Comm. de Biblioth. Vindob., I. III., p. 267, 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 23), 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 1581 Pope Gregory XIII. ordered that a double mass should be said in honor of St. Anna in all churches on July 20. 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 Cluss, surnamed Annaus, 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 Sanc. Vit. e. comment. Cuperi, Tom. VI., Jul., p. 293.

ANNAS, whom Josephus calls Ἀννᾶς, 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. Antip., 18. 2, 1 and 2). Afterwards he exercised great influence, for five of his sons were high priests. Anna and Calebias his son-in-law, were contemporary chief priests, the former as president of the Sanhedrin, the latter as high priest. There is no difficulty in understanding Luke's term ἄγγελος (Luke iii. 2), which in itself 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. 3, xxiii. 2, 4, xxiv. 1). The word only occurs in the LXX. (Lev. iv. 3; the common term, like the Hebrew, being לְאֵל or לְאֵל וּבְיִשָּׁע), 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) לְאֵל וּבְיִשָּׁע. K. WERNER.

ANNATS. See TAXES, ECCLESIASTICAL.
ANNIHILATIONISM. ANNULUS PISCATORIUS. ANSEGIS.

ANNIHILATIONISM denotes a theory according to which the everlasting punishment of the wicked consists in utter destruction, annihilation. The theory has never been adopted as part of any denomination's creed; but individuals, especially its many subtle points, psychological and theological, have found very able advocates, such as Richard Whately: A View of the Scripture Revelutions concerning a Future State, London, 1832; and Hudson: Debt and Grace as related to the Doctrine of a Future State, Boston, 1837; and recently, perhaps its ablest expositor in Rev. Edward White, an English clergyman, whose Life in Christ, first edition, London, 1875; third edition, 1878 has not only sold largely, but made many converts.

ANNIVERSARIUS (se. 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 parson out of their benefices in fixed instalments. This method of payment is called anni cleri.

ANNULUS PISCATORIUS. To the official costume of a Roman-Catholic bishop belongs a ring, which designates his episcopal authority. 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 and must now be paid.

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 of 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 Fornari, and was made Abbot of St. Germain de Flay, in the diocese of Beauvais, in 807. 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 Capitularium, which in 839 obtained official authority. Most of these capitulari 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 Gaul and Germany, with right to convocate synods, and act as the representative of the pope in all affairs of the church. The Milan Church similarly put it in December, upon the fourth Advent Sunday. But March 25, nine full months before Christmas, is now the date universally assigned. The central figure in the feast is Mary, who humbly, wonderingly, joyfully yields herself to be the human mother of the Son of God.

ANNUS CARENTIÆ, the term during which a canon holds his benefice, and during which he is bound to be in residence.

ANNUS DECERATORIUS, the year 1624, which by the peace of Westphalia was taken as the basis for the division of Germany between the Roman-Catholic and the Protestant churches.

ANNUS DESERVITUS, or ANNUS GRATIÆ, 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 Ansegis(sil). 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 the diocese of Beauvais, in 807. 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. Capitularium, which in 839 obtained official authority. Most of these capitulari 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 Gaul and Germany, with right to convocate synods, and act as the representative of the pope in all affairs of the church. The Milan Church similarly put it in December, upon the fourth Advent Sunday. But March 25, nine full months before Christmas, is now the date universally assigned. The central figure in the feast is Mary, who humbly, wonderingly, joyfully yields herself to be the human mother of the Son of God.

by Proclus, patriarch of Constantinople, in the first half of the fifth century. The Council of Toledo (A.D. 560) appointed the feast for Dec. 18, so that so joyful a feast might not come in Lent, nor so near the date of Christ's death. The Milan Church similarly put it in December, upon the fourth Advent Sunday. But March 25, nine full months before Christmas, is now the date universally assigned. The central figure in the feast is Mary, who humbly, wonderingly, joyfully yields herself to be the human mother of the Son of God.

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ANSELM.

another papal vicar was appointed. Ansesis died Nov. 25, 852. On his tombstone he is called Primus Gallorum Popul.; and up to the fifteenth century the Archbishop of Sens was styled Gulielm et Germanorum Primas.

ANSELM OF CANTERBURY, b. in 1033, at Aosta in Piedmont; d. at Canterbury, April 21, 1109; the father of mediaeval 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 constancy. 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 1109, 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.

In the history of theology Anselm stands as the father of orthodox scholasticism. He was called the second Augustine. Of the two theological tendencies at that time occupying the field,—the one more free and rational, represented by Berengarius; and the other confusing itself more closely to the tradition of the church, and represented by Lanfranc,—he chose the latter; and he defines the object of scholastic theology to be the logical development and dialectical demonstration of the doctrines of the church such as they were handed down through the Fathers. The dogmas of the church are to him identical with revelation itself; and their truth surpasses all knowledge. It was printed in Basel in 150: [Abridged Translation by Rev. W. Turner, London, 1850] C. REMUSAT: Anselm de Cantorb', 2 vols., by Dam Cuvell in Bibliotheca Sacra, vols. VIII., IX., and XII. His life was written by his pupil EADMIR. See F. R. HASS: Anselm von Canterbury, 2 vols., 1843—1852 [Abridged Translation by Rev. W. Turner, London, 1850]; CH. REMUSAT: Anselm de Cantorb', 2 vols., by Dam Cuvell in London, 1875; M. RULE, 1882, 2 vols.; OCENY: Theologia S. Anselmi, Brunn, 1885) 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 Eugenius III. he wrote down a report of the dispute. In the mean time a learned Greek bishop had come to Rome, sent by the emperor: and the defence which he delivered for the Greek liturgy seemed also too strong for 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'ACHRY: Spicilegium I., 161.

ANSELM, St., surnamed Badagius, 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 Guidertm Anti-papam, which are found in Ruauberti Biblio-thecae Pontificia IV. His biography was written by the Bollandists, March 18, and by ANDREA KOTA, Veron., 1733.

ANSELM OF LAON, or Laudunensis (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 scholaritus. In 1093 he was made archdeacon and scholaritus. 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 scholaritus. In 1093 he was made archdeacon and scholaritus. 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 scholaritus. In 1093 he was made archdeacon and scholaritus. 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ed by Adalhard and Walr in the Monastery of Corbie; moved in 822 with a number of brother-
monks to the newly founded Corvey in West-
phalia, and accompanied King Harold Klak back
the Jutland by 831, but fell among the Danes.
In 831 the bishopric of Hamburg was
founded, and Ansgar was appointed bishop; and
in 864 this see was united with that of Bremen,
and elevated to an archbishopric,—the metropol-
itan see of Scandinavia. Ansgar made also two
journeys to Sweden; and though in 845 the hea-
then Danes swept down upon Hamburg, burnt the
city, and drove away the missionaries, Chris-
tianity, nevertheless, got secure foothold in Den-
mark before Ansgar died. See RIMBERT: Vita
Ansgariae in Pertz: Mon. II.; ADAM OF BREMEN:
Gesta Hamb. Eccl. Pont., in Pertz: Mon. VII.
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 inde-
pendent of the diocese of Liege; but in 889 it was
annexed. Anso was a very worthy, zealous man,
but gave away all his wealth to the poor, and
begged to one account, martyrdom. Eusebius (Hist.
Antho.

ANTHONY DE DOMINIS (Marco Antonio de
Dominis), b. between 1560 and 1570, in the do-
main of the Republic of Venice; (1.) in Rome
in 1674; was educated by the Jesuits; entered
the order spread in France, Germany, and Italy, and attained great
wealth. The Abbot of St. Antoine, Vienne, was
its grand-master. At the time of the Reforma-
tion it had degenerated, and the conduct of its
members gave occasion to much satire. In the
fourteenth century a reform was attempted, but
failed. In 1774 the order was united with that
of the Maltzea, and with the latter it was finally
dissolved.

ANTHONY DE DOMINIS (Marco Antonio de
Dominis), b. between 1560 and 1570, in the do-
motion of the Republic of Venice; d. in Rome
in 1674; was educated by the Jesuits; entered
some practical work, this exercised a most ben-
eficial influence on him and saved him. He be-
came 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
avoided 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 metropolis,
in order to defend orthodoxy; and both times his
appearance in the busy world produced the pro-
foundest 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 knew
him personally; and, shortly after, the work of Athanasius was translated into Latin by
Eravgius, and introduced to the Western Church,
where it gave monasticism, if not its first, at all
events its most powerful impulse. The authen-
ticity of this work, however, is doubted by H.
WEINGARTEN: Der Ursprung des Mönchhums,
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 ex-
pected aid against the evil from this saint. And
when the only son of a rich nobleman, Gaston, in
the Dauphine, 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
of the tribe to the saint, to be spent in releasing those who
suffered from the same disease. The son recov-
ered, 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 de-
 voted themselves to this service. In 1208 this
brotherhood of laymen were allowed by Inno-
cent III. to build a church; in 1228 Honorius
III. permitted them to take monastic vows; and
in 1297 Boniface VIII. confirmed them as regu-
lar canons under the rules of St. Augustine.

ANTHONY, St. the father of monasticism; b.
in 251, in the village of Coma, in the neighbor-
hood of Thebaïs, 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 irre-
pressible 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 mortify-
ing his flesh by a fast. But here the temptations reached their highest force. He
experienced, Athanasius tells us, bodily ill-treat-
ment from the demons, and was carried back
unconscious to the village. Afterwards he lived
for ten years in a ruin, then on Mount Colzin
near the Red Sea; but, when he finally took up
the order; taught philosophy in various places in Northern Italy; and was appointed Bishop of Segni, in the neighborhood of Rome, in 1596, and two years afterwards Archbishop of Spalato, and Primate of Dalmatia and Croatia. Disagreeing with the pope, Paul V., concerning the interdict laid on the city of Venice in 1606, 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 flattering 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 Divino Legisice, published in 1619. Suddenly, however, he left England, disappointed, as it seemed, at not being made Bishop of York; taught philosophy in various places agreeing with the pope, Paul V., concerning the interdict laid on the city of Venice in 1606, 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 flattering 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 Divino Legisice, published in 1619. Suddenly, however, he left England, disappointed, as it seemed, at not being made Bishop of York; taught philosophy in various places

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ANTIDICOMARIANITES. run S. Scriptura, non vulgariter enarratarum, 1530, besides other works.

ANTHROPOLOGIE. See THEOLOGY.

ANTHROPOMORPHISM (anthropos, man, morphe, form) and ANTHROPOMORPHITES. 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 enemy of the Messiah, a spiritual 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 sqq.), in the Epistles of Paul (2 Thess. ii. 3), in Revelation (xvi., xviii.); and it has its roots in the Old Testament (Ex. 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 false teaching,—Hengstenberg celebrated his school, to that combination of social radicalism and military despotism which characterized the government of Napoleon III.; Frederic Godet, H. 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, 2ed ed., Paris, 1873; POURCHER: Antechrist, son temps et ses œuvres, d'après l'écriture sainte et les saints pères, Saint-Martin-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 Epiphanius in the 78th herys. They taught, that, after the birth of Christ, Mary had borne children to Joseph; and, by a lengthy argument communicated in the above place, Epiphanius endeavors to refute them. They did not separate from the Church, however, but must be considered simply as a re-action against the growing, and by monkish excitement fomented, Mariolatry of the times.
ANTILEGOMENA. See Canon.

ANTIMENSIMUM 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. Nyss. Opp. Tom. III., p. 369); and as 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 antimensium, which, in the Greek Church, corresponds to the altare 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; Amsdorf declared being “good sized 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 Gnostics, which followed the development of the 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 reaction 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. The first troubles caused by 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 1568, but others continued the strife for years. “Amsdorf declared being ‘good sized so strongly and one-sidedly, that works were detrimental to salvation.” After the establishment of the Formula Concordia (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 Konkordienformel, Erlangen, 1858. Neal: History of the Puritans.

ANTIOCH in Syria, the second capital of Christianity, and the third city of the Roman Empire in population (500,000), 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 Antigonus, 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 “Epidaphnes” (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; and this notwithstanding the danger from earthquakes, which several times destroyed the city, and doubtless produced the superstition so common in the place that those who had never had it were “Epidaphnes.” The most eventful period recorded was A.D. 528, 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 sensibility 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 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 a free subject, and the “Aristotelian” 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. Antiq., 12. 3. 1; c. Apeion, 2. 4). It is probable, however, that he placed them in the suburbs. As they held their Pagan neighbors in too great disdain to make much exertion to teach them anything. 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 the city was put under its direct religious influence; for thither fled some of those whom persecution, after Stephen’s death, drove from Jerusalem (Acts xi. 19, 20); and so impor-
tation 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. 25). Their journeys were not generally expeditious, for they did not go in company (Acts xv. 30, 49); and there ended Paul's second journey (xvii. 22), and his third began (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 centre, spread through the whole Graeco-Syrian world. The presbyter and martyr Lucian (d. 311), who exercised a great influence as a teacher, and his colleague, the presbyter Dorotheus, are generally numbered with the founders of the school; and the attempts which have been made to carry the date of its origin still farther back have invariably led into uncertainty. There is, however, if not a historical connection, at least a psychological affinity, between Lucian and Paul, the latter stands on quite another ground than the former. The presbyter and martyr Lucian (d. 311), who exercised a great influence as a teacher, and his colleague, the presbyter Dorotheus, are generally numbered with the founders of the school; and the attempts which have been made to carry the date of its origin still farther back have invariably led into uncertainty. There is, however, if not a historical connection, at least a psychological affinity between Lucian and Paul, the latter stands on quite another ground than the former.

ANTIOCH. SCHOOL OF. This term does not denote an educational institution, like that of the catechetical school 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 numbered with the founders of the school; and the attempts which have been made to carry the date of its origin still farther back have invariably led into uncertainty. There is, however, if not a historical connection, at least a psychological affinity between Lucian and Paul, the latter stands on quite another ground than the former.

From Chrysostom's day dates its decline: even then it was no longer as populous as formerly. In 387 it rebelled against an imperial tax because it was levied in a famine year: in punishment it was deprived of its metropolitan privileges. It never rallied from this blow, although Zeno and Justinian endeavored to restore prosperity. In 635 it fell under the Saracens, was retaken in 869, lost to the Turks 1094, taken by the Crusaders 1098; but since 1208 it has been ruled by the Mohammedans, and completely proscribed. 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 doubt. Scarcely more than 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.

blius of Cesarea, 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, as because of his exegetical method. His celebrated essay on the witch of Endor, *De Engeastrimpho*, 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 Antioch, 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, in direct opposition 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 Arius, but also against the Pelagian heresy. By a process of method, or do not distinguish sharply between the literal and 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. Zabina, near Kyros, afterwards Bishop of Apamea (d. 430), 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 Coll.* I., occupies a prominent place among the exegetical works of the school. See O. Bardenheuer: *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 Isidore of Pelusium make concessions to the allegorical method, or do not distinguish sharply 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.

**LIT.**—**Kihn:** *Die Bestimmung der Ant. Schule*, Weissenburg, 1836; **Ph. Heidenhöther:** *Die Ant. Schule*, Würzburg, 1866; **Diestel:** *Geschichte des A. T. in der christl. Kirche*, Jena, 1899, pp. 120-141. **MÖLLER.**

**ANTIOCHUS** is the name of twelve kings of Syria, of whom the following are of interest for sacred literature.—Antiochus I., with the surname Ἰωαννίδης, which the Milesians gave him for freeing them from the tyrant Timarchus (261 to 216), 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, pay his father's debts, and return 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 had Berenice and her son decapitated. Berenice's brother, the future Philip (the Great), fled 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 image of the beast and of iron, and half of clay, but unable to stand firmly (Dan. ii. 33, 43). — 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 Cœle-Syria, Phoenicia, and Palestine, and gained a decisive victory, in 188, at Panæa in Cœle-Syria. Peace was then concluded; and he promised to give his daughter Cleopatra, who was engaged to Ptolemy Epiphænæus, the three conquered provinces as a dowry; but the promise was not redeemed (Dan. xi. 13-17). He then invaded Asia Minor, and in 193 he crossed the Hellespont, and advanced into Europe. Here he encountered the Romans; but in 189 he was totally defeated at Magnesia by Scipio Asiaticus, 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 overweening pride (2 Macc. v. 21, ix. 8; Dan. vii. 8; 1 Macc. vi. 30). He called himself Ἰωαννίδης, and assumed the surname of the Olympian Zeus, ἴωνερος. 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. vi. 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 of 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 hope of entirely subjugating that country, when he suddenly was stopped in his victorious career by the Romans (168). In the three years 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. vi. 2). On Chisleu 25 the first burnt offering was presented. To this altar refer Dan. xi. 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. 52-54; 2 Macc. vi. 15). At the head of the Jewish 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 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. 31); 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, 163, 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 was conducting a great war with Arses, king of Parthia, and a large Latin fleet was carrying on the war between Syria and Judæa. After defeating Tryphon, Antiochus sent his general, Cendebsens, with an army, into Judæa; but he was defeated by Simon's son, John Hyrcanus (1 Macc. xv. 14), and his murderer, Ptolemy, asked for help from Antiochus (1 Macc. xvi. 18). Antiochus then invaded Judæa, and pushed onwards victoriously to Jerusalem. It was the time of the feast of tabernacles; and so nobly did Antiochus conduct 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 arms, and to pay a war indemnity. In 130 Antiochus began war with Arsaces, King of Parthia, but fell in the same year.
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 Ante-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; in the second century, by Theodotus the Elder; in the third, by Theodotus the Younger, a banker in Rome, and Artemon; 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 Patrissians, made its first appearance with Praxeas, in the time of Marcus Aurelius. Then followed Noetus of Smyrna, and Beryllus of Bostra, and finally the followers of Eusebius, Irenaeus, and Sabellius, who left behind a great number of congregations and a wide-spread influence.

By the Nicean Council, the dogma of the Holy Trinity was fixed, and for centuries the question was not mooted. But the schoolmen of the middle ages took it up once more, and, with the left wing of this army, embodying the rationalizing tendencies of the time, it became a favorite subject. The authority of the Roman Church, however, prevented any outburst of plain Antitrinitarianism; but it was easy to see whether the speculations of an Abelard, Almaric of Bena, David Dinanto, etc., would lead, if ever this authority became shaken; and the consequences obscurely involved in the syllogisms of the metaphysicians, and well concealed behind the barbarous terminology of the school, often came into open daylight through the sects, the Paulicians, the Catharists, etc. Contemporary with the Reformation, an Antitrinitarian movement actually begun, started, in some cases, by the Anabaptist whirlwind, as, for instance, with Denk, Ietzer, Joris of Delft, etc., but in others, growing up from the very same root as the Reformation itself; as, for instance, with Servetus. In both forms, however, the movement represents the Patrissian type. The Antitrinitarianism, both of Joris and of Servetus, is Sabellianism, more or less colored by the Pantheism of the schoolmen and the mystics. But when the influence and ideas of Servetus met with the Italian humanism, as in such men as Giordano Bruno and Giambattista della Porta, where a transition was made from the Patrissian to the Monarchian type; and in Poland, whither the Italian professors and tutors brought the movement, the result became, under the hands of Faustus Socinus, what is now known under the name of Unitarianism. The deists of England, the positivists of France, the rationalists of Germany, all free-thinkers, from the spiritualists to 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 Bock: Historia Antitrinitariorum, Königsberg, 1774–84, 2 vols.; Lange: Geschichte der Unitarier vor d. Nic. Synode, Leipzig, 1831; Trechsel: Die protestant. Antitrinitarier vor F. Socin, Heidelberg, 1839–44.

ANTON, Paul, b. at Hirschfeld, in Upper Lusatia, 1861; d. in Halle, 1720; studied theology in Leipzig; founded, together with Francke, the so-called Collegium Bibliacum; was in 1689 made superintendent of Rochlitz, in 1692 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 Antitheticum, were edited in 1732 by Schwentzel. The Denkmal des Herrn Paul Anton, published soon after his death, contains an autobiography (to 1725) and Francke's Lectio Praenestica.

ANTONELLI, Giacomo, an Italian cardinal and statesman, b. April 2, 1806; d. in Rome, Nov. 7, 1876. He early achieved distinction, and in 1845 was made minister of finance to Gregory XVI. Pius IX., the next pope, made him a cardinal-deacon (June 12, 1817), 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 measure. In January, 1868, 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 pulpit oratory. He was certainly one of the ablest statement 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 Lambertini, who claims to be his natural daughter, which is not yet (1868) decided.

ANTONINUS, St. (Antonio Piorozzi, also called de Forciglioni); b. in Florence 1389; d. there May 2, 1430; entered the Dominican order in 1404; became vicar-general of the order in Tuscany and Naples in 1496, and was elected Archbishop of Florence in 1448. 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-ized (1529). His principal works are: Summa theologica, and Summa confessio-nalis, or summa confessiorum, first edited at Mondovi in 1742; Summa historialis, or Chronicon ab orbe condito biuratum, a world's chronicle, reaching down to the year of 1457, first printed in 1480, and afterwards republished and altered by the J-suit P. Maturus, Lyons, 1587. Collected editions of his works appeared at Venice in 1474 (4 vols. fol.) and at Florence in 1741 (8 vols.). See Acta S. T. Mai T. I., p. 310.

ANTÔNIO DE DOMINIS. See ANTHONY DE DOMINIS.

APHEK, (strength), the name of several cities.

I. A city belonging to the tribe of Issachar, east of Shunem, on the slope of the Lesser Hermon, not far from Jezeruel (1 Sam. xxix. 9). Here the Philistines 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).

II. A city in the tribe of Issachar, east of Shunem, on the slope of the Lesser Hermon, not far from Jezeruel (1 Sam. xxix. 9). Here the Philistines 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).
IV. A city standing on the plateau east of the Sea of Galilee, probably the present Fik, or Wadi Fik.

APHTHARTODOCETÆ. See Monophysites.

APHRAATES, a Persian sage, who was martyred 345. Very little is known about him. He bore the ecclesiastical name Jacob, 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 (1750) 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 alphabetical order to the preceding, 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 speaks with a certain veneration, and thus he is a witness to a very early text. C. J. F. Sasse: Protegenomena in Aphrautis Sapientis Perso sermones homileticos. 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 several of the 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 birth of an Apis as a revelation of Osiris, from the eighteenth dynasty to the time of Julian II. The marks by which an Apis was recognized were a black-colored hide, a white spot on the forehead of a triangular shape, the hair arranged in (I. A. T., p. 66.) The use of the word in this sense is Protestant. The first one to use it thus was Carlstadt (1483-1541) in his book, De Canonicis Scripturis Libellus, Wittenberg, 1520 (see Creede: Zur Gesch. des Kanons, 1847, 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 1534. (See Panzer: Gesch. d. deutsch. Bibelübersetzung, 1783, p. 294 sqq.).

This article is upon not only those books called “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 he allows 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 are no express quotations from other than the Apocrypha, which is the more remarkable as most of the writers habitually quote the LXX. See,
for Paul, KAUTZSCH: *De Veteris Testamenti Locis in 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 is long to these occasionally or not 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. 9, Esch. v. 11; Heb. i. 3, Wis. vii. 26; Heb. iv. 12, 13, Wis. vii. 22-24; Rom. i. 20-22, 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 uncanonical 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 into a secondary class. Thus Athanasius (296-373), Cyril of Jerusalem (310-386), Gregory Nazianzen (328-389), and Ambrose (370-429), made such catalogues. (See De Wette-Schrader, *Einl. in d. A. T.*, p. 55 sq.; Keil, *Einl. in d. A. T.* 3 Aufl. p. 622.)

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 (354-430) puts the apocryphal books among the Hebrew canonical books, and calls them all uncial, and Hamel, the Councils of Hippo (394) and Carthage (397), held Vetus Latina on 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 Manasseh 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, Carlstadt 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 surrendered from the other books, and put as an appendix to the Old Testament, with the title "Apocrypha; that is, books which, although not related to the Holy Scriptures, 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 (1832 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 D. WETTE, KEIL, and CREMER, already quoted; also MOULKIN: *Notice sur les livres apocryphes de l'ancien Testament en réponse à la question suivant les supprimer?* Genève, 1823; REUSSE: *Diss. polemica de libros V. T. apocryphos perpetuam negatius, Strassb., 1829;* R. STIER: *Die Apokryphen, Vertheidigung ihrer abgebrachten Anschliessung an die Bibel, Braunschweig, 1853;* E. W. HENGSTENBERG: *Für Beibehaltung der Apokryphen, Berlin, 1853;* P. F. KEERL: *Die Apokryphenfrage mit Berücksichtigung der darauf bezüglichen Schriften Steier's u. Hengstenberg's aufs Neue beleuchtet, Leipzig, 1855.*


II. Manuscripts of the Greek Text.—Comp. the Prolusions, in the editions of the Septuagint by HOLMES-PARSONS and TNCHERDORF, and in Fritzsche'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 uncials or majuscule manuscripts: 1. Cod. Vaticanus contains almost all the Biblical (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. Venetus, eighth and ninth century; 6. Cod. Basilianus-Vaticanus, ninth century; 7. Cod. Marchalianus, sixth or seventh century; 8. Cod. Cryptoferratinus, a palimpsest fragment of the Prophets, 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, he finally 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 addition to Ezra, Esther, Daniel, Baruch, Tobit, Judith, and 2 Maccabees (of 2 Maccabees there appears to be no existing Latin translation), Sirach and Wisdom of Solomon. The last two exist in only one Latin translation.
2. Syriac. The vulgar Syriac or the Peshito and the Syriac-hexaplar translations are to be distinguished. The first is unevenly done; but the second, in which appear Wisdom and Sirach, is excellent throughout; and for the textual critic is on this account of great value.


The best separate edition of the Apocrypha is by Fritzsche: Libri Apocryphi Veteris Testamenti Graece, Lips., 1871.


1. Translations. — Luther translated the Wisdom of Solomon, 1529, the rest of the books in 1533 and 34; when all were collected in his first complete edition of the Bible, 1534. Since then, De Wette, 4th ed., 1858, and Bunsen, in his Bibliowrk für die Gemeinde, in 1869, have published translations into German. [The current English translation of the Apocrypha is that found in King James's version, revised by seven scholars from the previous versions.] A complete Hebrew translation was issued by FRANKEI: Hagiographa Posteriora denominata Apocrypha, Lips., 1830.


4. Introductions. — EICHORN: Einl. in d. Apoc. Schrif d. A. T., Leipzig, 1795; and in all the Introductions to the Old Testament, as in those by Berthold, De Wette, Scholz (R. C.), and Reinf.

VI. THE ORIGIN AND NATURE OF THE VARIOUS BOOKS OF THE APOCRYPHA. — 1. A. The apocryphal Ezra, commonly called I. Esdras. [The title in the authorized version was first given to it in 1560 by the translators of the so-called Genevan version. But the Vulgate calls it "3d Ezra." It was written originally in Greek. The common Latin translation, from which the English was made, contains two important interpolations, — i., ii., xv., xvi.,] with the canonical Ezra. This will appear by comparing:

Chap. i. = 2 Chr. xxxv., xxxvi. The restoration of the temple-worship under Josiah (B.C. 690—680), and the history of the successors of Josiah until the destruction of the temple (589).

Chap. i. 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. i. 15—25 = Ez. iv. 7—24. In consequence of charges against the Jews, Artaxerxes (465—425) forbids the further building of the temple and the walls of Jerusalem.

Chap. iii. = v. 6, independent. Zerubbabel wins the favor of Darius (522—586), and receives permission 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 (530—529) to the second year of Darius (520).


Chaps. viii., ix. 38 = Ez. vii.—x. Return of Ezra, with a number of exiles, in the seventh year of Artaxerxes (458). Beginning of Ezra's activity.

Chap. ix. 37—55 = Neh. vii. 73—viii. 13. Ezra read the law.

From the canonical Ezra the apocryphal is thus shown to be distinguished by these four points: (1) The passage of the canonical Ez. iv. 7—24 is in the apocryphal Ezra transposed; (2) The passage of the apocryphal Ez. iii.—v. 6 is inserted from an unknown source; (3) 2 Chr. xxxv., xxxvi., is prefaced; (4) Neh. vii. 73—viii. 13 is added. Through the first two differences 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 contradicts the rest of the book.

The purpose of the whole composition has already been rightly expressed by Bertholdt (Einl. III. 1011): "The author desired to present 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 Josephus made use of it. [ALMG. JUD. xi. 1—5.]


I: 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 common Latin translation, from which the English was made, contains two important interpolations, — i., 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 tri-
umph 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. — Special works. DELITZSCH: De Hab-
cuci Prophetae viae aquae aetate (Lips., 1842), p.
105 sq. ROHLING: Das Buch des Propheten
Daniel. Mainz, 1876.

4. The Prayer of Manasses. — Reference is
made in 2 Chron. xxxiii. 12, 13, 18, to a prayer
of Manasses, offered in captivity, and so this
apocryphal book was suggested. It is usually
inserted among the hymns after the Psalms, and
is quoted in full in Const. Apostol. ii. 22, the
oldest witness to its existence; although doubt-
less it is older, and Jewish, not Christian (and
was written in Greek, in the first or second
century B.C.).

5. Baruch. — This apocryphal book, bearing
the name of the faithful friend and amanuensis
of Jeremiah, is divisible into three parts: (1)
Chap. i. 2-iii. 8 sets forth, that, in the fifth year
after the destruction of Jerusalem by the Chal-
dees, the Jews in Babylon sent a deputation
to Jerusalem with money for sacrifices, and
requested that prayers might be offered for the
life of Nebuchadnezzar and his son Belshazzar.
They also confessed that their sufferings were
the consequences of their sins. (2) Chap. iii.-
v. 4. Exhortation to Israel to return to the
Source of all wisdom. (3) Chap. iv. 5-v. 9.
Exhortation to the people to take fresh courage.

The time of its composition cannot be definite-
lly settled. Since the book, in one place (i. 15-18)
shows traces of Daniel (cf. Dan. ix. 7-10), it
must be later than it. Most Protestant critics
put Baruch in the later Maccabean time; but
the book bears evidence that the author lived in
stirring times, and may with more propriety be
put into the time of Vespasian (emperor A.D.
69-79).

The question of the unity of authorship de-
pends upon the language used. This was, prob-
ably, originally the Hebrew in the first part, and
Greek in the last: so there were two authors.

LIT. — Special works. HAKENBERG: De Li-
bro Baruchi Apocrypho Comm. Crit., Region.,
1843. KROESCH: Erklärung des Buches Baruch,
Freiburg, 1853. KRÜGER: Das Buch Baruch,
Leipzig, 1870. Brugsch has published a Coptic
translation in the Zeitschr. f. aegypt. Spr. u. Alter-
tumsk. 10-12 Jarg. 1872-1874. cf. 1876, p. 148.

6. The Letter of Jeremiah. — This appears in
the Vulgate, and in Luther's Bible, and also in
other editions, as an appendix to, or the sixth
chapter of, the Book of Baruch. But origi-
nally it had nothing to do with the latter.
It is addressed to the captives of Nebuchadnezzar,
in Babylon, and is a well-written exhortation
against the Babylonian gods. Its original is
Greek. Of course Jeremiah was not its author;
but it must be ancient, inasmuch as it is quoted
in 2 Macc. ii. 1, 2.

7. Tobit. — In the Vulgate and in Luther's
Bible, the name of the book and of the hero is
Tobias; but in the Greek text that is the name
of the son, while the father is Tobit, or Tobith.
The story is briefly this: Tobit, an exile in Nine-
veh, is subjected to loss and persecution, al-
though leading a very exemplary life (i. 1—iii. 8). At the same time a woman named Sara, the daughter of Raguel in Ecballa, is very strangely 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 husband of Tobias, in marriage (iii. 10—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, with the exception of a few facts borrowed from history, is a free creation of its author. 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 (Zeitschr. f. wissensch. Christl. Alterthumskunde, ii. 57) held that the book was written immediately after the death of Antiochus Epiphanes (132—135), which is supposed to have been inscribed upon the banners of the patriots; or, again, of the initials of the simply descriptive title "Maccabees, a priest, the son of Johannan." These latter explanations are far fetched. From Judas, at all events, the name came to be applied to the whole family and party. [Dr. Delitzsch considers the name a contraction of mah'k'abaw, "what is comparable to my father?"

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 rigorous siege to the strong fortress Bethulia (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 sunk in a drunken stupor, 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. Astounding upon inscrutable grounds, puts it into the Post-Vespasian period, and thinks it was designed to comfort the Jews over the destruction of the temple. The Chaldee version of Tobit is of late origin. Of the Greek text there are three recensions. In his brochure, "Das Buch Tobit aus der Ge schichte Tobis nach drei verschiedenen Originalen, dem Griechischen, dem Lateinischen des Hieronymus und einem Syrischen, etc., Jena, 1800. RUSCH: Das Buch Tobis übersetzt u. erklärt, Freiburg, 1857. SENGLE: Das Buch Tobit erklärt, Hamburg, 1857. NÖLDEKE: Attent. Literatur, Leipsig, 1868. AD. NEUMANN: The Book of Tobit: A Chaldee Text from a unique MS. in the Bodleian Library; with other Rabbinical Texts, English Translation, and the Italian. Oxford, 1878.

9. The Books of Maccabees.—The name Maccabees 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 Curtiss, in his brochure, "The Name Machabee," Leipzig, 1876, advocates the meaning "the extinguisher" (cf. Isa. xiii. 17), because Judas "quenched (extinguished) his foes as tow." The objections to this derivation are, that the use of such a picture by Isaiah does not prove it to be an advisable biblical name [and, moreover, it rests upon showing, that, in the original form of the name, Kaph was used instead of Koph, but that Jerome transliterated it by ch in his revision: however, it is not generally allowed that Jerome made a revision of 1 Maccabees on the basis of the Hebrew text. See full discussion of this point in Bis sell's 'Com. on Apoc. (N.Y., 1880), p. 474]. Others have held the name was a combination of the initial letters of the sentence "who among the gods is like unto Thee, Jehovah?" (Exod. xv. 11), which is supposed to have been inscribed upon the banners of the patriots; or, again, of the initials of the simply descriptive title "Maccabees, a priest, the son of Johannan." These latter explanations are far fetched. From Judas, at all events, the name came to be applied to the whole family and party. [Dr. Delitzsch considers the name a contraction of mah'k'abaw, "what is comparable to my father?"

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. 152), the period during which, under Judas, who raised the rallying 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.

The book is reliable history, drawn from trustworthy sources, and can be with confidence set down in the first decades of the 2nd century B.C.
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B. 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 Maccabeus over Nicamor (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 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 epitomizer. The first express citation occurs in Clemens Alex. Strom. V., p. 595, ed. Sybyl. Litt. - Special works. H. Eberh. Glo. Paulus: Über das zweite Buch d. Makkab. (Eichhorn's Allg. Biblioth. d. bibl. Litt. I., p. 233 sq.). Bertheau: De Secundo Libro Maccabæorum, Götting, 1829. Schlünkes: Epistole qua Secundo Macc. Libro I. 1-9 legiur Explicitio, Colom., 1844. The same: Dificiliorum Locorum Epistole qua 2 Macc. i. 10—ii. 18 legiur Explicitio, Colom., 1847. Hirschfeld: Geschichte des Volkes Israel., vol. II., 1855, p. 443 sq. Pathizi: De Consensu utraque Libri Maccabæorum, Rome, 1856. Cigoi: Historisch-chronologische Schwierigkeiten des zweiten Makkabäerbuches, Klagenfurt, 1888.

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 he became their 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 unreliability, 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. in regard to the use of elephants to trample down the Jews, and also says that the Alexandrian Jews celebrate 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 first incident.

As to time the book is conjectured by Ewald (Gesch. des Volkes Israel., IV., p. 611) and Hausbath (Neuentertumliche Zeitgeschichte, 2 Aufl. II., p. 262) to have been written in the time of Caligula (A. D. 37-41); but this is mere conjecture. We can only say it was written at a late date; for the author was acquainted with the apocryphal additions to Daniel (cf. vi. 9). The first mention of the book is Casson's Apoc. 85. The abrupt beginning indicates that a part has been lost.

[D. The Fourth 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 Supreme Sovereignty of Reason, indicates, the history is a mere illustration of that theme. The book is the product of an Alexandrian Jew who had imbued stoical notions. The Fathers attributed it to Josephus; but it is not his, although it well may have dated from his time. It has no historic interest; but entirely unknown. In regard to the time, we can only say it was written at a late date; for the author was acquainted with the apocryphal additions to Daniel (cf. vi. 9). The abrupt beginning indicates that a part has been lost.

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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 not 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, Antiq. XII. 4, 10), whom it eulogizes.

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


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 (viii., 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 that book so 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 first by Ireneus. It was originally written in Greek.


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 found 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 living 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 common knowledge that the first 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 Michael WUNDER, Basel, 1564: more comprehensively by J. A. Fabricius, Hamburg, 1703; then J. C. Thilo's Codex Apocryphon, N.T., Lips., 1832, incomplete, but valuable; best by Tischendorf, Acta Apostolorum Apocryphas, Lips., 1851, and Evangelia Apocrypha, Lips., 1856, ed. alt., 1876. [Bohn: Acta Thomas, Leipzig, 1883. See Lipsius: Die apok. Apostelgesch. u. -legend., Braunschweig, 1883–86, 2 vols.] English translations by H. Harris Cowper, London, 1867, and by Walker, in the "Ante-Nicene Library," Edinburgh, 1870.

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 they naturally fall — I. Gospels; II. Acts of Apostles; III. Epistles; IV. Revelations — 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 tables 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 common knowledge that the first 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 Michael WUNDER, Basel, 1564: more comprehensively by J. A. Fabricius, Hamburg, 1703; then J. C. Thilo's Codex Apocryphon, N.T., Lips., 1832, incomplete, but valuable; best by Tischendorf, Acta Apostolorum Apocryphas, Lips., 1851, and Evangelia Apocrypha, Lips., 1856, ed. alt., 1876. [Bohn: Acta Thomas, Leipzig, 1883. See Lipsius: Die apok. Apostelgesch. u. -legend., Braunschweig, 1883–86, 2 vols.] English translations by H. Harris Cowper, London, 1867, and by Walker, in the "Ante-Nicene Library," Edinburgh, 1870.
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centa. It is 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, 1855.

2. Evangelium Pseudo-Matthæi sine Liber de Ortu Beatæ Marie et Infantis 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 Protevangel. and the Evangel. Thomæ.

3. Evangélion de Nativitate Marie contains in ten chapters the history of Mary before the birth of Jesus.

4. Historia Josephi Fabri Ligarnii — 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 Coptic monophysites, the origin of the work is probably Coptic, and not Arabic.

5. Evangélion Thomæ — next to the Protevangel., 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 docetic views of the person of Christ. Wright published a Syrian codex in London, 1875.

6. Evangélion Infantis 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 Protevangel.; the last twenty chapters, the Evangel. Thomæ; 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. This whole work has an 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. Evangélion Nicodemi consists of two separate works,—Gesta Pilati and Descensus Christi ad Inferos,—which were joined together at an early date, though the composition 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 fabrications, which together form a group by themselves: namely, Epitola Pilati, a letter from Pilate to the emperor, containing a report on the trial, execution, death, and resurrection of Jesus; Paradosis Pilati, a report of the examination of Pilate before the emperor, his condemnation and execution; Mors Pilati, Narratio Josephi Arima-theinis, and Visionta Salvatoris. See TISCHENDORF: Pilati circa Christum judiciu quod lucis in Acta Pilati, Lips., 1855; LIPSius: Die Pilatus-Akten, Kiel, 1871.

d close of the second century. 31. Evangelium Philippi. 32. Evangelium Simonitarum, or, as it was called by themselves, Liber Quintus Anglorum et Cardinalis Mundii. 33. Evangelium secundum Syros, probably identical with the Evangelium secundum Hebrewos. 34. Evangelium Tationis, a compilation from the four canonical Gospels. 35. Evangelium Thadæi. 36. Evangelium Valentiæ is probably the same as the Evangelium Veritatis, which was used by the Valentinians, and differed widely from the canonical Gospels.

11. Apocryphal Acts of the Apostles. — The origin of this kind of writings is about the same as that of the apocryphal Gospels, though the heretical tendency is generally more prominent. For this reason they were much feared in the early church, and we meet with frequent complaints of people who manufactured such "Acts." Especially one Lucius (or Leucius) Chorinus, a Manichaeus, has been very active; but of his productions none is now extant, at least not in the original shape. These works are often transcriptions of transcriptions; and sometimes the version which has come down to us shows a de-
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cited Romanizing or popish tendency. Thus the
Historiae Apostolicae Pseu-dob-Ablis, Libri X., as-
cribed to Abdis (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 by
Abdis, 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
1. Acta Petri et Pauli, which in their general
contents agree with the De Mirificis Rebus et
Actibus Beatorum Petri et Pauli, ascribed to
Marcellus, the disciple of Peter, and published
by Fabricius (Cod Apoc., p. 632), as also with the
work ascribed to the Roman bishop Linus, and
published in the Bibl. Paibri Col. Lat., 1618, I., p. 10,
while the Historia Apostolica de S. Petere et de
S. Paule by Abdis, are very different. 2. Acta
Pauli et Thecor, ascribed by Tertullian (De
Baptism. 17) to an Asiatic presbyter of the first
half of the second century [See Carl Schlaub:
De Acten des Paulus und der Thecor. u. die ältere
Theoter-Legende, Leipzig, 1877.] 3. Acta Barnabae,
of a later date. 4. Acta Philip. 5. Acta
Philippin in Hellas. 6. Acta Andree, of a very
early date. 7. Acta Andrew et Matthiae in Urbe
Arbopagaram, of which the Anglo-Saxon
version by Andreas and Elene, Cassel, 1840, by Jacob
Grimm, is a paraphrase. 8. Acta et Martirium
Matthae, a continuation of the preceding. 9.
Acta Thomas, belong to the earliest times. 10.
Consummato Thomas. 11. Martirium Bartholo-
mei. 12. Acta Thaddaei. Whether the old tradi-
tion of King Abgarus of Edessa, his corre-
currence with Christ, the portrait of the Lord sent
to him, etc., arose from this work, or whether,
perhaps, it rests on the tradition, is questiona-
ble. 13. Acta Joannis, of a very old date, and
held in great esteem by the Manichaeans and
certain Gnostics. [See Th. Zahn: Acta Johannis
und der Anselmischen Nachlaus be- 
arbeitet: Erlangen, 1880.]

III. APOCRYPHAL EPISTLES. — The Epistola Ab-
gari ad Christum and Epistola Christi ad Abgarum
are given by Eusebius (Hist. Eccles., 1, 13), who
pretends to have seen the original documents in
the archives of Edessa, and in a somewhat modi-
fied form in the Acta Thaddaei. [See R. A. Lar-
sius: Die edessnische Abgar-sage kritisch unter-
sucht. Braunschweig, 1880.] Also other Scripta
Christi are known to tradition; but they are so evi-
dently mythical as to lose all interest. They are
given complete by Fabricius in Cod. Apoc. N. T.,
1., 303-832; III., 439, 511 sq. Several letters in
the Virgin Mary are mentioned, one to Ignatius,
the pupil of John; another to the Messenpanies;
and a third to the Florentins (Fabricius: 
Cod. Apoc. N. T., 1., 834, 844, 851). But they all
belong to a very late time. Of the two letters
from Peter to the Laodiceans, which is first men-
tioned by Gelasius, it is placed in an introduction to the Recogni. Clementi, and its
authenticity falls with that of the body of the work;
the second is found in Fabricius: Cod.
Apoc. N. T., 1., 907. 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
lost 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. 10, is identical
with that mentioned by the Fathers. The letter
was incorporated in the German Bible-transla-
tions before Luther. — The correspondence
between Paul and Seneca, consisting of six letters
from Paul, and eight from Seneca, is first men-
tioned by Jerome, who accepts it as genuine
(Catal. Script. Eccles. 12); while Augustine
doubts its genuineness (Ep. 153; De Cio Dei,
6, 10). In the middle ages these letters found
great favor, and were incorporated with the edi-
tions of Senecas works; and Faber Stapuleus
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 xvi. 12. F. Farrar: Seekers ujl
foot: Epistle to the Philippians, London, 1873.]

In a similar manner the passage from 1 Cor. v.
9, where Paul speaks of an earlier letter which
has been lost, caused the fabrication of a third
letter from Paul to the Corinthians. Fabricius:
Cod. Apoc. N. T., 1., 926. — Finally the Epistola
S. Joannis Apostoli ad Hydriopicum, is in the apo-
cryphal 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 Apocalypsis
Joannis, different from the canonical, and pub-
lished by Tischendorf. The apocalypse which
Cerinthus used was referred back to St. John,
but differed in essential points from that con-
tained in the New Testament, as Cerinthus
claimed to have received revelations himself.
Another "Revelation of St. John," discovered
in Spain in 1865, is said to have been trans-
lated into Spanish by St. Cecilius, a disciple of
James the Elder, though at that time there existed no
Spanish language. One Apocalypsis Stephani
mentioned very early, as used by the heretic
Theodotus; another is quoted in the twelfth
century by Jacobus de Vitracico, and is identical
with the Liber Perfectionis, discovered in 1821 by
Alexander Nicoll. One Apocalypsis Pauli, occa-
sioned by 2 Cor xx. 4, is mentioned by
Epiphanius as being used by the Cajanes: an-
other, used by the monks of the fourth cen-
tury, 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 Curpier.
The Coptic text of an apocryphal work, titled
Revelationes Bartholomaei, was published,
together with a French translation, by Dula-
vier, Paris, 1835. Some fragments of an Apocalypsis
Maria are given by Tischendorf. An Apocalypsis
Thomas and an Apocalypsis Stephani are men-
tioned by Gelasius, and place them among the
editions of Theodotus, and are derived from Acts iii. 21 (Greek text), "resurrec-
tion." 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. The saying of Jesus, that the sin against the Holy Ghost was not forgiven in the preceding age, does not stand in the way, because, after the next age, 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 effected a change he does not say. These teachers advocated the dogma as part of a theory of the constitution of God, man, and his soul. In God, goodness was above justice. The human will was not fixed, either in good or bad. Such a doctrine of darkness and weakness, and therefore could be banished by the entering light of God. See Origen, De Principiis, I., 6. 2; II., 3. 1, 3; III., 6. 1 sq. Hom. XVIII. 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 Art. 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 (308-395); by theologians of the Antiochian school, Diodorus of Tarsus (fl. 373), 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 (543). Afterward the Apokatastasis was advocated as a means to 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, and 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, Scotus Erigena, Gotha, 1800. 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 be the judge among the Anabaptists. (See Bullinger, Der Widerstoffer Ursprung, Buch 2, Kap. 5; Menius, der Geist der Widerstoffer in the Wittenb. ed. of Luther's Werke, II., 293; Unhohrn, U. Rhegius, p. 122; Baum, Capito u. Butzer, p. 385.) 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. i. 4; Ps. xiv. 10. The chief reformers, however, held unanimously to the church view; and the Augsburg and other confessions of faith declare strongly for an eternal kingdom.

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 Leade of London (1623-1701), J. W. Petersen (1649-1727), and the "Philadelphian Society," which Mrs. Leade founded. With them the theory was established not only upon the Bible, but upon personal revelations. It is noteworthy that Jacob Boehme (1575-1624), who influenced them, did not teach this belief. The author of the "Biblischer Bibel," shared their belief; but the most prominent advocate was F. C. Oetinger, the theosophist. He read the writings of Mrs. Leade 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 (1687-1732), 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 Bibel.

The Rationalists of Germany since the second half of the former century commonly, and super-naturalists frequently, have, upon various grounds, advocated the return of all souls unto God. Schleiermacher was pronounced in its favor. He maintained that the sensibility 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 degraded forever from participation in the redemption of Christ. But his principal arguments were derived from his doctrines of the Will and 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.

Rothe and Martensen, among recent theologians, have brought out the inner, dogmatic, and ethical objections. Thus Rothe, in opposition to Schleiermacher, declares that an Apokatastasis contradicts the self-determining will-power of the rational man, and of the Will, 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.

J. KOELIN.

APOLINARIUS, or APOLINARIUS, CLAUDIUS, Bishop of Hierapolis in Phrygia, a contemporary of Melito; flourished in the reign of Marcus Aurelius (101–180), and occupied a prominent position as an apologist and advocate of Arianism, and opponent to Montanist. He was a very prolific writer, and Eusebius and Photius mention several works of 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. Paschale ed. Dindorf, I., p. 15.

The catena contains numerous fragments marked Απολιναριας, but they have never been carefully examined, and it is probable that most of them belong to Apollinaris from Laodicea.

APOLINARIANISM, 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 at Berytus, and afterwards in Laodicea, and became a presbyter in the latter city. When the Emperor Julian forbad 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 (395) a lector in Laodicea, but who surpassed the father both in talent and learning, began his literary career in a similar way, but later 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 supports 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 basis of the Nicene Creed, there had been ever since the third century B.C., had spread rapidly from Alexandria, both among the Greeks and to the Romans. In his fortieth year he began to travel, and visited first Bardanes, king of Parthia, then the Indian gymnosophists, with whom he found great sympathy, and, at a later period, also the Egyptian wise men. After his return from India he developed a great activity as a moral and religious reformer in Asia Minor, Greece, Italy, and Spain, converting individuals, and forming congregations. He stood in the vanguard of many of the most prominent men in Rome, and was personally acquainted with Vespasian and Titus. Under Domitian, however, he was thrown into prison, but only for a short time (94). The last years of his life he spent in the temple of Olympos, surrounded by a great number of disciples who imitated his ascetic manner of life; and from here he disappeared in some unknown way during the reign of Nerva, nearly one hundred years old. His life was written by Philostratus, on the instance of Julia Domna, the wife of Sep
timius Severus, but not published until after her
death (217). Edited by C. L. Kayser, 3d ed.,
Leipzig, 1870, 2 vols. 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 unsparing 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 narra-
tive of Christ can hardly be maintained; but it
was often employed as a weapon against Christi-
anity, both in ancient and modern days. It has
been translated into English by Charles Blount
(unfinished), London, 1826, Edward Berwick,
1809; into French by Castillon, Paris, 1774;
A. Chassang, 1862; into German by E. Baltzer,
Rudolstadt, 1883. See essays by Baur, repub.,
Leipzig, 1876; Newman, repub., London, 1872
(Hist. Sketches, II.); Réville, trans., 1890; Nie-
lsen, Copenhagen, 1879; Jessen, Hamburg,
1885. _WAN MULLER.

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
both his prophets were still alive. The other
enjoyed a great reputation among the Roman
Christians on account of his scientific and philo-
sophical accomplishments, and because he deliv-
ered an eloquent apology for the Christians before
the senate, which cost him his life. He suffered
martyrdom under Commodus before 186.

APOLLO (probably a contraction from Apoll-
onius, belonging to Apollo), one of the most effi-
cient workers in the early church, noted for his
eloquence and learning (Acts xviii. 24). He was
born of Jewish parents at Alexandria, Egypt, and
became one of John’s disciples; but at Ephesus,
in A.D. 54, he met Aquila and Priscilla, who in-
structed him in the gospel (Acts xviii. 29), and
ever afterwards was an enthusiastic and success-
ful preacher in Achaia and at Corinth. Paul’s
First Epistle (A.D. 57) to the latter city mentions
him by name and in the first person. There is
no doubt that such a state of things was very
painful to Apollonius, who refrained from visiting
the church while thus distracted. The last men-
tion of Apollonius is Tit. iii. 13, and shows Paul’s
affectionate interest.

Many scholars to-day incline to regard Apollon-
us as the author of the Epistle to the Hebrews. — a
work for which his abundant learning and great
eloquence fitted him; but the designation is in-
capable of proof.

APOLOGISTICS and APOLOGY. Apologetics
are a theological discipline; the apology, a prac-
tical utterance of religious life. Apologetics
originated from a scientific demand, and aspires
at systematic form, encompassing Christianity as
a whole, and defending it as the principle of
truth. The apology changes its contents and its
method with the outward circum-
cumstances which call it forth, confining itself to
those points which in each individual case have
been attacked. Thus the difference between
apologetics and apology may be put down pro-
visionally 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
Apologetics and apology, and fix the position of
the former in the theological system, in the course of
an historical representation of the subject.

1. Apologies directed against adversaries outside
of Christianity. — Up to the time of Constantine
the church had to battle for its existence and
this circumstance gave the whole period an
apologetical character. The first written apolo-
gies, dating from the times immediately after the
apostles, are political defences addressed to
Roman authorities, such as those by Aristides,
Quadratus, Melito of Sardis, Claudius Apollin-
aris, Justin Martyr, and Athenagoras. Also
Tertullian’s Apologetus and Ad Scapulum be-
long to this class. The general object of these
works is, with reference to Paganism, to defend
the Christians against accusations of atheism,
debaucheries, treason, etc., and, with reference
to Judaism, to prove by evidence from the
prophets that Jesus was the Messiah, and that
righteousness cannot be attained through the
law, but only by faith in Christ. But through the
whole series of works we see how the
original juridical form of the apology gradually
grew into the theological, and how the defence
by degrees became an attack on the blindness
and stubbornness of Judaism, on the folly and
vanity of Paganism, etc. During the third and
fourth centuries the Christian apology developed
still further, and its problems widened as it felt
itself established on scientific ground. Its object
was now, not so much to prove the piety of the
Christians as to prove the truth of Christianity;
and here a characteristic difference is discovered
between the Greek and Latin apologist. 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 docility of thought the relation of
the religious ideas of Paganism and Christianity.
Origen proves in a more polemical tone, but
with admirable acuteness and stupendous erudi-
tion, the trustworthiness of the Gospels, the
divinity of the miracles, and the intrinsic rea-
soning of the Christian doctrines, while
Tertullian appears as the legal defender of
Christianity, and pleads his cause with cutting
sharpness and sarcasm. In the series of Latin
apologists follow Minutius Felix, Cyprian, Arno-
lus, 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,
free from any pressure from without, the church
obtained the leisure necessary to purely scientific
pursuits. In his two works, Apte. Genes and
De Incarnatione, Athanasius made the first suc-
cessful attempt to vindicate Christianity by
proceeding from is very centre, the doctrine of
redemption, and to refute its adversaries by a
genetical demonstration of their errors. From hence, the apological and casual character of the apology altogether disappeared, 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 Cæsarea, and Augustine. In important apologists, however, of the whole 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 Cæsare 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 Cyril of Alexandria and Theodoret of Cyprus.

After the downfall of the ancient world, during the first half of the middle ages, the Talmudic Judaism and the appearance of Islamism still occasioned some apologetical activity. Against the former wrote Agobard of Lyons, De Inveniendis Judæorum, 822; against both, Raumund Martius, Pugio Fidei ad Nomos et Judaeos, 1278; also the Dialogus inter Philosoporum, Judæos et Christianos, by Abelard, may be mentioned here.

11. 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 thereby the apology was compelled to assume an entirely new position. The Summa Cathol. Fidei com. 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, poetical and philosophical, that the split between theology and philosophy became fully apparent, and with it the new adversary intra muros, — the Pagan in Christian clothes. With steady reference to these fraterns in Platonis, Marsilius Ficinus tried to christianize Aristotle, and a scientific treatment of Christ, in his De Relig. Christianis; and by their historical researches, Picus of Mirandola, John Reuchlin, and others, brought Christianity in close contact with the Jewish Cabbala; while Savonarola, in prophetic spirit, and with practical aim to destroy the irreligious frivolity of his age in his Triumphus Crucis. One of the most important apologists, however, of the whole period before the Reformation, was the Spaniard, Louis Vives, whose De Veritate christ., 1549, was also directed against the Pagan tendencies of his time. Immediately after the Reformation we meet with Philipp de Mornays: La Vérité de la Religion Chrétienne, 1579, and the much more important work by Hugo Grotius: De Veritate Relig. Christ., 1627. In the works by Abbade: La Vérité de la Relig. Chrét., 1687; and by his pupil: Collatio cum Erudit. Judaeo, 1687, and Huet: Demonstratio Evang., 1679, some regard is already paid to the deism and naturalism now looming up above the horizon. The most prominent work of an apologetical character from the period between the sixteenth and the eighteenth centuries is Pascal's Pensées sur la Religion, 1669. Though its form is aphoristic throughout, it gives some of the deepest hints of the true nature and method of apologetics.

During the second half of the seventeenth and the whole of the eighteenth century, deism and naturalism reigned widely in England, France, and Germany; and in all three countries 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, Whitby, 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, Pearson, Adams, especially George Campbell against Hume), the resurrection of Christ (Ditten, Sherlock, West), and the prophecies (Edward and Samuel Chandler, Sydus, Newton, Hurd). Noticeable are also Robert Boyle, who founded an apologetical prize, — an institution which soon was imitated in other countries, for instance, in Holland, — Richard Baxter, Cutworth, Skelton, Stillingsfield (Origines sacree, 1692, and Vindication of the Doctrine of Trinity, 1697), Richard Bentley (against Collins), Warburton (The Divine Legation of Moses, 1738), Waterland, Watson, Stackhouse, Conybeare, Addison (Essay on the Truth of the Christ. Religion). Lardner (The Credibility of the Gospel History, 12 vols., 1741) showed with great thoroughness and imuteness 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 of the World (1736), a work of great originality, which holds its own to this day, remarkable for thoroughly refuteing objections without mentioning the name of a single objector, and Paley's View of the Evidences of Christianity, 1794, and Natural Theology, 1802, which still belong to the standard works of the liah theology. Generally, however, the necessity and demonstrability of the biblical revelation formed the somewhat narrow ground occupied by

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, Houterville, d'Aguesseau, Bergier (Traité historique de la vraie Religion, 12 vols., 1790), and Chateaubriand, whose Genie du Christianisme, 1803, made a great impression by emphasizing the aesthetic side of Christianity; and among the Protestants by Jacquelot (against Boyle), J. A. Turretin (Cogitationes et Dissertationes Theol., 1731, and Traité de la vérité de la réél. chrét.), and Bonnet (La palingénésie philosophique, 1793), who, from his peculiar standpoint of natural philosophy, undertook to reconcile the beliefs 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 Théodicee (1710) against Boyle, Leibnitz maintained the complete harmony between reason and true religion; and in the same direction followed Pfaff, Mosheim, A. F. W. Sack, Euler, Lessing (Briefe über die Rel., 1785; Briefe über die Religion, 1786), and others. The volume contains also Less's "Beweis der Wahrheit d. christ. Rel., 5th ed., 1785, and M. Fr. Roos: Beweis dass die ganze Bibel von Gott eingegangen, 1701. After the appearance, however, of the Wolfenbüttel Fragments in 1777, and during the ascendancy of Lessing's principle of the transformation of revealed truth into reasoned truth, the contest grew considerably hotter; but that which was offered by the rationalists (Doderlein, Semler, Schilder, and others) was of the much inferior to Kleuker's Neues Fräumliche und Erklärung der vorzüg. Beweise für die Wahrheit und den göttlichen Ursprung des Christentums, 1787, and Untersuchung der Gründe für die Achsheit und Glaubwürdigkeit der Ursachen des Christentums, 5 vols., 1793. These works, like Köpken's Die Bibel ein Werk des göttlichen Weith, 1787, 3d ed., 1837, represent 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. Kant's and Fichte's criticism of Revelation, and their attempt to confine religion entirely within the limits of pure reason and practical volition, made it more and more necessary to subject the ideas of religion and revelation to a deeper research, and place the whole question of the necessity, possibility, and reality of a revelation on an entirely new basis. The name "apologetics" was first introduced by Planck, Einleitung in die Theol. Wissenschaft, 1784; but for a long time the definition of this new science, and its position in the theological system, continued uncertain, and a matter of dispute. Tschirner made it a part of historical theology; Planck, of exegetical theology. The first attempts at a positive representation are also somewhat vacillating in their general character; as, for instance, P. E. Müller: Kristelig Apologetik, Copenhagen, 1810; J. S. Franke: Entwurf einer Apologetik d. christl. Relig., 1817; Stein: Apologie des Christentums als Wissenschaft dargestellt, 1824. In his Kurze Darstellung d. theolog. Studiums, 1810, 2d edition, 1830, Schleiermacher places apologetics in the philosophical division of the theological system; and this was the character which it assumed in the hands of Sack, 1829, Steudel, 1830, Von Drey, 1838, Staudmaier, 1840, Dieringer, 1841, Fleck, 1847. Its relations to the philosophy and history of religion were unmistakable. The philosophy of religion treats of the ideas of religion, and constructs its system, without any reference to the Christian religion; while the object of apologetics is to demonstrate the idea of Christianity as the absolute truth. The history of religion represents all religions according to their own profession, without any partiality; while the object of apologetics is to prove the absolute oneness of the Christian religion from the insufficiency of the non-Christian religions. Not so clear, however, is the relation between apologetics and dogmatics; though of late the former has generally been treated as a more or less independent introduction to the latter, as, for instance, by Delitzsch, Baunstark, and Ebrard [and by L. A. Dorner: System der christlichen Glaubenslehre, Berlin, 1879, vol. i.]. See, besides the above-


Theodor Christlieb.

APOSTASY.

APOSTASY, APOSTASIA, "revolt" comprised, when the doctrine first was formed in the Church, both the apostasia per se (revolt against the faith), the apostasia in iudicia (revolt against authority) and the apostasia irregularitatis (revolt against the rules). A precise distinction between the two last forms of apostasy was never established, however; and at present the apostasia iudiciatarum 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 per se 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. Apostasia a fide means secession from the Christian congregation, and disowning of 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, vi. 4-8, x. 16-29; 2 Pet. ii. 15-21; 2 John ix. 11; 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 seceded voluntarily apostates; while those who fell from weakness, or were compelled by force, were classed as libellati, 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 from this point of view. 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 apostacy as a civil crime, to be punished with confiscation of property, loss of Testimonial factio, inability to serve as a witness, infamy, etc.; see Tit. Theodotus. Cod. de apostat. (10, 7) tit. Just. Just. cod. (1, 7) I, 1, 7. Th. C. de Jure Jus. (10, 8); comp. Platner. Quest. de Jure Crimin. Romanq. Marburg, 1812, pp. 265-267. During the middle ages the German Empire had no occasion to make laws against apostasy: it adopted the above-mentioned ecclesiastical view, and considered apostacy a qualified heresy. The German criminal codes of the early middle ages knew no penalties for apostasy, and the criminal code of Charles V. (1532) abolished also the penalties for 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. Apostasia a fide means secession from the Christian congregation, and disowning of 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, vi. 4-8, x. 16-29; 2 Pet. ii. 15-21; 2 John ix. 11; 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 seceded voluntarily apostates; while those who fell from weakness, or were compelled by force, were classed as libellati, 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 from this point of view. 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.

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APOSTLES.

Analyzed, 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 unproved and improbable. The Tubingen school has overstressed 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; be there no proof that this was the case. This much is true: Peter and John, as is proved 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 x. 19-24; Acts i. 8).]

APOSTLES' CREED. The (Symbolum Apostolicum, or Apostolic Symbol) is a religious formula of early Christian origin. It has been traced back 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-Augustian sermons, that this very text was used in the churches of Gaul about the year 500. As no trace of it can be found before this time, while various other creeds deviating more or less from it can be proved to have been in common use, the year 500 may be put down 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 an earlier creed, which, when superseded by 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 460 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 through the Church of Rome. The 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 sq. Ambrosius speaks of this creed, and seems to have known the legend of its origin; though Rufinus, who wrote later, did not know it. Also Jerome, Cassian I. (422-431), Sixtus II. (401-404), and Leo I. (440-461) allude to the apostolic 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 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 Niceno-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, 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 it has been.

With respect to the second question, it seems probable that it was the adoption by the Church of Rome of the Niceno-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 impelled 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 simplicity, its easy completeness, and the great favor it had already won in the churches of Gaul. Lit. — Harvey: History and Theology of the Three Creeds, Cambridge, 1854; Nicolas: Le Synologue des Apotre, 1867; Caspari: Quellen zur Geschichte des Taufsymbol, Christmas; Lumby: The History of the Creeds, Cambridge, 1873, 2d ed., 1880; Westcott: Apostles' Creed.
**APOSTOLIC.**

London, 1883; BARON: Greek Origin of Apostles’ Creed. London, 1855

**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 natural 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 1290), 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 deeper gifts, Dolcino, now took the lead of the sect; and by his enthusiasm and apocalyptic prophecies he attracted great numbers of followers. Against the troops which 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 Spoleto, in Doncmo. In many codices, though not in all, added to the, bear in many codices the special title, “The Apostolical Constitutions concerning Ordination by Hippolytus;” and also other collections of apostolical traditions, Ethiopian and Arabian, are ascribed to this man. With respect to the work as a whole, it is noteworthy, however, that the three divisions sometimes give three contradictory instructions, as to the question of tithes (ii 25, 28; vii. 29; viii. 30).

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**Dictionary of Christian Antiquities, and our article, APOSTOLICAL CHURCH DIRECTORY, a collection of prescriptions and instructions belonging to the beginning of the third century, and extant in several Ethiopian and Arabian manuscripts, but only in one Greek. In many points this collection presents a remarkable conformity to the seventh and eighth books of the Apostolical Constitutions and to the Epistle of Barnabas; but it is, nevertheless, independent of both. It consists of thirty-five articles, and contains moral instructions ascribed to John, and ecclesiastical prescriptions ascribed to the other apostles, and treating of bishops, elders, deacons, widows, the duties of laymen, and the question whether women should be allowed an active participation in divine service. The whole ends with an admonition by Peter to follow these instructions. The collection was first published in a Latin translation of the Greek text by Hiob Ludolf: Commentarius in Historiam .Ethiopicam. The Greek text, accompanied by a German translation, has been given in Bichler's Geschichte des Kirchenrechts, Giessen, 1843.

**APOSTOLICAL CONSTITUTIONS** is the name of a collection of ecclesiastical prescriptions in eight books, in which three independent works have been combined. I. The first six books were probably originally written in Greek, in the diocese of Ephesus. They give in the loose form of a continuous speech, and in a very diffuse style, a multitude of doctrinal, liturgical, and moral instructions. The author is unknown; but he has evidently drawn from the longer version of the Epistles of Ignatius. The Greek original is lost; but a Syrian translation is still extant in several manuscripts; and a transcription of the work, made in the beginning of the third century, exists in Greek, Arab, Ethiopian, and Coptic versions. II. The seventh book treats in a very much more concise style of the different paths which lead to life or to death, and — to judge from the contents, which may be characterized as a transition from Sabellianism to Arianism — it belongs to the fourth century, though before the Council of Nicea. It ends with some liturgical rules and formularies. Chaps. i.—xxviii. conform often to the Epistle of Barnabas. In the Orient it is not known. III. The eighth book, probably originally a ritual for bishops, and according to its contents older than the Council of Nicea, is found in various collections, both Oriental and Greek. The style is peculiar, the form is that of ordinances; the apostles command. It, too, contains, a number of liturgical formularies. Chap iv., on Ordination, bears in many codices the special title, “The Constitutions of the Holy Apostles concerning Ordination by Hippolytus;” and also other collections of apostolical traditions, Ethiopian and Arabian, are ascribed to this man. With respect to the work as a whole, it is noteworthy, however, that the three divisions sometimes give three contradictory instructions, as to the question 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 rejecting the book. It was first published by Turrinius (Venice, 1563); afterward by Cotelerius, in his Patres Apostolici (Paris, 1857), and by Ullstein, Constitutioes Apostolice (Trier, 1856). The Ethiopic version was edited and translated into English by Thomas Pell Platt (1834); the Coptic, by Henry Tattam (1848), both for the Oriental Translation Fund.

THE APOSTOLIC COUNCIL AT JERUSALEM, A.D. 50. In Acts xix. there is an account of a meeting of the apostles and elders to decide whether circumcision and the Mosaic law were binding upon the Gentile converts. The occasion of the council was the representation of certain men who came down to Antioch from Judea, that it was necessary to salvation to be circumcised. The question arose whether this was also the sentiment of the parent church in Jerusalem. If so, then, the practice and teaching of Paul and Barnabas flatly contradicted it, and the easiest way to find out was to send a delegation to Jerusalem, who should confer with the brethren there. This was done. By common consent this council is the most important in the entire history of the church, and therefore demands special consideration. It not only furnished the basis for the evangelical work of the early church, but also was a field of the development of the ceremonial law, until the Council of Trullo (692) decided the question by rejecting the book. It was first published by Turrinius (Venice, 1563); afterward by Cotelerius, in his Patres Apostolici (Paris, 1857), and by Ullstein, Constitutioes Apostolice (Trier, 1856). The Ethiopic version was edited and translated into English by Thomas Pell Platt (1834); the Coptic, by Henry Tattam (1848), both for the Oriental Translation Fund.

The chief speakers at the council were representatives of the various parties. Peter, the apostle to the circumcised, and Barnabas, the companion of Paul, and, under his influence, a representative of the great body of the present clergy, not
“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 ancients. (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. xvii. 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, after the Council of Jerusalem, the present Church of Christ is in union with the Primitive Church, in regard to the other decrees the Eastern or Greek Church in the second Council of Trullo (922) 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 Effect 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 councils in the healthier tone, and greater moral elevation, which, 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, Apologetica c. 9; Clement, Hom. VII. 4, 8; Recogn. IV. 30.

There has been a suspicion that the Acts vindicates 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 x. and Gal. ii. 1-10. — An event 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 is the third 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 Gentile converts. (3) The council of Galatians was summoned at the request of the Antiochian Church. Paul in Galatians, says he went up by “revelation.” (4) In Galatians the circumcision (? of Titus is mentioned: there is nothing said about it in the Acts. (5) 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 fifteenth 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 Weizsäcker, Keim, and Schenkel, who 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 Christentum der Apostel, Leipzig, 1879, p. xi.). Keim (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 co-operation 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. 26) and the last (xvii. 27) must evidently be identified with the second (ix. 26) and the fourth (xviii. 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. xii. 30; (2) the visit of chap. xi. 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 (i. 22) existed the council would assuredly have been appealed to 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. — 2. Elliot’s New Testament Commentary for English Readers). 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 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. Nor is there any insuperable 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 that claim was fully recognized. Particularly 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 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, Presbyterian, Congregational, appeals to this council for support. But, while it may be freely granted that there was some particular ordinance 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 elders, a further meeting of the council, 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 that the 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 mother-church, and that in the council all — apostles, elders, and brethren — took part. Not, therefore, as furnishing a norm, but as demonstrating the essential unity of the church, is the council a delightful feature of the primitive-church history. Its so-called "decrees" have passed out of sight as the division of the church into circumcision and uncircumcision converts ceased; but the yoke of Mosaicism it broke has never been remade.

Lit. — Besides the books already incidentally mentioned, see the special theses, K. SCHMIDT: De apostolorum decreti sententia et consilio, Erlangen, 1874; and the article by the same in HERZOG: Real-encyclopaedie b. d. "Apostolische Bewegung", vol. ii. Sec. 3. of the "Apostolische Kirche", pp. 245—257; Bishop LIGHTFOOT's Exкурsus, "St. Paul and the Three" in his Commentary on Galatians; Canon Farrar's Life of Paul; Karl Wiesseler: Zur Geschichte d. Neuestamentlichen Schrift u. d. Urchristentums, Leipzig, 1889; and the latest discussion and literature in Dr. Schaff's Church History, vol. 1, revised edition, 1882, pp. 330 sqq. S. M. JACKSON.

APOSTOLIC FATHERS (Patres Apostolici), a term applied in a wider sense to all immediate pupils of the apostles, and in a narrower sense to those only who had the right of a name in the church. They fall into two groups: namely, disciples of Paul, Barnabas, Clemens Romanus, and Hermas; and disciples of John, Ignatius, Polycarp, and Papias. Dionysius Areopagita (see title), who is sometimes also reckoned among 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 is not so much between them and the apostles as one of kind, not of degree. The pious, and in the main excellent Clemens Romanus, Ignatius, with his morbid, feverish longing after martyrdom, Polycarp, with his remarkable echoes of the New Testament, Barnabas, allegorical and tedious, Hermas, ingenuous though strained, not to mention the others — these are a great contrast to Paul, Peter, John, James, Jude, and the evangelists. That the Apostolic Fathers were truly pious men, that they had learned much about Christ, does not free them from the charge of mediocrity, and starts the inquiry, Did they differ from the New-Testament writers simply as talent differs from genius, or did they differ as uninspired from inspired men? The unprejudiced judgment leads to the conclusion that the New Testament came from God; the Patrum Apostolici Opera, from men. See separate articles on the writers mentioned.

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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 reaction 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 justices in paribus, 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 death-blow to the appeals to the pope; and even before the reforms of Joseph II., all German governments, Roman-Catholic as well as Protestant, had forbidden such appeals.

Appeals from the pope to a general council were forbidden by Pius II. by a bull of Jan. 18, 1459.

APPEALS to the pope, in his quality of primate of the Roman-Catholic Church, were not formally recognized as a legal instrument in the administration of justice, 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, who, in such a case, should either confirm the verdict, or appoint new judges. In the course of half a century, this decree of the council grew, in Rome, into the assumption, that, in all important cases, an appeal from the verdict of a bishop could be made to the pope, not only by another bishop, but by any one aggrieved; and this view was not only repeated, but even carried further, by the Pseudo-Isidorean decreals. They state, that not only can all cases be brought before the papal court by bishops, but causa majores cannot be decided in any other court; that not only can appeals to the pope be made by bishops, and in casu by the synods, but also by any kind of cases, etc. In the twelfth century, when the pope had arrogated the right to decide, immediately or through his legates, in all cases arising under the episcopal courts, it became generally understood that an appeal could be made even from the secular courts to the church, that is, finally to the Roman curia; and, though Alexander III. acknowledged that such an appeal was not strictly according to rule, Innocent III. declared that it was the duty of the church to fight against every kind of sin, consequently, also, against the lack of justice in the secular courts. From this time onwards to the pope became more and more frequent; and the part they played in Rome is very vividly described by Bernard of Clairvaux in his De Consideratione.

The first instance in England of an appeal to Rome occurred in the time of King Stephen, in the case of Henry of Blois, Bishop of Winchester. In 1095, a synod of Canterbury, convoked by Bishop of Clarendon declared, "If appeals arise, they ought to proceed from the archdeacon to the bishop, from the bishop to the archbishop, and, lastly, to the king (if the archbishop fail in doing justice), so
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was perfectly rectangular; and the apse, with its seats for the magistrate and the officers of the court, was formed internally. There are still churches extant on this plan, and they are the oldest; such as the Sta. Croce in Gerusalemme in Rome, and several others in Africa and Asia Minor, all from the third century. In churches from the fifth century, such as St. Apollinare in Classe at Ravenna, etc., the apse has generally become visible also in the exterior form; and not only the choir, but also the aisles, terminate in apses. In St. Sophia in Constantinople, and in churches built after that model, also the transepts are provided with apses; and, in some few cases in Germany, the choir has apses at both ends, such as the Church of Reichenau on the Lake of Constance.

AQUAVIVA, Claudius, b. Sept. 14, 1549; 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 controversy with the Dominicans became too 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. Industria ad Currandis Animis Morbos, Venice, 1606. The Ratio Studiorum and Directorium Exercitiorum 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 Jensen 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 of the children 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. Fr. Gensler: Vita M. J. C. Aquila, 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 1752 the patriarchate was divided into the two archbishoprics of Goritz 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.

Severus, the first 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 568 resided in the Island of Grado, continued obstinately to resist any attempt at a union. Pope Honorius I. (625—38) felt compelled to consecrate the Bishop of Aquileia Patriarch of Grado, simply to keep up the appearance of supremacy. In 1451 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 1741, and established the rather insignificant Patriarchate of Udine for the Venetian possessions in Friuli, and an apostolic vicariate at Aquileia for Austria. Venice, however, was not satisfied with the papal arrangement; and, on the suggestion of Aus-
The ancient geographers distinguished between Arabia Petrea, Arabia Deserta, and Arabia Felix. Arabia Petrea, situated between the Mediterranean to the north, the Red Sea to the south (here forming the peninsula of Sinai), the desert of Sur to the west, and the Arabian to the east, received its name from Petra. The capital of Iduinzea. It is a desolate mountain region, with huge masses of granite, porphyry, basalt, and limestone piled up in fantastic heaps, and with very few fertile valleys. It may have been more productive in the times of Moses; but, without a special providence, it can at no time have sustained such a multitude as spoken of in the Pentateuch. Especially the plateau of Azazimat, bordering immediately on Canaan, is an inhospitable wilderness, sparingly populated, difficult of access, enclosed north and south by ranges of wild cliffs, and descending abruptly to the south into the Arabian. The principal chain of the whole group runs parallel with the western arm of the Red Sea, but turns eastward, farther to the south, and approaches the eastern arm by a number of bold ridges. The direction of this chain must have determined the course of the wanderings of Israel through the wilderness. It was followed along its western slope, where are found the Wady Ghurundel, Mukatteb, and the beautiful and fertile Wady Feiran (the Pharan of the Bible). It was then doubled to the south, where are the sand-waste of Ramleh, the Wady er-Rahah and al-Sheikh. South of Wady Feiran rises the Jebel Serbal, high and striking, which, though against the tradition, is by some considered as the Mount of the Law. Farther to the east appears Mount Sinai, with its three imposing ridges, of which the central one bears the name of Horeb.

Arabia Deserta, to which the prophets refer when they speak of the return of the exiles as a wandering through the wilderness (Hos. ii. 16; Isa. xxxv. 1, xi. 3, xiii. 9, etc.), is, by the Arabs themselves, called simply el-Badie, "the desert," whence the tribe of roving nomads, — the Bedawin or Bedouins. The peculiar atmospheric deceptions which occur in these regions, the mirages of cool lakes in the midst of the burning sand-waste, are alluded to in Isaiah (xxxv. 7); and its poisonous wind, Samum, which hurst desolation at every thing living it meets, is alluded to in Ps. xi. 6. Arabia Felix consists of a large central plateau, surrounded on all sides by deserts, and very little known, and a belt of mountain-ranges and Alp regions all along the coast, containing some of the most beautiful and most fertile spots on the globe. Here are, on the west coast, Hejaz and Yemen; on the south coast Hadramaut, Mahrar, and Gharrâh; and, on the east coast, Oman.

The population is essentially Shemitic, though the southern part of the country contains Cushitic elements. Of the Cushitic tribes mentioned in Gen. x. 7, only the Sabtecha belong exclusively to Africa; already the second one, Havilah, belongs without doubt to Asia (Gen. xxv. 18); and the last ones, Sabtah, Raamah, and Sabtecha, refer still more plainly to Southern Arabia. Sabtah reminds one of Sabota, the capital of the Chatramotites in Hadramaut, the
centre of the frankincense trade. Raamah, mentioned in Ezek. xxvii. 22, together with Sheba, 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 Jocutan, the brother of Peleg, who took possession of Yemen and the part of Syria known as Arabia. The Idumaean tribes, descending from Abraham and Hagar, the Egyptian woman,—Nebojah, 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 Median; and that of Jetur (the Itureans), across Arabia Deserta from Egypt to the Gulf of Persia (Gen. xxv. 12 sq.). The other tribes, descending from Abraham and Keturah (the Midianites and their kindred), were settled in the western parts, among the Joctanites. 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 Æthiopian and the tongue spoken in Central Arabia. By the spread of Mohammedanism the Himyaritic dialect lost ground. Nevertheless, it is still spoken in various districts of Southern Arabia; and this, its modern development (the Etkili), bears a strong likeness to the modern development of the Æthiopian.

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 belong most of the Himyaritic inscriptions, as probably also, the prizes for wisdom bestowed upon the children of the East (1 Kings iv. 30). The Bible, especially the prophets, speaks of the South Arabian kingdom as a 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 peaceable city population, the kingdom of Sheba also contained a country or desert population of another temper, and these Bedouins appear in connection with the Joctanites and the Ketureans. 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 Ismael, Nebojah and Kedar, the latter plays by far the most prominent part in the records of the Old Testament. The Keturenes are mentioned in Solomon's Song i. 5, as living in black tents; in Isa. xxvii. 11, Jer. xxviii. 22, as settled in the Levant; in Ezek. xxvii. 21, as pursuing trade; in Isa. xxvii. 16, 17, Jer. xlix. 28, as good archers withstanding the attacks of the Assyrians and Chaldeans. According to the annals of Assurbanipal, and in fulfillment of the predictions of the prophets (Isa. xi. 11; Jer. xxvi. 23, xlix. 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 as allies of the Edomites (Gen. xxxvii. 9, xxxvi. 3), gain ascendancy. 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. xiii. 12, 15), 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 prince Esmachuel entertained friendly relations with the Syrians (1 Macc. xi. 39), and Arabs entered the Syrian army as mercenaries (1 Macc. v. 39; 2 Macc. xii. 10), so that the Maccabaeans had to take the field against them (1 Macc. xii. 31), the Nabateans are repeatedly mentioned as friends and allies of the Jews (1 Macc. v. 25, ix. 35). They had kings of their own, among whom was Aretas, the fatherin-law of Herod Antipas. He waged war, both against his son-in-law and the Romans, and occupied at one time Damascus (2 Cor. xi. 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 Keturean tribes, only the Midianites are of any interest in antiquity. They appear in the history of Joseph as merchants (Gen. xxxvii. 28, 30). 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. xxxi. Comp. Num. xxii. 4, xxv. 6, 14-18). In the times of the judges they pressed heavily upon Israel in connection with the Northern Tribes and were repulsed by Gilead (Judg. 6-8. Comp. Isa. ix. 3, x. 26; Hab. iii. 7; Ps. lxxxv. 10). Of any great development of power in those regions which belonged to the Keturean 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 splendor 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 their religious 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 great part of Allah and the tradition that Abraham and Ismael were the founders of the national sanctuary, the Kaaba, points 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 Sahis (feminine), and the moon, Alkamah (masculine), were worshipped together with the star of Venus, Athar, 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 fetischism. 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.


ARABIANS, or ARABICI, 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. Eccl., VI., 37), that the consciousness could not exist without a body. Origen refuted them in a synod held in 246, and generally 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.

The spread of the Arameans over these vast regions was, of course, gradual; and the point from which they started is generally determined by Amos i. 5 and ix. 7 (comp. 2 Kings xvi. 9; Isa. xxii. 6), where it is said that Jehovah once led Aram out from Kir, and that he once shall send the inhabitants of Damascus back again to that place. Some understand Kir to be the region around the River Kur, which runs between the Black and the Caspian Seas, and enters the latter after joining the Araxes; others find the place at Kyrrhos, north of Haleb, or seek it somewhere in Mesopotamia. Moses Chorenese mentions Aram among the ancestors of the Armenian people: but Aram has as little to do with Armenia as with Homer's Erenbi or Arimi. The Greeks called the Arameans Syriacs, which is an abbreviation of Assyrians. Those Greeks who were settled along the southern coast of the Black Sea first applied the name to their Cappadocian neighbors who were Assyrian subjects. Thence it was extended to the whole bulk of the population of the Assyrian Empire, and thus it became synonymous with Aramean. Afterwards the Christian Arameans adopted the name Syrian, because among the Jews Aramean meant heathen.

The country comprised by the name Aram, and of which Damascus formed a prominent part, was conquered by the Assyrians under Tiglath-Pileser, and made a province. Afterwards it stood under the Babylonio-Chaldean, and then under the Persian rule, until, after the death of Alexander the Great, it was formed into an independent empire, Syria, under the Seleucides. Pompey made it subject to Rome 64 B.C. The religion of the old Arameans was akin to that of the Assyro-Babylonian worship of nature. See the articles on Assar, Baal, and Tammuz. From their Aramean kinsmen the Israelites adopted the Teraiphim.

The Aramaic language is a member of the Semitic family; but, as influenced by the climate, it is poorer in vowels, and rougher than any of the other members; and because the Arameans lived surrounded by non-Semitic peoples, and were often and for long periods subjected to foreign conquerors, it became a mixed and corrupt tongue. Compared with the two sister-tongues,—the rich, sonorous, and elegant Arabic, and the pithy though somewhat prosaic Aramaic, — it is a commonplace dialect. It falls into two branches, a north-eastern and a south-western; of which the first one, originally spoken in Mesopotamia, afterwards developed into the Syriac language, and produced a rich literature in the land between the Tigris and the Euphrates. The most ancient of the Tigris, and still called the island (Gen. xxiv. 10; Deut. xxiii. 4; Judg. iii. 8; Ps. lix. title); II. Aram Dammesk, in the north-eastern part of Palestine, often called simply Aram be-
ARARAT.

The branch known as Aramaic, which has its roots in the Chaldaean language, was spoken in the time of the kings of Babylon. It was the language of the Hebrew Bible, and was used by the Chaldeans, or Babylonians, in their inscriptions and documents. After the exile, Aramaic became 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 Assyrian inscription, is called rarti, in Transferred from the country which chiefly contains Haik. Afterwards the name was classical literature Armenia, and by the native dwellers in the mountains of Kurdistan.

ARATOR, a Christian poet from the middle of the sixth century, was a native of Liguria, and educated by Archbishop Laurentius of Milan, and the poet Ennodius; studied law, and entered the civil service of the Gothic Government, first as comes domesticorum, then as comes prioratum; but, when war broke out between the East Roman and Ostrogothic Empire, he retired from political life, and Pope Vigilius made him a sub-deacon, Decentium; and on tombstones, for instance hall inscriptions, points to a peak farther to the south, in the mountains of Kurdistan.

ARATOS, a native of Sidon, was a native of the city which chiefly consists of a high plateau along the middle course of the River Araxes, to the mountain-range on its southern frontier, and more especially to the two volcanic cones, called Greater and Lesser Ararat. The former, called by the natives Massis, or Varaz-Baris, by the Persians Kubi-Nuh, the "Mountain of Noah," is a cone 17,750 feet high, and with the top covered with a silver cap of perpetual snow. Here, on the southern slope, the native traditions place the spot where Noah's ark rested, and the messenger-dove brought back an olive-leaf; while a Syrian tradition, supported by the Aramaic inscriptions, points to a peak farther to the south, in the mountains of Kurdistan.

ARCANI DISCIPLINA, a term applied to the practice, general in the ancient church, of excluding all the uninitiated from certain parts of the divine service, and maintaining a studied reticence, when speaking in public, about certain sacred objects and proceedings. This practice arose naturally, not to say necessarily, from the existing circumstances. In Christianity itself there is no exclusiveness, no reserve; and when, in the time of Justin, divine service was still, as a general rule, celebrated in complete seclusion, the reason was simply that Christianity was an "unrecognized religion," and as such exposed to the fury and persecutions of the Pagans. When these circumstances changed, the practice itself disappeared. More especially the arcani disciplina may be said to have been born and lived and died together with the catechumenate. They originated at the same time and from the same causes; and when the institution of the catechumenate was abolished as superfluous, because the whole society had become Christian, the custom of an arcani disciplinæ was abandoned as unnecessary for the very same reason.

As long as the catechumenate existed, the catechumens, or any one else uninitiated who might have been present at the sermon, were shown out by the deacon when the sermon was over, and the so-called missa fidelium began. First, after two years of preparation, the catechumens were admitted among the competentes and electi; and at this stage the religious teaching, properly speaking, began. But it was a condition well understood, and definitely set forth, that the catechumenate, the preliminary stage of the creed which was orally confided to him; and all teaching concerning the holy rites was generally postponed till after baptism, or the first eucharist. Indeed, so strictly was this fides silentii kept, that people hesitated to communicate the text of the creed in historical works (Sozom. L. 2), or spoke of the elements of the eucharist only in a general way, and through hints (Ibid. 85). Epiphanius, in his Ancoratus (57), refrains from giving the formulas of the consecration; and Theodoret shows the same reserve with respect to baptism in his Dixin. Decret. Epist. c. 18.

Again and again Chrysostom suddenly breaks off with "the initiated know," or Augustine, with "the faithful know," when intentionally refraining from speaking plainly of certain subjects. Even Innocent I. hesitates to write in detail about the unction in private life, and the sevenfold anointing; and on tombstones, for instance, all kinds of symbolical devices and metaphorical phrases were applied. But after the sixth century all this changed. No ecclesiastical writer mentions either the catechumenate, or the arcani disciplinæ any more. Isidorus Hispalensis (d. 544). The theological tendencies of this period mirror very truthfully the reigning tendencies of the time,—the superiority of Peter over Paul, the first traces of the worship of Mary, saints, relics, etc.: its aesthetic merits, however, are rather small. It still exists in numerous manuscripts, and has often been published: Basel, 1537, and in Migne, with a complete commentary Patr. Curs. vol. 58. See MAYOR: Bibliographical Clew to Latin Literature, London, 1875.

by the Arabic; and in the thirteenth it disappeared (see SYRIA). The other branch bears, by the Arabic; and in the thirteenth it disappeared (leelanguage, though the old Chaldieans, or Babylonians, never spoke Aramaic (see BABYLONIA). The Hebrew Bible calls this branch the "Aramaic" (Dan. ii. 4; 2 Kings xvii. 20). 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.
The sources of this science comprise: I. Antiquite 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, 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, Persians, Greeks, and Romans, we confine 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 literature concerning the sarcophagus of Eshmunazar (Phoenician), the tablet of Mar-sass (Punic), and the stone of Mesa (Mosabitic), will be found under the respective heads. The coins have been examined by Eckhel, Mommsen, vol III. (1853), p. 211; Corpus Inscription. Latin, ed. Mommsen, vol III. (1853). Le Bas et Waddington: Inscriptions Grecoises et Latines, tom. III., 1870; De Vogué: Syrie Centrale, Paris, 1868; Wetzstein: Ausgewählte griech. und latin. Inschriften, in Abhand. d. Berliner Akad., 1883.

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The sources of this science comprise: I. Antiquite 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 investigation and excavations have brought several to light, are not so numerous, but the temple and royal tombs of Egypt, Assyria, Babylon, Persia, Phoenicia, and Syria, with their plastic and pictorial representations, yield valuable instruction. The pertinent inscriptions are found collected in the Corpus Inscription. Graecar. vol. III. (1853), p. 211; Corpus Inscription. Latin, ed. Mommsen, vol III. (1853). Le Bas et Waddington: Inscriptions Grecoises et Latines, tom. III., 1870; De Vogué: Syrie Centrale, Paris, 1868; Wetzstein: Ausgewählte griech. und latin. Inschriften, in Abhand. d. Berliner Akad., 1883.

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ARCHÉOLOGY. 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 his work Christ. Ecclesia Poltica. 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 (604). 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. The origin of the office of the archpresbyter is not clear. The name, ἄρχοντας ἱεραρχῶν, or ἀρχιεπίσκοπος, seems originally to have been given in the Greek Church to the oldest presbyter of the diocese as a matter of course; but it was the formation which first occasioned a critical treatment of church antiquities. The two great works on church history—the Magdeburg Centuries (Protestant) and Annales Baronii (Roman Catholic)—contain the archaeological summaries or surveys, and from their time ecclesiastical archaeology was treated as a separate discipline. Among Protestant writers we mention Joseph Bingham: Origines Ecclesiasticæ, or the Antiquities of the Christian Church, London, 1708–22; Augusti: Denkwürdigkeiten d. christ. Archæologie, 1816–31; Riehenwald: Kirch. Archæologie; GueRicke: Lehrbuch d. christ.-kirchl. Gesetzestiftung, 1817, 2 vols.; Hoffmann: Real-Encyclopädie, 1855; Keil: Handb. d. bibl. Archäologie, Frankfurt-am-Main, 1858, 1859, 3 parts, 2d ed., 1875. Biblical archæology in general has been treated by J. Jahn: Bibl. Archäologie, Vienna, 1796, 5 vols.; E. F. Rosenmüller: Handbuch d. biblischen Altenbuchkunde, Leipzig, 1827, 7 vols.; G. B. Winer: Bibl. Realwörterbuch, Leipzig, 1820, 2 vols.; Schenkel: Bibliotheck, Leipzig, 1869, 5 vols.; Riehm: Handwörterbuch d. bibl. Alterthümer, Leipzig, 1875, 3d ed.; Hamburger: Real-Encyklopädie, 1866 sqq.; J. Kittto: Cyclopaedia of Biblical Literature, 3d ed. by L. Alexander, London, 1880, 3 vols.; Smith: Diction. of the Bible, London, 1860–63, 8 vols. [Am. ed. in 4 vols.]. RütscH.

ARCHDEACONS. 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 archpresbyter heading the priests in matters of cult. The origin of the office of the archpresbyter is not clear. The name, ἀρχιεπίσκοπος, or ἄρχοντας ἱεραρχῶν, 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 clergy. 

ARCHBISHOP. See Bishop.
ARCHDEACONS.

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 (ecclesia baptismale, piezas, tituli minores), in which full service was performed every Sunday, with baptism, burial, etc., each parish had a number of minor churches (oratoria, capella, 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 churches themselves, with full service; but the original parochial church, whose incumbency now assumed the title of archi-presbyter, 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 iudex ordinarius, and, but for the obstinate resistance of the bishops, he would probably have usurped the whole episcopal power. In the eleventh century, the archdeacon had the right to hold visitations, to examine the candidates for ordination, to appoint and regulate the archi-presbyters, etc. During the thirteenth century several councils (Tours, 1239; Liege, 1237; 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 archbishop 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. Hence 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 PERTHSH: Uebrung der Diaconen, Hildesheim, 1743; GRIFFS: Law relating to the Church and Clergy, 1856.
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logne. See HINCMAR: De ordine palatii, c. 13, 16, 19, 20, 32; and the article on ELEEMOSYNARI.

ARCHIMANDRITE (Ἀρχιμανδρίτης, from μάνδρα, fold, being generally applied to a monastic association of the order of St. John of Ephesus) was the name given since the fifth century to the head of a monastery by the Greek Christians, and generally used in the Eastern Church, though it also occurs in the Western. In old times it was sometimes applied, both by Greek and Latin Christians, to all prelates, regardless of their respective rank.

ARCHITECTURE, Hebrew. The notices 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. xxiii. 27). The beams and the roofing were sometimes of sycamore, sometimes of olive or cedarswood (Isa. x. 10; Jer. xxii. 14). In the 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. i. 2, xvii. 42). 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. 18; 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. 25; Acts x. 9; 2 Sam. xvi. 22; Matt. x. 27; Isa. xxi. 1). Stairs led up to it, both from the street and from the interior of the house. With the roof the communicative so-called upper room, which was used as a place of retirement, a kind of house-chapel (2 Sam. xviii. 33; 2 Kings xxiii. 12; Acts i. 13, 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. 39; 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 house, in the proper sense of the word, did not arise, however, until the times of the kings. But, immediately after the conquest of Zion, David began to rebuild and fortify 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 of Jerusalem, to the Temple at 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 substructures had 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 has wholly disappeared. The building of the temple 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 passageway (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, reminds 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 influence have asserted themselves beside the Phoenician. After the time of the Maccabees, especially under the Herodian dynasty, Greek taste and Greek style became prevailing. All the magnificent structures from that time—gymnasiums, baths, theatres, palaces, and colonnades—were Greek, and so was, to a great extent, the new temple built
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by Herod (Joseph. Ant. 15. 8, 1; 15. 9, 4; 6. 15, 10, 8). See TABERNACLE, 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沙漠ising its old, already established norms, without any sudden breach in its onward development.

The gospel was preached in the synagogues of the cities (Acts xiv. 1, xvii. 1, xviii. 4, xviii. 10, xix. 9); but as soon as a congregation was formed, and a peculiar worship began to develop, the Christians separated from the synagogue, and held their gatherings in private houses (Acts ii. 48, xx. 9; Rom. xvi. 5; 1 Cor. xvi. 19). In the times of persecution every place might become a place of worship,—the field, 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 levelled to the ground by the Pretorian guard in the course of a few hours (Lactant. De Mortib. Persecut., c. 12).

Not until the time of Constantine did Christian architecture become an art; and so slight was its pretensions to originality, so closely did it adapt itself to the existing, that it appeared at once 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.

I. 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 (328-36), the Church of the Holy Sepulchre in Jerusalem, consisting of a basilica and a rotunda, the Church of the Vatican (386), 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 (493), S. Paolo fuori le mura, S. Paolo fuori le Mura, S. Lorenzo fuori le Mura, etc. Eusebius, S. Ambrose, and other fathers of the Church have described these churches, and others, in their writings. The Roman basilica, an imitation of the Greek basilica στόα, thus called because the second archon, the αρχις βασιλεύς, 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, hemicyclium, 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 exchange to a church were not many. The atrium was enlarged, and provided with a fountain. Here assembled the catechumens and the penitents; but when the church ceased to have catechumens, and the church became a place of worship, the atrium disappeared altogether. From the atrium, the interior hall—the place of the baptized, the true congregation—was entered through three, or five, or even seven doors, according as the hall was divided in three, or five, or seven aisles. Three was the common number. Two parallel rows of columns divided the hall into three aisles, of which the middle one, the nave proper, generally was double as broad and double as high as the side-aisles, and enclosed on account of its additional height by a solid wall resting on the columns, and on arches spanning from column to column, and pierced towards the roof by a row of windows. The hemicyclium, or tribuna, now became the sacraurum, or sanctuarium, the place of the clergy, elevated a few steps above the nave, and separated from it by a railing. Here stood in the centre the altar, on both sides; in front, the presbyterium, in the middle, behind the altar, the bishop's throne, and all along the wall the seats for the clergy.

The exterior effect of the basilica was, no doubt, heavy and cold; but the interior must have made an impression of great magnificence, though perfect harmony may have been wanting. The doors were of carved wood or gilt bronze, and provided with hangings of costly stuffs embroidered with gold and silver. The columns were of the finest marble, sometimes of porphyry, taken from the old pagan temples; the seats, of marble and bronze, or of wood inlaid with precious stones, taken from the baths and the theatres. The roof was of wood, gilt or painted; and the heaviness of the masonry was relieved by exquisite pictures in mosaic. Originally these pictures were used simply as a method of teaching, as a means by which to impress the principal facts of the Christian faith upon the minds of the congregation; but in course of time they were employed for purely aesthetic purposes.

LIT. — Descriptions of individual churches by EUSEBIUS (Hist. Eccl. X. 4) and by PAULINUS of Nola (Natal. X. and Epist. ad Sever., 13); VITRUVIUS: De Architettura; BUNSEN: Die Basiliken
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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 tradition of the Persian 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 in the world it created. 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 sanctarium, for the officiating clergy, we recognize the Western Church, with its craving for clear and definite organization, for policy. In the Byzantine dome, in which the light and broad 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.

Severe standards of the 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 it 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—rises 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. The costliness of the materials—grayish-blue granite, spangled 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,—one at the end of each arm, and one over the crossing. The Church of St. Mark in Venice (1043-71) is the most prominent example. A still further complication was reached by combining the Greek cross with the square. 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 some places in Northern Italy; but in Eastern Europe and Western Asia it was and is generally prevailing.

Ltr. — Descriptions of individual churches are found in Eusebius: Via Constantini, III., 50; IV., 30, 58, and in a poem by Paulus Silentiarius on St. Sophia, in Script. Hist. Byzant.; Texier et P. Pullan: Architecture Byzantine, 1854; Selenberg: Altchristliche Baudenkmale von Konstantinopel.

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 disappeared, 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 basilicas 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 Brandenburg, a flight of twenty-two stairs led from the latter to the former. The atrium disappeared; and the cantharos 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 connected with the western termination of the main building; where instead of the atrium, a front façade was formed, with an elaborate portal and window, etc.
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 salve. An 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—69), 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 Gothic style developed less originality, though in the first-mentioned countries magnificent buildings— the Church of St. Stephen in Vienna, and the Cathedral of Cologne.

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 (1548—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 are 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, LUBBE (Clarence Cook's translation), VIOLET-LE-DUC, and FERGUSON, and more especially BROWN: Sacred Architecture, London, 1845; CHARLES ELIOT NORTON: Studies of Church-building in the Middle Ages, New York, 1889. — See, on this general subject, DIEPOLD: Der Tempelbau der vorchristlichen

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Of still greater consequence were the changes which the introduction of the pointed 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 at 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 it 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 sameness 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 Basilean style, the Romanesque was a decided progress, 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 belongs is not known; but true lancet arches were much in France, England, Germany, Spain, and Italy. The pointed arch has above the semicircular is, that it makes the flat wooden ceiling; and, compared with the old Basilican style, the Romanesque was a decided progress, though it generally makes a somewhat heavy, and not fully harmonious impression.

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ARCHONTICI, a sect of the fourth century, composed a peculiar kind of works which they called revelations (see PSEUDOPHGRAPHS OF THE O. T.), in one of which, "The Symphony," they treated of the seven heavens, each of which had a ruler, Açou, of its own. Of 18th rulers, whose mother was a woman, Thotetes, they said that they fed on human souls, and could not exist without such food. The ruler of the seventh heaven they called Zabaeth (Σαβαώθ); 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 doctrine is Gnostic in origin, and wherever afterwards carried into the Greater and Lesser Armenia. See Baur: Die christliche Gnosis, Tübingen, 1835. The source of all our knowledge is Ephiphanius, Hier. xl. Later writers merely copy him.

ARCHPRESBYTER. See ARCHDEACONS.

ARCHIMBOLDI, Giovanni Angelo, b. in Milan in the latter part of the fifteenth century, d. there in 1555, studied law, obtained an appointment in the service of the Roman curia, became protonotarius et referendarius apostolicus 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 staid two years, and realized immense profits by selling "forgiveness for all kind 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 his designs in Sweden, he tried to ingratiate 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 Archimboldi afterwards served Charles V., was made Bishop of Novara in 1525, and Archbishop of Milan in 1556. In literary history he acquired a name by his discovery of the five first books of the Annales of Tacitus in the library of the Monastery of New-Corvey.

ARCSOSOLIUM, from arcus, an "arch," and salom, a "throne," a "bath-tub," a "coffin," denotes a peculiar tomb-arrangement found in the Roman catacombs, and employed at the Monastery of New-Corvey. 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 masonry to the height of a common table, and the tomb thus formed covered by a loose slab. Often the background of the niche is painted, or ornamented in various other ways.

AR'ETAS. 1. A contemporary of the Jewish high priests Jason and Menelaus, and of the King of Syria, Antiochus Epiphanes, B.C. 170 (2 Macc. v. 8).

2. The King of Arabia, Nabataea, and father-in-law of Herod Antipas; but, when the latter divorced himself from his (Aretas') daughter to make way for Herodias, Aretas rendered 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 feuds 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 the governor of that city, incited by the Jewish priests, desired to apprehend Paul. This was A.D. 38 or 39. Mionnet, Description des medailles 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 38.


K. Wieseler.

ARETIUS, Benedictus, a native of Bätterkinden, in the canton of Bern, Switzerland, studied at Marburg, and was appointed professor of theology in 1663, in Bern, where he died in 1734. His principal work — Theologia 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 1598, was republished in 1616, and his commentary on the Pentateuch and the Psalms in 1618. He also gave a commentary to Pindar, and a description of the flora of Stockhorn and Riesen. See Melch. Adam: Vitae 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 1518, 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 1842, 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 1818, have reigned in the government, and prevailed in the.
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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 (1586-1797), 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 Met. Ep. Church for 1879, New York, 1890.

ARIANISM, so called from its leader—Arius (Ario), 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.

1. History of Arianism. The roots of the Arian conflict lie deep in the differences of the ante-Nicene doctrine of the Trinity. 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 Nicea (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 (hypotheses) from nothing." The accounts 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 Nicomedia, Eusebius of Cesarea (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 at first 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 Melethian schism in Egypt.

(2) The Council of Nicaea (325).—The first ecumenical council, held at Nicea, Bithynia (now a miserable Turkish village, Isnik), consisting of three hundred and eighteen bishops (about one-sixth of all the bishops of the Greek-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 [the only begotten, of the essence 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. He is of the substance of the Godhead, and the Word of the Father; and was in the beginning with the Father. And was made man; he suffered, and was crucified; and descended into hell; 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 Cesarea, who, before and afterwards, occupied a middle position between Athanasius and Arius.
This is the first instance of such signing of a doctrinal symbol. Eusebius of Nicomedia and Theognis of Nicea signed the creed, but not the condemnatory formula appended, and for this they were deposed, and banished for a short time. Only two Egyptian bishops — Theonas and Secundus — persistently refused to sign, and were banished, with Arius, to Iliovia. This is the first example of the civil punishment of heresy. Constantine opened the long and dark era of persecutions for all departures from the Catholic or orthodox faith. The books of Arius were burnt, and his followers branded as enemies of Christianity. The Nicene Creed has outlived all the subsequent storms, and, in the improved form given to it at Constantinople in 381, it remains to this day the most generally received creed of Christendom, and, if we omit the later Latin insertion, Filioque, a bond of union between the Greek, the Roman, and the orthodox Protestant churches.

(3) From the Council of Nicaea (325) to the Council of Constantinople (381). — After the Nicene Council an Arian and semi-Arian reaction took place, and acquired for a time the ascendancy in the Roman Empire. Arianism now entered the stage of its political power. This was a period of the greatest excitement in Church and State: Councils were held against council; creed was set up against creed; anathema was hurled against anathema. "The highways," says the impartial heathen historian, Ammianus Marcellinus, "were covered with galloping bishops." The churches, the theatres, the hippodromes, the feasts, the markets, the streets, the baths, and the shops of Constantinople and other large cities, were filled with dogmatic disputes. In intolerance and violence the Arians even exceeded the orthodox. The interference of emperors and their court only poured oil on the flame, and heightened the bitterness of contest by adding confiscation and exile to the spiritual punishment of synodical excommunication. The unflinching leader of the orthodox party was Athanasius, a pure and sublime character, who had figured at the Council of Nicea as a youthful archdeacon, in company with Bishop Alexander of Alexandria, and after his death became the spiritual and temporal head of the Catholic Church at Constantinople; but, on the day preceding his intended restoration, the heretic died suddenly (336). Succeeded by his son, Constantine, he died, and his son Constantine II. recalled Athanasius from his first exile, into which his father had sent him. But in the East, where Constantius, the second son of Constantine the Great, ruled, Arianism prevailed, and was maintained with fanatical zeal by the court, and by Eusebius of Nicomedia, now transferred to Constantinople (since 338). Athanasius was deposed a second time, and took refuge with Julius of Rome (340), who, with the great body of the Western Church, sided with the Nicene Creed, and gloried in Athanasius as a martyr of the Christian truth.

It is unnecessary to follow the varying fortunes of the two parties, and the history of councils, which neutralized one another, without materially advancing the points in dispute. The most important are the Synod of Antioch, A.D. 341, which set forth an orthodox creed, but deposed Athanasius; 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, 365; the second council at Sirmium, 357; the third, 358; at Antioch, 359; at Ancyra, 360; at Constantinople, 386. Aided by Constantius, 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 (homoio-ousios) to the Father; while the Aetians (from Aetius, a deacon of Antioch) and the Eunomians (from Eunomius, Bishop of Cyzicus in Myasis) taught that he was of a different substance (hetero-ousios), 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 Cappadocian 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 resurrection 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 approached the orthodox in spite of the persecutions of the violent Arian emperor, Valens.

(4) The final triumph of the Nicene orthodoxy under Theodosius the Great (381). — This emperor was a Spaniard by birth, and reared in the Nicene faith. During his long and powerful reign (367—395) he completed externally the spiritual and
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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 Meletius, 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 synod of Constantinople, but existed at an earlier date: it is found in the Ascensus 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 382-386. See his Dissertations quoted below, and the art. Nicene Creed.

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. Arius, 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, Ariusianism ceased to exist as an organized moving force in theology and church-history; but it re-appeared 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 Arián 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 kind of 534; the Longobards in Italy, till the middle of the seventh century. Alaric, the first conqueror of Rome, Genserick, the conqueror of North Africa, Theodoric the Great, King of Italy, and hero of the Niehtungenien, were Arians; and the first translation of the Scriptures, of which important fragments remain, came from the Arian or semi-Arian missionary Ulfila. 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 “before all creatures.” He is a middle being between God and the world, the perfect image of the Father, the executor of his thoughts, yes, 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 “creature,”—the first creature of God, 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, homoousios, co-equal, and the semi-Arian homousios, similar, in essence). Aëtius and Eunomius afterwards more strongly expressed this by calling him unike the Father (anomonoios).

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

The subsequent development of Arianism by Aëtius and Eunomius brought out no new features, except many 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. 38; Col. i. 15), or which ascribe to the incarnate Christ (not the pre-existent Logos) in his state of humiliation lack of knowledge, weariness, sorrow, and other changing affections and states of mind (Luke ii. 52; Mark xii. 32; Heb. v. 8, 9; John xii. 27, 28; Matt. xxvi. 39), or which teach the kind of teaching which 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 Nicomedia, that Christ was called “God” according to the full, only-begotten Son,” in John i. 18. See on this the first Dissertation of Professor Hort, Lond., (1876). But he
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reduced this expression to the idea of a subordinate, secondary, created divinity. The dogmatic and philosophical arguments 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 dreams 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 Christ, 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 Fatherhood, which Arius laid great stress on, 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 Pagan doctrine of salvation. For if the Son is a created divinity, he is himself a part of the world, or the form under which it exists successively; nor can the unchangeableness of the Fatherhood, which Arius laid great stress on, 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.

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ARISTEAS

Troas (Acts xix. 29, xx. 4); shared his imprisonment at Caesarea (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, 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 Aristaeus to his brother, printed by Gallandius at Basle, 1561, and 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 rhetoric and philosophy, but by faith a Christian, presented, about 135, 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 Sancti Aristidis Philosophi Atheniensii Sermones duo, Venetia, 1878; Baudard: De la traduction d'un fragment d'Apologe de S. Aristide d'Athènes, traduit de l'arameen, Arta, 1879 (15 pp.); A. Harnack: Griech. Apologeten, Leipzig, 1882.

ARISTOBULUS, a Jewish priest residing in Egypt during the reign of Ptolemy VI. (Philometer), and spoken of in 2 Macc. 1: 10 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. (Philometer) 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 spoils of 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, repented of the renunciation, and fled to Arabia Petraea, whose king, Aretas, invaded Judea, and besieged Jerusalem (65 B.C.). Aristobulus succeeded in driving him out of Judea by the aid of the Romans, but was less successful in dealing with his powerful ally. Pompey finally took Jerusalem, and carried Aristobulus a prisoner to Rome. He escaped, returned to Judea, and began a war against 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, the son of Herod the Great and Mariamne, was educated in Rome, together with his brother Alexander, in the house of Follio, 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 Sebaste 6 B.C. — IV. Aristobulus the Younger, a son of the preceding, was educated in Rome, together with Claudius, whose favorite he was. He remained all his life in private station. — V. 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., 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 307, and remained with him for twenty years; lived after the death of Plato, in 347, three years at the court of Hermias in Asia, 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 monism, which is rational 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, Irenæus, and others, such as Justinus Martyr, pass him by in silence, there are those among them, 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 Boëthius and Cassiodorus. The study of him received a powerful impulse from the Jewish and Arabic doctors, who translated his works into Syriac and Arabic; and the anxiety...
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, cultivated an Aristotelian and a Platonic school; but when the Renaissance grew into the Reformation, and the splendid edifice which had been built up on Plato and Aristotle— the mediæval scholasticism—tumbled down, Aristotle, lost at once and forever his influence on Christian theology. See SCHOLASTICISM.


ARIUS ('Aρειος), 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 and the course of his life. Condemned by the Eusebian party espoused (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 personal talents and learning. Neander (Ch. II., IV., 685) ascribes to him an acute and a creature of the Father of his age, yet not without 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 facts in a letter to Serapion, on the authority of a priest, Macarius of Constantinople (De Morte Aris, Opera, ed. Bened. tom. I., pp. 11, 340), and ventures to interpret Providence in the uncharitable style of his age, yet not without some reluctance of his better Christian feeling. Epiphanius (Har. 68, c. 7) compares his death to that of Judas the traitor. Socrates (Hist. Ecc. L., 39) 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., II., 30) gives a similar account, and adds, that, for a long period, everybody avoided with 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 Θάλαπος, 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. II., IV., 685) ascribes to him an acute but contracted intellect without that speculative 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 Athanasius, the 68th and 69th Heresies of Epiphanius, the church histories of Sozomen, Eusebius, Lactantius, and Philostorgius. See also the works quoted under ARIANISM, and Schaff's art. Arius in Smith and Wace I., 162 sq.

ARK OF THE COVENANT. This was a casket, made in the Wilderness by express divine com-
mand, 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 in-
ward, 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 sqq.).

The cherubim upon it indicated the place where
God "hid 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 in-
trusting it to the care of a particular Levitical
family, the Kohathites. The high priest could
only see it when surrounded by clouds of in-
cense.

The contents of the ark were the two tables of
the law, the pot of manna, and Aaron's rod that

The ark was at Shiloh in the tabernacle, except once
while the ark was among the Israelites: consequently
the Holy of holies, where the ark should have
stood; and on this stone the post-exilic high
priest set the censer.

ARKITE. 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. Re-
searches (1852), I. pp. 579-581, 604; Renan, Mém.
Mission de Phénicie (1864), pp. 115, 124. Under
the emperors it was called Casarea Libani, and it
was an important place. It contained a temple dedi-
cated to Alexander the Great, and there Alexan-
der Severus was born, A.D. 205. It was a famous
stronghold in the days of the crusades; besieged vainly for two months, in 1096, by
Raimond of Toulouse, but taken by William of
Sartanges. In 1202 it was destroyed by an
earthquake. See the travels of Shaw, who was
there in 1722 (2d ed. 1757); Burkhardt, 1812;
(Reisen, ed. Gesenius, 1823, pp. 271 sq., 520 sq.),
Robinson and Smith, 1852 (Later Researches,
1857, pp. 754-760).

ARMENIA, extending from the Black to the
Caspian Sea, and from the Caucasus to the Tau-
rus, 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 re-
sfer, such as Erebus, "appearance," the spot where
Noah first discovered land; Ararat "he plants the
vine," the place where Noah first planted the
vine, situated on Mount Ararat, but utterly de-
stroyed by an earthquake in 1840; Marand "the
place of the mother," with the tomb of Noah's
wife; Armujoin "at the feet of Noah," where Noah
is buried, etc. In Scripture, the country is men-
tioned not among the nations of antiquity, but it
is probable that Ararat (Gen. viii. 4, 2 Kings xix.
37; Isa. xxxvii. 38; Jer. li. 27) indicates the eastern
corner, the dominion of the most ancient rulers:
the natives use this name only for one of the fif-
teen provinces of Greater Armenia, and the cele-
brated mountains they call Masia. Farther to the
west, immediately on the Euphrates, and
south-east of Cappadocia, lay Togarmah (Gen.
3; 1 Chron. 1. 6; Ezek. xxvii. 14, xxxviii. 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 Ar-
menus, or Armenians, who is sometimes repre-
sented 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
after Haik, never use it. They call themselves
Haikih, after the great-grandson of Japhet, or
Torgomians, after the father of Haik; and they trace
their history back to Noah, curiously blending
mythical lore with biblical records. Subject to
the supremacy successively of Assyria, Babyl-
onia, Media, and Persia, the country was conquer-
ed by Alexander the Great, and after his death
ruled alternately by Macedonian and Seleu-
dician governors, until, in the middle of the sec-
century B.C., the Parthian king, Arsaces, or
Arsaces the Great, succeeded in establishing his brother
as its king. The dynasty of the Arsacids
reigned till the beginning of the fifth century
A.D., when it became extinct, and then the By-
zantine emperors and the Persians fought for
centuries about the possession of the country,
until, in the middle of the ninth century, peace
and national independence were once more re-
stored by the Pagratid dynasty, descending from
a Jewish family to which the Armenians apply
the promise of the Lord to Abraham (Gen. xvii.
17), under whose patronage it continued to exist
till the middle of the twelfth century, when

"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.
vii.). Solomon put it in the temple (2 Chron.
v. 2-10). Manasseh displaced it by a carved
image; but Josiah restored it (2 Chron. xxxiii.
7, xxxiv. 5). It was probably burnt up in the
destruction of Jerusalem by Nebuchadnezzar; and
in the tractate Yoma (see ATONEMENT, DAY
or) 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 post-exilic high
priest set the censer.

Volck.
ARMENIAN.

Mamelukes, 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 Thaddeus, Bartholomew, Simon of Cana, and Judas Lebbeus; but it is certain that Christianity was introduced very early in Armenia. The earliest trace of it may be found in the second century; and in the fourth the country became a Christian kingdom, the first Christian state. Grigor or Gregory, the Illuminator, is 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 primate or patriarch of Armenia by Leontius, Archbishop of Cæsarea. For a long time the patriarchate remained in his family. Nerses the Great was his grandson. In 304 Nerses convened a synod at Ashûtat, which regulated marriages between relatives, limited the excessive mourning over the dead, and founded the first monasteries, the first asylums for widows, orphans, and the sick, and the first caravansaries for travellers; and in 366 another synod, at Walarshapat, defined the power of the patriarch, or catholicos, — as he now was called, — and decreed, that, in the future, he should be elected and consecrated by the Armenian bishops themselves, and not by the Archbishop of Cæsarea. Under Sahak, the son and successor of Nerses, the Bible was translated, the breviary, the ritual, and the liturgy were composed, and the calendar was arranged. The final arrangement, however, of the Armenian calendar such as it is still in use did not take place until 551, at a synod convened in Dvin by the catholicos Moses II.: a new era was then established, beginning on July 11, 552, so that our year of 1881 corresponds to the Armenian year of 1329. At the close of the sixth century a violent controversy arose, which occasioned a breach between the Greek and the Armenian Church, and much party-division within the Armenian Church itself. The Council of Chalcedon (451) having taken place during the frightful 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.)

Literature.—The Armenian literature is wholly Christian, and pre-eminently theological. Only by Moses Chorenensis some extracts from Pagan and Syrian writers and again old popular songs have been preserved; and history is the only field, beside theology, in which Armenian literature has produced anything great. Its golden era falls in the fifth century, and is inaugurated by the labors of Mesrob and Sahak. Up to that time the Armenian language was written with Greek or Syrian characters; but this means of reducing Armenian speech to writing proved utterly insufficient, and a great impediment to literary progress. Mesrob has the honor of having invented, or at least completed and introduced, the Armenian alphabet now used. It was first applied to the translation of the Bible. Sahak translated the Old Testament; Mesrob, the New: but as all Greek books had been destroyed, and were forbidden by the Persians, the translation was made from the Syrian version, and not from the original text. Twice, however, men were sent to Edessa, Alexandria, Athens, and Constantinople, to study the Greek language, and learn how to translate the Holy Scriptures; and the result of these great exertions was a truly admirable translation. The first printed edition of the Armenian Bible, given by Bishop Oscon, Amsterdam, 1666, is from a codex interpolated from the Vulgate. A critical edition was not given until 1806, by the Mekhitarists. In spite of the unfavorable state of political and social affairs in Armenia during this epoch, more than six hundred Greek and Syrian works were translated within the first forty years after the translation of the Bible; and as in many cases the original works have perished, while the translations have been preserved, the great importance of this whole literary activity is apparent. Among works which in this way have come down to us are several books by Philo Alexanderinus, on Providence, on Reason, commentaries, etc.; the Chronicle of Eusebius, nearly complete; the Epistles of Ignatius, translated from a Syrian version; fifteen Homilies by Severianus; the exegetical writings of Ephraim Syrus; the historical books of the Old Testament, the synoptical Gospels, the parables of Jesus, and the fourteen Pauline epistles; the Hexameron of Basil the Great; the Catechesis of Cyril of Jerusalem; several homilies by Chrysostom, etc.

The period, however, was not characterized by translations only. Several of the disciples of Mesrob and Sahak left original works. Esniḳ wrote four works against heretics, printed at Venice in 1826, and translated into French by Le Vaillant de Florival, Paris, 1853. A biography of Mesrob by Korian, homilies by Mambres, and various writings by the philosopher 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 Rubelians. Nerses Klijensis and Nerses Lambronensis belong to this period; also Ignatius, whose commentary to the Gospel of St. Luke appeared in Constantinople, 1738 and 1824; Sargs Shnorhali, whose commentary to the catholic epistles was published in Constantinople in 1743, and again in 1804; Malakon of Edessa, whose history, comprising the period from 952 to 1132, and continued by Gregory the Priest to 1163, contains many interesting notices concerning the crusades; Samuel Aniænsis, the chronologist, Michael Syrus, whose history has been edited with a French translation by Lanlois, Paris, 1864; Mekhitar Kosh, of whom a hundred and ninety fables appeared at Venice, 1780 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 1881.

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 favorably received by them, and that the church might be reformed and spiritualized without any disturbance. 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 by V. patriarch the right to fine and imprison his people, and as his ex-communication made them outlawed without civil rights, he was able to persecute them even to the death. This persecution became at last 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 stipulates...
lately that the Vekil, 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 when this disruption took place. There is a general recognition of the fact that the church needs reform, and a new development as a result of this. God's grace seems to become lost; and it is as if the whole church becomes evangelical.

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-three millions, of whom two-thirds are in Turkey; but the Catholics, or head of the church, resides in Russia.

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The spirit of the Armenian Church is now very different from what it was when this disruption took place. There is a general recognition of the fact that the church needs reform, and a new development as a result of this. God's grace seems to become lost; and it is as if the whole church becomes evangelical.
the third, that man of himself and by the power of his free will cannot do or think anything 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 Remonstrance the Gomarists presented a Contra-Remonstranza; 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 political parties became involved. Oldenbarneveldt (John of Barneveldt, 1547-1618), at the head of the Remonstrants; and Maunce of Orange, at the head of the Monarchs, 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 Oldenbarneveldt, however, and the imprisonment of Grotius, had politically 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-stadtholder. This defence, translated by W. R. Bagnall). His life was written by Caspar Brandt: Historia Vitae I. Arminii, Amsterdam, 1724, and by Bangs: Life of Arminius, New York, 1843.

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 Uyttenbogaert, 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. On account of the number of Articles discussed, the controversy arising has been called the quinquarticular. 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.

ARTICLE 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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giveness of sins, except the believer, according to the word of John iii. 16: "God so loved the world that he gave his only-begotten Son, that whosoever believet in him should not perish, but have everlasting life;" and in the First Epistle of John ii. 2: "And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

Art. III. — That man has not saving grace of himself, nor of the energy of his free-will, insomuch as he, in the state of apostasy and sin, can of and by himself take any steps to do good (such as saving faith eminently is); but that it is needful that he be born again of God in Christ, through his Holy Spirit, and renewed in nature, inclination, or will, and all his powers, in order that he may rightly understand, think, will, and effect what is truly good, according to the word of Christ, John xv. 8: "Without me ye can do nothing."

Art. IV. — That this grace of God is the beginning, continuance, and accomplishment of all good, even to this extent, that the regenerate man himself, without prevenient or assisting awakening, following, and co-operative grace, can neither think, will, nor do good, nor any good work, except as he is led by the Holy Ghost; and that Jesus Christ assists them through his spirit in all temptations, extends to them his hand; and if only they are ready for the exercise of his help, as they are inactive, keeps them from falling, so that they, by no craft or power of Satan, can be misled, nor plucked out of Christ's hands, according to the word of Christ, John x. 28: "Neither shall any man pluck them out of my hand." But whether they are capable, through negligence, of forsaking against the first beginnings of their life in Christ, of again returning to this present evil world, of turning away from the holy doctrine which was delivered them, of losing a good conscience, of becoming devoid of grace, that must be more particularly determined out of the Holy Scriptures before we ourselves can teach it with the full persuasion of our minds.

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. 545-49; cf. Vol. i. § 65, p. 508 sq.

ARMINIANISM (Wesleyan). — Doctrinal 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 Arminians, symptoms of which had appeared in some of the early Remonstrants, such as Grotius and Curcellaeus. John Wesley, the founder of Methodism, was of Arminian stock; his father Samuel, in common with many of the Anglican divines, inclining strongly against Calvinism (see Tyerman's Life of Samuel Wesley, p. 144); and "the Holy Club" at Oxford contained both these elements, the Wesleys ultimately separating, on this ground alone, from Whitefield, who became the father of the Wesleyan or Calvinistic Methodism. The Wesleys 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 Calvinian 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 strenuously as Calvin himself, makes a 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, Wesleys hold, that while God absolutely or if any prefer 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 at this pivotal point occurs the practical or antithetic distinction from the theoretical or theological, difference between Wesleyan Arminianism and Calvinism, whether of the old or the new school. In a last analysis the precise element or force which turns the scale in favor of a new life, or otherwise, is believed by Wesleys to be the will of the subject himself, acting freely under its own impulses, in view of, but not constrained by, mo-
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 condition of his being justified 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 cooperation. They think it relieves them from the overwhelming divine influence which Augustinians seems to them to introduce, and at the same time from the charge of humanitarianism justly 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 to God; and this 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 deportment.

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 fearfull power of the human will to accept or 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 holiness, any more than to attain it unaided at first, but that the same gracious assistance is sought from the same God throughout his earthly career, on precisely the same terms of acceptance and cooperation.

Lit. — 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 Lond., 1771 sq., as separate pamphlets in answer to Toplady, and often reprinted collectively in England and America), a remarkable specimen of clear, calm, and cogent controversy. Wesley: Sermons (contained in his Works, often printed) is next in importance as a standard; but these are necessarily discursive and diffuse. The whole subject is topically treated, in connection with general theology, in the three great textbooks of Methodist divinity hitherto published; namely, Richard Watson: Institutes (Lond., 1822-23, often reprinted in one or two vols. in England and America); William B. Pope: Christian Theology (Lond., 1875-77, revised ed., Lond. and N. Y., 1879 sq., 3 vols.); and Miner Raymond: Systematic Theology (Cincinnati, 1877-79, 3 vols.). — James Strong.
helmet of brass (1 Sam. xvii. 5; 1 Macc. iii. 30); the coat of mail, protecting the chest and the stomach (1 Sam. xvii. 5; 2 Sam. xv. 3; Ezek. xxi. 3; 1 Chron. xxvi. 27; Judg. iii. 16; Prov. v. 4); the spear of wood, tipped with a point of brass (2 Sam. xvi. 16; Josh. viii. 18, 26); the bow, of wood or brass, carried in a quiver on the left side (1 Sam. xvii. 39; 2 Sam. xii. 33; Ps. xviii. 34; 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. iii. 2, xiv. 52, xxiv. 2). David followed the example, and organized a national army, which was able to place a division of twenty-four thousand men fit for active service in the field every month (1 Chron. xx. 2 sqq.). 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. 26; 2 Chron. xvii. 14; 2 Kings xi. 4; 2 Chron. xxv. 5, xxxvi. 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 aporistic notices. Before entering upon a campaign, the divine will was consulted (Judg. xx. 27; 1 Sam. xiv. 37, xxiii. 2; 1 Kings xxii. 6; 2 Chron. xvii. 4). When the army arrived in the presence of the enemy, a sacrifice was offered (1 Sam. vii. 9; xiii. 9); a priest, or the general, or the scribe, harangued the soldiers (Deut. xx. 2; 2 Chron. xx. 20); the trumpet gave the signal for attack (Num. x. 9; 2 Chron. xiii. 12), and the attack was made with yelling and noise (1 Sam. xxxii. 32; Isa. xlix. 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. vii. 16; Jos. xii. 2-12; 1 Sam. xv. 5; 2 Sam. v. 23). Prisoners were treated with great harshness. The dead were pillaged (1 Sam. xxxi. 5; 2 Macc. vii. 27); the living were killed (Judg. ix. 15; 2 Sam. xxi. 11; 1 Chron. xxxv. 13), or mutilated (Judg. i. 6; Sam. xi. 2), or reduced to slavery. Women and children were not spared (2 Kings xv. 16, 18, 12; Isa. iii. 16; Amos i. 13; Hos. x. 14, xiii. 16; Nahum iii. 10; 2 Macc. v. 13). The conquered cities were often burnt or destroyed (Judg. ix. 45; 1 Macc. ii. 84). The Pagan sanctuaries were always destroyed (1 Macc. v. 63). Victory was celebrated with cries of joy, and triumphal songs and dances (Judg. v. 1; 1 Sam. xviii. 6; 2 Sam. xxii.; Judg. xvi. 2; 1 Macc. iv. 24). Conquered armies were deposited in the temple (2 Kings xi. 19; 1 Chron. x. 10).
the Jesuits. Here he wrote Des Vraies et des Fausse Idoles (1683) and Réflexions Philosophiques et Théologiques (1685) against Malebranche. When he died, he was buried in secret, and only his heart was sent to Port-Royal to be interred. His collected works were published in forty-five volumes, in Paris and Lausanne, 1775–83. See Jansenism.

**ARNAULD, Henri,** b. in Paris in 1597; d. at Augers, June 8, 1694; a brother of Antoine; was first an advocate, but embraced the ecclesiastical profession, and became successively Abbots 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, Négotiations 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, 1661. 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 1608 she was converted, reformed her life, performed a severe penance, and wrought a revolution in the convent. She was subsequently Abbess of Mau- bisson 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 life in pious labor at different posts. See Francis Martin: Angélique Arnauld, London, 1873.

**ARNAULD, D'ANDILLY, Robert,** b. in Paris in 1588; d. there Sept. 27, 1674; the eldest brother of 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 1608 she was converted, reformed her life, performed a severe penance, and wrought a revolution in the convent. She was subsequently Abbess of Mau- bisson 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 life in pious labor at different posts. See Francis Martin: Angélique Arnauld, London, 1873.

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**ARNO, b. in the diocese of Freising, in whose official records he occurs as deacon and presbyter up to the year of 779; d. as the first Archbishop of Salzburg, Jan. 24, 821; made the acquaintance of Alcuin while Abbots of Elnon, 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 Tassilo and Charlemagne failed; in 788 Bavaria was incorporated with the Frankish Empire. 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 (Indicibus) Armon, ed. by Keim, 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 Salzburg, and metropolitan of Bavaria, by the Pope himself. In the literary circle of the Frankish court he bore the name of Aquila ("eagle," the Latin translation of his name, Arn = Ar = eagle), and enjoyed great respect. He was present when the Emperor Charlemagne made his will. See Alcuin's letters to Arno in the Monumenta Alcuiniana, edd. Wattenbach et Duemmmler, Berol., 1873.

**ARNOBIOUS** was a teacher of rhetoric at Sicae, in the Roman province of Africa, and had taught and written much against Christianity, when, frightened by a dream, he was converted, and embraced the Christian faith. The Bishop of Sicca, however, felt suspicious, and refused to admit him into the church; and then he wrote (about 303), and probably on the demand of the bishop, his Adversus nationes libri VII. On this work Jerome has passed a very severe judgment (epist. 40); and it must be conceded that the author commits mistakes, and shows a rather limited knowledge of Christianity. Thus he says that the soul is not created by God, and not immortal, according to its nature; and his conception of atonement is very vague, Christ's office being simply to make God known by his teachings and his miracles. Nevertheless the book is not without a certain genuine warmth, and its attacks on Paglanism are vigorous and hittin. It was edited by Orelli, Zürich, 1816; by Hilde- hrandt, Halle, 1844; and by Reifferscheid, Wien, 1875; the last edition being by far the best. P. R. Meyer: De ratione Arnobiana, Haf- nie (Copenhagen), 1815.

**ARNOBIOUS the Younger** was a priest of Gaul; a Semi-Pelagian, who wrote a commentary on the Psalms, found in Max. Bibl. tom. VIII. See Teuffel: Geschichte der römischen Literatur, 3d ed., 1873, pp. 223 sqq.
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 purity 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 ascribed to their riches. The first reform he demands 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. He made certain visits to the east, and succeeded in persuading 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 re-acted on the reformer. He himself, however, never went too far in its application. The polemical bent of his mind, and his pietistic 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, edited by Lämmert, Stuttgart, 1844; Die Verklärung Jesu Christi in der Seele, 1704; Wahre Ablösung des inwendigen Christenthums, 1709, etc. See Arnolds gedruckter Lebenslauf, Leipzig, 1716; DIBELIUS: Gottfried Arnold, Berlin, 1873.

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 first two 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. See Arnolds apologia, Leipzig, 1710; DiBELLUS: Gottfried Arnold, Berlin, 1873.
to Franeker, where he studied theology under Maccovius (Maccovaky) and the famous Coccejus; visited the academies of Greveningen, Leyden, and Utrecht; travelled in England; and was appointed minister at Beetgum in 1645, and professor of theology at Franeker in 1651. He edited the works of Maccovius. His own works are mostly polemical. Against Socinianism: Religio Sociana seu Ciceri hes Ruscoviana major publica disput., 1654; Athematia Sociniana, 1659. Against Romanism: Apologia Amestis contra Erbennannum. Against the prophecies of Comenius, concerning the millennium: Discerus theol. contra Comeni praeventa lucem in tenebris, 1660.

ARNOLD, Thomas, b. at West Cowes, in the Isle of Wight, June 13, 1793; d. at Rugby, June 12, 1842; was educated at Warmminster and Winchester; entered the University of Oxford in 1811; became a fellow of Oriel College in 1815; was ordained a deacon in 1818, 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, 1833, 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 Thucydidcs, the History of Zoroaster, 3 vols., London, 1843, unfinished; History of the Later Roman Commonwealth, 2 vols., 1845, 3d ed., 1849; Lectures on Modern History, Oxford, 1842. See Stanley: Life and Correspondence of Thomas Arnold, London, 1844, 2 vols.

ARNOLD, Bartholomew, b. at Uisingen 1463; d. Erfurt 1582; an Augustin 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, Arnoldi recoiled, and after 1521 he became an active and open adversary of the reformatory movement. A list of his works is found in Höhn's Chronologia Provinciae Rheno-Sueticis Ordinis Fr. Erasmurum, 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., 470). A little time after (about 1190), Bonacursus speaks of them in an oration delivered at Milan against the Catharers. It is not improbable, that at the time of Bonacursus, 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 called themselves 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., 686). 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 late popes, and the works of various writers against heresy, but the sect was extinct before the beginning of the thirteenth century.

ARNOLD, William, D.D., an eminent and popular Scotch divine; b. at Stene, in Perthshire, Nov. 6, 1808; d. in Edinburgh, June 3, 1875. He was ordained in 1839, and subsequently joined the Free-Church movement (1843). In 1873 he was a delegate to the meeting of the Evangelical Alliance in New York, and won great popularity as a preacher and lecturer by his sturdy good sense, fervor, and earnestness. His writings are the Parables of our Saviour, in 8s. 6d., 1843, unfinished; The Parables of our Lord, 1870; Life of James Hamilton, 1870. See Autobiography and Memoir, 1877.

ARNOT, William, a distinguished Irishman; b. about 582, near Nancy; d. Aug. 31, 641; distinguished while young, both as warrior and 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-
joying at the same time the friendship of Pipin the Elder, and the confidence of the Austrasian nobility. But in 627 he abdicated, and retired into the wilderness of the Vosges, where he lived as a hermit, and acquired the fame of a saint. He is buried in the church in Metz near the old chancel door. In 1677 a first account of his life and the legend connected with him was published: Armilla Catechetica, A Chain of Principles; or, an orderly Concatenation of Theological Aphorisms and Exercitations, wherein the chief Heads of Christian Religion are asserted and improved, Cambridge, 1659, 4to, pp. 490; an unfinished work designed to form a complete body of divinity in thirty aphorisms, only six of which were completed, covering the antecedent of the Carolingian dynasty. There is an older vita of him (MABILLON: Acta SS. II., 150) and a more recent one (BOLLANDISTS: Acta SS., July IV., 433); but the former is by far the most reliable.

APRAXAD. The names in the table in Gen. x. being those, not of individuals, but of tribes or lands, Apraxad (Gen. x. 22, 24, xi. 10) means the district called Arrapachitis by the Greeks. To-day the name is preserved in Aphak and Alabak, by which the Armenians and Kurds designate the mountain-land east of Gordyene. In the list 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, Eian, Assur, Apraxad, 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, whose remote ancestor is called Apraxad in this chapter, had originally its seat in Arrapachitis, and from there pressed first to Mesopotamia, then over the Euphrates to Caanaan 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 Völkerthal der Genesis. Giessen, 1850.

ARROWSMITH, John b. March 29, 1602, near Newcastle-on-the-Tyne; d. February, 1658 (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 these circumstances the first divines of Norwich. Robert Baillon 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. While at Cambridge he published the sermons being published: The Covenant Avenir, a Chain of Princi- plers; or, an orderly Concatenation of Theological Aphorisms and Exercitations, wherein the chief Heads of Christian Religion are asserted and improved, Cambridge, 1659, 4to, pp. 490; an unfinished work designed to form a complete body of divinity in thirty aphorisms, only six of which were completed, covering the antecedent of the Carolingian dynasty. There is an older vita of him (MABILLON: Acta SS. II., 150) and a more recent one (BOLLANDISTS: Acta SS., July IV., 433); but the former is by far the most reliable.

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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 Arthemond himself depends upon a few notices by Eusebius, Epiphanius, Theodoret, and Photius.

ARTICLES OF FAITH, the particular points of doctrine, which together make up the sum of Christian belief. The great majority of churches draw them up, and require a public assent to them by their ministers and church officers, while to the laity they are explained, and from them a general assent is expected. The word thus is synonymous with CREED, which see.

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 agree with them in spirit. The Ten Articles of 1339, and the Six Articles of 1539, under the reign of Henry VIII., prepared the way for a brief statement of the doctrinal controversies. But the Six Articles were a step backwards, by imposing upon all Englishmen a belief in transubstantiation, 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, preferring to be a pope himself in his own dominion; but he did the dirty work of the English Reformation by destroying its foreign power of the papacy, and its domestic stronghold, monasticism. The positive Reformation 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 Council of Trent, and invited the surviving Continental reformers—Melanchthon, Calvin, and Bullinger—to London for the purpose. Calvin was willing to cross ten seas for such a work of Christian union, and so replied to Cranmer in 1540 (See the Correspondence in Cranmer's Works, Parker Soc. ed., vol. II., pp. 430—433). But political events prevented the conference, and the formulation of the doctrinal consensus of the Reformed churches. Failing in this scheme, Cranmer framed, with the aid of his fellow-reformers, Hooker and Latimer, the royal chaplains, and the foreign divines, Bucer, Peter Martyr, and John à 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 completed in November, 1552, and published in 1553 by “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 framed, 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, 1553. The English edition, which is of equal authority, though slightly differing from the Latin, was adopted by convocation in 1571, and issued under the editorial care of Bishop 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 bitterly complained of 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 Arts. XXXIV. to XXXVI. and a portion of Art. XXVII. Subsequent attempts to relax or abolish subscription resulted at last in the University Tests Act of 1871, which exempts all students and graduates in the universities of Oxford, Cambridge, and Durham, except divinity students, fellows, professors, and heads of colleges, from subscription, and throws these institutions open 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 Wurttemberg Confession of Bucer (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 sovereignty of the church; from subscribing Arts. XXXIV. to XXXVI. But political events prevented the conference, and the formulation of the doctrinal consensus of the Reformed churches. Failing in this scheme, Cranmer framed, with the aid of his fellow-reformers, Hooker and Latimer, the royal chaplains, and the foreign divines, Bucer, Peter Martyr, and John à 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 completed in November, 1552, and published in 1553 by “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 framed, and brought into that shape and form which they have retained ever since in the Church of England. The Latin edition was prepared under

ARTICLES.
Convention held in Trenton, N.J., Sept. 12, 1801, but with many alterations and omissions in the political articles (Arts. XXI. and XXXVII.), which the separation of Church and State made necessary, and which are real improvements. The only doctrinal difference is the omission of all allusion to the Athenian Creed (Art. VIII.), which is also excluded from the American edition. By this omission the Episcopal Church in the United States has escaped the agitation of the English Church on that creed, whose dammatory 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, 1875, are based upon the Thirty-nine Articles; similarly are the twenty-five Methodist Articles of Religion drawn up by John Wesley for the American Methodists in 1744. Both are given in Schaff: Creeds of Christendom, vol. III., pp. 567 sq., 814 sq.

ARTICLES OF RELIGION, the Lambeth. They are a Calvinistic appendix to the Thirty-nine Articles, composed by Dr. William Whittaker (d. 1595), the regius-professor of divinity at Cambridge, have never had full symbolic 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. Whitaker 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, 1585. They are nine in number, strongly Calvinistic, although Whitaker'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 Schaff: the Creeds of Christendom, vol. I., pp. 658-662; vol. III., pp. 522-525.

ARUNDEL, Thomas, Lord Chancellor and Archbishop of Canterbury, b. at Arundel Castle 1535; d. at Canterbury, Feb. 20, 1413. He was the second son of the Earl of Arundel and Warren. 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. He entered heartily into the persecution of the heretics and maintained especially conspicuous in the prosecution of Lord Cobham on the charge of heresy. He procured a prohibition of the vernacular translation of the Scriptures. He was a zealous, shrewd, far-sighted prelate, and spent himself and his riches in the service of the church. See Cobham, Lollards.

ASA (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 religiously and politically active and blessed: the latter part, although successful, added to the dissipation of the people. He tried to uproot idolatry, and deposed his grandmother Masach, 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 was among the first to come up to 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.
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xxiv). He caused his people, at the suggestion of the prophet Azariah, to renew their vows to God at a great festival (2 Chron. xv.). This revival of Judaism causing many to come from Israel to the Holy City, Jeshua, King of Israel, built Ramah, on the frontier, to prevent them. Asa made a league with Benhadad, King of Syria, who, in violation of his compact with Baasha, attacked the King of Israel, and compelled him to stop fortifying Ramah (1 Kings xv. 16-22; 2 Chron. xvi. 1-6). But, for thus deserting the Lord, the prophet Hanani was sent to rebuke Asa; which obedience cost the prophet his liberty for a time. Asa died of a disease in his feet (perhaps'gout) [the severity of the disease may be accepted as an extenuating circumstance for his occasional acts of tyranny], and 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).

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ASAPH (collector). Three of the name are mentioned in the Old Testament: but only one is at all prominent: he was a Levite, the chief leader of the temple service, and the author of twelve psalms (Ps. 1. and lxxiii. to lxxxiii. inclusive), and was honored by the title "seer" (2 Chron. xxix. 30). His descendants inherited his gift and his position; but perhaps "the sons of Asaph" means a school of musicians.

ASBURY, Francis, b. Aug. 20, 1745, at Handsworth, Staffordshire, Eng.; d. March 31, 1810, at Spottsylvania, Va.; became an itinerant Methodist minister in 1767; sent by Wesley in 1771 to America as a missionary, and was in 1772 appointed Wesley's "general assistant in America," with power of supervising all the Methodist preachers and societies of America, but in a year was superseded by Thomas Rankin, who, however, returned to England on the outbreak of hostilities, while Asbury remained from choice. During the war, like other non-jurors, he suffered some persecution arising from misunderstanding; but, when it was seen that he was patriotic, he resumed his extensive labors unmolested. At the close of the war the Methodists were organized into an independent church, according to Wesley's scheme. Asbury was elected bishop, and ordained by Dr. Coke, Dec. 25, 1784. No better selection could have been made. A man who did not know what fear was when in the course of duty, a man of rugged frame, who never knew weariness; a man of keen wit and uncommon shrewdness; a man of strict private life, and a stern disciplinarian,—such was Asbury. He gave dignity to his office. In labors he was even more abundant than he had been before, although he had seemed energy itself. He was wonderfully active. Deficient in early education, he made up for it as far as possible by careful economy of time, and incessant study, and acquired considerable knowledge. He was also far-sighted, and a good organizer. A vivid picture of his life and success is given by the simple statement of Bishop Jukes in his Life of Asbury: "In his unprolonged itinerant career he preached about sixteen thousand and four hundred sermons, or at least one a day, and travelled about two hundred and seventy thousand miles, or six thousand a year, preaching in no less than two hundred and twenty-four annual conferences, and ordaining more than four thousand preachers." When he came to America, the Methodists numbered ten preachers and six hundred members; when he died, after forty-five years of work, they had six hundred and ninety-five preachers and 214,235 members. What hath God wrought!

Asbury remained single; his zeal to do all he could, rather than his views, preventing him from matrimony. His salary was sixty-four dollars a year. His generosity tempted him beyond his means. Cf. Asbury: Journals, 3 vols., N.Y., 1852; STRICKLAND: Life of Asbury, N.Y., 1858; JANES: Life of Asbury, N.Y., 1872. For Wesley's depression of Asbury's and Coke's assumption of the title "bishop," see Urrlin's Churchman's Life of Wesley, pp. 168-170.

ASCETICISM as a principle of conduct is not, strictly speaking, of Christian origin. It was found with the Essenes among the Jews, among the Hindoos and Buddhists, with the Pythogoreans and Stoics among the Greeks, and it was introduced into Christianity through contact with the Alexandrian school of philosophy. In the two first centuries, when the Christian Church still was, in the truest sense of the word, an ecclesia militans, fighting by day and by night for its very existence, Christianity itself was a danger and a suffering; a continuous sacrifice and self-denial, and is justly represented by Clement of Alexandria as α' θαρσός (Strom. IV. 22). But gradually, as Christianity spread among the masses, it was compelled 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 guaranty, a distinction arose between that seriousness which ought to characterize all Christian life, and a certain austerity which claimed to represent a higher stand-point. 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 and Marcion, etc. Matter was in 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 the double moral, and the articles purgatory to all,—that of controlling the passions; and one available only for the select few,—that of exterminating the passions,—a doctrine which received a striking development in the history of monasticism. See Zücker: Kritische Geschichte der Ascese, Frankfurt, 1859; and the articles on ASIAP, MONASTICISM, and ETHICS in this Dictionary.

ASH'DOD (stronghold, castle), the Azotus of the New Testament (Acts viii. 40). The present
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 Uzziyah (2 Chron. xxvi. 6); but the Israelites never came into permanent 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 Psmatismus, and destroyed by the Maccabees. Philip preached there (Acts viii. 40).

ASHER, Ben. See AARON BEN ASHER.

ASH'ERAH. See ASH'TARTE.

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

ASH'KELON (migration), one of the five principal cities of the Philistines, was taken by Judah (Judg. i. 18), but not permanently held. It was afterwards conquered twice by Jonathan the Maccabee (1 Mac. x. 86, xli. 60). It had a Temple of Derketo, 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.

ASH'TORETH. See ASH'TARTE.

ASH-WEDNESDAY (dies cineris et citemis) is the first day of Lent, the first of those forty days of fast, which already in the ancient church were celebrated with solemn services in memory of Moses (Exod. xxiv. 18) and Elijah (1 Kings xix. 8), and more especially in memory of the forty days during 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, the color of ecclesiastical mourning, prays that the ashes will send one of his angels to consecrate the ashes, in order that they may be salutare to all penitents. After sprinkling the ashes thrice 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 and deacon read in Latin the words: Memento homo, quia pulvis es et in pulverem receditas (**remember man, that thou art dust and unto dust thou shalt return**). Generally, however, the ashes are not actually strewn on the heads, only the sign of the cross is made on the forehead; in Paris by a fine brush. In Protestant churches the Lent services generally begin on Ash-Wednesday, but a special service is performed only in the Church of England.

ASINARI, 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 (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, and representing 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 1829 in the ruins of the palæogium for the imperial pages on the southern declivity of the Palatine. It was scratched on the wall with a stylus, evidently by some page, in derision of some Christian comrade, and represents a 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: Αἰμηπιμων σαβείς ἡ σα. 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. 3).

This demon is Parsi in origin, and is to be identified with Zascha, of which the same things are told. In the Talmud, Asmodeus has insight into secrets; Zascha was during the time 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, the color of ecclesiastical mourning, prays that the ashes will send one of his angels to consecrate the ashes, in order that they may be salutare to all penitents. After sprinkling the ashes thrice 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 and deacon read in Latin the words: Memento homo, quia pulvis es et in pulverem receditas (**remember man, that thou art dust and unto dust thou shalt return**). Gener
purposes: consequently the Messiah, as the Prince of peace, is represented as riding upon an ass.

The ass was an unclean animal: therefore its first-born was not to be offered to the holy God, but redeemed with a lamb, or else its neck broken (Exod. xiii. 13, xxxiv. 20). The Egyptians dedicated the ass to Seth-Typhon, the god of war and of strangers, and probably in this way the stupid charge which Josephus is at such pains to refute (c. Apion, II. 7), that the Jews worshipped an ass’s head, may have arisen.

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 slenon imagination of people who neither read, or had never learned, either at home 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 mass was said, the priest brayed thrice, like an ass, instead of saying, “Ita, missa est;” and the whole congregation answered with “Hin-han,” instead of Deo gratias. Such scurrilities could, of course, not be tolerated from the moment they ceased to be necessary.

ASSEBROG, Rosamunde Juliane 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 various apparitions, and heard him speak of his sufferings and of the future of his kingdom, etc. In Magdeburg and neighborhood she produced a deep impression; and the sensation soon spread when she became acquainted with Petersen, the chiliast, at that time superintendent at Liineburg. He invited her to his house, and in a pamphlet—Die Species facili von dem adeligen Friulain Rosamunda Juliana von der Asseburg; also containing an essay: Ob Gott nach der Auffahrt Christi nicht mehr heilig Tagen durch göttliche Erscheinung den Menschenkindern sich offenbaren wollte und sich dessen ganz begeben habe?—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 be in favor. The magistrates, however, and the preachers of Liineburg, took another view of the case; and, in accordance with a verdict of the theological faculty at Helmstedt, Petersen was deposed in 1692, and banished from the country. Miss Asseburg accompanied him, and lived afterwards in the house of a pious old countess; but she rapidly lost her prestige, and sank into oblivion. The date of her death is unknown. She defended the natural and religious character; and, with respect to her visions, he compared her to Brigitta, Hildegard, Mechtilida, 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.—I. Joseph Simon Assemani, b. on Mount Lebanon in 1687; d. in Rome, Jan. 31, 1708; was educated in the Maronite college of Rouen; 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 (1735-38), 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, 1708. His principal works are: 1. Bibliotheca orientalis Clementino-Vaticana, 3 vols. fol., Rome, 1719-28, forming the first part only of a larger work destined to comprise four parts. Considerable preparations, however, were made for the seven volumes forming the second part, and treating of the Syrian and Arabic translations of the Bible, the religious books of the Syrians, the Syrian and Arabic councils, etc. 2. Epdr. Syri Opera, Graece, Syriacae, Latine in VI. tomes (Romm, 1722-49). (Only the first three.) 3. Rudimenta linguarum Arabicae, Rome, 1732. 4. Abrah. Ecclesiastica: Chronicon orientale, printed in Scriptores Historiae Byzantinae T. XVII. 5. Chronicon Siculo, (527-963), after an Araban manuscript, printed in Carusi Bibliotheca Historica Regna Sicilia, T. I. 6. Kalendaria ecclesiae universae, of which only the first six volumes appeared (Rome, 1755), treating of the Slavica Ecclesiae sine Graeco-Mosca. The six following volumes, treating the Syrian, Armenian, Egyptian, Ethiopion, Greek, and Roman saints, were partly prepared, but were burnt. 7. De sacris imaginiibus et reliquis, d edited yet a very young man. Part of the manuscript were saved; and extracts from it were given by Jo. Bottarius, Rome, 1776. For a complete list of his works, published or in manuscript, see ANGEL. MAI: Scriptorum Veterum Nova Collectio et Vaticanæ Collect. Edit. T. III., P. II., p. 158.—Joseph Antonius Assemani, a cousin of the two preceding, held rich benefices in Italy, was titular archbishop of Nocera, was made custodian of the library of the Jesuit Church at Rome, and died there Feb. 9, 1782. His two principal works are: 1. Codex liturgicus Ecclesiae universae, 13 vols., Rome, 1749-86, unfinished. 2. Comment. de Catholica s. Patriarchi Chaldæorum, Rome, 1775. Stephen Eudoxius Assemani, a cousin of the two preceding, held rich benefices in Italy, was titular archbishop of Nocera, was made custodian of the library of the Jesuit Church at Rome, and died there Feb. 9, 1782.
assyria.

lary archbishop of Apamias in Syria, member of the Royal Society of London, etc. He worked, together with Joseph Simon, on the edition of Ephraem Syrus, and on a catalogue of all the manuscripts of the Vatican library. Of the latter work three volumes were printed, and eighty pages of the fourth; but they were all burnt. He also wrote a catalogue of the Oriental manuscripts in the Medicean, Laurentian, and Palatine libraries, Florence, 1742; and edited Acta SS. Martyrum Orientalium, qui in Perside passi sunt, etc., Florence, 1748, 2 vols., Syriac, with Latin translation. The first part gives the history of all the martyrs who suffered during the reign of Sapor, Varanes, etc.

ASSEMBLY, General (the name comes from Heb. xii. 23), the highest court of the Presbyterian church. See Presbyterian Church.

Assyria first designated the land and kingdom, whose capital, Assur—thus called from the principal god there worshipped, Asshur, “the good god”—stood on the western bank of the Tigris, a few miles south of Mosul, at the present Kalkh Sherghat. The name was retained when, later on, the kingdom expanded north to Armenia, east to Media, south to the Little Zab, west towards the Euphrates, comprising an area corresponding to the classical Aturia or Adiabene, though the royal residence was now moved farther to the north, and a new capital, Nineveh, was built on the eastern bank of the Tigris, opposite Mosul, in the angle formed by the Tigris and the Great Zab. Still later on, when this kingdom grew into one of the greatest empires which antiquity ever saw, comprising the whole region between the Tigris and the Mediterranean, the Armenian Mountains, and the Persian Gulf, the name was retained, only abridged into “Syria” by the classical writers. This vague name in the application of the name is still further increased by the peculiar relations which existed between Assyria and Babylonia. Neither geographically nor historically can the two countries be wholly distinguished from each other. They were inhabited by the same people, a branch of the Shemitic race (Gen. x. 22); and in both countries this people spoke the same language, held the same religion, developed the same science and art, etc., only with the difference, that, in all these respects, Babylonia appears to be the mother-country. Politically they also generally followed the same course. Assyria being a Babylonian province at one time, and Babylonia an Assyrian province at another. But this latter difference was often overlooked, as, for instance, when Nebuchadnezzar, King of Babylon, is called King of Assyria (2 Kings xxiv. 29).

The Bible and the classical historiographers, Herodotus, Diodorus, Dio Cassius, and Ammianus Marcellinus, who, partially at least, based their reports on older writers, — the Greek Ctesias and the native Berosus, — were for a long time the only sources from which any knowledge could be drawn concerning the history of this country and the Assyrian kings. No modern chronology is complete in all its details; and the connection between this succession of kings and the absolute chronology is made with certainty by means of the eclipse of June 15, 763 B.C. The names of this succession are, Tiglath-Adar II., 889-884; Assur-nasir-pal, 883-855; Shalmaneser III., 858-824; Samas-Rimmon, 823-811; Rimmon-nirari, 810-782; Shalmanezer III., 781-772; Assur-dan-il, 771-754; Assur-nirari, 753-746; Tigglat-Pileser (probably Pul) II., 745-728; Shalmaneser IV., 727-729; Sargon, 722-705; Senacherib, 705-682; Esarhaddon, 681-680; Assur-bani-pal (Sardanapalus), 688-629; Assur-ebil-ili, 625.

This period of Assyrian history, from 900 to 650 B.C., is not only the best known, but also the culminating point of power and success. Assyria first crossed the Euphrates, comprising an area corresponding to the classical Aturia or Adiabene, towards the Euphrates, comprising an area corresponding to the classical Aturia or Adiabene, to place the date of the founding of Asshur in the twentieth century B.C. From the ninth century B.C. to the destruction of Nineveh and the downfall of the Assyrian Empire, the succession is complete in all its details; and the connection between this succession of kings and the absolute chronology is made with certainty by means of the eclipse of June 15, 763 B.C. The names of this succession are, Tiglath-Adar II., 889-884; Assur-nasir-pal, the builder (2), 883-855; Shalmaneser III., 858-824; Samas-Rimmon, 823-811; Rimmon-nirari, 810-782; Shalmanezer III., 781-772; Assur-dan-il, 771-754; Assur-nirari, 753-746; Tigglat-Pileser (probably Pul) II., 745-728; Shalmaneser IV., 727-729; Sargon, 722-705; Senacherib, 705-682; Esarhaddon, 681-680; Assur-bani-pal (Sardanapalus), 688-629; Assur-ebil-ili, 625.

This period of Assyrian history, from 900 to 650 B.C., is not only the best known, but also the culminating point of power and success. Assyria comprises the whole “west land,” including Phoenicia, Philistia, Edom, and the land of the house of Omri; that is, Northern Israel. Tiglath-Pileser II. pushed forward to Gaza on the Egyptian frontier. Sargon defeated the Egyptians in the great battle of Raphia. Sennacherib’s campaign failed; but Esarhaddon conquered all Egypt, penetrated into Nubia, and styled himself, “King of the Kings of Egypt and Cush.” Under Assur-bani-pal, an Oriental despot in the true sense of the word, magnificent, sensual, and cruel, the empire extended from Media and Persia to the Mediterranean; and from Armenia to the Arabian Desert; but signs of decay already began to show, or rather signs of the impossibility of keeping together vast a complex of lands by devices of government but so recent as yet invented. A general rising took place. Sammughes, the brother of Assur-bani-pal, and viceroy in Babylonia, who headed the revolt in this part of the realm, was captured and burnt. The tribes of Northern Arabia — Kedar, Zobah,
Nabathean, etc. — were again subdued. But Egypt, under the guidance of Psammetichus, recovered its independence. Under Assur-ebilili 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 Orient 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 Rabshakeh, 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 resisted, 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-natsir-pal overran Palestine; and Shalmaneser II. compelled Jehu, the tenth king of Israel, to pay tribute, and recognize the supremacy of Assyria. Rimmon-nirari again exacted tribute from the "land of Omri;" and Tiglath-Pileser II. found opportunity to interfere still more effectively in its affairs. He received tribute from Menahem, 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, Tiglath-Pileser II. placed Hoshea as his vassal on the throne of Israel. So heavily, however, pressed the Assyrian tribute on Israel, that Hoshea made his successor, Sargon, who carried away Hoshea and a great number of his subjects into captivity; while foreign settlers from the East came, and took possession of the land of Israel. Also the kingdom of Judah paid tribute to Sargon; and, in spite of Senacherib's unfortunate campaign against Judah and Egypt, Judah remained tributary to Assyria till the latter part of the reign of Assur-bani-pal.

In science and art the Assyrians were, as above mentioned, merely the pupils and imitators of the Babylonians. Their office was to spread rather than to produce; and it is their great merit to have brought the results of Babylonian science — as, for instance, the sexigesimal division of time — into common use in Western Asia, whence it reached Europe. They were, however, not altogether without originality. The circumstance that they had stone, plenty of good quality, while the Babylonians were absolutely confined to the use of brick, gave their architecture and sculpture a strong impulse; and there was something in their national character which contributed still more to give their architecture a peculiar development. The Babylonians were priests, and built temples: the Assyrians were soldiers, and built palaces. It is now also generally acknowledged that the Assyrians, and not the Egyptians, were the first of the Greeks, both in architecture and sculpture. Less originality can be ascribed to the Assyrian literature. The great institutions for learning and education existed in Babylonia, at Erech and Borsippa; and for many centuries all literary activity in Assyria seems to have consisted in copying and re-editing Babylonian works. There were, nevertheless, royal libraries in all the great cities. — Assur, Calah, Nineveh, etc., — in which the books, clay-tablets with cuneiform inscriptions, were kept in perfect order, and stood at the disposal of the students. But when the reign of Assur-bani-pal are of the highest interest, consisting of grammars, dictionaries, primers of all kinds, historical records, and state papers. Of poetry some hymns have been discovered strongly resembling the Psalms, not only in form, but also in tone; and two epic poems, — the Deluge, and the Descent of Tammuz into Hades, — which seem to have formed parts of a greater epic poem. But these have evidently been merely copied from Babylonian sources.

Also with respect to religion, some individual traits developed in Assyria. The Assyro-Babylonian religion was a star-worship of non-Shemitic origin, into which a genuinely Shemitic element was introduced, — a principle of dualism based on the natural difference of sex. Thus, beside the god Anu stands the goddess Anah; beside Bel, Bilit, etc. But while in Babylonia, El, "god" (whence Babel or Bab-lu, the "gates of god"), stands at the head of the whole mythological system, this position is in Assyria occupied by Assur, or Asshur, the "good god;" and while, among the other gods, Sin, the moon-god, Merodach, Nebo, and Bel, are most zealously worshipped in Babylonia, the Assyro-Babylonian Astarte, the goddess of hunting and battle. Similar differences exist probably also with respect to the lowest sphere of the religious system, — the field of spirits; but they have not yet been recognized. See, for further information, the articles on BABYLONIA, CHALDEA, CUNEIFORM INSCRIPTIONS, DELUGE, NINEVITE, SEMITIC RACE, etc. Lit. — Oppert: Histoire des Empires de Chaldée et d'Assyrie, Paris, 1865; Lenormant. Manuel d'Histoire ancienne de l'Orient, Paris, 1869, and Les premières Civilisations, Paris, 1874; Schrader. Keilschriften u. das a. Testament, Giessen, 1872; the same: Die Hölle der Istar, Giessen, 1874; and, Keilschriften u. Geschichtsforschung, Giessen, 1878; George Rawlinson: The Five Great Monarchies of the Ancient Eastern World, 2d ed., London, 1873, 3 vols., reprint. New York, 1881, 3 vols.; George Smith: The Assyrian Eponym Canon, n. d. (1875?); the same: Assyrian Discoveries (1875), Chaldean Account of Genesis (1876, rev. ed. 1881), London; G. de Duhou: Assurie et Calahie, 1879; Fritz Homsley: Abbios der babylonisch-assyrisch u. israelitischen Geschichte von den ältesten Zeiten bis zur Zerstörung Babylon's, in Tabellenform, Leipzig, 1890.
and bow. See Smith's Chaldean Account of Genesis, with the Græco-Phcenician Adonis. It isindeed curious that they regarded them as moon and sun respectively: these stars (revised, N.Y., 1881), p. 243.

By far the older is that goddess which was Venus; but such identification was of common occurrence, and very frequently in plural form Ashteroth. The correlative of Baal, the principal male divinity. She is called the goddess of the Sidonians (1 Kings xi. 5), but was worshipped also by the Philistines, even in the time of Abraham, as is shown by the city Ash'teroth-Kar'naim. Afterward, in the days of Saul, we read of a Philistine temple in her honor (1 Sam. xxxi. 10). Solomon introduced her worship into Jerusalem (1 Kings xi. 5); and the bamoth, or artificial mounds surmounted by altars ("high places"), he had built, were not destroyed until Josiah's day (2 Kings xxiii. 10). When the plural form Ashtaroth, cf. Baalim, is employed, it indicates, as Gesenius holds, the statues of Ash-tareth and Baal. In the Phœnician inscriptions the goddess is called Ashšartu: 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 Phœnician colonies. Hiram, the contemporary of Solomon, built sanctuaries to her and Baal-Melkart. The Phœnicians 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 Phœnician, but an old Babylonian goddess, where she was called, as Gesenius says, the statues of Ash-tareth and Baal. 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 (revis. ed., N.Y., 1881), p. 243.

According to the astrological inscriptions, Istar was Venus; but the identification is of comparatively recent date. By far the older is that goddess 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 the "Carlestis" of Carthage, identified with Juno the dispenser of life and fruitfulness,—so that Hermes to whom the women made moon-shaped cakes, and poured libations (Jer. vii. 18, xliv. 17). The rites of Aphrodite came to the Greeks from the Phœnicians.

The prototype of the deus Venus, the bearded Aphrodite of Cyprus, is found in an androgynous Istar. The prohibition (Deut. xxii. 6) against the sexes wearing each other's clothes, probably originated in the prescribed exchange in the worship of this Venus.

Astarte was the παραγενής "Aphrodity of Ascalon, and the "Celestis" of Carthage, identified with Juno by the Latins. She was also the "Queen of Heaven," in connexion with that other goddess, and very frequently in plural form Ash'tarah, the correlative of Baal, the principal male divinity.

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in defence of Arianism. He died about 330.

2. 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. Cotelier gives eleven in the first form of his Acticarium Novum, besides extracts from ten others, made by Photius, and an eulogy of Stephen, the first martyr, which up to that time had been generally ascribed to Proclus, patriarch of Constantinople. Eight homilies, given by Cotelier in his Monumenta Ecel. 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 Chaldeans, 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 to a distinction between comets, 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; Exod. xvi. 6; 1 Chron. xxi. 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. 13); and "Castor and Pollux," the Twins (Acts xxviii. 11).

ASTRUC, Jean, b. at Sauve in Languedoc, March 19, 1684; d. in Paris, May 5, 1786; studied medicine at Montpellier, and was professor of anatomy, first in Toulouse, then in Montpellier, and finally in Paris. In 1758, in his seventieth year, he published anonymously his Conjectures sur les memoires originaux dont il paraît que Moses est sert pour le texte de la Genex, Bruxelles and Paris, in which, on the basis of the use of the two divine names, Elohim and Jehovah, in different parts of the book, the theory was advanced that Moses formed Genesis by combining a number of older documents. This theory was epoch-making in the critical study of the Pentateuch (see art.). Two years later on he published Sur l'Immortalité, l'Immaculalité, et la Liberté de l'Ame, Paris.
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 course of time, as, for instance, in 1418 by Martin V., and in 1604 by Julius III. The privilege, however, was not entirely abolished until the last part of the eighteenth century. In 1670 it was ordered by the Council of Nice, in the definition of the creed named 'Ordon. sur le fait de la justice. During the Revolution it was abolished. See WALLON: Droit d'Asyle, Paris, 1837. H. F. JACOBSON.

ATARGATIS. This Syrian goddess is not mentioned in the Bible; but in 2 Macc. xii. 26 her temple at Karnion, the same place as Asharoth Karnaim (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 'Aphrodité Anadyoménē' (Venus rising from the sea), to which was added a most prominent art, at the Council of Nice, in the definition of the creed named 'Ordon. sur le fait de la justice. During the Revolution it was abolished. See WALLON: Droit d'Asyle, Paris, 1837. H. F. JACOBSON.

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 Alexander, whose amanuensis he became, and played a most prominent part, at the Council of Nice, in the definition of the creed named 'Ordon. sur le fait de la justice. During the Revolution it was abolished. See WALLON: Droit d'Asyle, Paris, 1837. H. F. JACOBSON.

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concerning the exiled bishops; and Oct. 5, 365, Jovian, and returned to Alexandria Feb. 20, 362. But Oct. 25, 362, a special edict banished him for the fourth time. He lingered in various parts of Egypt and the Thebais until he heard of the death of Julian (June 26, 363). He then repaired to Antiochia, was kindly received by Valens, May 5, 365, reversed the edict of Julian concerning the exiled bishops; and Oct. 5, 365, 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 for the remainder of his life. The greatness of Athanasius is his unwavering fidelity to the idea of his life, his constant adhesion to the dogma of homo-ousion 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 was the only true foundation for the absoluteness 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 eminatory 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 316 and 350; Epist. Encyel. ad Episc. Aegypt. et Lib.; Apologia Impertu. Const.; Apol. de Fuga sun; Hist. Arianoorum ad Monachos; Ep. ad Serap. de Morde Auriu, all written after his flight in 350; De Symposid Arim. et Seluc., written in 330, but containing some later additions. Others have a more dogmatical or polemical character: Oratones IV. ad Arianos (356); De Decretia Nic. Synod; De Sententia Dionysii; Expositio Fidelis, etc. His exegetical writings, Ep. ad Marcellinum in Interpretationem Psalmorum and Expositiones in Psalmos, are of less interest. More 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, Manu. Philos., as well as the two works Contra A-polinarium and De Incarnatione Dei Verbi, whose genuineness, however, is very doubtful. Of a more general character, or referring to other points of the Christian system, are his two earliest works: Contra Gentes and De Incarnatione; the celebrated Vita S. Antonii; and a number of letters, among which are the so-called Festal-Letters, preserved in a Syrian version. Collected editions of his works have been given by B. de Montfauc, Paris, 1898, three vols. fol. (the Benedictine edition), to which some additions have been made in Nov. Coll. Patr. I. II.; by Giustinianni, Patav., 1777; and by Migne in Script. Gr. I. 25-28. The dogmatical and polemical works have been edited by Thilo: Bibl. Patr. Gr. Dogm. I., Lips., 1853.


ATHANASIAN CREED, The (also called Symbol Quicumque, after its first word), consists, according to its plan, of two parts, each ending with a dammatory clause. The first part (§§ 1-26) treats of the Holy Trinity, and comprises the orthodox dogma. The second (§§ 27-39) treats 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 toward 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 appeared 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 1900, re-
ATHENAGORAS.

In the strict sense of the word 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 great charges laid by the Pagans against the Christians, that they were atheists, because they denied the existence of those gods which the State recognized. This mistake seems 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, "Atheists!" 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 negatively, 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 (Ado. Colotem XXXI., in Moralia, vol. VI., p. 265, ed. Tauchnitz), and one which holds good this very day: "There has never been a state of atheism. You may travel over the world, and you may find cities without walls, without king, without saint, without theatre or gymnasm; but you will never find a city without God, without prayer, without oracle, 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 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 Cairns: Unbelief in the Eighteenth Century, Edinburgh, 1881.

ATHENAGORAS. Under the titles Ἀθηναγόρας, Ἀθηναγορὸς πρεσβίτης περὶ προσωπών (a defence of the Christians by the Christian philosopher Athenagoras of Athens) and . . . . . . περὶ διάνοιας 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 apologetical literature of the second century is very elaborate, his silence with respect to Athenagoras could not fail to attract attention. Very early the existence of an apologist of that name was doubted, and the work was ascribed to Justin. This supposition, however, is from internal reasons untenable. 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. 64, c. 21). Some notices by an unknown scribe (Cod. Barocc. 142, fol. 218), quoting from Philippus Sidetes, from the beginning of the fifth century, state that Athos is the only part of the catechetical school of Alexandria, lived at the time of Hadrian and Antoninus, and was, like Celsus, occupied with searching the Scriptures for arguments against Christianity, when he was suddenly converted; but most of these notices are palpably erroneous. In spite, however, 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 Commodus, and various passages indicate the period between 176 and 178. The treatise on the resurrection, which contains nothing specifically Christian, first appeared in Latin, Venice, 1498, then in Greek, Louvain, 1541. The apology, together with the treatise, first appeared from the press of H. Stephanus, 1557. The principal editions are those by Dechaine, Oxford, 1566; Prudentius Maranus, Paris, 1742; and Otto in Corp. Apol., T., VIII., Jena, 1857. There are English translations of the Treatise by Richard Porder, London, 1573, and of the Apology by David Humphreys, London, 1714. The Du ray et parfait Amour, écrit en Grec par Athénagoras, traduit par M. Fumee Seign. de Guilly, Paris, 1599, is a forgery. A. HARNACK.

ATHÉNÉS. See GREECE.

ATHOS. Of the three peninsulas jutting out into the Ægean from Chalceis, the easternmost ends in the celebrated promontory 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 hundred feet, and is cut in every direction by deep ravines and narrow defiles, and covered over all with dense forest. Since Xerxes dug the canal through the isthmus, numerous classical reminiscences 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 Golden Bull, there must have been monastic organizations settled in the peninsula in 824; and in 963 the Abbey of Laura, the eldest of the now existing monasteries, was built by the Emperor Nicephorus Phocas. The Ivoron and the Vatopadi were built in 980; and the constitution issued in 1046 by Constantinus Monomachus mentions one hundred and eighty establishments with seven hundred monks. In the beginning of the twelfth century Mount Athos was at its highest, both as a seat of learning and as a focus of influence. That curious connection between the court and the monastery which characterized Byzantine history was fully established, and the monks mixed in the most singular manner with politics. But the crusades brought stormy days. The place was sacked several times; and, in spite of their pride of orthodoxy, the Greek monks had to submit to the authority of the Roman pope in order to secure his protection. Though treated with the greatest regard by the popes, who confirmed all their privileges, and spoke of them as a celestial army, the monks of Mount Athos seized the very first opportunity (1313) to throw off their allegiance to the pope; and the Abbey of Amalfitones, founded by the Latin Church, never prospered. From the beginning, however, of the fourteenth century, Mount Athos commenced to decline; and when the Turks conquered Constantinople (in 1453), the monks threw themselves with singular subserviency on the mercy of the Mussulmans, without asking for the aid of Western Europe. They succeeded, however, in maintaining themselves in comparative independence on their territory by paying an annual tribute (five hundred thousand piastres, or, according to others, only seventy thousand) to the sultan. At present there are twenty, or, according to another account, twenty-one monastical establishments on the peninsula, of which seven are of Slavic and the rest of Greek origin. The Laura, Ivoron, Vatopadi, and Russico occupy the first rank, both with respect to size, splendor, riches, and celebrity. The town of Karyis, with the Monastery of Protaton, stands in the centre of the country. Most of the other monasteries are situated along the coast, and provided each with a small port or harbor for the accommodation of fishing and coasting vessels. These ports are generally fortified, and so are the monasteries themselves, being surrounded by high walls. All the establishments are dedicated to the Holy Virgin, each referring to some special point of her life. The government is very different. Some of the monasteries are governed by abbots (hegumenos), whose power is absolute; in others all the affairs of the establishment are settled at general meetings of the members. This democratic management is a remnant of the old date among the Athos monks, and is applied to all general affairs common to all the establishments, which are settled by delegates from the various monasteries meeting at Karyis. 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 catogeri, "good old men," live together in the monasteries. 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, however, are the contributions from the Danubian principalities and from Russia: the proceeds of the garden cultivation, handicraft, and trade, without which the community 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-
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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 offence," "propitiation," "price of redemption." 2. In the authorized version the word occurs only once in the New Testament (Rom. v. 11), and there is the translation of καταλαῦγα, "reconciliation." In the Old Testament it occurs frequently as the translation of נָתָן, "to cover with sacrificial blood," and hence to "expiate," to "appease," "to ransom." 3. The biblical equivalents of the word. In the Old Testament הַנִפְרָד, to make an atonement (Exod. xxx. 15, 18), נֶפֶר a ransom (Exod. xxxii. 12), a satisfaction (Num. xxxv. 31, 32). דָּעַף an atonement (Exod. xxx. 10; Lev. xxii. 27.).

In the New Testament, (1) As it respects sin διάκαταλαῦγα, to expiate, to make propitiation for (1 John ii. 2, iv. 10; Heb. ii. 17; Rom. iii. 25). (2) As it respects the sinner, δακρύω, to redeem by blood (1 Cor. vi. 20; Rev. v. 9); διακονέω, to redeem from the curse of the law (Gal. iii. 13; λυτροφος, to release for a ransom, middle voice, to ransom (1 Pet. i. 18; Heb. ix. 12), Christ saves us by being our λυτροφος, 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 Nicaea (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 Corinthios, 7. 32. Athenasius, De In carnatione, c. VII. See Oratram, Dis. 1, ch. 17); while together with this, and often disguising the more biblical view, there prevailed from the time of Origen (d. 254) to that of Anselm (d. 1109), and especially emphasized 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. These they derived from such passages as Col. ii. 15 and Heb. ii. 14.

2. The Anselmic Doctrine. — The view which had been implicitly received by the Fathers was first scientifically defined by Anselm (d. 1109), Archbishop of Canterbury, in his epoch-making book, Cur Deus Homini? He taught that sin is a 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 alone 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 not 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 "lantum valent omne creaturum quantum acceptat Deus illud, et non plus." Hence God accepted (acceptilatoto) by a sovereign act the work of Christ as a sufficient compensation to his law, instead of the condign 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, Libri Symbolici, p. 684 (Form. of Concord.); Heidelberg Cat., ques. 80; Second Helcetic Conf., ch. 15; Gallic Conf., art. 18; Belgic Conf., art. 22; Westminster Conf., ch. 8, § 5; Thirty-nine 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, benevolence is 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 (Rac. Cat., p. 265).

Frederick Denison Maurice, in his Theological Essays, London, 1855, and elsewhere, taught that the sufferings and death of Christ were the only complete sacrifice or self-surrender of the spirit and body to God, which 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.
quickening them, and moulding them by his love and example.

McLeod Campbell, in his Nature of the Atonement, London, 1859, taught that Christ has by his sympathies, 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 the law, according to Maurice, and 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 Satisfactione Christi. He taught that the law under which man is held, including precept and penalty, a positive product of the divine will. The right to relax its demands at will belongs to God’s preceptive 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 offering an example of impunity, the beneficence of God requires, that, as a precondition of the forgiveness of any sinners, 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 Säudlin, Platt, 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, Apol. Theor. 3. 21, 6. “The death of Christ is called a sacrifice for sin; but sacrifices are not payment of debts, nor are they full satisfaction 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 the main, been advocated in the various schools of Catholic theologians. See Oxenham: The Catholic Doctrine of the Atonement, London, 1868, 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 Platonizing Fathers, by followers of Scotus Erigena during the middle ages, by Osianer and Schwenkfeld at the Reformation, and the disciples of Schleiermacher among modern German theologians.


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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. 16). 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 a 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 the form of confession, according to the Mishna, was "O Lord, thy people, the house of Israel, have transgressed, they have rebelled, they have sinned before thee. I beseech thee now absolve their transgressions, their rebellion, and their sin, that they have sinned against thee, as it is written in the law of Moses thy servant, that on this day he shall make an atonement for your sins, and all your sins, and ye shall be clean" (Yoma xi. 2). A "fit" man appointed, says tradition, the year before, led the goat away into a district from which there was no return-path. But nothing is said about any injury inflicted upon the goat. It was apparently sufficient to prevent the goat from returning; the idea being, that thus the sins did not return, but God had cast them behind his back. The man who had led the goat could not re-enter the camp until he had washed his clothes and himself.

The high priest then took off his linen garments, washed himself, put on his usual dress, came out of the tent, offered his burnt offering and the burnt offering of the people, and burnt the fat of the sin offering upon the altar. This closed the day's imposing service. And the bullock and goat for the sin offering were carried forth and burnt entire; and he who burnt them must wash his clothes and himself ere he could re-enter the camp. Tradition, for and against which there is nothing decisive, adds, that, after the evening sacrifice, the high priest put on his white linen garments, and returned into the Holy of Holies to fetch out the censer and the bowl.

The meaning of this service is briefly this: the atonement for the people, their priests, and their holy things, is accomplished by blood, for without its shedding there is no remission; and upon this day especially was the idea of reconciliation through blood brought out. There was also a fuller acknowledgment of human weakness and sinfulness than was made by the ordinary sacrifices. The Day of Atonement thus taught 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 Jews 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 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 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 formulæ 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 for ever!" 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 was 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, where the goat was thrust backwards, and thus killed. Along the route, at distances, on heights, on which the goat was thrust backwards, and thus killed. Along the route, at distances, on heights, on which the goat was thrust backwards, and thus killed. Along the route, at distances, on heights, on which the goat was thrust backwards, and thus killed.

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It is characteristic of the mingling of superstition and degenerate reverence of later times, that after the ceremonies the high priest made a feast to his friends, who congratulated him on getting through the day alive! The maidens, in white, danced and sang songs in the gardens below Mount Zion, and the young men went there to select their wives. But religious feasting had always closed the day.

Since the destruction of Jerusalem, the Day of Atonement has, of course, not been observed with great surface-talent: he had perfect taste, and his powerful eloquence in the pulpit, soon attracted attention to him; and he was made a chaplain to William and Mary in 1692. Dean of Carlisle in 1704. Dean of Christ Church in 1712, and Bishop of Rochester in 1718. Having been coldly received as a Tory by George I., he took his place in the foremost ranks of the opposition, refused in 1715 to sign the paper in which the bishops declared their attachment to the House of Brunswick, and began in 1717 to correspond directly with the Pretender, and carried on his intrigues so skilfully that his most intimate friends did not suspect them. But in 1722 his guilt was manifested: he was committed to the Tower, and by Parliament banished for life in March, 1723, and all British subjects forbidden to hold communication with him except by the royal permission. He went to the Continent, and lived most of the time in Paris, 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, 1740, four volumes of Correspondence, London, 1783-87, and a number of controversial pamphlets. See SKEAT: Memoirs of Atterbury, 1727, and article in Encyclopedia Britannica, written by Lord Macaulay.

ATTICUS, b. at Sebaste, in Armenia; repaired early to Constantinople; was made a presbyter; parook, as one of the leaders, in the conspiracy against Chrysostom, and testified against him in the synod at the Oak. Chrysostom was expelled June 10, 404. His successor, the old
Arsacius, died Nov. 5, 405, and, after four months of intrigue, Atticus, was elected Patriarch of Constantinople 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 are still extant, of which one to Cyril, given by Nicephorus (VII. 25), is very characteristic.

ATTO, or HATTO, Bishop of Vercelli, Piedmont, d. about 990; 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 Presbyteris Ecclesiasticis, complaining that ecclesiastics are summoned before secular courts; that princes exercise influence on the election of bishops; that the revenues of vacant episcopal sees are seized by the State, etc. III. Polypyticus (πολυπυτικος, from the name of a contumacious monk) comprises 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'Archierry in his Spicilegium, T. VIII. A collected edition was given by Buranti del Signor, Vercelli, 1788, 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, 1894; studied in the Seminary of Blaubeuren (1847-41), and theology at the University of Tübingen (1841-44); travelled in 1846-47 through Germany, Belgium, and Holland, and became in 1849 "repentant" 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 connection with biblical Christianity, and he finally settled down as a member of the old Wurttemberg circle of theologians. —Bengel, Oetinger, Roos, etc. He published his first work, Die Theosophie Oetingers, Tübingen, 1847, when he was only twenty-three years of age. Then followed, Der Prophet Daniel und die Offenbarung Johannes, Basel, 1851, translated into English, "The Prophecies of Daniel and the Revelation," by Adolph Saphir, Edinburgh, 1856; 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 1861 he published the first volume of Die göttliche Offenbarung, an apologetical work, translated into English by Prof. Hackett in Bibliotheca Sacra, 1865. A volume of sermons appeared in 1845; a volume of lectures on the Christian faith in 1861.

AUBERTIN, Edme, b. at Chalons-sur-Marne, 1506; d. in Paris, April 15, 1552; was appointed minister to the reformed congregation of Chartres 1618, and of Paris 1627, 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-Agrrippa d', b. near Pons, in Saintonge, Feb. 8, 1552; d. in Geneva, May 9, 1630; grew up under very strong impressions of the persecutions to which the Huguenots were exposed. His first tutor, Jean Cotin, 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 1609 he had 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, —1837, 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 the ground 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 purchased, 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. It was, however, much below 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 1874 and 1875, of Morgan Hall, the beautiful and complete building now used. It is five stories in height, two hundred 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 commons, 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 the 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 shielded 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 therefore consists of fifty-seven 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: "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 and faithfully subscribe to 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 seven 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." S A M U E L M I L E S H O P K I N S.

AUBURN DECLARATION. The "Exscinding Acts," so called, by which the churches within the bounds of the synods of Utica, Geneva, andGenevee, 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 two hundred leading divines, and a number of distinguished laymen. Of this convention, the Rev. Dr. James Richards, professor of theology in Auburn Seminary, 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 his 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 Supralapserianism, 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 indwelt (legitimately) by the 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 idea, proves the doctrine of election irresistible, but that also either party could bring the case before the spiritual authority. The latter extraordinary privilege Arcadius and Honorius in 398 abolished, and reduced the court to ordinary limits again; and in this form, confirmed by Theodosius I. (399), 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 Augenian formulation was familiar, even to the heretical though Christian barbarians. See DOVE: De jurisdictonis ecclesiatricupud Germanos Galloisques progressu. Berolin, 1855.

AUDIANS, AUGSBURG, Confession of. Jan. 21, 1530, the Emperor Charles V. issued letters from Bologna, inviting the German diets 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 statement 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, but also by the Margrave of Brandenburg, the Duke of Bavaria, the Landgrave of Hesse, the Prince of Anhalt, and the magistrates of Nuremberg and
The Apology of the Augsburg Confession, 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 improved 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, Cochleus, etc.—to prepare a "confutation;" but the first draught had proved as utterly ineflective, 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 confused, 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 edifying and an elliptical 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 variata and an editio invaria ta. At the disputation of Worms (1541) Eck called attention to this fact, and in 1561 Piscius denounced the editio variata as altogether too favorable to the Calvinistic views. It is the editio invaria ta which was taken as basis for theFormula Conciliorum, 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 confession. It is the chief 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 all contain an account of 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, theInterim, was prepared by Pflug, Bishop of Naumburg, Michel Hefring, 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 settled the religious question of Germany. The principle of this arrangement was the famous maxim, Cuius 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 Eschenberg, 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 Breslau 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, Denkmälerdeutsches aus der christlichen Archaeologie, 12 vols., Leipzig, 1817-31; Lehrbuch d. christl. Dogmengeschichte, Leipzig, 1825; Einleitung in d. alt. Testament, Leipzig, 1827. The most generally used of his works is Handbuch der christlichen Archäologie, 3 vols., Leipzig, 1830-36. He also assisted Dr. Wette in translating the Bible into German (1809-14).

AUGUSTINE, St., Bishop of Hippo. See AUGUSTINUS.
and asked to be excused. But Gregory sent them again; and at last they landed at Ebbe’s Fleet, on 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 baptized (597), and his tribe was Christianized. Augustine, the 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 pallium, 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 unsuccessful in a measure, much had been accomplished when, May 26, 604, Augustine died. He was afterwards canonized on the ground of a reputed miracle, — curing a son of his blindness.


Augustine, Sister (Amalie von Lasaulz), b. at Coblenz, Oct. 19, 1815; d. in the Hospital of Vallendar, Jan. 28, 1872; entered the motherhouse 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 superior of the Hospital of St. John at Bonn. In the Schleswig-Holstein and Austro-Polish wars of 1861 and 1866 she distinguished herself by her great talent of organization; and her strong personality and sound judgment, no less than her deep and genuine piety, brought her in connection with many prominent men. But she was unable to accept the new dogmas of the “Immaculate Conception” and the “Infallibility of the Pope;” and her church, which considers absolute submission to its doctrinal decisions as essential, called her a heretic. In 1871 she was deposed, and transferred to Vallendar; and, when she died, the usual burial-rights were denied to her remains. See Eriuinerugen am Amalie von Lasaulz, Gotha, 1878; Eng. trans. Sister Augustine, London, 1880, New York, 1881. H. LECOULTRE: Amalie de Lasaulz, Paris, 1879, English translation, London, 1880.

Augustinian Monks and Nuns. Augustines, following Augustine and some friends of his retired to the neighborhood of Tagaste for the purpose of leading a purely spiritual life. Eudoxius, Alypius, and Severus came with him from Italy: they were joined by Proclus, Fortunatus, Possidius, Urbanus, Bonifacius, and Peregrinus. The community was formed in 588; and its independent character from the Church was recognized by St. Martin, of Tours, in 151. St. Martin of Tours, of Hippo, and, still more, the accession of Augustine to the episcopal chair, soon made it very flourishing. In the beginning, the Gospels served as the only rule. The one hundred and ninth and two hundred and eleventh Epistles of Augustine (Bened. edit.), dating from the year 428, give only 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 Tuscan, the British, the Hermits 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. Lanfranc 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 vicariates of India and Moravia, two thousand monasteries, and thirty thousand monks. In 1547 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 Tournoy was founded in 1244 by Pierre de Champigny.

By degrees, as the order spread and grew rich, laxity and corruption crept in; and, as a re-action, independent congregations were formed at Iliosteo 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 à Jesus, who died in 1582. The result was the formation of the congregation of the Barefooted Augustinians. Their rules were first introduced into 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 Stauflitz, 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.

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, 333, and died at Hippo, North Africa, Aug. 28, 430. To 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, in his sixteenth year, to Carthage, where he studied for three years. The now lost Hortensius of Cicero awoke in him the 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 for 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 381 he was elected priest to the church of Hippo-Regius, and in 385 became the colleague of Bishop Valerius, and shortly after full bishop. If the romance of his life was in the early period of it, that of 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 wretched 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 the desperate defense of Hippo. But God mercifully took him away ere the city fell, and spared him so great a grief. In the beginning of the sixteenth century his remains were carried from Hippo to Saragossa; 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 mile of Monica he owed Oct. 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, 9); and before he was nineteen he was the father of a son, Adeodatus (God-given), by his mistress (IV., 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 (Conf. VI., 15, 25, cf. 14, 23). But his betrothed lacked two years of the marriageable age; and Augustine, finding the delay unbearable, took another mistress, and kept up this new connection until, in his thirty-third year, the hand of Christ finally lifted him above the temptations of the flesh, and the light of the gospel illumined his heart. The Church may in a sense rejoice that Augustine was the serpent of sin; for he was able to strengthen his brethren after his conversion as he could not have done had he not known from long and bitter experience, that he who sinneth again against God wrongeth 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 illegitimate 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, her deference to human authority, her 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 the desperate defiance of those who perilled 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
 sources of subsequent progress. Thus he is the
dividing line between the Church of the perse-
1 cution and the Church of the empire. He ended
the old, and began the new period of her develop-
ment.

Bibliography.—Augustine's writings may be
divided into—(a) Autobiographical: Confessions,
Retractations, and Letters; (b) Polemical: treatises
against the Manicheans, the Donatists, and Pela-
gians and Semi-Pelagians; (c) Dogmatical: En-
chiridion, and other doctrinal treatises; (d) Ex-
egregial: Commentaries upon large portions of the
Bible; (e) Practical: sermons and ethical trea-
tises.

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are translated in the Augustinian Library,
edited by the Rev. Marcus Dods, M.A., and pub-
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from a former translation, and edited by Rev.
Dr. Pusey, and many of his sermons and homi-
lies, are translated in the Library of the Fathers,
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plement one another.) Dr. Shedd re-issued the Con-
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tine's autobiography down to his return to Africa
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Tableau de l'Eloquence chrétienne au IV° siecle,

Augustine's Theology. Augustine closed the
discussion upon the Trinity and Christology, and
opened it upon Anthropology, a new path. This
was characteristic, for he viewed religion practi-
cally rather than theoretically.

(1) Theology Proper. —He taught not only
an economic, but an immanent Trinity, and
endeavored to show the necessity of personal
freedom to the construction of the divine self-
consciousness and self-love (complacency).
Self-consciousness could only arise when the image of
the memoria was stamped by the voluntas upon the
intellectus. The Father was the memoria, the Son
the intellectus, the Holy Spirit the voluntas, which
bound them together; but because these three are
three modes of existence, having the same con-
tents, the same essence in different forms, in them
exists the essence of God, in whose triune nature
there is no conflict, but complete consciousness
and perfect equality. Thus the idea of the
orthodox Trinity was for the first time clarified. Subor-
dinationism was ruled out. Each person had an
equally important part.

(2) Christology. —Christ is the mediator be-
tween God and man and deus et homo, but not a
proper deus-homo, because, according to his view,
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 such
mystical 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 formula
were decisive for Leo, also for Chalcedon (431),
and of great weight for all subsequent investiga-
tions.

(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
accented man's inability through sin, and con-
trasted as much as possible man's capacity of
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. At 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-
existence; and thus, when he fell, all fell. Sin
is a permanent tendency in man, fundamentally
wrong, a turning-aside from God. 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 perditoris.

(5) Doctrine of Grace. — Grace exists only in
the activity of God upon the will and intelli-
genue, 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 in-
firmity of intellect and will. Thus he brings
into prominence the activity of God among men,
especially in the imputation of love and knowl-
dge. But this conception of justification is
quite different from the Reformers'; viz., de-
liverance 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 take enough of personality. He makes salva-
tion 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 the human and divine powers respect—
respectively operate in conversion.

(6) Doctrine of Faith. — He teaches a double
sort of faith, one both mystic and historic,
existing at the same time. The former sort is the
effect of the power of God upon the intellect:
the latter is called forth by contemplating the
work of Christ.

(7) Doctrine of Love. — Love rests alone upon
the inspiration of God. It is the enlightenment
of faith, and a purely divine work. It is the
source of every good deed. Union with God
depends upon it. It cannot be entirely free from
fear, for salvation depends upon it. The feeling
of separation from God is not entirely overcome,
and justification itself is a growth. Hence we
must strive to love in order to be holy, to be fully
united to God, and share in his love. The
uncertainty of salvation is an incentive.

(8) Doctrine of Predestination. — God deter-
dines man's liberty. For a sect, 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
predestined plan. In God's eyes the predestined
one is a filius pacis before his actual conversion.
The plan of God embraces all events. The
doctrine 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 suppo-
sition of their predestination. The non-predesti-
nated are justly rejected because they refuse the
very means employed for their recovery; and,
when we bear in mind the damning nature of
sin, their condemnation has no element of in-
justice in it.

(9) Doctrine of the Church. — Just as there was
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 pre-
destined. 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
are saved, 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 com-

AURELIAN.

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 causative of the Reformation. The emphasis upon the moral personality, from whence alone was possible the demand for liberty of 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 had done, the world-conquering might of Christianity. Discarding the old notion that the world moved in teens, Augustine looked beyond the present, and saw adown the long 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!

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 (Vinariensis), b. in 1519, probably in the county of Mansfeld; d. at Erfurt, Nov. 15, 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 (1555–59), and published two volumes of Luther's German works (1564–65), two volumes of Luther's Latin letters in 1558 and 1565, and Tischreden oder Colloquia Dr. Martin Luthers in 1566.

AUSTIN, St., a contraction of Augustine frequently used. See AUGUSTINE, St.

AUSTRALASIA. This name 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 38° 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.

The islandsof New Zealand are to the south of the Australian Continent, twelve 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. West Australia being the metropola. 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 is the capital.

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 metropola. 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 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 is 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 1642 Abel Tasman discovered Tasmania and New Zealand. Capt. Cook's well-known ex-
planted. Tasmania, or Van Dieman's Land, was settled in 1803; Western Australia, or Swan River, in 1829; Queensland, or Moreton Bay, in 1825; South Australia, or Port Phillip, 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: indeed, the Tasmanians are now extinct. The Maories of New Zealand are now 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 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 1850 the population, including Tasmania and New Zealand, was about a million; in 1877, two million and a half. It is an important steamer route between the colonies and Great Britain. and there are three lines of subsidized mail steamers between the colonies and Great Britain.

Special Characteristicsof the Several Colonies.— Rev. Richard Johnson, Church of England, the first clergyman in Australia, arrived 1788. The Rev. W. G. Broughton was installed first bishop of Australia June 2, 1836. The present (1881) Metropolitans of Australia, who is Bishop of Sydney, is Rev. 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 Congregationalist minister, Rev. Mr. Cover, arrived 1798. The first Baptist chapel, founded by Rev. J. Saunders, was opened in 1835. 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>Episcopalian</td>
<td>207</td>
<td>410</td>
<td>65,838</td>
</tr>
<tr>
<td>Presbyterian</td>
<td>83</td>
<td>149</td>
<td>30,148</td>
</tr>
<tr>
<td>Wesleyan</td>
<td>92</td>
<td>266</td>
<td>5,052</td>
</tr>
<tr>
<td>Congregational</td>
<td>57</td>
<td>14</td>
<td>6,900</td>
</tr>
<tr>
<td>Baptist</td>
<td>14</td>
<td>7</td>
<td>2,240</td>
</tr>
<tr>
<td>Roman Catholic</td>
<td>104</td>
<td>273</td>
<td>60,700</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 48,198 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 Gippe-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, Victoria is one of the most important, of the colonies: commercially it is probably next to India among British dependencies. In 1833 the white population was fourteen; in June, 1879, it was 83,434, Melbourne and suburbs numbering 280,076. 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. The native population was at that time about 5,000; 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 develop
opment. The religious returns of 1878 showed especially gold and tin, are now being more the chief denominations as follows:

<table>
<thead>
<tr>
<th>Religion</th>
<th>Ministers</th>
<th>Churches, Chapels, Etc.</th>
<th>Attend.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Episcopalians</td>
<td>161</td>
<td>485</td>
<td>43,154</td>
</tr>
<tr>
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<td>156</td>
<td>677</td>
<td>65,740</td>
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<tr>
<td>Wesleyans</td>
<td>140</td>
<td>629</td>
<td>22,330</td>
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<tr>
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<td>48</td>
<td>95</td>
<td>9,386</td>
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<tr>
<td>Baptists</td>
<td>40</td>
<td>94</td>
<td>9,285</td>
</tr>
<tr>
<td>Roman Catholics</td>
<td>94</td>
<td>444</td>
<td>61,005</td>
</tr>
</tbody>
</table>

Queensland, formerly known as Moreton Bay, occupies the north-east part of the continent of Australia, comprising 669,520 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, maize, spices, and arrowroot. 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. The population of Queensland on Dec. 31, 1878, was estimated at 210,510; that of Brisbane being 35,000. The other chief towns are Ipswich, Maryborough, and Rockhampton. The leading sects were thus represented in 1878: Episcopalians, 61,962 adherents; Presbyterians, 18,947; Methodists, 11,065; Lutherans, 9,386; Baptists, 9,285; Roman Catholics, 61,005.

South Australia.—The area of this colony is now estimated at 903,690 square miles. It has much variety, both of soil and climate, and considerable mineral wealth in copper, lead, and iron. The population at the end of 1878 was 252,000, Adelaide containing 60,000. The number of churches and chapels that year was 708, with accommodation for over 137,000 persons. The census of 1876 gave the principal denominations as follows: Episcopalians, 56,100; Presbyterians, 14,651; Wesleyans, 39,040; Lutherans, 17,129; Baptists, 10,460; Congregationalists, 8,726; Roman Catholics, 32,065.

Western Australia is the largest of these colonies, being estimated at 978,299 square miles. The climate is one of the finest and most salubrious in the world: its mortality has averaged only about one per cent. At the end of 1878 the population numbered 28,166. Perth and Fremantle are the chief towns, the former containing 7,120 inhabitants. Fully a half of the colony came out from Scotland. The soil is favorable for the cultivation of tropical productions, such as sugar, coffee, tobacco, olives, rice, maize, spices, and arrowroot. 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. The population of South Australia on Dec. 31, 1878, was estimated at 210,510; that of Brisbane being 35,000. The other chief towns are Ipswich, Maryborough, and Rockhampton. The leading sects were thus represented in 1878: Episcopalians, 61,962 adherents; Presbyterians, 18,947; Methodists, 11,065; Lutherans, 9,386; Baptists, 9,285; Roman Catholics, 61,005.

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**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>Tasmania</th>
<th>Victoria</th>
<th>Western Australia</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Episcopalian</td>
<td>220,243</td>
<td>124,373</td>
<td>61,062</td>
<td>50,749</td>
<td>53,047</td>
<td>257,835</td>
<td>11,619</td>
<td>791,928</td>
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<tr>
<td>Roman Catholic</td>
<td>143,622</td>
<td>42,412</td>
<td>43,147</td>
<td>28,668</td>
<td>22,091</td>
<td>176,620</td>
<td>7,115</td>
<td>465,085</td>
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<td>46,152</td>
<td>72,477</td>
<td>18,047</td>
<td>13,371</td>
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<td>118,842</td>
<td>500</td>
<td>276,243</td>
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<td>11,065</td>
<td>27,075</td>
<td>7,187</td>
<td>94,220</td>
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<td>223,415</td>
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<td>2,540</td>
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<td>19,191</td>
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<td>16,311</td>
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**Approximate Estimate in 1878.**

*(Population about 2,500,000.)*

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<td>Friends</td>
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<td>Unitarian</td>
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<tr>
<td>Catholic Apostolic Church</td>
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<td>Greek Church</td>
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<td>Christian Israelites</td>
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<td>Mormons</td>
<td>121</td>
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<tr>
<td>Jews</td>
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<td>Moravians</td>
<td>418</td>
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<td>Pagans, Mohammedans, Chinese</td>
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<td>11,714</td>
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<tr>
<td>Objected to state religion</td>
<td>19,251</td>
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</table>

**Works of Reference.** — *Australian Dictionary of Dates and Men of the Time.* By J. H. HEATON. London, 1879. — *Australian Handbook and Almanac.* London, 1880. — *Handbook for Australia and New Zealand.* 6th edition. London, 1880. New South Wales. By C.Robinson. Sydney, 1873-75. — *Victorian Year-Book for 1878-79.* By H. H. HAYTER, Government Statist. Melbourne, 1879. — *Moore's Australian Almanac for 1880.* Sydney. — *South Australia: Its History, Progress, Resources, and Present Position.* Adelaide, 1880. — *Handbook of New Zealand.* By JAMES HECTOR, M.D. Wellington, 1879. — *A Weekly Tasmanian Almanac, 1880.* Hobart Town, Tasmania. — *Emigration to Tasmania.* By a Recent Settler. London, 1879. R. S. DUFF of Tasmania. — AUSTRIA contains, according to the last census (of 1869) a population of 35,634,858, 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, 1,518,292 to the Lutheran, 2,255,113 to the Calvinist, 55,079 to the Unitarian, and 10,133 to the Armenian: 1,375,881 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 Archdiocese 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. Victorinus (d. in the persecution of Diocletian), 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 Charles VIII (1061—87) the people were invaded on the one hand by the Ostrogoths, by the Vandal, 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 Speratus 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 1560 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 Fiscians, 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 peasants revolted in 1594, and all Protestant ministers and schoolmasters were expelled. 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 the pope, by which the whole ecclesiastical legislation of Joseph II. was swept away, the Roman Catholic Church established in the empire as a state 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, 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 in the German and Slavic parts of the empire it was most disappointing; and at last it came, in the form of a provisional constitution (April 8, 1801), 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 fidelis, "act of faith," signified the public enunciation of the judgments of the Inquisition over heretics and non-Christians, and was also called sermo 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 victors, 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, an execute its judgments for punishment, were ed 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, an execute its judgments 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 sambenito, 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.

AUTPERTUS, 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 Volturno, 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 given in the Bible, with which the angel 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 needs only to be pronounced, and the second is 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 1348 to Pope Clement VI. for eighty thousand guilders. In 1342 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 1662. In 1791 the countship of Avignon, as well as that of Venaisin, which King Philippe had bequeathed to the pope in 1273, were incorporated with France. From 1305 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 1166 Johannes Civitas, Abbot of Citeaux, gave this association an eclesiastical organization, and in 1204 Innocent III. confirmed the rules of the order. Also the name changed. In 1166 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 Avisa." 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 1759 it was transformed into an order of military merit, and its coronation in 1778 or 1780 was that of chastity having been dropped already earlier.

AVITUS, Alcimus Ecdiarius, descended from a distinguished Romano-Gallic family, and died in 625 as Bishop of Vienne, Burgundy. At the conference between the archbishops of Paris and Aquitaine 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 Gundobald, 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 Epain 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 Enke: Gesch. der chri. lat. Lit. p. 577 sqq. Collected editions of the works of Avitus have been given by Sirmond, in Méms. Bibl., T. IX., p. 608, and by Galland: Bibl. Tat., T. X., p. 761; Binding: Gesch. des Burgundischen Reichs, Leipzig, 1868, p. 165 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 over 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 Kübel: Gesammelte Vorträge über christ. Nächstenliebe, Barmen, 1877.]

KLING (Hersog, ed. 1.)

AZYMITES (from the negative, and 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 Fenienlarii. The first one to attack the Latin Church upon this question was Michael Caeruleus, 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 Cærularius, Michael.
BAADER, Franz Xavier, b. in Munich, 1765; d. there May 23, 1841; studied, first medicine, and afterwards mineralogy; travelled in England 1792-96; was appointed, first, councilor, 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 apheric 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, which he considered a very equivocal institution, not essential to the church. His collected works, edited by several of his adherents (Hoffmann, Hamberger, Emil von Schaden, Lutterbeck, etc.), appeared in 16 vols. at Leipzig, 1850-60. A writer in the "Encycl. Brit." (9th ed. vol. III. 175) calls him "the greatest speculative theologian of modern Catholicism."

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 PHENICIAN.

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 Semitic 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 Semitic 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 per 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 Heracles (Hercules), the sun-god. At Beth-Sheanesh (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 xxiii. 5); for Apollo was originally a sun-god, but afterwards was distinguished from the sun.

In the Semitic 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. xiv. 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 Peer), a god of the Moabites or Midianites, so called because worshipped upon Mount Peor (Num. xxiii. 28, xxxv. 3). 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 BEREL-BUB.

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. 17), contrasted into Baal-Meon (Num. xxxii. 38; 1 Chron. v. 8), and thus the name of a Moabite city (Ezek. xxxv. 9), called also Beth-Meon (Jer. xlviii. 23), Beon (Num. xxxii. 3); now Mâ'in, nine miles south-east of Heshbon. It was assigned to Reuben.

f. Baal-Zephon (Exod. xiv. 2; Num. xxxii. 7), a camping-ground for the Israelites, on the Red Sea, where there was a Baal imported thither from the north.

g. Baal-Tamar (lord of the palm), a place near Gibeah (Judg. xx. 33). The palm, tomor, by its height, spread, and perpetual greenness, would be a good symbol of Baal, the fruitful-making sun.

h. 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 an 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
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Saul's family compounded with Baal, as Eshbaal (Ishbahesheth), and Merib-baal (Mephibosheth) (1 Chron. viii. 33, 84), may be quoted.

The worship of Baal was known to the Hebrews while in the desert, and many were induced to adopt it by the Moabish women (Num. xxxiv.); and this worship, in the time of the Judges, became their besetting sin, so that vigorous, though only partially successful, efforts were made to eradicate it (Judg. xi. 13, ii. 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 Baal-worshippers to death, that this hold was loosened; only temporarily, however, for the people returned to it not long after (2 Kings x. 18-19, xviii. 10). In Judah this religion likewise invaded, though not so much favored by the reigning house. Ahaz practised it (2 Kings vi. 8; 2 Chron. xxviii. 2); Hezekiah repressed it (2 Kings xvii. 4); but Manasseh continued it (2 Kings xx. 9). He, however, was the last king to do so.

Baal was worshipped by animal sacrifices (1 Kings xvii. 23; 2 Kings x. 24), with incense (Jer. vi. 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 in conjunction with Asherah, or Astarte (Phoenician, Baalat, cf. the Assyrian-Babylonian pair, Bel and Beltis, or Bil or Bilish), upon heights, either natural or artificial, where were their altars (Judg. vi. 26; 2 Chron. xxxiv. 4; Jer. xix. 5, xxxii. 25). The Baal temple was so large that the sun-images (2 Chron. xxxiv. 4). The attempt to get nearer God by climbing a hill accounts for the practice of offering incense to Baal upon the roofs of houses (Jer. xxxii. 29, cf. 2 Kings xxii. 12). We read of Baal temples in Samaria (1 Kings xvi. 32; 2 Kings x. 21), and in Jerusalem (2 Kings xi. 18), of Baal priests and prophets, and of bloody rites (1 Kings xviii. 19, 28).

II. Bel (Assyrian, Bil; Greek and Latin, Bel) is called, in the authorized text and on the Assyrian inscriptions, one of the greatest gods of the Babylonians (Isa. xlvi. 1; Jer. 1. 2, li. 44), and probably he was the chief. He was called “The Exalted One, the Light of the gods, Father of gods, Lord of lands, Ruler of all.” Whether he represented a natural force (Marduk), and so called the star Jupiter, or the god of the planet Jupiter (Marduk), and so called the star Jupiter. But this comparatively recent form of Bel gave rise to the distinction Bel minor, or the younger Bel, and Bel priscus, or the old Bel; and when transferred to Greece and Rome, for their names for the planets are Babylonish in origin, they became Bel Jupiter and Bel Saturn. This planetary interpretation was, however, at first quite secondary: yet a similar difference between cognate divinities has been found in many religions, for it rested upon the conception of a concealed and a revealed god. The highest god was so transcendent, that he was quite invisible; but between him and mortals there was a revealer who shared the divine nature, but was not identical with the supreme god.


BAALBEK (bd'l'bek), a city of Cele-Syria, celebrated for its magnificence in the first centuries of the Christian era, and famous ever since for its ruins. Here Baal as the sun-god was worshipped, and in later times, at all events, Venus; for the immorality of the place was notorious. Baalbek is situated within the Anti-Lebanus range, about forty miles northwest of Damascus, and thirty-eight hundred feet above sea-level. It is known in history under the Greek name Helipolitan, “city of the sun;” but Baalbek was the earlier name. Curiously enough in Egypt there was a Helipolitan, which was also called On. Hence the plausible supposition that these two places were of common origin. In proof, the saying of the author of De Den Syria, that in the great temple of Helipolitan an antique idol was worshipped which had been brought from Egypt, is quoted, and also the statement of Macrobius in his Saturnalia, that the statue of Jupiter Helipolitanus came from Egypt. It was only after it was made a Roman colony, under the name Colonia Julia Augusta Felix Helipolitana, that Baalbek became a place of first-class importance. Up to that time it was in obscurity. It cannot be identified satisfactorily with any Bible locality. It is mentioned by Josephus (Antiq. xiv. 3, 2), Pliny (Nat. Hist. v. 22), and Ptolemy; and coins of the city have been found of almost all the emperors from Nerva to Gallienus.

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, and twenty feet from the ground, 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 seventy-one feet long, fourteen feet high, and thirty-two feet wide, and weighs about fifteen hundred tons. The presence of the three stones mentioned gave the temple the name
Trilithon 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 some forty feet, it lately became necessary to prop it up, and the staircase was closed. At the west end of the cela was the raised sanctuary, where the altar stood during the Christian period. Farther east there is a very small but very beautiful circular temple, consisting of a semi-circular cela 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 A.D. Benekeur (2d Ger. ed. 1881). The story is curious. He was a comic actor; and one day, in the course of a public mockery of Christian rites, he cast himself into 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. Rite., 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 Balinius, the Trilithon," into a Christian Church (Euseb. Br. sub roe). Later on, bishops of Heliopolis are mentioned. The city was captured by Abre Ubeida on his march from Damascus to Homs. 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, 1757. See also ROBINSON: Later Biblical Researches, Boston, 1852, pp. 505-527; Mrs. BURTON: Unexplored Syria, London; and the Handbooks of Syria by Porter (3d ed.) and Badeker (2d Ger. ed. 1881).

BAANITES. See PAULICHIANS.

BA'Aasha (ralor), 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 had the war-like and warlike spirit of his father, 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 invited by Ahab, King of Israel, and compelled to stop building. See ASA. Baasha reigned probably for a long time after this; for in all he ruled twenty-four years (B.C. 855-832), and was buried in Tirzah. Upon his son and successor, Elah, the prophecy of Jehu was fulfilled (1 Kings xvii. 30, 31).

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part, consisting of the three huge mounds,—Al-kaar, Tell Amrān, and Babil. According to inscriptions found in the mound, Al-kaar 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 stonework. The 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-kaar, 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 clearly 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, and is only a small portion of the vast 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 arose the tower, pyramidally, 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 magnificent 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, shows that Nebuchadnezzar founded this building partly unfinished, partly in decay, but restored and completed it. It seems to date back from an extremely old age; and when local tradition identifies the present mound of ruins, the Birs Nimrud, 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 clearing off the accumulated rubbish. But with his death 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 539 B.C., and then again in 518, 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,—Scela. From that moment it began to decay. It became a sort of quarry. Scela, Ktesiphon, Kufa, and even Bagdad, were built of bricks taken from Baby- lon. 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. xxxv. 5, xxxv. 12; Ezek. xii. 13), generally called Shinar in the Old Testament (Gen. x. 10, xi. 2, xiv. 1), thereby denoting the region along the lower course of the Euphrates and the Tigris, upon the interesting associations which 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 productiveness 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, woollen 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, reminoing, in many respects, of
the Turco-Tartaric or Uralo-Altaic race; and another, the Chaldean, belonging surely to the Shemitic race. The Accadian, from the Accad, and Karrak, and styled himself king of Babylon; they were 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. 29), situated farthest to the south on the right bank of the Euphrates, in latitude 31° north, and represented by the ruins of Mugheir; Larsam, a little more to the north, on the left bank of the Euphrates, represented by the ruins of Senkerêh; Arku, still farther to the north, the present Warks, the biblical Erech (Gen. x. 10), the Greek Orcos; and finally Babylon, the Babylonia 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 Shemites is proved by the non-Shemitic inscriptions found in their ruins; and this agrees with the Bible, which ascribes the foundation of Babel, Erech, Accad, and Calneh to Ninurtd 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-nabub, from the same period, was King of Larsam. He is probably identical with the Kudur-nanchu, of whom the inscriptions of Assurbanipal says that he ruled over Babylonia 1645 years before Sennacherib, that is about 2280 B.C. To an Elamitic, that is purely Turanian dynasty, belonged, probably, also the biblical Chedorlaomer (Gen. xiv.). The union of these minor kingdoms into one great empire took place in the middle of the sixteenth century, and was effected by Hammurabi. He was probably a Cassite from Elam, and King of Babylon; but thence he overran the whole region down to the Persian Gulf, conquered Ur, Larsam, Accad, and Karrak, and styled himself king of Sumir and Accad, and the four nations. He made Babylon the capital of his empire, and increased the magnificence of the worship of Bel, who now became the principal god in the religious system of Babylon. He also built and restored other temples, palaces, and cities, and dug, among the greatest canals, Hammurabi-ninus-uni, which passed through the Babylonian territory.

The Shemitic reached the country from Arabia, and settled first in and about Ur, but spread rapidly to the north, steadily fighting with the Accadians, but finally gaining the ascendency. The Chaldeans gradually became the ruling race, the civilization which they developed they adopted from the Accadians. From them they borrowed, not only the art of writing, the cuneiform alphabet, but also commerce, literature. Sargon, King of Agade, who in the seventeenth century B.C. conquered Erech, took great pains to have the sacred books of the Accadians translated. Thus there exists a whole series of lyric and epic poems, both in the vernacular Accadian tongue and in the Shemitic translation. The Chaldæans gradually became the ruling race from the Accadians. It forms part of a great epic cycle: "The Adventures of Izdubar," which was to the Babylonians what Homer was to the Greeks,—their Bible; and it was from the Ur of the Chaldees that the Israelites carried away with them those religious traditions on which modern life rests; just as it is from this very same source, but through the Greeks and Romans, that modern civilization has obtained its first scientific and artistic tradition. There also exist very minute astronomical notations in the Accadian language, which show that in this field, too, the Chaldeans were borrowers before they became producers; and a table of laws, the oldest in the world, the moral bearing of whose tenets points as directly to an Uralo-Altaic origin as the agglutinative character of the language in which it is written; for here, as in all Uralo-Altaic laws, a greater importance is ascribed to the mother than to the father in the relation of parentage. The double character of the Babylonian people, arising from the two elements of which it consisted, the Accadian and the Chaldean, was 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.

The intimate intercourse between Assyria and Babylonia begins 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-lakin rebelled (721 and 710), and not until he was utterly defeated in the latter year by Sargon could a real union between the two countries be accomplished. Sargon (727-707) assumed the title of "King of Babylonia," and ruled the country personally. So did also Esarhaddon (881-669) ; he even resided in Babylon, whither he carried Manasseh, King of Judah, as a captive (2 Chron. xxxiii. 11; Ez. iv. 2). Generally, however, the Assyrian kings governed Babylonia by viceroyes, and this gave occasion to frequent revolts. Thus Assurbanipal (908-628) made his brother Samuasumukin vice-roy of Babylonia; and Samuasumukin rebelled, was defeated, and killed. But under Assurbanipal's successor, Assur-ebil-ili, the revolt succeeded. The Babylonian viceroy, Nabopolassar, in connection with the Median king, Cyaxares, attacked Nineveh, and Nebuchadnezzar, the new king of Babylon, became the centre of a great empire under Nabopolassar and his son Nebuchadnezzar (904-561). After the death, however, of Nebuchadnezzar, the power of Babylonia immediately began to decline, and in 538 it was conquered by Cyrus, and though the Chaldeans gradually became the ruling race, the civilization which they developed they adopted
the passing of the empire from the Shemitic to the Aryan race with Cyrus, was a great gain to mankind. Though the earliest religious, scientific, and artistic traditions of our present civilization were radiated from Babylonia, the Babylonian Weimar; and in 1728, 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, Miltiades, were originally the gods of Nipur. Hence they were transplanted to Babylonia and to 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 highest esteem by the Babylonians than Shamas, the sun-god. Anu, the god of the heavens, and his consort, Nana, were worshiped 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 assigned 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 to the devil. The true greatness of Bacon appears in his marvellous breadth of learning. Nevertheless, in 1703 he was appointed court-musician to the emperor, and in 1728, then one of the most celebrated musicians of the time, he was made cantor and director of church music at Leipzig. His celebrity he owed mostly to his skill as an organist and pianist. His compositions, which form the foundation for what, in the history of music, is called the German school, were not thought much of during his lifetime. They consist chiefly of church-music, oratorios, masses, etc., for organ and orchestra, for instruments as well as for the human voice; and after his death the manuscripts were divided among his sons, and remained unnoticed till the time of Mendelssohn. His life has been written by his son, Philipp Emanuel Bach; by J. N. Forkel, 1802; and by Ph. Spitta, 1st vol. 1873.

BACON, Roger, b. at Ilchester, in Somersetshire, in 1214; d. at Oxford 1294. His family was in good circumstances, but were much crippled during the reign of Henry III. He was a student at Oxford; took orders (1238), and went to Paris. There he became the degree of doctor of theology, and, because of his brilliant talents, was called doctor mirabilis. In 1250 he was again at Oxford; and then, acting under the advice of his patron, Robert Grosseteste (Capite), he entered the Franciscan order. But the great mistake of his life. His fame spread rapidly; but the rumor of sorcery spread with it, and in 1257 Bonaventura, the general of his order, forbade his lectures, ordered him to go to Paris, where he passed ten years in imprisonment, until released by Clement IV. in 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 Encyc. 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 into 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 marvellous breadth of learning. He trod the whole circle. And withal he was a devout, though by no means a blind Roman Catholic; for, when humbly submitting to the pope, he protested, in the name of religion, against the corruptious 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 obloquy while living, and into oblivion when dead. 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, insomuch 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 prose, amidst great embarrassments, and forwarded by request, secretly, to Clement IV. The Opus Majus was published by Samuel Jebb, London, 1733. The Opus Tertium is published by J. S. Brewer, London, 1880. Of lesser account is Epistola de secretis operibus artis et naturae 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, Novum 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 particularly 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 logical 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 compelled 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 system 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 inclineth man's mind to think more deeply and less dogmatically, and 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 "found," 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
faith which was accounted to Abraham for righteousness was of such a nature that Sarah laughed at it, who therein was an image of natural reason. The more discordant therefore, and incredible, 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 breatheth and inspireth 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 a logical, ecclesiological, and scientific writer, and 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.

BACON, Leonard, D.D., LL.D., b. in Detroit, Mich., Feb. 10, 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. He was a leading founder, and one of the first editors, of The Independent and of The New-England Christian. 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 daughters.

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 1541 appeared his Kriegechronica, in which he gives a fuller exposition of the doctrines of the Lord's Supper, somewhat nearer to the views of Zwingle and Butzer than to those of Luther. He also wrote against the Anabaptists. A curious incident in his life is his defense (Von der Gans — De Anser, Strassburg, 1526), 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.

BADGERS' 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.

BAHROD, 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 1761 as a lecturer on biblical exegesis in the University of Leipzig, and preacher to the Church of St. Peter, and in 1766 he was made extraordinary professor in biblical philosophy. He was at this time orthodox, and gave a transcript of Wundt's Der Christ in der Einsamkeit, which, like his sermons, found much favor; but in 1785 he received a secret consilium abeundi, on account of scandals in his private life, and thus ended the period of his orthodoxy. From 1768 to 1779 he wandered about as professor of biblical archaeology in Erfurt, professor of theology in Grazau, director of a philantropium at Marschlinz in the Grisons, superintendent-general and first preacher at Dürkheim, etc.; always dismissed from his position, after the lapse of a year or two, on account of public or private scandal, and always appointed again to another position by some means or other. He always rose higher and higher towards the great goal of rationalism,—the moral perfection of the race,—and always sinking lower and lower personally in dissoluteness and filth. His chief work from this period of galloping rationalism is Neuesle Gep'enbarungen der Gottes in Briefen und Erzählungen,—a kind of expurgated Bible, but which scandalized all people of seriousness and taste, even those who were indifferent to Christianity. In 1779 he arrived at Halle, a fugitive, and found refuge under the rule of Friedrich II. In Halle he lectured on Hebrew grammar, metaphysics, morals, Juvenal, etc., and had at times about nine hundred hearers; but his success drove him into rank infidelity. He discarded every vestige of his old religion which arose in Prussia after the death of Richard Bariyer (1831), 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.

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GEORGE P. FISHER.

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.
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 society which had among its aims the ridicule of 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," 1866, pp. 203-370, is instructive. See also Leyser: K. F. Bahrirt, sein Verhältniss zum Philanthropismus u. zur neueren Philologie; 2d ed., Neustadt, 1870.

BAILEY, Adrian. b. at Neuville, 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 works are: Les Vies des Saints, 3 vols. fol., 1701, reprinted in 1704 and 1708; Vie de Descartes, 1692; Jugemens des Savants: Histoire de Hollande, a continuation of Grothus, etc.

BAILEY, Robert. D.D., b. at Glasgow, in 1599; died there July, 1602; studied theology; was made professor of divinity at Glasgow in 1642, and principal of the University in 1601, 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 we 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. I., pp. 727, 749 sq.

BAIRD, Robert. D.D., b. in Fayette County, Pennsylvania, Oct. 6, 1798; d. in New York, March 15, 1863; was educated in the Theological Seminary of Princeton, licensed to preach by the presbytery of New Brunswick in 1822, ordained in 1828, and devoted his life most zealously to the cause of Protestantism, education, and temperance, residing in Europe from 1833 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, 1838, and Religion in America, Glasgow, 1842, New York, 1856, 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, II. M. Baird, D.D., New York, 1866.

BAJUS (DE BAY), Michel, b. at Melin in Halland, 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-controversy which had secretly developed within the Roman-Catholic Church during the middle ages, and which the Church police had always endeavored as the highest theological authority theoretically, while practically it abandoned the fundamental doctrines of its system, and approached Semi-Pelagianism, was by Bajus brought into broad daylight. He clung with sincerity to Augustinian'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 hustled 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 auxiliius gratiae), and it finally burst forth in full flame in the Jansenist controversy. When, in 1551, four of the Louvain professors wrote a Bull to the Bishop of Tournai, 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 1550 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 Meritis Operum; De Prima Hominis Justitia; De Virtutibus Impiorum, etc.; in 1566 all these tracts were collected in Opposula Omnium; 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 the faculty of Louvain was demanded to subscribe to the condemnation of the seventy-six propositions therein enumerated. The bull was a diplomatical masterpiece. Bajus's name was not mentioned; 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, 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. (1578) there was consequently issued a confirmation of the bull which was to be a mere subscription. Also Bajus's relations to the Reformation through St. Allegonde, 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., 1696, by Kuesnel and Gerberon. See

See also Leyser: K. F. Bahrirt, sein Verhältniss zum Philanthropismus u. zur neueren Philologie; 2d ed., Neustadt, 1870.
BAKER.

BAKER, Daniel, b. at Midway, Ga., Aug. 17, 1807; d. at Austin, Dec. 10, 1857; was educated in the Theological Seminary of Princeton, and ordained in 1831; was pastor in Washington, D.C., from 1822 to 1828; travelled then for several years as a revivalist preacher through the Southern States, and settled finally in Texas, where he founded Austin College, whose first president he was. He published A Plain and Scriptural View of Baptism, two series of Revival Sermons, etc. His son published Memoirs of Daniel Baker, Philadelphia, 1859.

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BAKING, BREAD. While, as a rule, the indispensable process of baking fell to the women, and at least one virgin princess did not consider it beneath her (2 Sam. xii. 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. xxxvi. 21). There were also court bakers (Gen. xi. 1; 1 Sam. viii. 13). The best bread was made from wheat, the smaller from barley (Gen. xiv. 19). It was kneaded, and probably fried in fat, seems to have been in the Bible of "cutting" bread (Lam. iv. 4; Matt. xxvi. 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 flowerstalks: 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.

BAL'AAAM (devourer) was a Jehovah prophet and dignitary, excited the cupidity 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 unto Jehovah, and, in a strain of eloquence and enthusiastic emotion, prophesied the future of Israel. Balak quite naturally dismissed him in anger; and the dishonored, 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 BALAAM. Thus Num. xxxv. 25 and xxxvi. 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 vii. 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."


BALDAN. See MERODACH-BALDAN.

BALE, Jacob, b. Jan. 4, 1604, at Ensisheim, Alsace; d. Aug. 9, 1688, at Neuburg, in the Bavarian palatinate; was educated in the University of Ingolstadt; entered the order of the Jesuits in 1624; became a distinguished historiographer in Munich, 1640, confessor and court-preacher to the count-palatine, Philip Wilhelm; and acquired a great fame as a poet, not in his native tongue,—for singularly enough his German poetry is pitifully poor,—but in Latin, as an imitator of Horace, Virgil, etc. He wrote odes, satires, and epics, of a romantic, humorous.
and religious character. His _Ostia Partimcitia_ to the Virgin were separately published in 1648. His _Uranus Victoriae_ (1857), 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, 1649, and a more complete one at Munich, 1660. Many 'recently have often been made; for instance, by Orelli, 1805. See _Geschichte der Westermayer_.

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**BALDWIN, Thomas, d. at Acre, Nov. 19, 1190;**

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 1181; crowned Richard I. in 1189, and accompanied him in 1190 to the Holy Land. Some treatises by him (ed. by Lasser, 1822) are in Migne, _Pat. lat._, cxxv. 401 sq.

**Bale, John, b. at Cove, Suffolk, Nov. 21, 1455;**

d. at Canterbury, November, 1563; was educated in the Carmelite monastery of Norwich, and at Jesus College, Cambridge, but embraced the Reformation, and had to seek refuge in Germany; 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 Basel; returned under Elizabeth, and was made prebendary of the Church of Canterbury in 1560. His principal work is _Illustration Majoris Britanniae Scriptorum Summarius_, first published in 1548, then considerably enlarged in 1557–59; but he also became noted as a writer of _Miracle-plays_, in which he violently attacked the Roman Church. His play _Kynge Johan_ has been published by the Camden Society (1839); and the Parker Society has published a selection of his works (1819).

**Ball, John, b. at Cassington, near Woodstock, in Oxfordshire, October, 1555; d. Oct. 20, 1610.**

He was educated at Brazen-nose College and St. Mary's Hall, Oxford, and in 1580 became minister at Whitmore, near Newcastle, where he remained until his death. He was a zealous and faithful Puritan, 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 published _A Short Treatise, containing all the principal Grounds of Christian Religion_, which reached an eighth impression in 1637; and also a larger Catechism, entitled _A Treatise of Faith_, divided into two parts: the first showing the Nature, and the second the Life of Faith. His _Treatise of the Cove-

nent 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 Coxe. His treatises have often been made; for instance, by Orelli, 1805. See _Geschichte der Westermayer_.

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**BALLANCHE, Pierre Simon, b. in Lyons, Aug. 4, 1770;**

d. in Paris, Aug. 7, 1847; was an intimate friend 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 _Palménologit 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'Hébel_, 1841, and _Enseignement sur les Institutions_, 1818. See _Saine Beuve: Portraits Contemporains II.; J. J. Ampère: Bal-

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**Balle, Nicolaio Edinger, b. in the Island of Lolland, Denmark, Oct. 12, 1744; d. in Copenhagen, Oct. 19, 1816;**

was appointed professor of theology in the University of Copenhagen, 1772, and Bishop of Seeland, 1782, 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 punish-

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**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 priests, became celebrated by their joint labors on church-history and canon law. They edited the _Sermones S. Xenouii_, 1739; the _Summa S. Antonini_, 1740; the _Opera Rerum_, 1756; the _Opera Leonis Magni_, 1755–57, etc. Pietro also took active part in the controversies of his time, and wrote _De Potestate Ecclesiastica Pontificum et Conciliorum_, 1765, and _Liber de Vi
BALLOU.

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BALLOU, Hosea, b. at Richmond, N.H., 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 1819, and in 1831 the Universalist Expositor. He also wrote Notes on the Parables, 1804; Treatise on the Atonement, 1805; The Doctrine of Future Retribution, 1846, and several volumes of sermons. — Hosea Ballou, 2d, nephew of the preceding, b. at Halifax, Vt., Oct. 18, 1796; d. at Somerville, Mass., May 27, 1861; was successively pastor of Boston, 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, 1829.

BALM, the famous gardens of Antara, between Bilbeis and Cairo. Fn. w. scnuauz.

The Romans derived revenue from it. Cleopatra imported it thence into Egypt, and planted it in the famous gardens of Antara, between Bilbeis and Cairo. It is exceedingly odoriferous, and greatly esteemed in the East for its healing properties. It has retarded the Protestant cause in Spain.

BALSAM, Theodore, 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 Photius (1160-77), 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 1815, edited by Christof Justellus, and again in 1820 in Bibliotheca Juris Canonici by Voellus and Justellus. The Commentary on the Syntagma is found in Beveridge: Symodican I. See Mortreuil: Histoire du Droit Byzantin, Paris, 1846, III.

BALMES, Jaime Lucia, an eminent Spanish politico-religious writer, b. at Vich, Catalonia, Aug. 28, 1810; d. there July 9, 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. 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.

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BALZUS, Jean Francois, b. at Metz, June 8, 1607; d. at Rheims, March 19, 1743; entered the order of the Jesuits in 1622, and distinguished himself by a number of literary and theological works, of which the most noticeable are, Reponse a L'Histoire des Oracles de M. Fontenelle, Strasbourg, 1707, in which he maintains against Fontenelle that the ancient oracles are mere frauds, but utterances under demoniacal influence; and Defense des Saints Pères accoués de Platonisme, Paris, 1711, in which he vindicates the originality of the Fathers and their complete independence of the ancient philosophy.

BALUZE, Etienne, b. at Tulle, Limousin, Dec. 24, 1630; d. in Paris, July 28, 1718; was edu-
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BAPTISM.

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 1627. 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.

BANGOIAN CONTROVERSY. See HADLEY, Bishop: A Sermon on the Excommunication of the Puritans.

BANnez, Dominico, b. at Valladolid, 1527; d. at Medina del Campo, 1604; entered the order of the Dominicans in 1544; lectured on theology in Valadolid, Alcala, 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 Theologica 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" this was 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 Metis"), a peculiar kind of figures carved in stone or wood, with two faces, one male and one female, surrounded by serpents. Of their symbolic meaning nothing definite is known, though they played a conspicuous part in the process of the Templars, to whose insignia they belonged. See VON NELL: Baphomatische Actenstucke, Vienna, 1819.

BAPTEISM. (A Pedobaptist View.) Meaning and Use of Terms. — Baptism is a derivative, modifying the meaning of its root, Bat[t]. Baptism 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 Baptism is a thorough change of condition by assimilating quality or influence, without color, to temper, to steep, to imbue. Thus Baptism is a thorough change of condition by assimilating quality or influence, without color, to temper, to steep, to imbue. Thus Baptism is a thorough change of condition by assimilating quality or influence, without color, to temper, to steep, to imbue. Thus Baptism is a thorough change of condition by assimilating quality or influence, without color, to temper, to steep, to imbue. Thus Baptism is a thorough change of condition by assimilating quality or influence, without color, to temper, to steep, to imbue. Thus Baptism is a thorough change of condition by assimilating quality or influence, without color, to temper, to steep, to imbue. Thus Baptism is a thorough change of condition by assimilating quality or influence, without color, to temper, to steep, to imbue.

BAPTIZED, a person who has been baptized, and who has received the grace of baptism. A baptized person is one who has been immersed in water, and has thereby received the grace of baptism. A baptized person is one who has been immersed in water, and has thereby received the grace of baptism. A baptized person is one who has been immersed in water, and has thereby received the grace of baptism. A baptized person is one who has been immersed in water, and has thereby received the grace of baptism. A baptized person is one who has been immersed in water, and has thereby received the grace of baptism. A baptized person is one who has been immersed in water, and has thereby received the grace of baptism. A baptized person is one who has been immersed in water, and has thereby received the grace of baptism. A baptized person is one who has been immersed in water, and has thereby received the grace of baptism. A baptized person is one who has been immersed in water, and has thereby received the grace of baptism. A baptized person is one who has been immersed in water, and has thereby received the grace of baptism. A baptized person is one who has been immersed in water, and has thereby received the grace of baptism. A baptized person is one who has been immersed in water, and has thereby received the grace of baptism. A baptized person is one who has been immersed in water, and has thereby received the grace of baptism. A baptized person is one who has been immersed in water, and has thereby received the grace of baptism. A baptized person is one who has been immersed in water, and has thereby received the grace of baptism. A baptized person is one who has been immersed in water, and has thereby received the grace of baptism. A baptized person is one who has been immersed in water, and has thereby received the grace of baptism. A baptized person is one who has been immersed in water, and has thereby received the grace of baptism. A baptized person is one who has been immersed in water, and has thereby received the grace of baptism. A baptized person is one who has been immersed in water, and has thereby received the grace of baptism. A baptized person is one who has been immersed in water, and has thereby received the grace of baptism. A baptized person is one who has been immersed in water, and has thereby received the grace of baptism. A baptized person is one who has been immersed in water, and has thereby received the grace of baptism. A baptized person is one who has been immersed in water, and has thereby received the grace of baptism. A baptized person is one who has been immersed in water, and has thereby received the grace of baptism. A baptized person is one who has been immersed in water, and has thereby received the grace of baptism. A baptized person is one who has been immersed in water, and has thereby received the grace of baptism. A baptized person is one who has been immersed in water, and has thereby received the grace of baptism. A baptized person is one who has been immersed in water, and has thereby received the grace of baptism. A baptized person is one who has been immersed in water, and has thereby received the grace of baptism. A baptized person is one who has been immersed in water, and has thereby received the grace of baptism. A baptized person is one who has been immersed in water, and has thereby received the grace of baptism. A baptized person is one who has been immersed in water, and has thereby received the grace of baptism. A baptized person is one who has been immersed in water, and has thereby received the grace of baptism.
sity. specialized by the characteristic of the agency, are noticeable, especially because Baptism, burdened by two meanings, does not follow out this third meaning, but turns it over for development to its derivative, Bar'ttiw.

1 Classic Baptism. — Bar'ttiw 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 cvores sunk by destructive storm or beak of hostile ship are destructively 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, conformity 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 purified the whole body. Josephus, Jw. Aniq., IV., 4; Philo, De Sacrisusfactibus; Cyril of Alex., In Isaiam, III., 129; Heb. ix. 13. When long and familiar use drops the defining agency, Bar'ttiw, absorbing its idea, expresses definite condition, as in Sirach xxxiv. 30; Judith xii. 7; Mark viii. 4; Luke xi. 38; Heb. xi. 11. In such and such like cases, Bar'ttiw 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, covenan ting to "fulfil all righteous ness" (Matt. iii. 15) and to endure sacrificial death (Mark x. 38). It is effected by the Holy Ghost (Matt. iii. 11). It is 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 on the other hand, they make καθαρισμός, καταλωσις, καταδοσις, and such like words, interchangeable with θανατος, but never with Bar'ttiw. On the other hand, they make καθαρισμός, καταλωσις, καταδοσις, and such like words, equivalent and interchangeable with Bar'ttiw, but never with θανατος. This symbol-burial is derived from Rom. vi. 4, where there is no confusion of θανατος and Bar'ttiw. 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 Ghost, 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 baptisms by blood, tons of symbol-baptism of the baptism of John "preached," and of the "one baptism" of inspiration (John i. 29-33, iii. 22, iv. 2; Acts x. 47).

Bar'ttiw is a symbol of the ideal (Cremer, Bib. Theo. Lex., s.v.) passing into a spiritual element, "purifying," "covering," "dispelling darkness" (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. 9, συνεργείσατε is related to ἄνωθεν (Matt. iii. 13; Greg. Thaum: De Christi Baptismo). Bar'ttiw is never associated with the ideal element of baptism. Acts x. 48 is no exception (see Codex Sinaiticus). The phrase expresses locality and agency; it cannot express passing into: with εἰς την θανατον (Mark i. 5) it means the place where, within the banks of the river, 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 Johananic and Christian Baptism.

4 Patriotic 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 mistaking of θανατος for Bar'ttiw. These early Christian writers make καθαρισμός, καταλωσις, καταδοσις, and such like words, interchangeable with θανατος, but never with Bar'ttiw. This symbol-burial is derived from Rom. vi. 4, where there is no confusion of θανατος and Bar'ttiw. 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 Ghost, 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 baptisms by blood, tons of symbol-baptism of the baptism of John "preached," and of the "one baptism" of inspiration (John i. 29-33, iii. 22, iv. 2; Acts x. 47).
meaning, to cleave from sin, to regenerate. These reasons are solidified by the following definition of Basil the Great, Mor. III. 390: "What is the constant definition 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. Thorough changes of opinion have been found necessary in number, diversified by the baptizing agency, are present everywhere in Classic, Judaic, Inspired, and Patrician baptism. Minute details and full evidence in the author's Patrician Baptism. 


Baptism. (The Baptist View.)—The rite ordained by Jesus Christ (Matt. xxviii. 19) for public confession of God, Father, Son, and Holy Spirit, and for initiation into the fellowship of his disciples. Dorner, THEOLOGY, 1880, § 28.

The Act. — The examples of baptism in the New Testament occur in rivers (Matt. iii. 6; Mark i. 5), or pools (Acts viii. 36; John iii. 23). Jesus himself was baptized in the Jordan (Mark i. 9); but Mark i. 9. The baptism is referred to as a "burial" (Rom. vi. 4; Col. ii. 12), and by Peter is called the antitype of the flood (1 Pet. iii. 21).

The authorities on philosophy, on the archæology and history of Christian churches, are unanimous in asserting that baptism in 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," "submersion," or cognate terms, as the constant definition of the (Christian) baptism. Archeologists Augusti, De Rossi, Garucci, Martigny, Devogué, etc., tell us that the monumental remains in Asia, Africa, and Europe, prove that immersion was the act of baptism. Historians, and those who treat of the early liturgies, unite in the same testimony. See Wall, The New Bapt. (vol. 1, p. 569). Oxford, 1862: Höfling, SACR. D. TAUFE (vol. 1, p. 46). 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.

The many ancient baptistries now remaining in Asia, Africa, and Europe, were built and used for the purpose of immersion. The Oriental churches, Greek, Russian, Armenian, Nestorian, Coptic, and others, have always practiced 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 fifteen hundred years and then gradually introduced pouring or sprinkling, Mabillon, Museum Ital. (1724), vol. 1, p. 108; Daniel, Codex Liturgicus (1847-50), vol. 1, p. 179 ff.; Wetzer and Welte, Kothen-Lex. "Taufe." Luther sought, against the tendency of the times, to restore immersion (Oper. Lat. 3: 394; Werke 21: 17, 139, 22: 163, 293, etc., Erlangen edit.). The rubric, in Luther's Taufsbeichtein of 1523 and 1527, to immerse ("tauwe es," [Daniel, vol. 2, p. 180, note with quotations from Luther's works]) the candidate, was retained in many of the Agendas of the Lutheran churches during the sixteenth century, Höfling, 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 baptize, however, signifies to immerse; and it is certain that immersion was the practice of the ancient church" (Institt., 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 xvii. 15, 18). "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).

According to the baptisms of the apostles were to "preach repentance and remission of sins in his name," to "teach all nations," to "baptize them,"
and to "teach them to observe all things whatsoever Jesus had commanded them."

The symbolism 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. 12, 38, ix. 18, x. 47, 48, xvi. 15, 33, 34). The mental states the apostles predicate of the baptized are those of believers only. They have to sin, and been made alive to God to walk in newness of life (Rom. vi. 4); they drink of one spirit (1 Cor. xii. 13); 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. 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. 1; 2 Thess. i. 3, 5).

But in the second and third century after the apostolic age, the mystic power of regeneration was multiplied. 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. 329), 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 he 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 passage examples given in the New Testament, and to the purification Jordan-washing (2 Kings v. 10), and in the prophetic expressions, e.g., Isa. i. 16; Zech. xiii. 1; particularly Ezek. xxxvi. 23-30 [and, according to some, in Essenic washings]. Resting upon these passages, John [see JOHN THE BAPTIST] and the disciples of Jesus baptized in the Jordan. The two baptisms were manifestly the same while our Lord was upon the earth; but that after his resurrection our Lord coupled water-baptism with 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. xii. 3, 4; Col. iii. 3, 12; 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).

BAPTISM. I. Considered Biblically. The New Testament Idea. — We do not find in the New Testament any concise, dogmatic statement in regard to baptism; we have only allusions to the rite, and remarks in connection with descriptions of its performance; and the difficulty in interpreting the former (e.g. John iii. 5; Eph. v. 26; Tit. iii. 5) is increased, because in them baptism manifestly stands as a symbol for the cleansing and quickening power of the word and doctrine.

Inasmuch as Jewish proselyte-baptism is much later than Christianity, we must search for the prototype of Christian baptism in the illuminations of the Old Testament economy (Lev. xiv. 7; Num. xxi. 8); in the purifying Jordan-washing (2 Kings v. 10), and in the prophetic expressions, e.g., Isa. i. 16; Zech. xiii. 1; particularly Ezek. xxxvi. 23-30 [and, according to some, in Essenic washings]. Resting upon these passages, John [see JOHN THE BAPTIST] and the disciples of Jesus baptized in the Jordan. The two baptisms were manifestly the same while our Lord was upon the earth; but that after his resurrection our Lord coupled water-baptism with
the baptism of the Holy Spirit of which John had prophesied (Matt. xxviii. 18-20; Mark xvi. 10), and that the two went together in the early church is proved from Acts ii. 1-11; xxi. 1 sqq. The outpouring of the Spirit consequent upon the laying-on of the apostles' hands expressed the thought that the blessing of baptism comes from the Lord of the Church; for such an action was an accompaniment to prayer. The Spirit had already been active in the recipient's heart; for it was expressly declared impossible to believe without the Spirit's aid (1 Cor. xii. 13). Baptism is rather the initiatory rite into the Christian Church, the Body of Christ (Acts ii. 41, v. 14). It gives the seal to all previous spiritual experiences, and is the promise of growth with the Body of Christ, of which the baptized is an integral part; for, in the language of Paul, he that had "put on Christ" was not only in a personal, but in an integral relation to him as a member of his body, so that the Church is one man in Christ Jesus (Gal. iii. 27, 28). But we are not in the least justified in drawing the conclusion that baptism is necessary to salvation.

Baptism is a highly symbolical act. The washing of the body symbolizes the cleansing from sin, spoken of as forgiveness (Acts ii. 38, cf. xxii. 16, and 1 Cor. vii. 11), as a 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. 16, must be given up as arbitrary. Indeed, 1 Cor. vii. 14 ("For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother: else were your children unclean; but now they are holy,"*) rules out decisively all such deductions; for, if pedobaptism was 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 Johanne 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, 1689, to p. 260-269). And most of the schoolmen (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) It was not 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 at John's baptism Christ was present in the fullness of the gospel. So Luther (Erlangen Ausgabe, vol. xliii. p. 189); Chemnitz (Exam. Conc. Trident. de Bapt. can. 1); Gerhard (Loc. Theol., vol. IX, ed. Cotta, pp. 101-103). Zwinglei (tom. III. 234) characteristically says, "They were both alike, the one as little efficacious [i.e. a mere water-washing] as the other." And Calvin (Instit. 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 idea 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 death of Philip (Acts viii. 36) 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 Lucifianos. 4) Cyprian is the first of the fathers to claim baptism as 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 practice 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 can baptize anyone. Modern orthodoxy or heretics. Thus the present church is more liberal than some of her founders; for Tertullian denies the right to women, as the Apostolic Constitutions (III. 9) do; and it appears from Epiphanius (Her. 42, 4), that it was looked upon at the time of Ignatius as a heresy. Augustine believed that baptism by a Jew or a heathen would not, even if valid, be of equal efficacy to baptism.
BAPTISM.

by a Catholic or heretic (De Bapt. VII. 53, §§ 101, 102). Self-baptism was not valid. But baptism given in sport, if the proper words be used, is regarded as valid baptism.

The two Protestant Confessions differ upon the question of lay-baptism. Luther asserted that baptism was necessary for salvation; so he granted to laity the right to baptize in case of need, but inconsistently, that unbaptized infants were not lost, if they failed to be baptized. It was not a sin 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 later 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. 187, cap. 10, § 32 sqq.). The scholastic theology allows the baptism of partially born children, even where there is an abnormal preservation. 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. LXXVII., 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. qu. 37.) All those born person who followed a "disreputable or godless calling," as for instance, Persian magi, Pharisees, magicians, astrologers, etc., so long as they continued in these occupations, could not be catechumens, much less baptized.

(3) The Baptismal Formula. — This is given in its complete form in Matt. xxviii. 19; but since, in the Acts and in the Pauline Epistles, the phrase baptizing "in the name of Christ" occurs, the question naturally arose whether it was allowable to use any shorter formula, whether to do so was a later apostolic custom. Various opinions have been expressed; but the Roman Catechism expresses the general opinion when it denies sufficiency to any other than the three phrases. The Roman Church formula is: "Ego te baptizo in nomine Patris et Filii et Spiritus Sancti." The Roman Catechism (P. II., c. II., qu. 13) thus explains: The minister ("I baptize") of the Sacrament, the person to be baptized ("thee"), and the principal efficient cause of baptism, are contained in the formula; for baptism is the work, not of the Son alone, but of the three Persons of the blessed Trinity. By saying "in the name," not "names," we distinctly declare that in the Trinity there is but one nature and Godhead. Similar is the use and the explanation of the Evangelical Protestantism.

In the Greek Church the formula is, ἐπιβάπτωμαι} 

Οὗτος τῷ Θεῷ ὁ δείκτι εἰς τὸ ἱπόμενοντα τῷ Πατρὶ — Λέγω — καὶ τῷ θεῷ — Λέγω — καὶ τῷ ἀγίῳ Πνεύματι — ὁμοίως — καὶ τῷ τούτου αἰώνιον τῶν αἰώνων. ἐπιβάπτωμαι} (Let this servant of God Ν. be baptized in the name of the Father — Amen — and of the Son — Amen — and of the Holy Ghost — Amen — now and ever, world without end. Amen.) In the Syrian liturgy of the Antiochian and Jerusalem churches the same appears with many interpolations. In the Roman Church the priest is instructed to say over a person of whose previous baptism doubt exists, "I do not re-baptize thee; but, if thou hast not been as yet baptized, I baptize thee," etc. (Hypothetical Baptism.)

(4) Baptism by Immersion, Affusion (Pouring), 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 the symbolism of the rite was not fully observed, or because of the small amount of water necessarily used. (Tertullian (although 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 Calcuth (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 (1284) 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. (Hefele, Vol. VI § 699; but at an earlier date, 1287, the canons 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 deep in the water. Calvin declined the whole question of the mode of baptism a matter of indifference (Inst. IV. e. 15, § 19). Baptism in the early church was a triple immersion. Various explanations were given: some referred it to apostolic custom. Thomas Aquinas calls it a sin to immerse only once (I.e. qu. LXVI. art. viii.). 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 (l.c.) regards the number of times as of no consequence.

(5) The Time of Baptism. — Tertullian main
tained all times were alike; but still very early the church determined upon the period between Easter and Whit Sunday, when the so-called "Solenn 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 decreted, 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. § 289). Thomas Aquinas lays down the following principles (1. c. q. LXVIII. art. 3), which are adopted in the Roman Catechism (q. 51, 34–36): 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 early councils on Easter eve, no baptisms except occasionally a Jew's. In the Greek Church there is no longer any set time.

(5) 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 (q. 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 rules; i.e., those who had been designated as Christians by the sign of the cross; 2. The Catechumen (occasionally one dropped the Pagan name, and took one distinctively Christian); 2. The renunciation of the devil, his pomp, and all his angels (the person stood facing the west,—the place of darkness); 3. Exorcism, accompanied by breathing upon the baptismal waters (insufflation); 4. The opening of the ears and the nose by the priest's touching them with his spittle (cf. Mark viii. 23); 5. The anointing with consecrated oil; 6. The devout repetition of the Apostles' Creed and the Lord's Prayer by the catechumens; the recitation of a comparison between the four Gospels, and also of a comparison between the four evangelists and the cherubim of Ezek. i. 10: 7. The responsive recitation by the catechumen of the Creed and the Lord's Prayer.

The baptism itself consisted in (1) the entire disrobing of the catechumen, see Smith and Cheetham, Dict. Chr. Antiq., p. 180; (2) the threefold immersion; (3) the tasting of a mixture of milk and honey (because the baptized are like new-born children of God), see Tertullian, De corona 8; (4) The anointing with oil (chrism); (5) The laying-on of the hands (imposition); (6) Dressing in white clothing, which was worn a week, and binding of a piece of white linen around the head (the chrismale), intended to retain the "chrism" upon the head during the week. In the Orient the laisons of the neophytes were girded (cf. Justin, xii. 35), and the head, crowned, as a symbol of the royal priesthood. In the Occident they were given a lighted candle.1

1 Dean Stanley gives the following exceedingly graphic description of a baptism in the patristic age. "There was, see general rule, but one baptistery in each city, and such baptisteries were apart from the churches. There was but one
The entire baptismal service, with its exorcism, renunciations, and symbolic acts, had an unmistakable reference to the heathen cultus, which the Christians regarded as the work of demons, and implied that the neophytes had finally broken with Paganism. Two very important and most closely worded to his hand, for a 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 children 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 baptism of infants in the Roman Church 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 anoints the forehead; (2) The exorcism, which consists of words and prayers; (3) Salt 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, his nose and ears are opened by baptism to comprehend the things of God; (5) His nose and ears are touched with spittle (cf. John ix. 6 sqq.) because baptism enlightens the understanding to the truth; (6) The Devil and his works are denounced by the child 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 time in the year when the rite was administered; namely, between Easter and Pentecost. There was but one person who could administer it,—the presiding officer of the community, the bishop, as the chief presbyter was called after the first century. There was but one hour for the ceremony, it was midnight. The torches flared through the dark hall as the troops of converts flocked in. The baptistery consisted of an inner and an outer chamber. In the outer chamber stood the candidates for baptism, stripped to their shirts; and turning to the east, as the region of sunrise, they stretched forth their hands through the dimly-hght chamber, as in a defiant attitude, towards the Evil Spirit of Darkness, and, speaking to him by name, said, "I renounce thee, Satan, and all thy works, and all thy service." Then the sponsor, like a freer relationship. So Gregory Nazianzen (Or. 40, e. Ullmann, Gregor von Nazianz, p. 461). 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 PaeniL, cap. 6), Gregory of Nyssa (De Scop. Christoph, p. 290), Gregory of Nazianzum (Or. 40, Ullmann, Gregor von Nazianz, p. 401), 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." The Greek Fathers regard baptism as the commencement, and not as the completion, of regeneration. So Origens (Hom. in Luc. XXVI.).—However correct may have been the views of the leaders of the church, it is certain that the early fathers 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 sad custom too widely prevailed of postponing baptism as long as possible, even to the death-hour, so that the recipient might continue his lax life. It is by this one act we get rid of all the past sins, and enter heaven perfectly pure. The Fathers condemn the custom. Thus Gregory of Nazianzum, in Or. 40; and Gregory of Nyza has a special sermon against it. But other motives for delaying baptism were in operation—dread of the trials of a presumed 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 distinguished 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 words (Ep., 64). The arguments on behalf of infant baptism (Ep. ad Ruf., V. 1, where he calls baptism "regeneration," does plainly imply it; because, if it were not by their baptism, how could they be regenerated? Tertullian's unfavorable judgment of infant baptism proves its existence and wide spread (De Bapt., 18). Further proof is afforded by Cyprian's Epistle to Fidus (Ep., 84). The argumentative force of Origen's appeal to apostolic tradition on behalf of infant baptism (Ep. ad Rom., lib. V. Opera IV. 563) is greatly weakened by the fact that the church of that time undoubtedly derived not only the doctrine, but the very ritual, of baptism from apostolic times. The grounds for infant baptism were diverse. Origen regarded baptism as cleansing the defilement of birth (in Luc. Ecang. Hom., XIV.), and as pardoning the sins of the children in the pre-existent state (in Lect. Hom., VIII.). Other Oriental fathers refer the principal effects of baptism to the after-life; while some maintain that baptism cleansed from original sin. See Gregory Nazianzus, who divides the unbaptized dead into three classes,—those who refused baptism, the severely punished; those who delayed baptism, the lightly punished; unbaptized infants, the unpunished, yet who are excluded from Paradise (Or. 40, Ulmann, p. 476), Isidor of Pelusium (Lib. III., Ep. 105), and Theodoret (Heret. Fabul., c. V. 18). In the Latin Church the effect of baptism was held to be rather retro-active: it forgave previous sin,—in infants, original sin.

(b) Augustine's Views. — The opinions of Augustine, so important in the history of doctrine, are found principally in his writings against the Donatists, particularly in his seven books on baptism (compare Baptism by Heretics), in which he affirms the validity of heretical baptism; and in his writings against the Pelagians, in which he discusses the relation of baptism to original sin. His position is not the same in the two controversies; and we can mark the time of his change by the important letter to Boniface (Ep. 98), if it was, as the Benedictines affirm, really written in 408.

His stand-point is the symbolical; for he distinguishes sharply between the sacrament and its operation. — (a) Baptism does not necessarily go together at the same time; he was far from denying that the sacramental grace to the believer was not real, and at a later time advanced to the assertion, that, without baptism and the Lord's Supper, no one could be saved (De Peccat. Merit. et Remiss., I. 28, § 34). Between these two sides of Augustine's teaching, there is no substantial contradiction. His fundamental idea of baptism was derived from his idea of the Catholic Church, which was the body of Christ, in which all who died for the faith might have had the Catholic. See Baptism by Heretics.

When the entrance into the church and incorporation with the body of Christ was effected externally by baptism, internally through the Spirit's working by faith. On both factors rests regeneration (De Peccat. Merit. et Remiss., III. 4, §§ 7, 8). The water of baptism, in its cleansing effect on the body, is the sacrament only: the reality, corresponding to the emblem, is the spiritual sanctification; and its effect, regeneration. Baptism is therefore, in totality, the sacrament of regeneration. Regeneration can only be effected by the Holy Spirit. Its negative side is the renovation from the corruption of the old man, which consists substantially in the forgiveness of sins (De Bapt., L. 11, § 18), which the Holy Spirit must first of all give, because 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 Catholic Church. Augustine first taught that all actual sins were forgiven, 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 concupiscence 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. 28, § 29). In his earlier period he taught there could be baptism without conversion, and vice versa, and salvation in either case, if the first case was the baptism of a child's body, 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, § 50), except in the case of martyrs (De Civit. Dei, lib. XIII. cap. 7.) — Baptism, however, does not help the unconverted, nor one who has received heretical or schismatical baptism when he might have had the Catholic. See Baptism by Heretics.

From his earlier stand-point, when baptism was not considered as pardoning 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
The Teaching of the Reformer-s. 1. The Lutherans.—Three stages in Luther's baptismal teaching can be traced. In the first stage Luther followed the Augustinian teaching, and distinguished between the sign and what the sign signified, and in the middle put faith, which settles the passive 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 midstest character" (De Psych., c. 16, § 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, which constitutes baptism (Summa, P. III. qu. 66, art. 1. Rep.), and similarly the Roman Catechism (P. II. c. ii. qu. 6) and Bellarmine (De Bapt., c. 1). The material of baptism is the water; because water symbolizes the cleansing from sin, and by its clearness the receptivity of faith to divine light. Again: through the plunging into water is symbolized the resurrection of Christ: at the same time the universal prevalence of water renders possible the universal performance of this necessary rite. It is allowable to mix the water with foreign substances, but not in such quantity as to substantially alter its character. The form of baptism lies in the formula. The material and form and their application to the unconscious babe, and regeneration wrought before conversion (Ep. 98). The idea of the passive 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 midstest character" (De Psych., c. 16, § 21).

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whose effects continue all one's life through. In
the second stage (e.g., Die babylonische Gefangens-
chaft, 1520) Luther considered baptism a sign
and seal which God added to his word and prom-
ise in order to strengthen and comfort. The chief
thing in baptism is the divine promise. He who
believes it, and is baptized by the Spirit of Jesus,
shall 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,
"The water of baptism comprehended in God's com-
mand, and connected with God's command." Melancthon maintained, that baptism, nor was our
faith and conscience, yet as God receives little chil-

Children of believers should be baptized; for to chil-
dren belongs the kingdom of God, and they are in
the covenant to be given to them. Baptism is
necessary to salvation, by it the grace of God is offered; and children are to be bap-
tized, who by baptism, being offered to God, are
received into God's favor." Reformed. — The First Helvetic Confession
(1566), Cap. XX. (summary): —
Baptism is instituted by Christ. There is only
one baptism in the church: it is for life, and is a
perpetual seal of our adoption. To be baptized
in the name of Christ is to be enrolled, initiated, and
connected 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 chil-
dren belongs the kingdom of God, and they are in
the covenant with God: why, then, and 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 the purity of life by his holy spirit. The gain
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 sanctifica-
tion. Nevertheless, although it is an article of faith and penitence, yet as God receives little chil-
dren 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

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approved by the Synod of Dort (1619), 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, and is seen on the body of the baptized when sprinkled upon him, so doth the blood of Christ, by the power of the Holy Ghost, internally sprinkle the consciousness of sins from its persons, 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 sacrament of that which Christ hath done for them. Moreover, 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 marks of difference, whereby Christian men are discerned 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 sins, and of our adoption to be sons of God by the Holy Ghost, are only signified, and sealed; faith is confirmed, and grace increased, by virtue of prayer unto God. The baptism of young children is in any 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 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 as arepline to be received into the church; and the confirmation of their faith, and increase of grace, doth thereby appear. But that this is effected by the external water, not by the inward grace, as some suppose, it is evident from 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, Leipzig, 1898, vol. iii., pp. 470-481)."


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 as can increase the grace, but it lacks the instruction and personal conversion: it is not baptism with regeneration, when saving faith is present, but a sign of profession."

(c) Later Protestant Teaching. — During the fifty years before Schleiermacher, the rationalists and the supernaturalists 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 Sacraments.) 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, inasmuch as by it the reception into the church is completed. He held to infant baptism, because he believed that faith might follow baptism. 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cal German Reformed theology, defines baptism thus: "Baptism is the ordinance instituted by Christ, whereby God seals to the elect their covenant 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 Israelitish children were circumcised; on the other hand, the children of 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 ingrained in the visible Church, and in the midst of mediate and immediate blessing and protecting influences, yet an actual baptism (Christliche Dogmatik, Königsberg, 1852, vol. ii., pp. 587, 588, 621). Van Oosterzee speaks of infant baptism: "Baptism, the means of incorporation into his Church, ordained by Christ himself, is at the same time the sign and seal of the forgiveness of, and purification from, sins promised by the gospel to every believer, and, as such, an ordinance of inestimable value." It is a holy symboical 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, and purifying from, sin, and is promised a new life in the Spirit of 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 the age of accountability, remain faithful in the 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 has professed to put forth a personal Christian faith. (See Baptism.)

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 relapse into the religion of forms and shadows. They believe, however, in the inward substance or invisible grace of the sacraments; viz., the baptism of the Spirit and fire, and the vital communion with Christ by faith.

Baptism with the Holy Ghost and Fire is a figurative expression used (Matt. iii. 11; Luke iii. 16) for the pouring out of the Holy Spirit upon believers, as upon the Day of Pentecost, and at other times in the history of the church.

Baptism for the Dead. The only allusion to this evidently common ceremony occurs in 1 Cor. xv. 28. The simplest explanation is Meyer's: a living Christian was baptized for an unbaptized dead Christian, which it was believed, was thereby accounted baptized, and was received into bliss. Although disconcertenanced in the early church, it was kept up by heretics, such as the Cerinthians and Marcionites, and is practised at the present day by the Mormons. Paul's allusion to it is not to be construed as an approval of it.

Baptism by Heretics, and the ensuing Controversies. The question of the validity of heretical baptism, which came up very early, was answered outside of Rome in the negative. A controversy on the subject arose in 255 between Cyprian, Bishop of Carthage (210-258), and Stephen, Bishop of Rome (d. 257). Stephen took the Roman view, that the heretics were only fallen Christians, and received them into the church by the mere laying-on of hands. Cyprian took the contrary view, in which Firmilian of Cesarea (d. 269) coincided. Stephen excluded from church-fellowship those who denied his position. So that when the news of Stephen's death reached Carthage (255), Cyprian had presided, reached Rome, Stephen was very angry, and called Cyprian a pseudo-Christian, a pseudo-apostle, and a trickster. Cyprian wrote Stephen a conciliatory letter, but in vain. Another synod was held in Carthage (Sept. 1, 556): the genuineness of heretical baptism was denied with vehemence; the arrogance of Stephen, who set himself up for the "bishop of bishops," was becomingly rebuked. The correspondence with Firmilian revealed the unanimity of opinion in Asia and Africa upon this subject in opposition to Rome. The breach between Cyprian and Stephen was never healed. The latter died a martyr in the Valerian persecution, 257: his successor, Sixtus, was on friendly terms with Cyprian, and both were martyred in 258. The letters of Stephen in this controversy are unhappily lost: those of Cyprian are numbered 69-75, 78, 79, 84. The words used in the 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
because the heretics baptized in the name of Jesus or of the Trinity (Ep. 75, 9). All that was required was, that the former heretics should become penitents, because heretical baptism conferred forgiveness of sins and regeneration (75, 6). As it was evident that the Roman view had the practical effect of greatly facilitating the return of heretics (74, 1), Cyprian is at pains 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, and by further baptism if they were rebaptized; if they had been Catholic or heretical priests, they were put among the laity. The councils of Nicaea 325 (can. 8 and 19), Laodicea, 381 (can. 7, 8), Constantinople, 381 (can. 7), and of Trullo, 692 (can. 93), distinguished between heretical baptism as to their 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), especially in De Bapismo, he lays down the foundation principle, that the objectivity of the sacrament renders it efficacious 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, 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 effectual to the receiving soul. To the further question, whether baptism may not, in extremity, be administered by a minister not 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. See Baptism, IV. (3).

BAPTISM.

seal of the new covenant, as circumcision was the sign and seal of the old covenant (Rom. iv. 11). The blessing of the old covenant was to the seed as well as to the parents; and the blessing of the new covenant cannot be less comprehensive. Infant baptism rests upon the organic relation of Christian parents and children (1 Cor. vii. 14). It is a constant testimony to the living faith of the church, which descends, not as an heirloom, 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, or at all events provoked a violent protest. But the practice of 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 practice infant baptism 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 SCHAPP.

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 ornaments 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 their walls. The reason was, that they also served as schoolrooms for the instruction of the catechumens. The sacrament of baptism was administered only twice or thrice a year, at Easter and Pentecost and Epiphany, and only at the eiscopal church, the cathedral, the ecclesia baptismalis, the numbers of catechumens could often be very great. The centre of the whole structure formed the baptismal basin (piecina), 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 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. The baptistery was generally, 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 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. It was connected with this main building generally, to 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. For a more complete account of the baptisteries, see the article Baptism.
that Confession, with some omissions and changes. This Confession was also adopted by the Philadelphia 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 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 baptism only those who are professed 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. 1300, and with the present liturgies of the English and American Episcopal churches. Baptists in America believe, but many Baptists in England do not hold, that baptism is a prerequisite to the Lord's Supper.

Church Government. — Their churches — "bodies of baptized believers, with pastors and deacons, covenanting together for religious worship and religious work" — are independent of all other human control, and supreme in the government 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 associations; 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. 1523, where they were persecuted by Zwingli and the Romanists. They are found in the following years, 1525–30, with large churches fully organized, in Southern Germany, Tyrol, and in Middle Germany. In all these places persecution made their lives bitter. Moravia promised a home of greater freedom; and thither many Baptists migrated, only to find their hopes deceived. After 1594 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 wonderful missionary zeal. But from the middle of the seventeenth century their numbers have decreased 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 shaping their views in England, is not known. We only learn of their presence by the persecutions they endured. 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 multiplied. 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 1885 they report 28,933 churches, 16,101 ministers, 2,572,238 total membership.

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: Burmah, with 14 stations, 103 missionaries, 622 native preachers, 485 churches, 1,924 baptisms in 1884, 25,607 members, 399 schools, 10,404 pupils; Assam, 7 stations, 19 missionaries, 29 native preachers, 30 churches, 46 baptisms in 1884, 1,731 members, 62 schools, 1,247 pupils; Telugus (India), with 12 stations, 46 missionaries, 184 native preachers, 42 churches, 1,558 baptisms in 1884, 26,396 members, 300 schools, 4,808 pupils; China, 6 stations, 27 missionaries, 58 native preachers, 17 churches, 103 baptisms in 1884, 1,411 members, 12 schools, 217 pupils; Japan, 4 stations, 17 missionaries, 29 native preachers, 7 churches, 109 baptisms in 1884, 367 members, 6 schools, 279 pupils; Africa, 8 stations, 22 missionaries. Total, 231 missionaries, 791 native preachers, 588 churches, 3,738 baptisms in 1884, 55,941 members, 785 schools, 17,945 pupils. In Europe, 926 ministers, 572 churches, 6,770 baptisms, 61,550 members. The appropriations of the American Baptist Missionary Union for the year ending March 31, 1885, were $383,388.41.

General summary of all the foreign missions of the Baptists: 231 missionaries, 1,720 native pastors and helpers, 1,189 churches, 10,514 baptisms in 1884, 117,461 members. The Foreign Mission Board of the Southern Baptist Convention maintains missions in China, Africa, Italy, South America, and Mexico, with 95 missionaries, and native assistants. Income (1885), $86,925.97.

The Home Mission Board of the Southern.
BARABBAS.

Baptist Convention sustains 144 missionaries in the States and Territories. Income (1885), $696,414.47.


The American Baptist Publication Society, Philadelphia, issued during 1888—84, 2401—2404, 2538 sq., 2583 respectively.

Baptists; anti-mission (primitive, or old-school) Baptists, with 45,000 members; the Tankers, or Dunkers, with 100,000 members; the Seventh-Day Baptists, with 8,655 members; the Disciples, or Campbellites, with 850,000 members; the Free-Will Baptists, with 70,000 members; the Seventh-Day Baptists, with 8,655 members; the Tunkers, or Dunkers, with 100,000 members; the Free-Baptists, or Old-School Baptists, with 45,000 members; Anti-Mission (Primitive, or Old-School) Baptists, with 40,000 members. See those articles in this Encyclopaedia on pp. 644 sq., 835, 2165—2167, 2401—2404, 2583 sq., 2583 respectively.


For a list of works by American Baptists to 1864, see Baptist Semi-Centennial Volume, Boston, 1884. — H. Osborn.

BARB’AS (son of Abba), the name of a malefactor whom the Jewish mob, at the instigation of the priests, demanded that Pontius Pilate should release instead of Jesus of Nazareth (Matt. xxvii. 16 sq., cf. Acts iii. 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 Barabbas, 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 others 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. 1864. 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 Ojibpee 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 (235—238); according to Assemani, at Heliopolis in Egypt, under Galerius (308). 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, stornes, &c.

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 Kibworth, 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 Akan-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, with 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 Greveningen, March 3, 1744; died with his pen as it were in his hand, after the revocation of the Edict of Nantes, 1685; was educated at Lausanne and Geneva; studied at the University of Frankfurt-on-the-
BARCLAY, Robert, b. at Gordonstown, Scotland, Dec. 23. 1648; d. Oct. 3, 1690, at Ury; descended from an old Scottish family, and 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 the Quakers have produced. His chief work, Theologia Vera Christiana! Apologia, gives a systematic representation of that mystical spiritualism on which Quakerism is based. It was first published in 1676, translated into English in 1678, into German in 1684, and into French in 1702, and called forth a great number of controversial writings by Anton Reiser, Barthold Holzffus, Ben. Figken, William Baier, etc. Barclay's collected works were published two years after his death, by William Penn. See Janet: History of the Friends, Philadelphia, 1867, 4 vols. WEINIGEN: Die Revolutionskirchen Englands, 1885, p. 384-396. BAR-COCHEBA (son of the star), the name assumed by a certain Simeon, who pretended to be the Messiah, and headed an insurrection in Palestine in A.D. 131 or 132, against the Emperor Hadrian. Nothing is known of his origin, or even of his real name. He purposely wrapped himself in mystery the better to play his r̄le. But he never would have been able to succeed at all, had it not been for the confidence reposed in him by Rabbi Akiba (which see), the most influential and remarkable Jew of his day. He claimed to have been born on the day of the destruction of Jerusalem (because a wide-spread rumor set that time for the birth of the Messiah); he claimed also the fulfilment of Balaam's prophecy (Num. xxiv. 17), hence his name; and by his boasts and temerity, his promises and tact, he gathered a large number about him, overcame the insurgents in Jerusalem, and then took the city, although at heavy loss, and razed it; and held near Jerusalem, and for three years maintained themselves. But in the year 135 Bethar yielded to the Romans. Bar-cocheba fell in the battle, and his head was carried into the Roman camp. It is said Bar-cocheba put to death all Christians who would not join his standard. Indeed, in every respect, in speech and action, he was one of the false Christs our Lord prophesied should arise (Mark xiii. 21, 22), and by his very defects set forth more prominently the virtues of the Perfect One, the Hope of Israel, the Lord's Anointed.
BARDESANES.


BARDESANES, a Gnostic heresarch, who lived at Edessa in Mesopotamia in the latter part of the second century, about 170. He was a disciple of Valentius, 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 Speilegium Syriacum, London, 1855 — 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 to take their place, was compelled to use Bardesanes’ tunes. See Gnosticism.

BAREFOOTED MONKS AND NUNS. See DISCALCATE.

BARLAAM, b. at Seminars 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, and having made himself proficient not only in theology, but also in philosophy and mathematics, he went to Constantinople (1237), where he joined the Greek Church, was made Abbot of St. Salvador, and engaged in a virulent polemic against Rome: Contra Primatum Papae, etc. In 1339 the Emperor Andronicus III. sent him on a diplomatical errand to Pope Benedict XIII., at Avignon, to whom he presented himself, well recommended both by Philippe 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 from Europe, he began his attacks on the Heavychast 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 Heavychasts were so ably defended by their leader, Palamas, that Barlaam hurriedly left the city, and betook himself to Italy. Here he returned to the Roman Church, was made Bishop of Gieraci in the Neapolitan, and wrote as virulently against the Greek Church as formerly against the Latin. He died 1348.

LIT. — Most of his works have remained unprinted; but some of them, for instance the above-mentioned speeches, are found in Reynolds’s continuation of Baronius’s Annales, and others in H. Canisius: Lectiones Antiq., IV. A complete list is given by Leo Allatius in his De Ecclesiae Occid. et Or. Consensione, II., 17. Parts of his life are fully described by the Greek historians Catakuzen and Necephorus Gregorou.

BARLETTA, a Dominican monk from the latter part of the fifteenth century, b. at Barletta in the Neapolitan; he enjoyed an almost unparalleled popularity as a preacher, especially in the cities of Northern Italy. His sermons, which were first published at Brescia, 1497, and afterwards often, gave rise to the adage, Nescit predicare qui nescit bar lettuce. They are characterized by a blending of humor and pathos, but, though sometimes approaching buffoonery and affectation, explains the great power of the man.

BARNABAS (son of Prophecy, or Exhortation), a Levite named Joses, of the island of Cyprus, living in Jerusalem when the church was founded, and one of the first converts. By the Christian Church, he was called Barnabas, because of his ability to administer 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. He, united, probably, with his friend Paul, went to Thessalonica, at that period a great seat of learning, but 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 dissension soon after parted the pair (A.D. 50), and Barnabas is brought to Rome during Christ’s life (see APOCRYPHA). He 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 (1, 7) make him preach in Rome during Christ’s lifetime. But from St. Paul (Strom. II., 20), he was one of the seventy-disciples. Not older than the third century is 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 Cyprio” (see APOCRYPHA to the
BARNABITES. 215  BARNES.

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, it is important whether Barnabas was the apostle of the question. It is much. 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 Bryennios in 1875 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 (190—220) 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 commended 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 sure: 2 Esd. and Enoch are quoted. The doctrines of Paul are fully and truly reproduced. The epistle has been often published. See Gerhardt, Harnack, u. Zahn: Patrum Apostolico-rum Opera, Leipzig, 1876.

Lit.: Hefele: Das Sendereihen des Ap. Barnabas, Tübingen, 1840; NORTON: Genuineness of the Gospels, 2d ed., Cambridge, 1846; Donaldson: Hist. of Christian Literature and Doctrine, London, 1884, vol. i., 201-211; Cunningham: A Dissertation on the Ep. Bar., London, 1877; Samuel Sharp: Epistle of Barnabas, from the Sinaitic Ms., London, 1890. BARNABITES, a religious order founded at Milan in 1530 by three priests, Zaccharia, Ferrari, and Moriglia, acting under the influence of the religious movement at that time passing through Italy. In 1538 the order was confirmed by Clement VII.; and in 1535 it was exempted from the episcopal authority, and placed immediately under the papal chair. Its first name was the Regular Clerks of St. Paul, after the oratory in which its re-unions were held; but, after obtaining the Church of St. Barnabas, its members are generally called the Barnabites. To the three monastic vows of poverty, chastity, and obedience, the order adds a fourth—one never to seek any kind of ecclesiastical preferment. Preaching and teaching are its two great aims.

BARNARD, John, b. at Boston, Nov. 6, 1881: d. at Marblehead, Jan. 24, 1770; was educated at Harvard College, accompanied the expedition to Port Royal as chaplain, in 1707; and was appointed minister in 1716, at Marblehead, where he developed a great activity, both for the moral and material welfare of his flock. He published a version of the Psalms, and some sermons, which show an inceptive devotion from Calvinism. BARNES, Albert, b. at Rome, N.Y., Dec. 1, 1798, d. in Philadelphia, Penn., Dec. 24, 1870; has a prominent place in the religious history of America, as an active cause of the separation in the Presbyterian Church, as the leader of the New School party, and as the author of a series of commentaries or Notes upon the entire New Testament and upon a few books of the Old, which has had an enormous and merited circulation in America and Great Britain. It is said that more than a million copies of his Notes on the New Testament have been sold. Few men have equalled Mr. Barnes in presenting in brief compass the results of patient study. Loyalty to truth, fearlessness in its defence, earnestness, decision, and a childlike piety, gave him a commanding position. He was graduated at Hamilton College, New York, in 1820; then took a four-years' course at the Theological Seminary, Princeton, N.J.; and was ordained and installed pastor of the Presbyterian Church at Morristown, N.J.; and was ordained and installed pastor of the Presbyterian Church at Morristown, N.J., Feb. 8, 1825; thence he was called to the First Presbyterian Church in Philadelphia, and was installed June 25, 1830. In 1807 he resigned, and was elected pastor emeritus. Mr. Barnes was the servant, and at the same time the leader, of his age. He has left a lasting impress upon four movements, which, although he did not originate, he directed. He preached total abstinence into wide favor; the abolition of slavery, until freedom rendered such preaching an anachronism; the Sunday-school cause, and in its behalf compiled his Notes; and, finally, the doctrine of unlimited atonement, and the distinctive teachings of the New-School Branch of the Presbyterian Church. See Presbyterian Church. Although circumstances put him forward as the advocate of the New-School Branch, he did not desire the prominence, 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, conscientious man of God. And it may be claimed with justice, that, as he was unhappily 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, 1832; and his last volume, which was on the Psalms, February 1883, he published The Atonement, Phila., 1859; Way of Salvation, Phila., 1883; Evidences of Christianity in

Barneveld, See Arminianism.

Baro or Barrows, Henry, a Congregational martyr. Hanged April 8, 1598; came of good family; was called to the bar 1576, and for a time led a wild life, but was converted, and in some way was attracted to John Greenwood (see title), by whom he was interested in church reform. Both these men were influenced by Robert Browne (see title) in the direction of Independency. When Greenwood was arrested, Barrows went to see him, and was illegally arrested Nov. 19, 1586. He was repeatedly examined by the ecclesiastical authorities, and passed the remainder of his life in the Fleet Prison. Together with Greenwood, he composed several books and tracts, and alone wrote an important work entitled A Brief Discovery of the False Church, London, 1590. The final trial of Greenwood and Barrows was at the Old Bailey, March 23, 1593. His alleged offences were, (1) that he had written and published the Queen's Majesty to be unbaptized; (2) that the state was wholly corrupted, so that none that feared God could live at peace therein; and (3) that all the people in the land were infidels. To these charges he answered, that (1) he had defended the Queen's baptism, though popish; (2) He meant by "corruption" the falsity of the estate of the Established Church, and contained "no evil mind toward the state, laws, or judges"; and (3) by the term "infidels" he meant men destitute of the true faith; and, so far from condemning the whole nation, he had "reverend estimation of sundry, and good hope of many hundred thousands in the land," though he utterly disliked the system of church government then in force. They were condemned; and, after two reprieves, they were hanged on April 6. Dr. Dexter, in his Congregationalism as seen in its Literature, New York, 1880 (pp. 211-245), gives a minute account of the various examinations Barrows underwent, and also of the difference between Barrowism and Brownism.

Barrow, Isaac, in London, October, 1650; d. there May 4, 1677; studied at the University of Cambridge 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 1660; became professor of mathematics in 1665, but resigned in 1679 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, 1828, 3 vols., and was reprinted in New York, 1846. A still better edition was published at Cambridge, 1859, 8 vols. His sermons are very elaborate and exhaustive, but ponderous in style.

Barrow, Henry, a Congregational martyr. Hanged April 8, 1598; came of good family; was called to the bar 1576, and for a time led a wild life, but was converted, and in some way was attracted to John Greenwood (see title), by whom he was interested in church reform. Both these men were influenced by Robert Browne (see title) in the direction of Independency. When Greenwood was arrested, Barrows went to see him, and was illegally arrested Nov. 19, 1586. He was repeatedly examined by the ecclesiastical authorities, and passed the remainder of his life in the Fleet Prison. Together with Greenwood, he composed several books and tracts, and alone wrote an important work entitled A Brief Discovery of the False Church, London, 1590. The final trial of Greenwood and Barrows was at the Old Bailey, March 23, 1593. His alleged offences were, (1) that he had written and published the Queen's Majesty to be unbaptized; (2) That the state was wholly corrupted, so that none that feared God could live at peace therein; and (3) that all the people in the land were infidels. To these charges he answered, that (1) he had defended the Queen's baptism, though popish; (2) He meant by "corruption" the falsity of the estate of the Established Church, and contained "no evil mind toward the state, laws, or judges"; and (3) by the term "infidels" he meant men destitute of the true faith; and, so far from condemning the whole nation, he had "reverend estimation of sundry, and good hope of many hundred thousands in the land," though he utterly disliked the system of church government then in force. They were condemned; and, after two reprieves, they were hanged on April 6. Dr. Dexter, in his Congregationalism as seen in its Literature, New York, 1880 (pp. 211-245), gives a minute account of the various examinations Barrows underwent, and also of the difference between Barrowism and Brownism.

Barruel, Augustin, b. 1741; d. Oct. 5, 1820; was professor 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'Action Littéraire et Journal Ecclésiastique; published the Helvetiennes, a more systematic confusion, in 1785; fled in 1792 to England, where he published Histoire du Clergé de France pendant la Révolution (1794), Mémoire sur Jacobinisme (1797), L'Évangile et le Clergé (1800); returned in the latter year to France, and published in 1808 Du Pape et ses...
BARSUMAS.

Droits, which gave the Ultramontanes occasion to say that he had sold himself to Napoleon.

BARSUMAS, archimandrite, or abbot, of a Syrian monastery; d. 458; was a friend of Eutyches, and defended him at the Robbers' Synod at Ephesus (449), at the head of a thousand Syrian monks. He took personally part in the riot which caused the death of the aged Flavian, Patriarch of Constantinople; but, when he presented himself at the Council of Chalcedon (451), he was refused admittance. He continued, however, to work for Eutychianism. Bishop of Nisibis 435-458, 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, who spread Nestorianism over many points of Eastern Asia. In Persia, Nestorianism was for a long time the only form of Christianity tolerated.

BARTHOLOMEUS DE MARTYRIBUS, b. in Lisbon, 1514; d. at Viana, 1590; received his surname from the Church De Martyribus, in which he has been celebrated, both for his exegetical labors in the spirit of Theodore of Mopsuestia, and for his missionary labors in the Arab countries of the Middle East. In Persia, Nestorianism was for a long time the only form of Christianity tolerated.

BARTHOLOMEW (son of Talmai), one of the twelve apostles (Matt. x. 3; Mark iii. 18; Luke xi. 54; Acts i. 13), but no account in New Testament is given of his birth or death. Eusebius and Jerome relate that Panteenus, a Christian missionary of the second century, found in India the Gospel of Matthew written in Hebrew, which had been left there by Bartholomew. The apostle is said to have preached in other parts of Asia, and to have been flayed alive, and then crucified, head downwards, at Albanopolis in Armenia. His corpse was miraculously conveyed to the island of Lipari, near the northern coast of Sicily, from there to Benevento in Southern Italy, and in A.D. 988 to Rome. St. Bartholomew's Day is celebrated Aug. 24 (25 in Rome). Bartholomew is almost certainly identical with Nathanael. The proof of this: (1) Philip and Nathanael are associated together by John, even as Philip and Bartholomew are in the parallel passages of the Synoptics; (2) Bartholomew is not mentioned in John's list of the Twelve (xii. 2), but Nathanael is; while the Synoptics do not mention Bartholomew in their lists, but do Bartholomew. It is therefore likely that he had two names, as so many others did. John's Gospel our Lord extols Nathanael as "an Israelite indeed, in whom is no guile" (i. 47).

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 dower-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 by royal order the same scenes were enacted in all the great cities of France, — Orleans, Bourges, Troyes, Lyons, Rouen, and Toulouse. In all,
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about thirty thousand persons were murdered. As soon as the news was received in Rome, the cannons of St. Angelo were fired, a solemn Te Deum was sung, and the Pope struck a medal bearing on 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 COLONY, HUGENOTS.


BARTHOLOMITES. 1. In 1307 some Basilian 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 service according to their rites. Gradually, however, they left their rules, and became incorporated with other orders. In 1560 Innocent X. suppressed the order altogether. — II. A congregation of secular priests, founded by Bartholomeus Holzhauser in Salzburg (1613-58) for the purpose of preaching and teaching. Innocent XI. confirmed their constitution in 1680; 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, 1653; entered the Society of Jesus in 1623; from Caterine was at its highest, the "Hol- vir, and wrote, besides other works, the history vol., Rome, 1653-73, of which especially about thirty thousand persons were murdered. Elizabeth was beheaded at Tyburn, April 21, 1594.

BARTUCH (dissert.), the son of Nehiah, friend and faithful companion of the prophet Jeremiah, whose secretary (amanuensis) he was (Jer. xxvii. 12, xxxvi. 4, 17 sq., 27, 32, xiv. 1 sq.), and whose sufferings he shared. See JEREMIAH. Baruch was accused by the princes, after Nebuchadnezzar's capture of Jerusalem, of influencing Jere- miah. The charge (Jer. xxvii. 2) was brought before the king; accordingly he was thrown into prison, whence he was released at Jeremiah's request (Joseph. Antiq. x. 9, 1). He accompanied Jeremiah into Egypt (Jer. xlvii. 6). Nothing further is known about his fate.

BAR' RUCH, Apocalypse of. See PSEUDOEPI- GRAPHS OF THE OLD TESTAMENT.

BAR' RUCH, Book of. See APOCRYPHA OF THE OLD TESTAMENT.

BARZIL' LAI (of iron, i.e., strong) of Rogelim, in the land of Gilead, gave timely material aid to King David when he was flying from Absa- lon; and on David's victorious return he refused the offer of official position the thankfu- king made him, and recommended his son Chim- ham in his stead (2 Sam. xxv. 27-29, xix. 33, 37, 40). David remembered the family of Barzilai upon his death-bed (1 Kings ii. 7), and charged his sons to provide for them.

BASCOM, Henry Bidleman, 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, 1832, 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 1860; 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 Hamb- urg, Sept. 11, 1723; d. at Magdeburg July 25, 1780; studied theology at Leipzig; was tutor to a noble family in Holstein, 1749-58; 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. — Phylalethia, Theoretisches System der gesunden Vernunft, Versuch einer freimuthigen 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 1758 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 that coarse rationalism, never left him, and marred his pedago- gical system in all its details.

BASEL, Confession of. The Confession of Basel was first formulated by Eocclampadius as part of a speech with which he opened the synod of Basel in September, 1531. After his death it was further elaborated by Myconius, and promul- gated 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 acceptance.
defence. It is simple and moderate, occupying an intermediate 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 SCHAFF: Creeds of Christendom, vol. II., p. 396.

BASEL, Council of, Aug. 27, 1431—May 7, 1449. The Pope, Martin V., had succeeded in dissolving the Council of Siena (July 2, 1423—March 7, 1424) before it had 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 Cardinal Cesare Baronio 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 Cesarei had arrived, who was accompanied by Nicholas Cusanus, and the Roman king, Sigismund, sent a protector in the name of the realm, that the interest became serious and general. The order of business on which the assembly agreed Sept. 20, 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 made 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 Cesarei dissolving the assembly. The Council, however, declaring that the Pope had no power to do such a 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. was declared. Cardinale Cesarei died 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, Preponious, Rockycusa, etc., were expelled from 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 church. The concubinate of the priests, 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 evidently not treated with the same zeal as those relating to the financial and political position of the Pope and the curia,—the annates, 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 Palaeologus 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 burghers of the city. Cardinal Cesarei and the whole papal party now left the assembly, which from this moment fell under the sway of Cardinal Louis d'Allemagne, Archbishop of Aries,—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 pragmatic sanction; but the King himself, Charles VII., still acknowledged Eugene IV. as the true successor of Peter the Great. 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.

The country of Bashan, the fruitful, was the southern part of the East Jordan possessions, and it bordered on the south from the border of Gilead (i.e., the Jabok) to Mount Hermon, and on the north, from the Arabah, or Jordan Valley, on the west, to Saltah, and the borders of the Gezerites and the Machirites 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). Pül and Tiglath-pileser successively overran the country, and the latter carried its inhabitants, with those of West Jordanic Israel, into captivity (2 Kings xv. 19, 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, Nabatean kings, Arab chiefs, ruled in their turn." It was divided into four provinces,—Gaulanitis (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.

The land is the entire absence of wood. Nor are these buildings all defective in taste. On the contrary, many of the buildings are really beautiful houses, and above all a little 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.

The Land. — Its productiveness was remarkable, and is mentioned frequently in the Old Testament (Ps. xxii. 12, ii. 13; Jer. i. 10). 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, cedars, 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 semi-transparent wheat is here 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-Ajrn, 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 Sofah, 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 Ashteroth, Karnaim, and Edrei (Gen. xiv. 5; Num. xi. 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 Busroh, the Bostra of the Latins.

The Antiquities and Modern Inhabitants. — It is when we contemplate Bashan as a land of ruins, we get the real character of this land comes out. There are houses, not improbably many centuries old, uninhabited, and 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.

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BASIL, a physician, was placed in the episcopal chair of An cyra by the Eusebian party, 336, and vindicated himself in the see, though his ordination was annulled by the Council of Sar dica, 347. He was the head of the Semi-arian party, and defended the views of the parties against the Eudoxians and the Acacians, but was, at the Robbers' synod of Ephesus (449), and was, on account of this inconsistency, deposed by the
BASIL.

synod of Chalcedon (451), but was re-instated when he declared that he had voted under compulsion at Ephesus. Afterwards he composed a work on St. Thecla (probable spurious), are extant, and have been printed at Heidelberg, 1596 and 1605, and in Paris, 1622.

**BASIL THE GREAT.** b. at Cesarea in Cappadocia, about 330, d. there Jan. 1, 379, stands beside his great contemporary, Gregory Nazianzen, and his younger brother, Gregory of Nyssa, as the central leaflet of that Cappadocian triple-clover which marks the final completion and consolidation of the theology of the Greek Church. He grew up at Annesi, an estate belonging to the family, situated on the River Iris in Pontus. Afterwards he studied philosophy and rhetoric under Libanius in Constantinople, and under Himerius in Athens, in company with Gregory Nazianzen and Emperor Julian. The alternative which at that period presented itself to 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 367 he left Athens, and went for some time to Annesi, where his widowed mother and his elder sister, Macrina, lived a life of severe asceticism. At this period he probably received the Christian baptism. He then set out on a visit to the most famous hermits of Syria, Palestine, and Egypt; and on his return home he divided his property among the poor, retired to a wild mountain tract on the Iris, opposite Annesi, to meditate and complete by his ascetical writings. The organization of monasticism had already begun in these regions, under the leadership of Eustathius of Sebaste, a friend of Basil; but here, as in so many other points, the latter showed himself a man who held all the instincts of his age living in his own bosom. His rules were so exactly what was wanted, that eventually they alone reigned throughout the Greek Church. As yet his interest for dogmatic questions seems to have been slumbering. He was present in Constantinople in 360, and heard the debates between Eusathius and Eunomius; but he listened only with respectful attention. In 364 he was called to active participation in the work of the Church, and ordained presbyter of Cesarea by Bishop Eusebius; and so great was his practical talent, that in a very short time he became archbishop of Sebaste. He was elected bishop, though not without opposition. The first great task which devolved upon him was the suppression of Arianism. On his procession through Asia Minor, the Emperor Valens enforced Arianism, and made many, if not all, the bishops return to it. When he arrived in Cappadocia, however, Basil made that impression upon him, that not only was no violence attempted, but the bishop was allowed to remain unmolested in his office.

The second great problem of his life was the reconciliation between the Church and the world. Many agencies had been at work in producing the breach; and fresh elements of discord were added every day. Just now it was the question of the procession of the Holy Spirit, concerning which Basil wrote one of his principal works, *De Spiritu Sancto Amphilectus.* Nor did he live to see the question settled. At the same time he had his hands full with controversies nearer at home, especially with Eunomius, against whom he wrote his celebrated *Libri aedersus Eunomium V.* His position was so difficult, that when, in one of the last years of his life, he went to visit his brother Petrus, in the neighborhood of Neo-Caesarea in Pontus, the residence of Atarbius, the whole city was in commotion on account of his presence.


**BASILIANS.** What Benedict of Nursia afterwards became for the Western Church, Basil was for the Eastern Church,—the organizer of the monastic life. Monasticism was well known in Asia Minor at the time of Basil; in Pontus and Cappadocia it had been introduced by Eustathius of Sebaste; but in the form of cenobitism it was entirely unknown. This progress in its development it owed entirely to Basil. He understood that most of the graces of Christianity are impossible in a solitary life; for "whose feet wilt thou wash, whom wilt thou serve, how canst thou be the last of all, when thou art alone?" Going out from this principle, he founded in the middle of the fourth century the first monastic community on the Iris in Pontus, opposite his home, Annesi. The rules which he gave this community connected active industry and devotional exercises in regular successions, day and night,—one meal a day, consisting of bread and water; very little sleep during the hours of the night; prayers and meditations, morning, noon, and evening; work in the field during forenoon and afternoon, etc. These rules were further developed and completed by his ascetical writings. The institution prospered; and similar institutions sprang up, in extremely short time, in other places of Pontus and Cappadocia, which were then slips far into Western Europe. After the separation between the Eastern and Western churches, Basil's rules became almost the exclusive regulation of
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, are still lingering 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 125 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 *Philosophoponema* of Hippolytus, VII., 14 sqq., and in the disputations between Archelaus of Caesarea and Mani, written in Egypt in the beginning of the fourth century (Zacagni: *Collect. Monument. Vet.*). Of his system there are two contradictory accounts,—one by Ireneus, *Adv. Her.*, I. 24, and Epiphanius, *Her.* 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 one generally accepted one; though the former corresponds well with the sect such as it lived on in Egypt until the fifth century, with its frivolous morals, its inclination to magic, its Abraxas Egypt until the fifth century, with its frivolous morals, its inclination to magic, its Abraxas

**BASINAG.** To the after-world, however, he is primarily 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 Églises Réformées*, Rotterdam, 1868; *Histoire de l'Église depuis J. C. jusqu'à présent*, Rotterdam, 1869; *Histoire des Juifs depuis J. C. jusqu'à présent*, Rotterdam, 1768. Noticeable among his polemical writings are, *Examen des Méthodes . . . du Clergé de France*, Cologne, 1642; *Réponse à M. l'Évêque de Meaux*, Cologne, 1686; directed against Bossuet. — *Samuel Basnage*, b. at Bayeux, 1638; d. as pastor at Zutphen, 1721; was first pastor at Bayeux, but fled in 1685 to Holland. His *Éxercices Historico-Critique de Rebux Sacris et Ecclesiasticis*, Utrecht (1862), is a spirited criticism of the *Annales* of Baroniis from 35, at which year Casaubon 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, 1819; 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, active, spiritual, the name of the man, 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. introduc'd 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 Improvement*, 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, stall-feeding, fruit-raising, etc. In 1805 he retired into private life, studied natural science and stoical philosophy, and died wholly forgotten.

**BATES, William.** B. in 1625; d. in 1699; 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 Farmer, 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 Mosiac law in case of Levitical uncleanness (Lev. xiv. 8, xv. 5, xvii. 6, xxii. 6; Num. xix. 19; Deut. xxxi. 11), and thus incorporated with religion as 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 before entering the holy place. (Lev. xi. 26; xiv. 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. xxiii. 40); as usual after birth (Ezek. xvi. 4). The Hebrews bathed not merely as a part of their daily toilet, 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 the Jericho and at Callirhoe, east of the Dead Sea (Josephus, Bell. Jud. i. 33, 5).

In New-Testament times there is mention of the Jerusalem baths, Bethesda and Siloam (John v. 2, ix. 7). According to the Mishna (Pesa ch. ii. 7), Hebrew women sometimes used a bath 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 tubs 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 ten A.M. A chaste 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.”

HAMBURGER: Reel-Encyclopédie des Juifs, Ab. 1 (1874).

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, and that public baths of Rome the two sexes did not mingle. 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 against public baths. On the contrary, the Apostle John, according to Ireneus (Adv. Het., 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 was holy to the heart: and hence the Greeks called it balneum, as if from bal Well anan, 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-Encyclopédie der christlichen Altertümmer, art. Bärter.

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 prophets, Bath-Kol. The same term may designate the voices mentioned in Matt. iii. 17; Mark vii. 5; John xii. 28: but the Peshito era when it refers Acts xii. 22 and Heb. iii. 15 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 his capture and destruction, was dumfounded by the cry which issued from the temple: “Let us go from hence” (Josephus, War, VI. 5, 3).

LIT. — MEUSCHEN: Nov. Test. ex Talmudica illustr., Leip., 1798, and the older treatises of DANZ (Jena, 1768) and METZELER (Jen., 1783) upon De vocis filia.

W. PRESSL.

BAUMGARTEN, Siegmund Jacob, b. at Wollmirstadt, Saxony, March 14, 1706; d. at Halle,
July 4, 1757; studied theology in the University of Halle, and became professor of theology there 1780. 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 applying the formal scheme of the philosophy of Wolff, and 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, Semler (2 vols. Halle, 1781, 1782).

BAUMGARTEN-CRUSIUS. Ludwig Friedrich Otto, b. at Merseburg, July 31, 1788; d. at Jena, May 31, 1843; studied theology and philology at Leipzig, and became professor of theology at Jena in 1812. His principal works are Einleitung in das Studium d. Dogmatik, Leipzig, 1820; Lehrbuch d. christ. Dogmengeschichte, Jena, 1839; Compendium d. christ. dogmengeschichte, Jena, 1848; Theologische Auslegung der Johannesbriefe, Jena, 1843-45, 2 vols.

BAUR, Ferdinand Christian, b. at Schmiden, near Cannstatt, June 21, 1792; d. at Tubingen, Dec. 2, 1880. He was educated at the Seminary of Baueburen and at the University of Tubingen; became professor of Latin and Greek (1817) in the former, and in 1826 professor of church history at Tubingen. 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 "Tubingen School" of theology, which revolutionized the church history of the apostolic and post-apostolic times. He must be ranked alongside of Neander and Gieseler 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 while tireless in his investigations and bold in his theories, he overvalued 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 obscured; and, further, he unhesitatingly rejected all those Epistles of the New Testament in which he could not find traces of such a (supposed) conflict. He must be acknowledged, that by his keen, critical analysis he far 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 superfluous 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 former is an inexplicable enigma. His critical researches and speculations gave a powerful stimulus to New Testament literary studies, and raised 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 considerable and fell into three groups; showing a movement from the history of doctrines to biblical criticism, and again from biblical criticism to general church history. To the first group belong, Geschichte des Manichaismus, 1831; Geschichte der christlichen Gnosis, 1835; Die christliche Lehre von der Versuchung, 1838; Die Lehre von der Dreieinigkeit u. Menschverwandt Gottes, 1841-43; 3 vols.; Lehrbuch der christlichen Dogmengeschichte, 1847, 2d ed., 1858; Vorträge über Dogmengeschichte, published by his son, 1865-67, 3 vols.; also the three essays upon Apollonius von Tyana, 1852, Socrates u. Christus, 1857, and Seneca u. Paulus, 1858, collected and edited by E. Zeller, 1875.

To the second group belong, Die sogennante Pastoralbriefe des Apostels Paulus, 1885; 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 Tubingen Zeitschrift für Theologie, among which are the famous ones on the "Christ-party in Corinth," 1881, and on the "Gospel of Mark," 1846.

To the third group belong, Das Christenthum u. die christliche Kirche in den 3 ersten Jahrhunderten, 1853; translated, Christianity and the Church in the First Three Centuries, London, 1878-79, 2 vols.; Die christliche Kirche vom 4 bis 6 Jahrhundert, 1859; Die christliche Kirche des Mittelalters, 1861; Kirchengeschichte der neueren Zeit, 1863; new edition of his Geschichte der christlichen Kirche, Tubingen u. Leipzig, 1873-77, 5 vols. Noticeable among his polemical writings are his masterly vindication of Protestantism (Gegen das Dogmatismus u. Protestantismus, 1884, 2d, 1838) against Mohler's Symbolik; his Sendeschreiben an Dr. K. und die Tubinger Staats- u. ihre Stellung zur Gegenwart, 1859. For the character and bearing of this activity, see the article Tubingen, School Of. For biography and criticism, see Worte der Erinnerung an Ferdinand Christian von Baur, Tubingen, 1861, which contains Landerer's Rede before the University of Tubingen.

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 1800, he was made canon of St. Denis, and in 1815, after the second restoration of Louis XVIII., director of the council of the University of Paris, peer of France, and cardinal, 1817. He wrote a Histoire de Fénélon, 1808, 3 vols.; new ed., 1850, 4 vols., and a Histoire de Bosco, 1815, 4 vols, 2d ed., 1818, of which especial mention must be made.

BAUTAIN, Louis Eugène Marie, b. at Paris, Feb. 17, 1796; d. there Oct. 18, 1867. He was professor of philosophy at the University of Strasbourg, but was suspended in 1825 because of his too liberal views, and in 1826 entered the priesthood, and rose rapidly, notwithstanding his independent ways and works. In 1838 he became professor of philosophy in the University of Strasbourg, afterwards vicar-general at Paris and Bordeaux, professor of theology at the Sorbonne, and superior of the house (congregation) of Juilly. He is widely known by his Art of Extirpating Heresies, in seven books, and six bishoprics of 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 province of Raetia. There must consequently have been a Christian congregation in that place at that time; and at the same time there was a flourishing missionary station at Lorch, belonging to the Roman province of Noricum. Nevertheless, more than one hundred years later on, St. Valentine was driven out of the country, and rose rapidly, notwithstanding his independent ways and works. In 1838 he became professor of philosophy in the University of Strasbourg, afterwards vicar-general at Paris and Bordeaux, professor of theology at the Sorbonne, and superior of the house (congregation) of Juilly. He is widely known by his Art of Extirpating Heresies, in seven books, and six bishoprics of 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.

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 ducal 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 mainstay 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 Landberg nine persons were burnt, and in Munich twenty-nine were drowned, for heresy in 1526. Duke Maximilian I. formed the Catholic League at Munich in 1560; 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 reigned supremely up to the close of the eighteenth century, when the Elector Maximilian Joseph II., or rather, his minister, Montgelas, expelled them. The acquisition of new territories—the margravates of Baireuth and Anspach, 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 5,023,300 inhabitants, of whom 3,573,424 were Catholic, 1,392,120 Protestants, 51,335 Jews, and 5,738 belonging to other denominations. The Roman-Catholic Church has two archbishoprics (Munich-Freisingen and Bamberg), and six bishoprics (Augsburg, Eichstätt, Würzburg, and Spieres), and 2,756 parishes. With each cathedral a theological seminary is connected, and there are theological faculties in Munich and Würzburg. The number of monastic institutions is very great; namely, 1,955, of which 95 for monks, 7,233 for nuns, and 500 for nuns, with 5,031 sisters. In May, 1877, the Old-Catholics numbered 3,716 independent men in thirty-four congregations; but the number was afterwards decreased. The Protestant Church is governed by consistory, under a supreme consistory in Munich. It has a theological faculty in Erlangen, and numbers 1,096 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 able to maintain himself against all comers in that age of vast erudition. Under the Puritan influence of home, he developed toward God; and, after a brief experience of court-ways, he determined to enter the ministry of the Church of England. Accordingly he was ordained by the Bishop of Worcester; and, after two years' faithful and fruitful service, he was called (1640) by a happy providence to Kidderminster, which was destined to be all time associated with his name. He found the place a desert, and left it a garden. There, with unflagging zeal, he labored for the advancement of the Redeemer's kingdom, and with great success. When he came, it had a bad reputation for ignorance and vice; by the blessing of God he made it a model of all virtue. When the Civil War broke out (1642), Baxter was placed in an awkward position. He was a member of the Presbyterian party in the Church, but not in sympathy with the Revolution: indeed, his avowed object in preaching to the soldiers was to bring them back to the King and Church. For safety's sake I went 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 regiment 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 discussed theology from morning to night), were turned toward the future rest; and then it was he outlined his most popular work, The Saints' Everlasting Rest, which he published, London, 1650. From 1647 to 1690 he remained quiet; but his pastoral labors were faithful and fruitful, and his publications numerous. Blessed truly was that people to whom he ministered. It is sufficient description of his manner and methods to say he was himself the reformed pastor he has described and commended. He welcomed the return of monarchy; and, in order to remove general doubts and fears, he spread far and wide the 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, 1692, he married Margaret, daughter of Francis Charlton, 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, 1651, and he has recorded his tender appreciation of this noble woman in his Ereviate 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 1691 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 statedly 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 pressed on, a prey to pain and poverty, and said he 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 1657 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 described Baxter as one of the rare men who have to die in order truly to live. He was in advance of his day. He was an advocate of Christian union at a time of the fiercest partisanship, of Christian liberality at a time of the stiffest creeds, but, at a time of the narrowest sympathies. Our enthusiasm for him, our respect for his courage, rises as we contemplate the miserable state of his age and country. The stormy and divided age he advocated unity and comprehension, pointing the way to everlasting rest. Churchmen and Nonconformists united to raise this memorial A.D. 1875." Dean Stanley of Westminster, Dr. John Stoughton, Independent, of New College, London, representatives of the old opposing parties, made the addresses. Dean Stanley (see pamphlet, London, 1875) very eloquently put Baxter's present position and acknowledged the nobler memories of his (Baxter's) real greatness and eminence that the nobler memories of his character have survived the distasteful and acrimonious elements with which he was encompassed. The admiration of the best spirits of his own and future times has prevailed over the violence of petty faction,
and over his own contentious self. Sir Matthew Hale's unfauling regard; Bishop Burnet's grateful acknowledgment; Ussher, when he entreated him to write the Call to the Unconverted; and, lastly, the Pope, when he translated that book after the Bible,—all these now turn out from their hearts confessed that Christ was Lord—an acknowledgment. Ussher, when he entreated him to write the Call to the Unconverted; and, lastly, the Pope, when he translated that book after the Bible,—all these now turn out from their hearts confessed that Christ was Lord—an acknowledgment. Ussher, when he entreated him to write the Call to the Unconverted; and, lastly, the Pope, when he translated that book after the Bible,—all these now turn out from their hearts confessed that Christ was Lord—an acknowledgment.

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 Imployment with God and Itself: The Concordant Discord of a Broken-healèd 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 invented a plan of making hymns either in long or common metre, by retaining or omitting certain designated words. Presently Robert Hook quoted in Allibone's vol. 1, p. 143, enables us to compare him with others when he says, "The works of Lightfoot extend to thirteen volumes; Jeremy Taylor's, to fifteen; Dr. Owen's, to twenty-eight; [but] Baxter's, if printed in a uniform edition, would not be comprised in less than sixty volumes." Orme enumerates one hundred and sixty-eight treatises. It must be confessed that he is exceedingly diffuse, and therefore tedious. His Saints' Everlasting Rest, and Call to the Unconverted are probably known to most persons merely by title; and indeed the former is only readable in an abridgment of an abridgment. His other books cannot be said to be read nowadays at all; although his GildasSalvianus, the Reformed Pastor, and his Reasons for the Christian Religion, are excellent, and indeed invaluable. Perhaps as great a service as any he performed was to bring to light that golden sentence of the obscure German, Rupertus Meldenius, "In necessary things, Unity; in doubtful things, Liberty; in all things, Charity." Two testimonies, remarkable in themselves and in their source, deserve quotation (see Allibone, vol. 1, p. 143). Dr. Barrow declared "his practical writings were never mended, and his controversial ones seldom confuted." Bishop Wilkins said, "he cultivated every subject he handled; and, if he had lived in the primitive time, he had been one of the Fathers of the Church. It was enough for one age to produce such a person." He was a preacher, a pastor, a teacher, a theologian (see next section), a master in all fields.

Theology. — His chief work was his Methodus theologicæ Christianæ (1681), a Latin work of nine hundred folio pages: to this his Christian Directory (1673) was the practical part. In theology Baxter was as independent as he was in church polity. Characteristically he was an eclectic. He held to Calvinism, but not in its extreme form. He sought to find a common resting-place for Calvinist and Arminian, Episcopalian and Presbyterian, Protestant and Romanist,—a platform upon which they could all stand. He taught that all who from their hearts confessed that Christ was Lord belonged to the true catholic Church, which is composed of the believers in every Christian denomination. It is difficult, as Orme confesses, to get a clear notion of what he really believes, because his works contain few definitions, and those which are, besides, so diffuse. But speaking generally, he taught, that common grace was given to all, which, however, needed special grace to render it effectual to salvation; that election and reprobation are not equally to be ascribed to God, who elects, but is not chargeable with the sin which causes the reprobation; that Christ died for all, therefore the widest invitation can be given, but not equally for all. He taught the Calvinistic theology upon the perseverance of the saints and the will. Those who sympathized with him have been called Baxterians.

Lit. — His numerous controversial and theological writings have never been reprinted, and are now very scarce. His Practical Works have been published in 23 vols., edited by Rev. William Orme, London, 1830. Another edition appeared in 4 vols., London, 1854. Select Practical Writings, with a life of the author, by Leonard Bacon, 2 vols., New Haven, 1844. The best source of information about Baxter is his autobiography, published down to 1684, which was published by Matthew Sylvester in 1696 under the title Reliquiae Baxterianæ; or, Mr. Richard Baxter's Narrative of the Most Memorable Passages of his Life and Times. The Rev. Dr. Edmund Calamy, who was Matthew Sylvester's assistant at Blackfriars, issued an abridgment of it in 1702, and continued his life down to his death, and added as a second volume an account of other ejected ministers. In the second edition (1713) of his Continuation of the account, he refutes a number of accusations made against Baxter. Neander wrote a sketch entitled Richard Baxter, ein Mann der wahrhaft rechten Mütze, welche das Evangelium allein zu offenbaren u zu verleihen vermag, Berlin, 1833; V. Gerlach: Richard Baxter nach seinem Leben u. Wirken, Berlin, 1836. A Life is prefixed to the complete edition of The Saints' Everlasting Rest, N.Y., 1836; also Dean Boyle (late vicar of Kidderminster): Richard Baxter, London and New York, 1884. SAMUEL M. JACKSON.

BAXTERIANS. See Baxter, Richard, Theology.

BAYLE, Pierre, b. Nov. 18, 1647, at Carlat, in the department of Ariège, France; d. Dec. 26, 1706; belonged to a Protestant family, but was converted to Romanism while studying at the Jesuit college in Toulouse, 1669. His Romanism lasted only seventeen months, however. He abjured, and fled to Switzerland, where he lived several years at Geneva as a private tutor. He afterwards removed to Rouen, thence to Paris, and was in 1675 appointed professor of philosophy in the Academy of Sedan. When the academy was suppressed by royal order in 1681, he received a chair in philosophy in Rotterdam; but from this position he was discharged in 1693, after which time he lived as a private citizen, engaged in literary occupation. It was Jurieu who procured his first appointment in Sedan, and it was also Jurieu who procured his final dismissal in Rotterdam. His Letters sur les Comètes, 1682, ridiculing the superstition which the court of 1680 had called forth, but also touching, though very cautiously, on the belief in miracles, was the chief source of irritation between them. Shortly after, followed
Critical Générale de l'Histoire du Calvinisme, par M. Mambourg, which Jurieu attacked. But the cautiousness of this last defence of Bayle's disinterested was a pamphlet, Avis Important aux Refugiés, 1690, which Jurieu ascribed to Bayle, but which Bayle denied to have written. In 1695 appeared the first volume of his Dictionnaire Critique, which has exercised considerable influence on European civilisation to the present day. But it is still a book of living value famous for its curious learning, marred by its skepticism; 4th ed., Amsterdam, 1720, 4 vols. folio; best ed., Paris, 1820—24, 10 vols. 8vo. Also his Nouvelles de la République des Lettres, which he founded in 1694, and continued to 1697, was an important phenomenon in the literary life of the time.

Lit. — His Œuvres Diverses, 4 vols. folio, were edited by Den Maizeaux, The Hague, 1727—31; his letters, 8 vols., appeared at Rotterdam, 1714; his life was written by La Monnoye, Amsterdam, 1716; and by L. Feuerbach, Augsburg, 1838. His dictionary has been translated into English; best ed., London, 1791—93, 5 vols. folio.

BAYLEY, James Roosevelt, D.D., Roman-Catholic Archbishop of Baltimore, U.S.A.; b. in New-York City, Aug. 23, 1814; d. in Baltimore, Oct. 3, 1877. His aunt, Mother Seton, was the founder of the order of Sisters of Charity in America; but he was originally a Protestant, a graduate of Trinity College, Hartford, Conn., and for a time an Episcopal minister. After his change, he studied theology in Paris and Rome, and was ordained a priest in 1842. Returning to America, he was professor of belles-lettres in St. John's College, Fordham, and then its president for one year (1845—46). In 1853 the bishopric of Newark, N.J., was conferred upon him, and in 1872 the high dignity of Archbishop of Baltimore, and Primate of America.

BAYLY, Lewis, Bishop of Bangor in Wales; b. at Caermarthen, about 1655; educated at Oxford; became minister of Evesham in Worcestershire in 1681; consecrated as bishop in 1681; d. 1687. He will always be remembered as the author of The Practice of Piety, directing a Christian how to walk that he may please God, one of the most pleasant religious works ever written. It reached its fifty-first edition in 1714. It is also noteworthy as one of the two volumes which constituted the dowry of Bunyan's wife, the other being Arthur Dent's Plain Man's Pathway to Heaven.

BDELL' IUM is a transparent, powerfully and pleasantly odoriferous, wax-like resin, from a sort of palm which was native to Arabia, India, Media, Babylonia, and Bactriana. This explanation of a debated word is more satisfactory than that favored by many rabbins, and even by Gesenius,—pearl. 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 circumstance that maceleon, one of the names for bdellium, which surely is such a substance, is linguistically one which favors a resin (bdellium), is the correctness of the interpretation. Lassen (Ind. Althumskunde) considers it moscus, others crystal, or beryl. See SPRINGER: Die alte Geogr. Arb. (S. 5).

BEGUIN, Armand den, a French writer on theology; b. about 1439; died 1515. His Nouvella de la République des Lettres, which he founded in 1681, and continued to 1687, was an important periodical in the literary life of the time. It is likelv, therefore, to have been a gummy-resinous substance, is linguistically one such a substance, is linguistically one such a substance.

BEDE, The. The Jews, like the present Orientals, were proud of their beards; therefore they let them grow; while the Egyptians cut them off, but on high festival days wore false beards,—private individuals, a beard scarcely two inches long; a king, one of considerable length, square mustache. The figures of gods were decorated with their beards 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. 33, xl. 32). In these verses "uttermost corners" should be shaven cheeks. Incidental mention of barbers is made in Ezek. iv. 1. It was an unbearable insult for anyone to cut off or mutilate another's beard (2 Sam. x. 4 sq.; Isa. viii. 20); but in times of deep sorrow the bear and the hair of the head were plucked out (Ex. ix. 3; Isa. xv. 2, 1. 6; Jer. xlii. 5), or allowed to be unshaved (2 Sam. xix. 24), or covered, like the lepers; to 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 on Beards in Encyc. Brit., Vol. III., and books upon Eastern customs.

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, 1820, 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. xxii. 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. Hodge, Systematic Theology, vol. iii., p. 860. But the Council of Florence (1439) condemned this view in the following.
BEATIFICATION.

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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 admitted into heaven, and that only the Trinitarian God as he is.” To the same intent speaks the Constitution of Benedict XII. (1334–42) in the previous century. So the Council of Trent, in the decree concerning the “Invocation, Veneration, and Relics of Saints,” speaks of the same, as enjoying “eternal happiness” in heaven (Sess. xxiv, 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 beatifies: it transforms the soul into the divine image, transfiguring it into the divine life, so that it is filled with the fulness 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 incomceivably 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 o’erflowing 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 see, and Alexander VII. forbade 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 the universities of 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 was only a prelude to his imprisonment 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 aid of the civil power. But a nemesis soon 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, 1876.

BEATTIE, James, b. at Laurencekirk, Scotland, Oct. 25, 1735; d. at Aberdeen, Nov. 18, 1803; studied at Marischal College, Aberdeen, and became professor of philosophy at that institution in 1760. He wrote an Essay on Truth against Hume, which was very successful (1770); also Dissertations Moral and Critical (1783); Evidence of the Christian Religion (1789), 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.

BEAUSOUBRE, Isaac de, b. at Niort, in the department of Deux-Sèvres, France, March 8, 1639; 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 Levent 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., 1785–86, and other works.

BEBENBURG, Lupold, d. 1638 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 (1608), 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 one of the most famous centres of learning. Among its pupils were Pope Alexander II., Guitimond, Yves de Chartres, Gilbert and Miles Crespin (who wrote the lives of its first abbots), and Robert de Thoringy, 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 28, 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 Anglicana de Potestate Regis et Pontificis, Mentz, 1612, he defended the morality of assassinating a heretic king, and in his Questions de Fide Heereticis Servantis, Mentz, 1619, he promulgated 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 Tübingen, 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 1836 he left the pastorate, and entered the professorate, first as professor extraordinary at Heidelberg, and then as professor of history at Tübingen, till his death. He was for many years fellow professors, but they belonged to different schools; and in more senses than one, he lived as a monk. He died in duke's bath, in 1853.

The battle thereafter waged incessantly 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, and to right. The battle thereafter waged incessantly 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, and to right. The battle thereafter waged incessantly 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, and to right. The battle thereafter waged incessantly 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, and to right. The battle thereafter waged incessantly between king and prelate, disregarding the latter.
who had charged him with injustice, and had taken the case out of the archbishop's hands to the king's court. Thus to himself the Clarendon Constitution was the ostensible ground for the murder, the act was far from being a saint. He was abusive in his speech, haughty in his manner, arrogant in his pride to himself 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's words literally; and, making a hasty journey to Canterbury, he was received, 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 Henry's son without the Pope's permission, the latter took decided measures, and threatened excommunication if the King did not make peace with Becket. This he did July 22, 1170, at Freteral 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." The Archbishop of York was a traitor; and, because this was far from being a saint, he was no traitor; and, because this principle already mentioned, — to be faithful to his master. But this principle surely led to great changes of outward conduct, and hence to suspicions 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 consciously a part. It is also important, in weighing his character as archbishop, to bear in mind that Thomas died for the rights 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 J. A. GILES, published, under the direction of the Master of the Rolls, 1875 sqq., 6th vol. 1881. This publication superseded the ill-arranged collection of Dr. J. A. GILES in 8 vols., Oxford, 1845-46.

BEDE. or Beda, 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 priest in his thirtieth, year, and remained there for the rest of his life, dividing his time between devotional exercises and studies, teaching, and writing. What we know of his life we owe to notices scattered throughout his own works, especially Hist. Ecclesiastica, V. 24, and to a letter on his death by one of his pupils, Cuthbert. What the later Bede contains is nothing but worthless fancies. See Geihle: Disputatio de Vm. Bed., Leyden, 1838; K. Werner: Beda d. Ehrwürdige, 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, [1879].

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. Ecclesiastica 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, 1568; Cologne, 1612—are completely uncritical; and even the latest, by Giles, London, 1848 (12 vols. 8vo), and the work of the Rev. C. Cott. of Paris, 1861—unsatisfactory. Of his Ecclesiastical History, however, there are good editions by Smith (1722), Stevenson (1838), Moberly (1899). On their time all these works exercised a great influence. They were copied over and over again; they were found in every library of Europe. Bede, the humble monk, living in seclusion in a small English cloister, was indeed the teacher of the whole civilized world.

That group of Bede's works which has the least interest comprises his poems, of which the Liber Epigrammatum is lost, and the Liber Historiarum, so that a few minor poems are the only specimens left; his books De Orthographia, De Metrica Arte, in which he attempts to prove the superiority of the metaphorical language of the Bible over that of the Greeks; and De Natura Rerum, a compendium of astronomy and geography, establishing a reconciliation of the cosmogony of the Bible with that of the classical mythology. Much more interest has the second group, the exegetical; though, of the twenty-five which Bede himself mentions, the commentaries on Isaiah, Daniel, the minor prophets, Job, 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 grammatical-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 the Anglo-Saxons, is a mere compilation from Orosius, Gildas, Prosper Equinus, the Vita S. Germani, etc.; but the real body of the work, treating the period from 566 to 731, is an independent and conscientious study of documents and other historical sources, and it made Bede the father of ecclesiastical history in the English language. It was translated from Latin into English by Sir Alfred W. M. Aytoun. Another work, De Ratione Temporum, is a complete chronology, to which is added the De Statibus Suci, an outline of the world's history, inspired by Augustine (Sermo 250 in oct. paesch.). The martyrologies ascribed to Bede are probably spurious.

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**BEECHER.**

Waddesworth and Bedell, was published by Bishop Burnet, London, 1685; by Dr. W. J. Monck Mason, London, 1843; best his Life, by his Son, edited by T. W. Jones, Camden Society, 1872.

**BEELZEBUB.**

properly, in all the New-Testament passages,—Matt. x. 25, xii. 24, 27; Mark iii. 22; Luke xi. 15, 18, 19,—Beelzebul, 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 as 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 Apomous (Aeceptor of flies); and the Romans called Hercules Apomous. 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. See Baal. [More probably because flies were believed to cause all events; by the Babylonians, to reveal the future. See Lenormant, La Divination, p. 95.]

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 (Horæ 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 Ekronic worship, which might, in the New Testament times, have still existed. Beelzebul may therefore be looked upon as precisely the same name as Beelezebub, except that the last syllable was softened, and therefore as having the same meaning. 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 Beelzebul with 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** (451). NEAH, a city of the south bound Isoa. (Num. xxi. 18, 18); perhaps identical with Beer-lim, “the well of the heroes” (Isa. xv. 8). 2. The place in Judah to which Jotham fled from Abimelech (Judg. ix. 21).

**BEER-ROTH** (the wells), one of the four Hivite cities to make a treaty with Joshua (Josh. ix. 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. 44).

**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 is said to have lived (Gen. xxii. 19). Isaac lived there (xxvi. 33). After the conquest it formed part of Judah. Elijah fled thither (1 Kings xix. 3). It was a seat of idolatrous worship (Amos v. 5, viii. 14). In the time of Eusebius and Jerome it was a large village or town fortified by the Romans. It was, 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.

**BEGHARDS 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 marquis, and according to certain simple rules, but making no vows. Such women were called Beghinae or Beguines. The origin of these associations was owing to the tendency towards a life of contemplation, seclusion, and self-sacrifice, which prevailed throughout the twelfth and thirteenth century; but no doubt the crusades also played a part, depriving many wives of their husbands, and preventing many virgins from marrying. The origin of the name is very doubtful, some deriving it from Lambert le Bégué, a priest who lived at Liege about 1180, and is said to have been the founder of these associations; others, from an Alsatian word, begem, “to beg;” others, again, from St. Begga, the daughter of Pepin of Landen, and the supposed patron saint of the associations. The form Beguine was originally a nickname, probably derived from the term Bei Gott, much used by the members. In the beginning of the thirteenth century similar associations of men were formed: one existed at Louvain, in 1220. The members of these associations were called Begins, or Begiards. In 1300 such an association was formed at Antwerp, for the purpose of taking care of the poor, nursing the sick, and burying the dead. Its members were often called Alexians, after their patron saint, Alexius, from whose name comes “a grave.” The people also called them Lollards, from the word to “sing” or “to pray.”

As these associations came in connection with the mendicant orders, and their members began to wander through the countries begging, heresies crept in; and from the middle of the thirteenth, and more especially in the fourteenth century, the name Beghard became synonymous with heretic; in Germany, with the “Brethren of the Free Spirit;” in France and Italy, with the “Fratelli.” Popes and bishops persecuted them. In France and the regions along the Rhine they were often burnt. At the Council of Vienna (1311) Clement V. issued two bulls suppressing both the Beghards and the Beguines. John XXII., however, confined the effect of the bulls to the heretical members of the associations: the Beguines he protected, both in the Netherlands and in Italy. Nevertheless, in the fifteenth century, the associations came into ill repute every where, or account of the frivolous lives their members led; and their numbers decreased. At present there are only a few beguines left in Belgium, and they are nearly empty.

**BEL**. See BAAL.

**BEL AND DRAGON.** See APOCRYPHA, Old Testament.

**BELGIC CONFESSION.** The was written in French in 1561 by Guido de Brèze (1528–67), aided by Adrien de Saravis (professor of theology in Leyden, afterwards in Cambridge, where he died 1613), H. Modetus (for some time chaplain of William of Orange), and G. Wingen. It was revised by Francis Juius of Bourges (1545–1602), a student of Calvin’s, pastor of a Walloon congregation at Antwerp, and afterwards professor of theology at Leyden, who amended the sixteenth article, and sent a copy to Geneva, and other churches for approval. It was probably printed in 1562, or at all events in 1566, 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 (1566), West (1568), and Leyden (1571).
suing and punishing Protestant preachers, etc., the Reformation spread, especially among the lower and middle classes. Marguerite of Savoy was not a fanatic: 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 symbolic 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, 1580, 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 Belgian churches as the authentic document. The first Latin translation was made from Junius' text by Beza, or under his direction, for the Harmonia Confessionum, Geneva, 1561. The same passed into the first edition of the Corpus et Synagma 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 1623, 1658, and 1660, at Utrecht.

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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 Belgian Church before the Reformation are: the brilliant part which the Belgian knights played in the first crusades; the rise of such sects as the Beghards and Beguines, the Lollards, and the Fraters Communis Vite, 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 Jean Eech, were burnt in Brussels. But in spite of very harsh edicts, — Worms, 1521, Malines, 1526, Brussels, 1527, 1534, etc., — permitting the introduction and sale of Protestant writings, pur-
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.

**BELLIAL (worthlessness)**, correct form Beliar, is given once in the New Testament (2 Cor. vi. 13) as the name of Satan (the Peshito has “Sata[n]”); 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 *Blaer*, “without,” and *yah-at,* “profit,” either from *yah-at,* “to get on in the world” (only in the Hiphil, “useful”), or, better, from oh-lah, 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.”

**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., 1787, 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, 1785, a History of New Hampshire, 3 vols., 1784–92, and American Biography, 2 vols., 1794–98.

**BELLAMY, Joseph,** was born in New Cheshire, Conn., Feb. 20, 1719. He died at 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 with Edwards and John Trumbull; 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 in his power over a thoughtful audience. The sources of his power lay in his majestic presence, his expressive voice, his vivid imagination, his deep and earnest feeling, his dramatic style of thought and speech, his logical as well as rhetorical skill, his clear apprehension of divine truth, his pungent appeals to the conscience of his hearers, his fervid and honest piety. The impression that he was harsh and rough arose, in part, from the fact that he was haranguing from the platform and on the pulpit steps. His piety was an earnestness of faith, a decision of purpose, in his commanding manner. The impression that he was haranguing and rough arose, in part, from the fact that he was haranguing from the platform and on the pulpit steps. His piety was an earnestness of faith, a decision of purpose, in his commanding manner.

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Dr. Noah Benedict's sermon, and an appendix to the same, delivered at the funeral of Bellarmine. A highly emphatic recommendation is prefixed to the edition by Drs. Rodgers and Miller of New York, Dr. Trumbull of North Haven, Dr. Morse of Charlestown, Dr. Backus of Bethlehem, Dr. Wilson of Philadelphia, Dr. Griffin, and Professors Woods and Storrs of Andover, the Rev. Asael Hooker of Groton, Conn., and the Rev. James Richards of Newark. In 1860 another edition of Bellarmine's collected works was published in Boston by the Doctrinal Tract and Book Society. It consists of two octavo volumes (pp. 619, 731), and is introduced with a memoir by Rev. Tryon Edwards, D.D. See also Sprague's Annals, vol. i. Edwards A. Park.

BELLAIRNE, Robert François Romulus, b. at Montepulciano, Tuscany, Oct. 4, 1542; d. in Rome, Sept. 17, 1621; a nephew of Pope Marcellus II.; entered the Society of Jesus in 1560; went in 1569 to Louvain, where he studied under Cajetan; returned in 1576 to Rome, and was made professor of controversial theology in the Collegium Romanum; became rector of this institution in 1582, cardinal in 1599, and Archbishop of Capua in 1602. His principal work, the result of his labor in the Collegium Romanum, is his Disputationes de Controversiis Christianae Fidei, Rome, 1581-93. It occupies in the field of dogmatics the same place as the Annales of Baronius in the field of history; and, like that work, it is a fruit of those great exertions which the Roman Church made in the latter part of the sixteenth century to define and defend itself against the Reformation. Vol. i. treats of the word of God, of Christ, and of the Pope; vol. ii., of councils and the church; vol. iii., of the sacraments; and vol. iv., of grace and free-will, and justification by good works. But it was especially his views of the temporal power of the Pope which gave offence. This power, he considers, is indirect,—the Pope cannot depose a king in the same simple manner as he can a bishop,—but it is nevertheless absolute; and in a conflict between the Pope and a king, or a body of national laws, etc., the latter ought to give way. Several times he had occasion to write against bells, though never with the severity that his opinions merited. Against Paolo Sarpi, the spokesman of the senate of Venice in its controversy with Paul V., he wrote three tracts in Italian and Latin; against James I. of England he wrote two, ridiculing with elegant irony the Latin of the royal theologian; against William Barclay he wrote, Tractatus de Potestate Summi Pontificis in Rebus Temporalibus; but this book was forbidden in France, and caused great exasperation in the Gallican Church. Bellarmine's views have been revived, however, in the nineteenth century, by Pius IX., and seem at present to form the foundation for the papal policy.

Lit. — The best edition of Bellarmine's collected works is that of Cologne, 7 vols. fol., 1620. The Disputationes were reprinted at Rome, 1832-40, in 4 vols. fol. His life was written by Jacob Fulgàtti, Rome, 1694; Daniel Hesbert, Rome, 1696; and Nicola Frisoni, Nancy, 1708; but the best source is his autobiographical work, printed 1761, at Ferrara, together with the votes of the cardinals in the case of his beatification. The book was extremely rare until J. J. J. Düllinger and F. H. Reusch reprinted it, Bonn, 1887. The autobiography was produced by the Jesuits from Bellarmine's posthumous papers, as an argument in favor of his beatification. But the piece made just the opposite impression; and the Jesuits have, since that time, been very anxious to prevent its publication, especially to detract from the above-mentioned volume.

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. 39), 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 nokes long before the time of Paulinus; and campana refers most probably to the aeus campanum, a metal spoken of by Piny, from which bells were first made. The German name Glocke, from the old high German cloechch ("knock") was adopted in medieval Latin under the forms cloquum, 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 Vergilius, 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 bells of St. Stephen's Church in Orleans, which in 610 caused a panic in the army of King Chlothar. In the eighth century bells became common throughout the realm of Charlemagne. The campanum optimum, or ecclesiastical bell, was made by 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 Urrus of Venice sent twelve great bells as a present to the Byzantine emperor (Michael, or Basilus), 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 contemptuously plating 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, as it was called, baptized, before taken into use. The bell was washed with water, then oil was poured upon it, and under chants and prayers the priest made the sign of the cross over it. There is a caputination of Charlemagne, from 787, which expressly forbids the baptism of clocks. It is probable that clocks then refers only to tintinnabula, or such bells as were in every-day use. In the tenth century it also became customary to give the bell a name. In 968 Pope XII.
BELSHAM. THOMAS, B. at Bedford, Eng., April 26, 1750; d. at Hampstead, Nov. 11, 1829; was educated at the Dissenting Academy of Devontry, and became (1781) head of this institution, but left it in 1789, having adopted Unitarian views; was head of the Unitarian College of Hackney until 1796, when it ceased to exist. He became minister to the Essex-street chapel in London in 1805. The most prominent of his works are: Review of American Unitarianism, 1815; Evidences of Christianity, London, 1822, 2 vols.; and The Epistles of Paul the Apostle, translated, with exposition and notes, London, 1822, 4 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 Newcome’s New Translation, with Notes Critical and Explanatory, London, 1808.

BELSHAZZAR (may 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 sqq.). But, even if his mother had not been the daughter of Nebuchadnezzar, he might still be styled as above, just as Sargon spoke of the preceding Assyrian kings as his ancestors (see G. Rawlinson, The Five Great Monarchies, 3d ed., London, 1879, II. p. 130 sq.; Schrader, Keilschriften u. A. T. Giessen, 1879, 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 other families. 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, and was wonderfully protected by Jehovah against the giant with his own weapon. Benaiah was the son of Jehoiada, the chief priest (1 Chron. xxvii. 5), and a Levite, whom rawlinson’s decemetery 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, which now shows that Belshazzar was the king himself. And so he would place the interpreter next to himself. — 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 Pusey on Daniel, Oxford, 1858; J. Ménant’s Babylon et la Chaldée, Paris, 1875.

BEMA (βήμα, baitho) means in classical literature an elevated platform of a semicircular shape, destined to carry the seat of the magistrate, or throne of some divinity, hence also the name of the room or court in which such a platform was erected. Hence it became a fit 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 significance 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 cathedras, the pulpit, etc., and in which it is synonymous with ambo.

BENAIYA (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, whom, born in Kabzeel, a city in the south of Judah (Joash. xv. 21). He was the captain of David’s body-guard, the Cherethites and Pelethites (2 Sam. viii. 18; 1 Kings i. 32), and in this capacity over his allegiance to Solomon, and executed the royal sentence upon Adonijah and Joab (1 Kings ii. 25, 80, 84), 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 sons of Ariel, a distinguished Moabitite, 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 he forced it from his hand, and killed the giant with his own weapon. Benaiyah was captain of the host for the third month (1 Chron. xxvii. 5), and his course consisted of twelve divisions. The account is given in detail in 1 Chron. xxvii. 84. We read, "After Athihophel, was Jehoiada, the son of Benaiyah, as counsellor of the king. It is probable that the names are transposed, and that Benaiyah himself, and not his son, occupied this dignified position after the death of Athihophel."

The other men of the same name are: 1. One of the thirty mighty men, an Ephraimites, captain of the fourteenth month course (2 Sam. xxiii. 30); 2. One of the “princes” of the families of Simeon (1 Chron. iv. 86); 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. xv. 24, xvi. 6); 5. A descendant of Asaph (2 Chron. xx. 14); 6. A Levite, who in Hezekiaiah’s time was an overseer of offerings (2 Chron. xxxi. 13); 7. The father of Pelatiah, “a prince of the people” in the time of Hezekiah, and now a high officer (2 Kings xv. 15). 8. Pelatiah [or four] contemporaries of Ezra who had foreign wives (Ez. x. 25, 30—35, 43).

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
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are not of canonical Scripture origin. The Bene-
dicte is, however, really an expansion of the Hun-
dred and Forty-eighth Psalm, and is otherwise
called the “Song of the Three Holy Children,”
and is found among the Old Testament Apocry-
pha. It is 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 through-
out the world, and shall yet be sung in future
generations.” See Proctor: History of the Book

BENEDICT is the name of one schismatic
and fourteen regular popes. —Benedict I., June 5,
374-July 30, 378; a native of Rome; was elected
immediately after the death of his predecessor,
John III., July 13, 373, but could not be conse-
crated until a year after, as, on account of the
invasion of the Lombards, the imperial con-
firmation of the election had great difficulty in
reaching Rome. The imperial confirmation ar-
rived, and the consecration could take
place, but procured from the Emperor, Constant-
ine Pogonatus, an ordinance, according to which
the Pope, for 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
champion, Pope Honorius, accepted by the Span-
ish Church, and succeeded at the synod of Toledo,
694. His life is found in Muratori, Rec. Ital. Scr.,
III, p. 133. See, also, Paulus Diaconus, De Gestis
Longob., II, 10, III, 11. —Benedict II., June 26,
684-March 7, 685, had also to wait a whole
year after his election before the imperial con-
firmation arrived, and the consecration could take
place, but procured from the Emperor, Constant-
ine, Bishop of York, see Vita Wilfridi, by Eddius
Script., III. p. 145. For his relation to Wilfrid,
Bishop of York, see Vita Wilfridi, by Eddius
Stephanus. —Benedict III., Sept. 29, 855-April
7, 858, was regularly elected, when the repre-
sentatives of Ludwig II. and Lothar raised the
archbishop-priest, Anastasius, as anti-pope, and
imprisoned Benedict in the Lateran Palace. The
people, however, proved faithful to their can-
didate. 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 vigor
and Benedict instaled. The introduction of the
people, however, proved faithfulto their can-
didate. The emissaries of the two emperors
were due to the
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visit of King Ethelwulf and his son Alfred to Rome
during the reign of Benedict. His vigor
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known. See Annales Romani (M. G. S. V., p. 468); Th. Mittle: De Schismate in Eccl. Rom. sub Bened. IX., Turici, 1835.—Benedikt X., April 5, 1068—April 10, 1069, was elevated to the papal chair by the Roman nobility, the counts of Guastalla. After the death of Stephan X., but resigned immediately after the return of Hildebrand from Germany, and was kept in close confinement for the rest of his life. See WATTEK: Pontif. Rom. Vite, I. pp. 208-210, 738.—Benedikt X., 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 poisoned just as he was prepared for an energetic stroke at the participants in the fray of Anagni. See Muratori: Rer. Ital. Script., III., IX., XI., XIII.; L. GAUTIER: Benedict XI., Paris, 1833; GRABOUW: de Benoît XI., Paris, 1883.—Benedikt 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 rival party 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 BALUZIUS: Vite Paparum Avenionensium, I. p. 197—243; Muratori: Rer. Ital. Script., III. 2, p. 527; Carl MÜLLER: Der Kampf Ludwig des Bayern mit der römischen Curie, Tübingen, 1880. II.—Benedikt XIII., a (Peter de Luna), Sept. 28, 1394—Nov. 17, 1424, took, in the schisms 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 Scotland adhering to Benedict XIII. Italy and Germany to Boniface IX. Twice, however, France withdrew its obedience.—Sept. 1, 1398, when Benedict XIII. was shut up in his palace at Avignon, and for some time kept there 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 Constance, 1417; but on the rock of Peniscola he still continued to declare, “Here is the only true Church.” See Baluzius: Vite Pap. Arion., I. p. 562; Du Puys: Histoire du Schisme, 1378—1438, Paris, 1864; MAINGUET: Histoire de Grand Schisme d’Occident, Paris, 1878.—Benedikt XIV., b (of the house of Orsini-Gravina), May 29, 1727—Feb. 21, 1730, was a learned and pious man, who somewhat weak in his relations with the temporal powers, and completely in the hands of his minister, Cardinal Cisca, 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., Vite, Rome, 1762.—Benedikt XIV. (Prospero Lambertini), Aug. 17, 1740—May 4, 1758; b. at Bologna, 1675; Bishop of Ancona, 1727; cardinal, 1728; Archbishop of Bologna, 1731; distinguished himself as an author, but before his elevation to the papal chair (De Servorum Dei Beati, and after (De Symodo 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 cared to fight out the mission in China and on the coast of Masobar, 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 mild expression,—become an anarchism; and, shortly before his death, he charged the patriarch of Lisbon with a question which had been 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 Frussia 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: Vite Pontif. Romana, Ferrara, 1763, II.; Guaracci: Vite Rom. Pontif., I., Vite du Benedetti XIV., Paris, 1783.

BENEDICT OF NURSIA, b. in 480, at Nursia, in the province of Valeria; d. March 21, 543, at Monte Casino; 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 Alfedena), and then farther east, among the mountains, to Subiago, in order to perfect himself in holiness by a life of seclusion and devotion. At Subiago 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 forty years (437) he was discovered by some shepherds, who first shrank back from 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 Vico varo chose him as their abbot. From this time he seems to have abandoned the austere 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 prayers and manual labor, exasperated them; and they tried to poison him.
Il 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,—delicate 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 council of the monks of Subiago, Florentius, actually tried to poison Benedict; and, when this failed, he attempted 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 center 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 Cassi no 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 circumstance, which, however, does not prevent the present monks of Monte Cassi from claiming the bones of the founder of their order, to either of himself or his rules, often printed and commented upon, best by Ed. Martene: Patrum blarima, Lyons, 1677, tom. IX. 640, are spurious. His life has been written: 1. Abt. Regularum, Paris, 1663; and Concordia Regularum by Hugo Menard, Paris, 1638. His life, written by Ardo, has been edited by Bollandus, in Act. Sanct., Feb. 2, and by Mabillon, in Act. Sanct., I. 1700; 6. Cauiodorus (Garet), 2 vols. fol., 1679; 7. Benedictine Editors, Editions of the Fathers, and Other Works. The editors embrace such scholars as Mabillon, Montfaucon, Sainte-Marthe, D'Acquay, Martene, Durand, Rivet, Carpenter, Tassin, and Pitra. The following is a complete list of these highly esteemed and now very costly works. 1. Annales, 11 vols. fol., 1679; 2. Commentarius in Regulam S. P. Benedicti, Paris, 1690: the other works which have been ascribed to him, and which may be found in Benedict's Patrum Marima, Lyons, 1677, tom. IX. p. 640, are spurious. His life has been written by M. P. Vie de St. Benoist, Paris, 1696; by the Bollandists: Act. Sanct. March, tom. IIII. p. 274—357; and by Mabillon in Act. Sanct., A. S. B., I. p. 1—177; but these accounts are partly fanciful expansions of the life given by Gregory the Great, in his Dial. II., which itself is overloaded with the miracles and legends. 

ABRECHT VOGEL.

BENEDICT OF ANIANE, b. in Languedoc, 750; d. at Suda, Feb. 12, 821; of Gothic descent; the son of Wala, father of Lewis the Pious; father of Adalhar and Wala. Nevertheless, when Lewis the Pious ascended the throne, Benedict found the way open for his plans. He was called to found and preside over the Monastery of Juda, near Aix-la-Chapelle, in order to be in steady and close connection with the court. He was made superintendent-general of all the monasteries of the realm; and in the great council of Aix-la-Chapelle (817) he succeeded in giving the monasticism a well-defined position in the state, at the same time introducing great reforms in their interior organization. See Benedictines.

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Benedictines. When Benedict of Nursia (see title) composed his rules of monastic life (529), he had probably no idea of the influence they were destined to exercise. He, like the whole age in which he lived, considered the monastery a place of refuge, a stepping-stone towards holiness, but only for the individual: that it might have a social mission, and become one of the most powerful organs of the Church, 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 monasticism could not develop further without assuming the appearance of uniformity. At the same time as Benedict many other persons were eager to establish order and regularity in this field. — Cassiodorus, Equitius, and Eugippius in Italy; Caesarius and Aurelianus of Aries in France; Isidore of Seville in Spain. But only when Benedict succeeded. His rules were the wisest, the mildest, the most moderate; and they found in Gregory the Great a most enthusiastic support. He introduced them in Italy, Sicily, and England. In 543 Maurus brought them to France. In the seventh century they spread in Spain; in the eighth century Boniface, himself a Benedictine, established them in Germany.

In the eighth century the Benedictine monastery passed through a very severe crisis, from which it was rescued only by the energy of Benedict of Aniane (see title). It was from its very origin an aristocratic institution. Its inmates belonged to the highest classes of society: to the slave and the serf its doors were closed. In course of time it had grown immensely rich. The noble families which sent their sons to live within its walls bequeathed great estates to it; and under the hands of the monks these estates became very prosperous, and yielded great revenues, the constant sequence was, that gradually 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 canonicati, 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 abbots were often given as fiefs to laymen. It was Benedict of Aniane, who, in the Council of Aix-la-Chapelle (817), at once secured the social position of the monasteries of the Frankish Empire, and carried out a moral reform by enforcing the original rules. In the tenth century similar reforms were introduced by Archbishop Frederick of Mentz, Archbishop Adalbera of Rheims, Archbishop Dunstauf of Canterbury, and others.

The lack of central organization, which had become very apparent during this same period, was remedied by the formation of the so-called congregations Several independent monasteries united to guard in common over the strict maintenance of the rules within the pale of the congregation; and several of these congregations, as, for instance, that of Cluny, labored with great success, and exercised considerable influence on the general life of the Church.

The period of prosperity was short, however. Other monastic orders arose, especially the mendicant orders, and threw the Benedictines into the shade. The attempts at reform and reorganization 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.


Benediction 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 aspersio of holy water, etc., together with the recitation of some prescribed formula. Of such formulas there are innumerable collections, — libri benedictionales, benedictiones, and is thereby distinguished from the commenda, which is an enjoyment of ecclesiastical revenues without corresponding duties, and from the pension, which is an enjoyment of a part of an
ecclesiastical revenue as compensation for duties fulfilled. 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 complete in itself, 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 church 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 sefie, 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 their purpose. The appointment to a benefice, the procovio or instituto canonica, comprised the selection of a fit candidate (designatio), and the conferring of the benefice to the candidate, the collatio, convenio or instituto proper. With beneficia majora the selection of the candidate often took place by election, as, for instance, by the chapters; or by nomination, as, for instance, by the king; and then followed the papal confirmatio or instituto. With beneficia minora the selection often consisted in a simple presentatio patroni, after which followed the episcopal admissio. The conditions for a valid appointment were, that the benefice was vacant, that the candidate was a fit person, that no simony took place, that the candidate held no other benefice, etc.—conditions which seem to have been dictated by simple common sense, but which the Roman Church often disregarded in the most offensive manner.

BENEFIT OF CLERGY. See Clergy, Benefi-
of.

BENEZET, Anthony, b. at St. Quentin, France, Jan. 31, 1713; d. at Philadelphia, May 3, 1784; belonged to a Huguenot family which in 1715 was driven from France by Romish persecution; removed to London, joined the Quakers, and came to Philadelphia in 1731. Educated in a mercan-
tile house, and prosperous in business, Anthony left this career in 1740, and became head of the Friends' English School in Philadelphia. For the rest of his life he was engaged in teaching; always eager to alleviate sufferings wherever he met them, but more especially passionately op-
posed to slavery, against which many of his writings are directed: A Caution to Great Britain and her Colonies, 1767; Historical Account of Guin-
eewa, 1791; Observations on the Indian Notices of this Continent, 1794, etc. There is a memoir of him by Roberta Vaux, New York, 1817.

BENEVOLENCE, BENEFICENCE. The for-
mer is the love of mankind in general, accompa-
nied with a desire to promote their happiness, and is distinguished from the latter, which is the prac-
tice of benevolence, often from doing good. Benevolence must be universal, reaching to every man without exception, but beneficence cannot be so universal, for it is necessarily con-
 fined by several considerations; such as our

knowledge of objects and their different circum-
cstances, as well as our own abilities, and opportu-
nities of exercising them. The duties of benefi-
cence include those we owe to men, purely on the

ground of their being of the same species as our-

selves, those we owe to our country, those we owe
to families and individuals, and those we owe
to God. The objects of our beneficence are like-
wise all those who are in the sphere of benefi-
cence and action, without respect of party or sect.

Benevolence is called disinterested when unmixed
with thought of personal advantage. The means
of beneficence are communication of temporal
supplies (Gal. vi. 6), prayer (Jas. v. 16), sympa-
thy (Rom. xii. 15), Christian communion (Col.
i. 18). See Buck's Theological Dictionary.

BENGEL, Johann Albrecht, b. at Winnenden, Württemberg, June 24, 1687; d. at Stuttgart, Nov. 2, 1751; studied theology at Tübingen, and was appointed professor at the seminary of Denken
dorf in 1718; prelate of Herbrechtingen in 1741; and prelate of Alpirsbach, with residence in Stutt
gart, in 1749. With his firm faith in the full in-
spiration 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 mat-
ter. He procured all the editions, manuscripts and
translations, he could; and in 1754 he pub-

lished his text and an Apparatus Criticus, which

indeed became the starting-point for the whole

His famous canon was, The more difficult reading is to be preferred. This critical work was followed by an exegetical one, Gnomon Novi Testamenti, Tübin
gen, 1742, which has been often reprinted in Latin, and translated into German by C. F. Werner, 1853; and into English, in “Clarke's Library,”

Edinburgh, 1857, 1858; and by Lewis and Vin-
cent, Philadelphia, 1860, 1861; and remains unto
this day a treasure-house of exposition delivered
in sentences whose point, clearness, brevity, and
wondrous depth of meaning, render them not only
worthy of patient study, but a part of the mental
stores of the attentive student. It was the fruit
of twenty years of labor; and it has been said that it “condenses more matter into a line than
can be extracted from the pages of other writers.”

His principles of interpretation are stated in his

Essay on the Right Way of Handling Divine Sub-
jects. Briefly it was to “put nothing into the
Scriptures, but to draw every thing from them,
and suffer nothing to remain hidden that is really
in them.” To this end he proceeded, in strict con-
formity to grammatical rules, but untrammelled
by dogmatical or symbolical considerations, to
study the New Testament. In theology he was

a moderate Lutheran, but much more a Chris-

tian anxious to hear what the Spirit saith unto

the churches. He united profound reverence for
the Bible with an acuteness which let nothing escape
him. In 1740 appeared his Exposition of the
Apocalypse (last German ed., 1858), translated by
John Robertson, London, 1757; in 1741 his Ordi

n Temporum. In both these works he fixes the be-

ginning of the millennium in 1836. His apocal-
pocalyptic calculations were of course doomed to dis-
appointment. His Life was written by his son

as an introduction to the Gnomon, and is found

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 succor of Asa, 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 stratagem (1 Kings xx.). Later on, Ben-hadad besieged Jehoram in Samaria, and so strictly, that famine compelled mothers to eat their own children. By severe intervention the Syrian host was dispersed, and plenty regained (2 Kings vi. 8–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, Shalmaneser II. (B.C. 858-823), undertaken in the sixth, eleventh, and fourteenth years of the latter monarch. 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. 4–25); and it is safe to conjecture, with Schrader (Riehm, Hetb. Bibl. Alt., p. 181), that the misfortunes 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 deliverance. The 'Savior' was his son Jehoash (1 Kings xx. 34); and it is safe to conjecture, with Schrader (Riehm, Hetb. Bibl. Anc., p. 184), that the misfortunes of Ben-hadad in subsequent campaigns alienated the allies; for we find Israel in open revolt from her Syrian lord.

BENJAMIN OF TUDELA, a Spanish rabbi, b. in Navarre; d. in 1175. After many years of travel (1160-73) in Europe and the East, visiting Constantinople, Egypt, Palestine, Assyria, Persia, penetrating to the frontiers of China, he published his Itinerary in Hebrew, under the title Mazaloth ('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 languages. It first was printed by Soncini, at Constantinople (1543, 8vo), reprinted in Antwerp in 1573, with a Latin translation by Arias Montanus. Later editions are those of Constantin L'Epinere (1543, 4to), his son and successor, 1566, 1608; accompanied Mary Stuart to Scotland as confessor; was after his return appointed pastor to the Church of St. Eustache in Paris, and pastorto the Church of St. Eustache in Paris, and pastor to the Church of St. Eustache in Paris, and...
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 consecration, and in 1694 he had to renounce the office.

**BOENIT, Elie**, b. in Paris, Jan. 20, 1640; d. at Delft, Nov. 15, 1728; studied philosophy in Paris, and theology at Montauban; was appointed minister at Alençon in 1665; fled in 1689, after the revival of the Edict of Nantes in Holland, and became minister to the Walloon congregation in Delft. He wrote several controversial tracts, books of edification, etc.; but his principal work is his *Histoire de l'Édu de Nantes*, 5 vols., Delft, 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, Tho.mas**, 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 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 Daniel, in the "Bishops' Bible."

**BENTLEY, Richard**, b. at Oulton, Yorkshire, Jan. 27, 1662; d. at Cambridge, July 14, 1742; was educated at St. John's College, Cambridge; ordained deacon in 1680; 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 theology and the religious views of his time, especially by his *Confutatio of Atheism, or Eight Sermons preached at Boyle's Lectures, London, 1698*, translated into Latin, French, and German, and *Remarks upon a late Discoure of Free-thinking, London, 1713*, which actually silenced the atheists, and drove them into desir. After great and laborious preparations, comparing 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. Dyce; his *Correspondence*, in 1843, 2 vols., edited by Wordsworth. His life was written by Bishop Monk in 1830, 2d ed., London, 1833, 2 vols., by Jacob Mährly, Leipzig, 1869, and by J. C. Jebe, London, 1882.

**BEOULW**, the oldest epic poem in any Germanic tongue, consists in 2,154 dactyls of Anglo-Saxon alliterative verse, the exploits and death of the hero Beowulf. He is represented as having 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 avenger of her son. In his old age, after having reigned for many years over the kingdom of 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, 1724–1761, 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.


**BERCEANS, or BARCLAYITES, a sect founded by John Barclay, 1734–1788, 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.**

**BERÉNGARIUS OF TOURS, b. at Tours, in the beginning of the eleventh century; d. in the adjacent Island of St. Cosme, 1088; a representative of that craving for spiritual independence which every now and then comes to the surface all through the history of the middle ages, and which in its latent, often unwilling, opposition to the authority of the Church, sometimes approaches very near to the principles of rationalism; was a pupil of Bishop Fulbert of Chartres, and became in 1040 director of the cathedral school in Tours. By his talent as a teacher, and by his learning, both in the fathers (especially Gregory the Great and Augustine) and in the classical literature, from which he had acquired a freer method of expressing his thoughts, 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 inepta recordia vulgi. He taught that in the Lord's Supper it was necessary to distinguish between the sacramento veritas and the sacrum sacrificium, 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 oozed out. In 1048, and again in 1048, Adelman, scholar, 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, reproaching him because he still held the views of Paschasius and thereby made Scotus 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 Verselli, 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 Verselli, and rescued from the King's clutch only by the powerful aid of his friends,—Count Gaufrid 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 Gaufrid and Eusebius Bruno, Berengarius safely escaped to Tours, though the fanaticism and hatred of his adversaries surged higher and higher around him every hour. When, in 1054, Cardinal Hildebrand arrived in France as papal legate, 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 stilled. In 1058 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 retraction, 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 had taken a kindlier toward him, but who was vexed because this controversy threatened to interfere with his reform-plans, compelled him, at a synod in Rome (1078), to retract a second time, and to keep silent for the rest of his life. He retired to the Island of St. Cosme, where he lived in deep solitude.

Ltr.—A complete list of all sources and documents concerning this point of medieval church-history may be found in H. Sudendorf:
BERKELEY.

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 desirable acquaintances, and gained a most 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 preferment" in Ireland. In August, 1725, he married, and in September sailed for America, to carry out his darling project of establishing a college in the Bermuda Islands, 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; 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 these second edition, printed the same year, the title Siria, 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 1737 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 a 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 that work is due to this fact. While there, he made at least one convert, the Rev. Dr. Samuel Johnson, first president of Columbia College, New York, who published in his Elementa Philosophica an exposition of Berkeley's teaching. Jonathan Edwards is also claimed as a Berkeleyan. And Berkeley did more: he left his impress on here and there a speculative mind in Rhode Island, and a speculative tendency has always characterized its gifted men. Another strong claim upon us is because it was he, who, inspired by the prospect of planting arts and learning in America, uttered the prophetic verse:—

"Westward the course of empire takes its way;\
The four first acts already past;\
A fifth shall close the drama with the day;\
Time's noblest offspring is the last."

The quotations made above are from Mr. Adamson's article in the Encyc. Brit., 9th ed.

BIBLIOGRAPHY.

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.

Essays. — Collyns Simon: Universal Immaterialism (1847); the same: Nature and Elements of the External World (1862); Friedrich: Uber Berkeley's Idealismus.

Adverse Reviews of his Theory of Vision,—Bailly: Review of Berkeley's Theory of Vision (1842); Abbott: Sight and Touch (1864); 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 BIBLE, 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 1726-42. 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 poetical sense. The commentary was in a sense an anthology, maimed as it presented choice extracts from mystical writers, all the way from Origen down to Madame Guyon and Mrs. Leadbe.

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 Marburg Bible of 1712, edited by Horch; but it was no improvement. Count Casmir of Salm-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 commentators boasted of the possession of the spirit who originally wrote the words. Their central doctrine was the regen-
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 redemption was heterodox.

The work never reached a second edition, and copies are now scarce. Curiously enough, in addition to the canonical books, they gave a number of apocryphal writings, both on the Old and New Testament, and also extracts from Josephus and the Fathers.

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 the times, a reconciliation was attempted by means of a disputation; and May 21, 1528, such a disputation was opened in Baden 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 clergymen present.

Feb. 7, 1528, the Reformation Edict was issued. The mass was abolished, the images and relics removed from the churches, the episcopal ranknullified, and a Pastor's Manual and a Pastor's Directory published. 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 redemption was heterodox.

At the synod of Estampes he induced the Roman Church to acknowledge the Reformation, and to make a settlement with the protestants. He was called upon to draw up the rules for the order of the Templars.

In the schism which broke out after the death of Honorius II., Bernard immediately and resolutely took the side of Innocent II.; and the enormous energy which he developed in the case decided both the course and the issue of the contest. At the synod of Estampes he induced the French clergy to recognize Innocent. The recognition by Louis VI. of France, Henry I. of England, and Lothair of Germany, followed soon after, and was, partly at least, also the result of his exertions. Lothair he even persuaded to give up some of the claims which he had based on the concordat of Worms, and to make a campaign to Italy to expel Anaclet II. While Innocent staid in France, Bernard accompanied him from place to place, and preached to the people in his behalf, with an eloquence whose effect often approached the miraculous. In France he bore...
down every trace of opposition: and in Italy too, whether he went twice (in 1133 and 1136), his presence 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 sifting of reason, in order to become a fit subject of faith; while Bernard demanded that they should 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 these two men a conflict was unavoidable. But at the synod of Sens (1140), where Abelard expected to meet Bernard as his accuser. Abelard refused to defend himself, and appealed to the Pope; but Bernard frustrated the appeal and the trial was to readily condemned unheard. Peter Venerabilis, 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 alone, and 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 his 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 Dividendo Deo, De Gradibus Illumnill'mlisel Superbiw, etc., De Consideratione ad Eugenium III. (ed. Hurter, Innsbruck, 1885), a most characteristic work; a poem in hexameter; and a series of hymns, still living. The best edition of his works is that by 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. 547-584. See also L. BERGNER: Leben und Werken d. Bernhard., Luzern, 1856, and, with respect to the history of the hospice, Le Conservateur Suisse, 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, 1153; for a time was a soldier, then turned a Benedictine monk; promoted to Abbot of the Salenguin Monastery in Castile, 1080, and rendered Gregory VII. such help in his reforms that he loaded him with favors. King Alfonso VI. nominated him Archbishop of Toledo as a reward of his services in taking the 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 against the Moors. He was twice defeated and captured by them, and never recovered the power which he had at one time. The best edition of his works is by Mons Juuis (Mont Joux), was captured by such a man, and compelled to pay an enormous ransom (see Pertz: Mon. Germ. VI. 651, VII. 54). Bernard himself took part in the military expedition against the Moors; and on the highest and most dangerous part 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 Columna Josia (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. 547-584. See also L. BERGNER: Leben und Werken d. Bernhard., Luzern, 1856, and, with respect to the history of the hospice, Le Conservateur Suisse, Tom. V., pp. 231-280.

BERNARD (Bernardus) DE BOTONO, 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. 1208. He is famous as the author of the second Glossa ordinaria to the Decretals of Gregory IX., issued probably 1240.
BERNARD.

BERNARD, Claude, called the "Poor Priest;" one of the most godly men of the Roman-Catholic Church during the seventeenth 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 departed 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 The Reader's Handbook (Clarendon, 1868).

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 his piety is impenetrable; he was the author 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 Ficinus, 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. These extracts have been freely reproduced by the Rev. John Mason Neale (The Latin Church, London, 1869). The metre of the original is very strange: the lines are dactylic 18-6 or dactylic) 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:

"Hort novissi milp [temporis pevismil sanct: vitielami: Becc! minacrer; luminat adhibet illus supremus!"

Besides Neale's free translation, there are the more literal versions of portions by Dr. Abraham Colles (N.Y., 1866), W. W. Duffield (N.Y., 1867), who has attempted to reproduce the original, and D. T. Morgan (Hymns and other Poetry of the Latin Church, London, 1880), who presents a spirited version of Ursa Syon Inclyta (The Heavenly Zion).

It is worth noting that Bernard cites the case of the Biddenden Maids of Kent, l. 1018 sqq., as a proof that the last days had come. See Fiscius' ed., Basel, 1557, p. 283. The "Maids" were Mary and Elizabeth Chulkhurst, born at Biddenden in 1100. They were joined together by the shoulders and hips, and lived to the age of thirty-four. See How: The Reader's Handbook of Allusions, etc., sub "Biddenden Maids."

BERNARDIN OF SIENNA, St., b. at Massa, 1380; d. at Aquila, May 30, 1444; 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 powerfuly, that the men burnt their cards and dice, the women their frivolous finery. He refused the bishoprics of Siena, 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, 1838, and Venice, 1745. He was canonized in 1450 by Nicholas V. See Berthoumier: Hist. de Saint Bernardin, Paris, 1862.

BERNICE, often, but less accurately, Berenice (victorious), was the eldest daughter of Herod Agrippa I.; she was the wife of her brother, the son of Alexander Lysimachus, the alabarch, or chief officer of the Jews, in Alexandria; but, as she 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 Hyronus (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. Rumor declared their intimacy to be criminal. She met the charge by inducing Polemon, the King of Cilicia, to be circumcised, and to marry her. Josephus thought her wealth was the main attraction. At all events, the union did not last long, and again she lived in the palace of her brother (Antiq. XX. 7, 3), with whom she visited Festus, and thus heard Paul's defence (Acts XXV. 29, xxvi. 30), A.D. 60. The cruelty of their relations reached Rome, and Juvenal alludes to it (Sat. VI. 156-160). Her courage enabled her, at the risk of her own life, while in Jerusalem performing a vow, to supplicate the Roman procurator Florus to spare the poor Jews (War. II. 15, 1). She united with her brother in the attempt to dis-please the Jews from war (War. II. 16, 6). When the war she espoused the Roman side, and was the mistress of Vespasian, and then of his son Titus. She followed the latter to Rome, after the capture of Jerusalem; and so infatuated was he with her, that it is said that he desired to make her his wife, but the claim of the emperor obliged him to dismiss her. In A.D. 79, when Titus became sole emperor, she visited Rome again, although she was then fifty years old, to try to regain her old position; but Titus was wary, and paid her no attentions. See Tacitus, Hist. II. 81; Suetonius, Titus 7; Dio. Cass. LXVI. 15. 18. Of her later history we know nothing. Quintilian speaks (Inst. Orat. iv. 1) of having pleaded her cause on some occasion not otherwise alluded to, on which she herself sat as judge (Nolde, Hist. Idem, p. 408 sqq.). Another undated fact about her is a souvenir of her visit to Athens, in the shape of the inscription upon a column, "Julia Bernice, the great Queen. To
Bernice reminds us of Cleopatra. Both had extraordinary beauty, firm wills, and loose characters. Both were very ambitious, and fertile in resources; and both scrupled not to use their charms to gain their ends.

Bertrandon, d. 1046, was monk in a Benedictine monastery at Prüm, near Treves, when Henry II. made him Abbot of Reichenau in Lake Constant, 1008; 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. Meginizandi, found in Manum.; Ann. Ord. Berne, sec. IV.; and musical treatises published in Gerbert: Script. Eccl. de Musica, II.

BERNO, Abbot. See Cluny.

BERGUIN, Louis de, b. at Ponsay, 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 Du 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 (Aug. 1, 1523), 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, 1526), 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 silence. He considered this to be against his conscience. He directly attacked the Sorbonne, its members and its tenets; and to the false confidence in the power of the saints. See complete edition of his sermons by F. Pfeiffer and J. Storl, Vienna, 1662—80, 2 vols.; New High German translation by F. Gobel, Schaffhausen, 1850—51, 2 vols.; and his biography by Stromberner, Graz, 1877.

BERTHOLD OF CHIEMSEE, b. at Salzburg, 1465; d. at Saalfelden, July 19, 1543; was made Bishop of Chiemsee in 1508, but resigned in 1525. He was probably author of the Omne Ecclesiae, which appeared anonymously at Lantshut in 1524, and gives a trenchant description of the corruption of the Roman Church, 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 1592, edited by W. Reithmüller.

BERTHOLDT, 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 die smittliche kanonische u. apocryphen Teil des N. Testaments, Erlangen, 1812—19, 6 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 Kränzle
Journal der neuesten theolog. Literatur, one of the principal organs of the rationalistic party, his activity was stimulating in many ways.

**BERTHOLD**, Apostle of Livonia, formerly Abbot of the Cistercian Monastery of Lokkum; was in 1196 consecrated, by the Archbishop of Bremen, bishop, and the successor of Meinhard, the first missionary and bishop of the Livonians. He pursued a different policy from his predecessors; for he sought not only to convert, but also to subjugate, the heathen. For this purpose he raised in Lower Germany a crusading army, embarked at Lübeck, and sailed to the mouth of the Duna. There he gave battle to the Letts, gained a victory, but was killed July 24, 1198. (See Albert or Riga.) Winter: Die Cistercienser des nordöstlichen Deutschlands, Gotha, 1868.

**BERTHOLD**, founder of the Carmelites. See Carmelites.

**BERTRAM**, the name by which Rannamus is frequently quoted.

**BERULLE, 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 in many important diplomatic negotiations, and made a cardinal in 1627. A common rumor said that he was poisoned by Richelieu. His works were collected by P. Bourgoing, in 2 vols., 1644, new ed., 1856. His life has been written by HABERT or CERISI, 1646, TABARAUD, 1818, and NOURISON, 1856.

**BERYLLUS, Bishop of Bostra in Arabia, in the middle of the third century; entertained certain heretical views concerning the person of Christ, but was brought back to the Orthodox faith by Origen. His views are known to us only from one passage in Eusebius, Hist. Eccl., VI. 33 (he is mentioned VI. 20), and very different conceptions of them have been advanced by Schlieren, Wener, Baur, Nitzsch, etc.**

**BESCHITZI, Elijah, d. in 1491, at Adrianople, where he was born, and where, in 1490, he succeeded his father as chief of the Karaite Jews. He left an unfinished work, Aderet Eliyakou (mantle of Elijah), which was completed in 1497 by his brother-in-law, Caleb Afendopulo, and published at Constantinople in 1631 by his grandson, and which is held in the greatest esteem by all Karaites, because it is based on thorough knowledge of the whole earlier Karaite literature, which is now mostly lost. There is an edition of this work by Firkwitz, Equatorius, 1863.**

**BESSARION, b. at Trebizond, 1395; d. at Ravenna, Nov. 19, 1472; was educated in Constantinople, where he studied under Chrysokokkes; entered the order of the Basilians in 1423, and continued his studies in Peloponnesus, under Gemistus Pletho; was made Archbishop of Nicea in 1399, and accompanied the Emperor, Constantine XI., to Italy, where he labored for the cause of the Greeks; was made Abbot of the Monastery of Gottsches; entered the order of the Benedictines in 1693; was ordained priest in 1696, and was by the Archbishop of Bremen, bishop, and the successor of Meinhard, the first missionary and bishop of the Livonians. He pursued a different policy from his predecessors; for he sought not only to convert, but also to subjugate, the heathen. For this purpose he raised in Lower Germany a crusading army, embarked at Lübeck, and sailed to the mouth of the Duna. There he gave battle to the Letts, gained a victory, but was killed July 24, 1198. (See Albert or Riga.) Winter: Die Cistercienser des nordöstlichen Deutschlands, Gotha, 1868.**

**BESSEL, Gottfried, b. Sept. 5, 1672, at Buchheim, near Mayence; d. at Gottweig, near Viennna, in 1749; studied at Würzburg and Salzburg: entered the order of the Benedictines in 1695; was ordained priest in 1696, and was by the Archbishop of Mayence used in various diplomatic negotiations. In 1707 he converted the Princess Elizabeth Christine of Brunswick to Romanism, and in 1710 her grandfather, Duke Anton Ulrich, on which occasion he published anonymously his Quinquaginta . . . Motiva or, in German, Fünfzig Bekenken, which attracted some attention. In 1714 he was made Abbot of the Monastery of Gottweig, and in 1732 he began the publication of his Chronicon Godwicense, which, however, was never finished.**

**BETH-AB'ARA (house of a ford) is, according to the received text since Origen, the name of the place upon the Jordan where John baptized (John i. 28). But the most ancient manuscripts read Bethany: and this is the reading adopted by the New Testament revisers, and is correct. As Can- ton Westcott says, “Bethabara is a mere correction, made as early as the second century, for Bethany, which was probably an obscure village in Perea, and not to be confounded with Bethany on the Mount of Olives.” Bible Com. in loco. Origen could not find any such place upon that river, and decided for the present reading; and all the Fathers followed him. In Judg. vii. 24 there is a Beth-barah; but this was situated on the right bank, and not, like Bethabara, upon the left bank of the Jordan, below Bethanah. Lient. Conder proposes to identify Beth-abora with Abarah, a leading ford of the Jordan on the road to Gilead.**

**BETHANY (house of misery, because of its location) is, according to its position, a poor mountain village upon the Jordan where John baptized (John i. 28). But the most ancient manuscripts read Bethany: and this is the reading adopted by the New Testament revisers, and is correct. As Canton Westcott says, “Bethabara is a mere correction, made as early as the second century, for Bethany, which was probably an obscure village in Perea, and not to be confounded with Bethany on the Mount of Olives.” Bible Com. in loco. Origen could not find any such place upon that river, and decided for the present reading; and all the Fathers followed him. In Judg. vii. 24 there is a Beth-barah; but this was situated on the right bank, and not, like Bethabara, upon the left bank of the Jordan, below Bethanah. Lient. Conder proposes to identify Beth-abora with Abarah, a leading ford of the Jordan on the road to Gilead.**

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BETHEL (house of God), a place twelve miles north of Jerusalem, now called Beirin, but originally Luct, the residence of a Canaanitish king (Josh. viii. 9 sq., xii. 16; Judg. i. 23, 29), and associated with the patriarchs (Gen. xiii. 3, xxviii. 17-19, xxxv. 3). Joshua assigned the town to Benjamin as its frontier town towards Ephraim and Manasseh. Solomon fortified it (1 Kings ii. 20, 26, 31, xii. 2; cf. 1 Sam. x. 9). In manifestation of Jehovah's anger at this desecration, the prophet Hosea calls it Beth-aven (house of not-honour, or idola); and Amos (v. 5) solemnly warns the people against entering the town. After the captivity it was again inhabited by the Benjaminites (Neh. xi. 32, xii. 30). In all probability Massebees was fortified by Bacchides, 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, 8). It is now a miserable village of about four hundred inhabitants standing amid ruins which cover about four acres. (Badeker).

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 probably north-east, side of the temple. Robinson identified it with the intermediate 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. Captain 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 natatoria" (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 end of the first or the 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 (Josephus, 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 Riehm's Allerlirms, and in Lichtenburger's Encyclopedia des Sciences Religieuses.

BETH-HORON (house of the hollow), the name of two places, the "Upper" and the "Nether" Beth-horon (Josh. xvi. 5, 8), about three miles apart, on the opposite sides of a ravine or steep pass, now distinguished in like manner, and called Beit Ur et-Tuba 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 (Chris. xix. 22). They were upon the road from Gibeon to Azekah and the Philistine Plain. Through the pass between them fled the Amorites after the battle of Gibeon (Josh. x. 10 sq.). Solomon fortified both villages (1 Kings ix. 17; 2 Chr. vii. 5). Judas Maccabaeus fought two battles there (1 Macc. iii. 16 sq., vii. 39 sq.), and there was the army of Cestius Gallus surrounded, and almost entirely destroyed (Joseph., War. II. 19, 8). In the days of Eusebius and Jerome the two Beth-horons were small villages. From their time the places appear to have been unnoticed until 1808; then again, until Dr. Robinson visited them in 1838, and afterwards described them, they are not mentioned.

BETHEL (house of bread), the modern Beitlahm, the name of two towns spoken of in the Bible. 1. A town in Zelahun (Josh. xix. 15), now a poor village, six miles west of Nazareth.

2. Bethlehem-Judah, as it is called in Judg. xvii. 7, 9, xix. 1, 2, 18, and Bethlehem-Ephratah in Micah v. 2, to distinguish it from the preceding: Ephrath, or Ephratah (the fruitful) (Gen. xxxv. 2, xlviii. 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 wine 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 appears as the wife of Caleb, and mother of Hur, whose son Salma founded Bethlehem (vers. 51, 54). But Salath (Ruth iv. 11, marg.), or Salmon (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 tabernacle," and thus the town of Bethlehem was connected in memory with the heroic Caleb, with Zezalel 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 white Mohammedan mosque reminds every passer-by of the touching incident of patriarchal life (Gen. xxxv. 10-20, xlviii. 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. 8). Mention is made of the khan, or caravanserai of Chimham, exitus to Bethlehem, 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 or caravanserai. The "Children of Bethlehem" returned with Zerubbabel from Babylon (Ez. ii. 21; Neh. vii. 20).

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, or of St. Mary. 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 Bethlehem was raised to the rank of an episcopal see. The church was thoroughly restored, and munificently decorated, by the Byzantine Emperor Manuel Comnenos (1143-50). 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 of "holy places." It is entered through the Latin Monastery, which looks like a medieval 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. Tradition says that the Virgin Mary was seated on a throne of pure white marble. At about the same spot was, in the time of the Crusades, a "chapel of Saint Elizabeth," where, so it is said, she was buried. The place is now called Al-Khader (The Green).

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corpse 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 Scytopolis, the city of the Scythians (Jud. iii. 10; 2 Macc. xii. 39), because, 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., War. II. 15, 1, 3, 4; Life, 6). It belonged to the Decapolis, and it was here that Alexander Jannaeus made the alliance with Cleopatra (Joseph., Antiq. XVIII. 13, 2). Scytopolis 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.

**BETH-SHEMESH (house of the sun).** 1. The same as Ishrhemesh, "city of the sun," and Mount Heres "mountain of the sun" (Josh. xix. 41; Judg. i. 35), a sacerdotal city near Kirjath-jearim, and about fourteen miles from Jerusalem. It is noted as the place to which the ark was returned, and at which Jehoshaph, King of Israel, defeated and took prisoner Amaziah, King of Judah (2 Kings xiv. 11). Under Athaz 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. 25); the other was Phenician in origin (Josh. xix. 38; Judg. i. 33), and belonged to Naphtali, but was not occupied by that tribe.

Beth-shemesh is the name Jeremiah gives to Heliopolis, or On in Egypt (Jer. xlix. 13). The meaning is identical.

**BETHULIA (virgin of Jehovah) was the centre of the events recorded in the apocryphal Book of Judith, but is not elsewhere mentioned. Its situation is very minutely described,—among 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.

**BETHUNE, George Washington, b. in New York city, March 18, 1805; d. in Florence, Italy, April 27, 1862. He was graduated from Dickinson College, Carlisle, Penn., 1823; entered the Prince's 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 career 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, 1849–50; 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 poet. He was a very lovable man. His publications were numerous. His most valuable are: Early Lost, Early Saved, with original poem, Phil., 1846; The British Female Poets, with biographical and critical notices, Phil., 1848; Lays of Love and Faith, Phil., 1846; Memoirs of Mrs. Joanna Bethune, N.Y., 1857; Expository Lectures on the Heidelberg Catechism, N.Y., 1884. 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, Beisur, four miles north of Hebron, was fortified by Reboam, and once the "strongest place in all Judea" (Joseph., Antiq. XIII. 5, 6). As such, it played an important part in the wars of the Maccabees (1 Macc. iv. 29, vii. 32–47; xi. 65 sq.). According to an unlikely tradition, reported by Eusebius and Jerome, the eunuch of Queen Candace was baptized by Philip at Ain ed-Dinurh, a spring near Beth-zur (Acts viii. 26–39).

**BEZIUS, Joachim, b. Oct. 8, 1601, in Berlin; d. Dec. 12, 1663, at Linum, near Fehrbeilin, 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, 1638; Socratirium, 1640; Antichristenthum, Amsterdam, 1650; Excidium Germanicum, Amsterdam, 1660.

**BEVERIDGE, William, b. at Barrow in 1637; 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 Institutionum Chronoloarum Libri Duo, London, 1666, with the editor's and critical notices, Philadelphia, 1846; The British Female Poets, with biographical and critical notices, Phil., 1848; Lays of Love and Faith, Phil., 1846; Memoirs of Mrs. Joanna Bethune, N.Y., 1857; Expository Lectures on the Heidelberg Catechism, N.Y., 1884, new ed. 1880, 2 vols.


**BEZA, Theodore (originally de Besse), the friend and biographer of Calvin; b. in Vezelay Castle in Burgundy, where his father was governor, June 24, 1515, in Geneva, June 24, 1515. When only three years old, his uncle, Nicholas de Beza, a counsellor of the Parliament of France, took him to Paris, but in December, 1528, sent him to Orleans, to be educated by Melchior Wolmar. When only three years old, his uncle, Nicholas de Beza, a counsellor of the Parliament of France, took him to Paris, but in December, 1528, sent him to Orleans, to be educated by Melchior Wolmar, the Greek teacher of Calvin, a Suabian scholar of eminence, and a Protestant poet. He was a very lovable man. His publications were numerous. His most valuable are: Early Lost, Early Saved, with original poem, Phil., 1846; The British Female Poets, with biographical and critical notices, Phil., 1848; Lays of Love and Faith, Phil., 1846; Memoirs of Mrs. Joanna Bethune, N.Y., 1857; Expository Lectures on the Heidelberg Catechism, N.Y., 1884. 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, Bethzur, four miles north of Hebron, was fortified by Reho-
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 hack, as far as he could be, he, for
ambition, 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 Froumont.
—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 Deuozu were not so re-
proachable 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
influence of the Protestant faith, which
affected him thus late; and at length he resolved to leave
his sinful life, give up his benefices, and go to
Geneva. This he did. By advice of Calvin he
publicly professed the Protestant faith, and mar-
rried his mistress. In November, 1548, 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-Catholi-
canism 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, owing to 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 1550 he
begun his completed metrical translation of the
Psalter, upon which he had been engaged for a
number of years. He finished the work of
Clement Marot, who had translated fifty.
The reception of this work was most enthusiastic.
It may be said, indeed, that the French Reformed
Church dates from its first use. In 1561, in the
Abbey of Poissy, near Paris, upon the 9th of
September, Beza stood in the presence of a bril-
liant assembly of nobles and clergy, presided
over by the young King, Charles IX. With
learning, with eloquence, with spiritual fervor,
he pleaded for his beloved Protestantism. What-
ever may have been the hopes of the different
debaters, the debate did no good, except that it
established Beza as the head of the Reformed
Church. Calvin died May 27, 1564. Beza natu-
rally furnished his biography, and with great
reluctance, as far as he could, took his place.
Like him, he was the soul of the educational and
ecclesiastical affairs; but he relaxed somewhat
the governmental rigor. His thorough-going
defence of Calvin's view of the Lord's Supper
brought him into conflict with the Lutherans, as
at Mompelgard (1585), in debate with Andraeus;
and with Zwingleus, as in debate with Bullinger
and Ramius (1571).
In 1558 he believed but childless wife died;
and he married, in order to have the care he
needed, a widow, Catharine del Piano. Up to
his sixty-fifth year he was singularly free from
sickness, notwithstanding his incessant labors;
but the last twenty years of his life were one long
struggle against disease. Gradually he gave his
attention to fewer and fewer objects, though
much of his old fire was left him still; for he
replied in a vigorous satire to the story, circulated
industriously by the Roman-Catholics, that he
had recanted upon his death-bed. He resigned
all his offices, the Bibliene, texta eio. At
his noble, devoted Christian life five years later.
The literary labors of Beza were long-con-
tinued and fruitful. In addition to those already
mentioned, he wrote, omitting very many minor
publications, 1. Epistolae magistrarii Benedicti Pasa-
canti, Paris, 1551 (a satire, written in macaronic
verse, against one of his political rivals, known
as the "Lizet, a violent persecutor"). 2. De hereticia a
civilis magistraturi puniendis, Geneva, 1554 (a
defence of the burning of Servetus). 3. Annota-
tiones in Novum Testamentum, Paris, 1556, fol.
4. Novum Testamentum Domini nostri Jesu Christi
saline jam omne rot in interprete, nunc denuo a Th.
Beza ceretum cum eiusdem annotationibus, in quibus
ratio interpretationis reditut, Geneva, 1556, fol.
(a faithful and elegant translation). 5. Confessio
christiana fidei et eiusdem collatio cum papistica
heresibus, Geneva, 1556. This masterly defence
of the Reformed faith appeared originally in
French. It was translated into English, London,
1563 and 1565. 6. Vie de I. Calvin, Geneva,
1563 or 1564. But his most valuable work was,
7. Iesu Christi D. N. Novum testamentum sue
novum furuis, cuius graeco textui respondent interpre-
tationes duae, una, vetus, altera, nara, Theodori
Bezae, diligenter ab eo recognit. Eisium Th. Bezae
annotationes, quas uidem in hac secunda editione re-
conocet at accessione non parva locupletavit. Indices
diagram, theologia (praesertim Hebraica, Graeca et
Latina linguae studia) multum profuturadacti sunt.
In Geneva, a critical translation of the
Pauline Epistles, now in the library of the elder
Robert Stephens, a copy of the New Testament, to which
was added readings from several more manus-
cripts than the father had used in his third
edition (1559). In Beza's second edition (1582),
called, however, upon the titlepage, terliaeditio,
much help was derived from the uncial manus-
criptos, Codex D. Gosp. and Acts (Codex Bezae,
Graeco-Latinus, now in the library of the Univer-
sity of Cambridge, to which Beza presented
it in 1581), and Codex Claromontanus, of the
Pauline Epistles, now in Paris [see BRUEX-
TXXT, New Testament], from the Peshito, and a
Latin translation of the Arabic version. The
text of this edition appeared in 1589, also under the
date 1588; and the fourth (1599), which differs
little from the third, is less accurate, and was
reprinted in Cambridge, 1594. The counting of the
above edition is confused by Beza's intention of
reckoning 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
The BIBLE. The olds, Protestant theologians, under the title Affectiuncrtes 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 genuine 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 biblical pictures did afford sufficient surety. Nor was it asserted that every saving truth could be instantly 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 HOMILEUTICS.
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 does 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 writing; neither an "inner light" nor "practical truths" afford sufficient surety.
2. Integrity. Nothing necessary to the canon has been lost; the lost books were either uninspired, or designed simply for local use.
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, as expounded by Zwingli, Calvin, and other Reformers.

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 there is only one 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 1876, they numbered 308 chapels and 14,332 members, with 65 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 Wesleyans in 1815. See art., BIBLE CHRISTIANS, p. 2555.

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 2 (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. In the thirteenth century, Martin Schönh 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 Schaeffelen (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), formed the Apocalypse in even Luther's New Testament. The Romanists followed. The Episcopal vicar, J. Beringer, 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
uuwashen hands should touch his work. In 1534 Luther's Old Testament, illustrated, and the New with additional illustrations, appeared in Wittenberg. Christophorus Walther, the corrector for the press of Hans Lufft, declared that the pictures were partly of Luther's designing; and Melanchthon 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, 1579, and 1584). Besides these illustrated Scriptures, there were collections of Bible-pictures. Thus Graff issued a Bible-history (1536–53). But the best work was produced by Hans Holbein, whose inimitable Pictures from the Old Testament appeared with a Latin text in Lyons, 1538, 1543, 1547, with an English text, 1549, and with a French text, 1550. Other similar Bible-histories followed in this century. Particularly worth of mention is Feyerabend's (1571), 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 Zürich. Similar works were published in France and the Netherlands: Vita J. Christi, Antwerp, 1537; Figures du Vieux Testament par Tournes, Lyons, 1558; Quadrins historiques de la Bible 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 pretentious, less "popular," took its place. In 1607 Bodalocchio and Lafranco issued the Raphael Bible, so called because it contained the fifty-two famous pictures, mostly from the Old Testament, which the greatest of painters had decorated the loggia of the Vatican. In a very much lower scale of artistic merit, but much more widely circulated, and really more useful, were the Icones Biblicae et Historiae Sacrae (Matthaus Merian, Frankfort, 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 unspeakably bad pictures, was a prize for the youth of three generations. Another popular work was the Augsburg Historien from the Bible, Illustrated, in five parts, by Johann Ul. Kraus (1700) often reprinted. The Dutchmen, Daukars (1700), Taferelen (1740), and Pet. Schots (1748); the Frenchmen, Bassigne (1705) and Martin (1724); the Englishmen, Clarke (1739), and Fleetwood, whose Classical History of the Old and New Testament (1749) was illustrated by the hundred and twenty copper-plates and ran through seven editions, — 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 elephantfolios in classic "style," but full of the modern romantic mannerisms and affectations. Such faults are glaring enough in copper 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 took the engravings from casts, e.g., the horrible cheap cuts which the Calwer 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 Selbst-interpreting Bible (London and New York), with views of Bible cities and landscapes, and the German Hildburghausen, Pracht Haußbibel, published in 1830, of which a million copies have been sold. These books are in the main showy and inartistic; but of late years true art has paid deserved homage to the Word; and Olivier (1854), Overbeck (1841), the Cotta and Brockhaus, have issued illustrated Bibles which were praiseworthy. At last Julius Schnorr von Carolsfeld, a masterhand, published his drawings under the title The Bible in (240)Pictures. The publisher subsequently issued an abridgment. But there is need for a Bible for the people which shall be, like the Reformations 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 emphatic approval. Schaff's Popular Com., on the N. T. is richly illustrated with Bible scenes from photographs.)
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conviction of many, that the Bible was a dangerous book, because it sanctioned reading it, and heresies among the people. And therefore various councils, no doubt sincerely, as that of Tarraconae (1284), endeavored to check its spread. And when attempts were made to spread vernacular translations of it, many were scandalized; and the Council of Oxford (1408) ordered that no book should be translated 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 by its influence to do something 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, insomuch 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 them 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 moral reflections under each verse, and was professedly intended to popularize the reading of the Bible, caused the renewal, with increased stringency, of the rules already quoted. Even that sweet spirit Fénelon considered Bible-reading dangerous to the laity. Pope Clement XI., in the famous bull Unigenitus (Sept. 8, 1713), anathematized Quesnel's version, and by so doing caused a great commotion: indeed, things came to such a pass, that the bull itself was ridiculed. The question of circulating the Scriptures was agitated; but the Confession of Dositheus (Q. I) 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 (Romaic) translation, which was made about that time, had a very limited spread. Protestant versions have been more kindly received; and in 1817 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 conforming strictly to the Septuagint. The unwise attempt to brave this prohibition resulted, in 1838, 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 eighty-first report (1885), agencies in St. Petersburg, Moscow, Odessa, Charkoff, Tiflis, and elsewhere. The one at Odessa was formed in 1868, and had, up to 1885, disseminated 1,324,305 copies: the one at St. Petersburg, formed in 1828, had disseminated 8,821,159. 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.]

BIBLE SOCIETIES. 1. British and Foreign Bible Society.—It was founded in London, March 7, 1804. The first society had been authorized 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 the Bible in English, Welsh, Manx, and Arabic. 2. The Society for the Propagation of the Gospel in Foreign Parts.
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(1701), with similar objects in special reference to the American Colonies. 3. The Scottish Society for Propagating 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 the vernacular. 4. The Bible Society for Promoting Knowledge among the Poor (1750) also distributed Bibles and religious books. 5. The Bible 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 Bibles and other books in Sunday schools. Nor was Ireland behindhand. 7. The Association for Discourteousness 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 for Wales was formed in London in the same year (1792), for publishing the Bible in French; but the times did not favor the enterprise, and so the money collected for this purpose was applied to other uses. 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 1678.

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 Merionethshire 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,” said he, “such a 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 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 evidenced the society proposed coming ground upon which all sects and parties could stand. An executive committee of thirty-six laymen, five foreigners residing in or near London, was chosen, and seven hundred pounds subscribed.

The committee then chose as secretaries the Rev. Messrs. Joseph Hughes (Baptist) and Josiah Pratt (Church of England); and after a few weeks the Rev. John Owen was made another secretary, and then the Rev. C. F. A. Steinkopf, secretary for the foreign lands, on nomination of Lord Teignmouth, a former governor-general of India. The Bishop of London, Dr. Porteus, was elected President. Besides the Bishop of London, the Earls of St. Davids, and many other influential persons, such as Wilberforce and Granville Sharpe, famous for their work against slavery, joined the movement.

The constitution of the society soon was definitely made, and the society started upon its career. As at present organized, the business of the society is conducted by the committee nominated above. Besides the president, there are vice-presidents, a treasurer, and secretaries. The members pay an annual fee of one guinea, and can buy Bibles at a discount. In order to excite wider interest, and facilitate the distribution of the Bible, auxiliary and branch societies are formed, which pay in their collections into the common fund, and receive their Bibles at a discount. In connection with these are associations which collect smaller sums, and provide the poor with Bibles on the payment of a very low weekly charge. In 1814 associations of women were formed: now there are those of sailors, soldiers, and even of children.

The society began its career by first meeting the wants of Wales. Twenty thousand Welsh Bibles and five thousand Testaments were printed. Providentially but a short time before, the art of stereotyping had been invented. When, in 1806, the first wagonful of Bibles came into Wales, it was received like the ark of the covenant; and the people, with shouts of great joy, dragged it into the city. In the Highlands of Scotland the society distributed the Bible in an improved Gaelic translation. The society also turned its attention to the Irish, to the asylums; in short it started out to supply Great Britain with Bibles printed without note or comment, and it has nobly accomplished its design. But it has not forgotten that it is a foreign as well as British Bible Society. It has sent its agents everywhere; it has established a world-wide interest in the word of God, and now, especially in mission-fields, is supplying the pure water of life unto millions of thirsty souls. (See below.)

II. Bible Societies upon the Continent of Europe. When the British and Foreign Bible Society began operations, Europe was convulsed by war; and so, though the demand for Bibles was in a measure supplied, not so much was done as would otherwise have been. Europe had her own Bible societies: Germany in particular was well supplied. I. The Canstein Bible Institute was
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founded in 1710 by the Freiherr von Canstein (see title), and has been very active in circulating Bibles in several languages. 2. The establishment in Austria excited the merchant Kiesling in Nürnberg, and led to the organization of the Nürnberg (Nuremberg) Bible Society on May 10, 1710. 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 Book their cordial support. But Rome viewed the society with dislike; and a Papal bull forbade the circulation of the Scriptures in one of their districts (Gnesen), and in the spring of 1817 suppressed the society. It had, previous to that date, printed almost a half million of Testaments. Gossner, which persisted, in spite of the bull, to circulate the Scriptures, was driven out of Munich. Van Ess, 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 1840. 4. The Berlin Bible Society was founded Feb. 11, 1806. It owes its origin to the Moravian preacher Jänicke, who had presented to the British and Foreign Bible society the great scarcity of Bohemian Bibles. The latter consists in printing the old version, and rejecting 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 1864, of the Bible Society of France, which persists in printing the old version, and rejecting the Apocrypha [issues reported (1884), about 500,000].—O. DOUX, in Encyclopédie des Sciences Religieuses, vol. II., pp. 284-286.

10. In the Northlandsthework of the British and Foreign Bible Society was quite strangely opened up: Messrs. J. Paterson and Ebenezer Henderson (Scotchmen) went to Copenhagen in order to become missionaries to Tranquebar [a town in Hindostan, then a Danish possession]. The plan fell through; but they met Thorkelin, 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 (1870), 346,229]; in 1815 that of Iceland [issues reported (1884), 1,621,384]. A Bible society for sailors was also started.

9. 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 1804 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 the Protestant Bible Society of Paris was established [issue reported (1882) 639,478]. The subsidies generously granted by the British and Foreign were withdrawn at the 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 subsidies generously granted by the British and Foreign were withdrawn at the 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 1864, of the Bible Society of France, which persists in printing the old version, and rejecting the Apocrypha [issues reported (1884), about 500,000].—O. DOUX, in Encyclopédie des Sciences Religieuses, vol. II., pp. 284-286.

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Germans [issues reported (1882), 1,011,259]. In Sweden the Bible Society dates from 1814 [issues reported (1880) 921,747]; in Norway from 1816 [issues reported (1880) 248,924]; in Russia from Jan. 19, 1813; but it was suppressed in 1826 by the emperor, up to which time the British and Foreign had aided it to the extent of £19,833. [Privately formed in 1863, on May 2, 1869, the Society for the Dissemination of the Holy Scriptures in Russia was founded, and honored by the imperial sanction. The rules of the society are: 1. To disseminate only Scriptures sanctioned by the Holy Synod; 2. To sell bound Scriptures as largely as possible, but also to distribute gratuitously, or at reduced prices, where the occasion demanded. It makes free use of the colportage, and in this way the Bible finds its way into the remotest villages of the empire. Up to 1881, 908,103 copies of the Scripture had been distributed, and the work is carried on. It depends mainly upon voluntary subscriptions. See Bible Society Record, October, 1880, and Bible Handbook.]

In Southern Europe we find the Malta Bible Society (1817), the Ionia Bible Society in Corfu (1819) [issues reported, 7,377]. In India the Bible is translated into the various dialects; and the Bible Society of Calcutta (1811) [issues reported (1885) 1,997,582] of Bombay (1813) [issues reported (1885) 5,389,884], of Madras (1820) [issues reported (1885) 3,394,069], and so of other places of Asia, attest the interest in this great and blessed work.

As has already been abundantly evidenced, it is impossible to treat separately the British and Foreign Bible Society and those already named; for the latter have been in such large measure adjuncts of the former, that their interests are identical. It is fitting, therefore, to close this account of the Bible-work abroad by a return to the great society. Its work has not been carried on without hindrances and difficulties: some of these were inevitable, such as those connected with making translations in as yet unprinted or even unwritten tongues; but others came from the sinful heart of bigotry and prejudice. The High-Church party in the Established Church obstructed the work, because, forsooth, it interfered with their pet, the Society for the Promotion of Christian Knowledge. Others thought it dangerous to put the Bible, without note or comment, into the hands of the laity, and especially of the heathen. Indeed, it was prophesied, that, if this were done, there would be an end of British rule in India; hence the governors-general for many years opposed the society. But more ridiculous complaints were made: such men as Bishop Marsh taif would bind the Bible with the Book of Common Prayer, and thus maintain the purity of the Christian faith. But God did not suffer this grand society, which gave outward expression to his thought of Christian unity, to be overthrown by any attacks. The most serious trouble, however, came in connection with the Apocrypha; and the fight lasted from 1825 to 1840. The word high split the society. At first the Bible printed for the Canstein Society contained the Apocrypha; but in 1811 attention was called to this fact, and the committee determined to exclude it. After much agitation, in which 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 6, 1827, that the fundamental law of the society be fully and distinctly recognized 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 secluded from 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, which, however, limited operation. The fifty-fourth Annual Report (1885) shows that during the year it received £2,374, 93., and circulated 281,426 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; deputies 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 Eighty-first Annual Report was published May 6, 1885. During the year the receipts were £235,765, and the issues £401,032; or, from the beginning, 104,196,965. Its president, the Earl of Shaftesbury, died Oct. 1, 1865.]

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 1792, on another memorial, a committee reported, recommending a Bible printed by Robert Aitken in Philadelphia. But Bibles were not in those times printed in sufficient quantity, nor at low enough prices, for the poor. In 1804, the first organization for the sale of Bibles was formed in Philadelphia. The idea was quickly taken up everywhere; so that in June, 1816, a hundred and twenty-eight Bible societies were
serious storms have imperilled its existence.

The officers constituted 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 were organized under the direction of the Hon. Elias Boudinot. The credit of the idea of uniting these societies into one seems due to the Rev. Samuel J. Mills, who reported the spiritual destination of the West and South-west in 1815; but the first one to take active measures in such a direction was himself. By his influence, 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, 1831-40; Hon. Theodore Frelinghuysen, 1846-62; Hon. Luther Bradish, 1862-64; James Lenox, 1864-71; William H. Allen, 1872-80; S. Wells Williams, 1881-83; Hon. Frederick T. Frelinghuysen, 1884-85. The Sixty-ninth Annual Report was presented May 14, 1885. The total receipts were $587,914. The number of volumes of the Scripture printed at the Bible House, New York, was 822,567; thus divided, — Bibles, 307,500; New Testaments, 416,000; portions, 98,100; volumes for the blind, 567; besides 397,660 volumes printed abroad for the Society; making its entire circulation in sixty-nine years, 45,440,206.

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 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 imperilled 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 journal, a 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 such 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 possessed to circulate were in accordance with the resolution. Many of the Baptists took offence 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; and the committee on versions were instructed to undertake a careful collation of their standard. Their 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 inadherence or inconsistency, open and manifest to all. The Old Testament was collated for Juda, Sinai for Sina, Zion for Sion, Noah for Noe, seraphim for seraphims. etc. 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 the request, that, in applying for aid, they would state that the versions they possessed to circulate were in accordance with the resolution. Many of the Baptists took offence 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 third trouble spoken of came a few years later. The old English version was declared to be too dry and stiff, and new versions were desired. The Old Testament was collated for Juda, Sinai for Sina, Zion for Sion, Noah for Noe, seraphim for seraphims. etc. 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 1816. 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 its board of publication to print a 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 was compelled to bow before the
lish. Bibles are now printed. The relation of the expedient to do so before public opinion decides James' Version (art. 1); and it would not be could publish any other English Bible than King of circulating "such versions only as are com should be adopted to the English version; i.e., the committee reported in 1859 and to the end that a new edition, thus perfected, may be adopted as the standard edition of the society. The committee reported in 1839 and 1860; and from this "standard edition" all English Bibles are now printed. The relation of the Bible readiness to the Revised Version is at present (1881) much discussed. The constitution of the society would have to be altered before it could publish any other English Bible than King James' Version (art. 1); and it would not be expedient to do so before public opinion decides in favor of the Revised Version.

(2) American and Foreign Bible Society. This is a Baptist society. It was organized in Philadelphia (April, 1830) by those Baptists, headed by the Rev. S. H. Cone, D.D., a former secretary of the American Bible Society, who felt themselves aggrieved by the resolution quoted above. Dr. Cone was made president. The society was declared to be "founded upon the principle that the originals in the Hebrew and Greek are the only authentic standards of the Sacred Scriptures, and that aid for the translating, printing, or distributing of them in foreign languages, should be afforded to such versions only as are conformed as nearly as possible to the original text; it being understood that no words are to be transferred which are susceptible of being literally translated." The constitution declares (Art. II.) "that, in the distribution of the Scriptures in the English language, of the commonly received version, shall be used until otherwise directed by the society." See Annual Reports. The society is similar in organization and management to the American Bible Society. The annual meetings are held in New-York City. The Forty-third Annual Report was presented May 13, 1880. The balance in treasury May 1, 1879, was $5,023.14. The receipts of the year from individual and church offerings were $5,002.62; from estates and other sources were $5,023.08; total receipts, $7,025.70. The society supported several native Bible readers and distributors among the Telogus of India and the freedmen of the South.

(3) American Bible Union was organized in 1850 by those members of the American and Foreign Bible Society who demanded that the principle of circulating "such versions only as are conformed as nearly as possible to the original text" should be applied to the English versions; i.e., that version should itself be revised. The object of the Union is "to procure and circulate the most faithful versions of the Sacred Scriptures, in all languages, throughout the world." The first appropriation by the Union was toward the Karen version in 1851. The Twenty-eighth Annual Report was presented Nov. 14, 1877. The receipts for the year were $1,829.20. In 1865, the Union has not made any report. It secured the services of a number of eminent Baptist and other biblical scholars, especially Rev. Dra. H. B. Hackett, A. C. Kendrick, and T. J. Conant. The latter devoted his whole time since 1857 to the work, and published the New Testament and a part of the Old. In 1856 it published the revised Book of Job; in 1865, the completed revised New Testament; in 1868, Genesis; in 1869, the Psalms; in 1871, Proverbs; in January, 1878, Joshua, Judges, and Ruth. First and Second Samuel, First and Second Kings, and First and Second Chronicles, are ready in manuscript. It has also prepared an Italian, Spanish, Chinese (colloquial for Ningpo), Siamese, and Suan-Karen New Testament. The revisions of the Union are among the best individual revisions ever made.

In May 1883, the report referred to the history of the alterations and other additions made with in a certain period by Jewish scholars. But, concerning the time and the principles of these changes, there was in the seventeenth century a 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 pure historicity, that 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 Mundus 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 vindicate value and usefulness for 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 deriving the existing text from 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 the text a degree of re tire, completeness, and a higher value than other forms of the text. A glance at the history of the text will show how this agreement has been brought about.
1. Concerning the oldest or ante-canonical history of the text of the Old-Testament writings, we have almost no positive information, and only few indirect hints. The books were probably written upon skins, perhaps also on linen, indeed, as paper was used from very early times in Egypt, it is possible that it was used by the Bible-writers; parchment appears to have been later. By the end of the Judaic monarchy the roll was the usual form (Ps. xi. 7; Jer. xxxvi. 14; Luke iii. 9; Zech. v. 1). The original character was the old Hebrew, which was almost identical with the old Phoenician and Moabite. Specimens of this are preserved in the inscriptions on cut stones of the eighth or seventh century B.C., in the coins of the Assyrians and those belonging to the time of the Jewish-Roman war, and, in somewhat different form, in Samaritan writings. The inaccurate division of words in later texts proves, that, in the earlier, the words were not regularly divided by particular marks or spaces; yet it is not thereby proven that the words were not divided at all. It is, however, probable, perhaps certain, that, as they were, the verses were somehow indicated; but it is certain, that, in this early day, the manuscripts were without vowel-points and accents. While the language lived, this occasioned no trouble.

We possess no details concerning the way in which the text was multiplied and preserved; but, inasmuch as the writings did not then have, in the popular estimation, the character they afterwards had, it is likely that they were less carefully handled, and that the same amount of pains was not taken in copying them. This statement rests upon the fact that those parts of the Old Testament which we possess in double forms vary between themselves in ways that indicate a corruption of the text, going back to ante-canonical times; i.e., when copies were neither made nor corrected so laboriously.

2. The second period in the history of the text extends from the Exile to the rise of the Massoretic. The canon was completed slowly, through the exertion of Ezra, Nehemiah, and the Men of the Great Synagogue, although we may properly date the formation of a part of the canon, especially the law, from Ezra, and extend the period of settling the text and vocalization down to the close of the Talmud, at the end of the fifth century A.D. It was the period of the determination of the penmanship and text, the pronunciation and division: in short, in a traditional verbal form, the major part of the Massorah was collected.

(a) A change of an external kind was the development of a sacred handwriting, under the influence of the Aramaic characters, the so-called square or Babylonian-Aramaic ("Assyrian") character. Jewish tradition, which is clearly wrong, attributed the square character to Ezra, described it as the change from the Hebrew to the Aramaic mode of writing, and asserted that the old Hebrew character was left to the Samaritans. A study of Assyrian, Persian, and Cilician seals and coins, and of the Aramaic manuscripts from the third to the first century B.C., and of the Palmyrene inscriptions from the first to the third century A.D., has by much altered our conception of the development of the present Hebrew alphabet through a thousand years, back to 800 B.C.

Ezra, 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. Matt. v. 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 period, as they were, in this respect, in a lower state of development. 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 before 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 willfulness 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, completed 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 enables us to deny that these critics would, on dogmatic grounds, intentionally alter a passage (cf. such verses as Is. xxvii. 13; Matt. v. 18; Isa. xix. 18, lili. 9). We know nothing concerning the number or quality of the manu-
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The critical apparatus of the time is fragmentarily concealed in the later Massorah, but cannot be separated from the other matter. The Talmud allows a little insight into the critical efforts of the time. Thus in one place it says that the Sopherim ("the Men of the Great Synagogue") had removed in five places a falsely introduced "v"; in another, that in eighteen places they had preserved the correct text. Component parts of the critico-exegetical apparatus of the older time were the three sorts of Keri, well known to the Talmudists, and by them deduced from primitive scholia upon the text. But many of these K'ris of the unusual grammatical forms, show where the critico-exegetical apparatus of the time is fragmentary. The sectionsof the Law were at the next section beginning with a new line, on account they were called "open" sections: the remainder of the line at their close unfinished were called "closed." The pronunciation was not variable, however, but developing steadily towards the present system. For the divisions of the whole canon, and the arrangement of the books, see article CANON.

Extraordinary pains were taken before the Talmudic period 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 word, or where the reader should use an euphemistic expression for the coarse one in the text: they are therefore scholia upon the text. But many of these K'ris are really various readings, resting upon comparison of manuscripts, as the oldest versions prove, and therefore are veritable fragments of the critical apparatus at the disposal of the old Jewish rabbins.

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 some 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 Massoretic. The division into lines in the poetical books was perhaps original, certainly very early; but, when the Masoretes introduced the accents, the poetry was written close, like prose. This verse-division and counting was taught in the schools; but no rules are given for its writing, 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 unfilled, 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 word, or served some purpose now unknown, or which were only by accident in the text.

The third period of the textual history of the Old Testament is the Massoretic, 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 is also that of the Talmudic period had for the Law. The word massora means "tradition," and exactly describes the work done. All the traditional marks and divisions of the sacred text, all the recognized though unrecorded helps to its understanding, the pronunciation which had been handed down, — these were recorded by the Massoretes in a
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 existent 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 new 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'tis date from the Massoretes.

(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 (daghesh lene and forte, mappik, raphé, and the diacritical point). And the pronunciation they thus brought about was not an invention, but the purest tradition. A striking proof is the uniformity 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 ascendancy), 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 Pasnk ('), and, when the text was first printed, or marked the important variations in the con- sonants (daghesh lene and forte, mappik, raphé, and the diacritical point). And the pronunciation they thus brought about was not an invention, but the purest tradition. A striking proof is the uniformity 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 ascendancy), 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.

(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 amous codices, and remarks of rabbins, were fre- quently cited as authoritative. Famous codices were ben Naphtali and ben Asher, both from the first half of the 10th century. The respect for the latter gradually predominated.

(e) As the Talmudists had already shown their superstitious regard for the text by counting its letters, and deciding which was the middle verse of the Bible, how often a certain word occurred, to determine the textual meaning, and so on, it was a natural addition of the Massoretes to keep a record of the number of letters and words, and to write down the information, and sacredly preserved it. But their inventions of the pronunciation and punctuation were gains 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 Massoretes closed their labors, the history of the Hebrew text is the recital 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 synagogal-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 Haphtarot, 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 consonantal text, the points, the K'tis, 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 Chajim, Venet., 1522-26, 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 prof. Jo. Leusdenii, 1661, rested upon some very old manuscripts. A further improvement, was re-issued in 1705 by Van der Hooft; and this edition has remained the standard. The most recent attempt at a revised text is that of S. Baer and Fr. Delitzsch, who have issued separately the Books of Genesis, Le Ex, Nehemiah, Job, the Prophets, Ezekiel, Daniel, the minor Prophets, Leipzig, 1861-84. 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 assistants, as we know that the 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 uncials (capitals), with no separation of the words (except rarely to indicate the beginning of a new paragraph), no breathings, accents, or distinguishing of initial letters, and few, if any, marks of punctuation. The evangelists may have denominated their compositions "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 Luseb., 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 on 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 (α B C), but also writings which, though not canonical, were read in churches, and studied by catechumens. Thus attached to the Codex Sinaiticus (α) were the Epistle of Barnabas and the Shepherd of Hermas; to the Codex Alexandrinus (β), 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 often than the Catholic Epistles or the Acts, least often the Apocalypse. The Gospels were usually arranged in one volume, 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 which, varying greatly (in John xix. 6 there are three, and in twenty-four others determined in our present arrangements 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 sec-
BIBLE TEXT — New Test.

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. Vat. 1867, p. xxx.; Scrivener, Introd., 2d ed., p. 52.) 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 Euthalus. 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 Sanctus 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 Geneva version of 1560.

Another ancient division of the New Testament text remains to be noticed, — the lessons, or sections (ἀναγώγεις, ἀναγώγειμα, περιστασια), from the Gospels on the one hand, and the Acts and Epistles on the other, read in the services of the church. The history of these is obscure, and they varied much at different periods and in different regions. The lessons for the Sundays and chief festivals of the year seem to have been the earliest; next were added lessons for the Saturdays, and finally for every day in the week, with special commemoration of saints and martyrs. Euthalus marked in the Acts 16 of these ἀναγώγειμα; in the Catholic Epistles, 10; in the Pauline Epistles, 31; in all, 57. He was not, probably, as many have supposed, their inventor. The system of lessons which ultimately prevailed in the Greek Church appears in our Evangeliaries and Lectionaries (more properly Prazapostoli), containing the lessons from the Gospels and the Acts and Epistles respectively. The ordinary manuscripts of the Greek Testament were often adapted for church service by marking the beginning and end of each lesson, with a note in the margin of the time on which it was read, and by prefixing to them a Synaxarion, or table of the lessons in their order; sometimes also a Menologion, or calendar of the immovable festivals and the saints' days, with their appropriate lessons. — E. A.}
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. Ireneaus alludes (Adv. her. 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. tom. xvi. 11), 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 undeniably 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 the exact and sound. Moreover, the first copies were made rather for private than for public use; copyists were careless, often wrote from dictation, and were liable to misunderstanding. 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 true text; and three men of the third century—Origen, the Egyptian Bishop Heayclius, 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 Damasum); 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, Egyptian, and a Latin, as about the Asiatic 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 prepared by Latins, but the Greek manuscripts 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 official uniformity, and were, in the latter 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 predominance of the Asiatic 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 are more distinct in the Pauline Epistles and the Acts than in the Catholic Epistles. (See Tischendorf, Nov. Test. Greece. Editio Academica viii., Lips., 1875, p. xxiv. seqq.)

NOTICE OF THE Uncial MS. OF THE NEW TESTAMENT.

M. Codex Sinaiticus, found by Tischendorf (1844 and 1859) in the Convent of St. Catherine at the foot of Mount Sinai, now preserved in St. Petersburg, contains three leaves of the Old Testament portion of the manuscript, known as the Codex Frederico-Augustanus, are in the Library of the University of Leipzig. Besides twenty-sixz books of the Old Testament, of which five form the Codex Frederico-Augustanus, the manuscript contains the entire New Testament without the Least Break, the Epistle of Barnabas, and the First and Third of the Shepherd of Hermas. The Alexandrian copy has frequently shown his imperfect knowledge of Greek, and his haste. The license in handling the text, common in the three centuries, is greater than in B A C, though much less than in D. Nevertheless, the superioritv of the Codex Sinaiticus to all other New Testament manuscripts, with the single exception of B, is fully proved by the numerous places in which its reading has the support of the older and certain ancient versions. The text is divided into four columns, which is a unique arrangement. The Pauline Epistles, among which is Bòbasinus after 3 Thessalonians, the Acts and the Catholic Epistles, and the Apocalypse, follow. The date of the Codex Sinaiticus is a special value from the fact, that, owing to the corrections it received in the sixth and seventh centuries and later, it preserves in almost its original form, the New Testament text. The Codex was published in facsimile type from the Leipzig press, in four folios, at the expense of the Emperor of Russia, Alexander II. The edition was limited to one hundred copies. The New Testament part was published separately by B. N.展览会 of the Codex Sinaiticus, N. T. SINAT. CUR. EX SCAV. FRAGMENTIS PASTORIS, etc., Lips., 1863, 4o.

Barbale et fragmentis pastoris, etc., Lips., 1863, 4o.

Barbare et fragmentis pastoris, etc., Lips., 1863, 4o.

VATICANA noviss. ELEUTHERIANIAE LECTIOE NOTAE, etc. See also Scrivener, A brief Collation of the Codex Sinaiticus with the Received Text of the N. T., 2d ed., Cambridge and London, 1867.

In a more popular form in 1868, N. T. EX SINAITICO CODICE...VATICANA IEMQUE KLEVETARHIAE LECTIOE NOTAE, etc. See also Scrivener, A brief Collation of the Codex Sinaiticus with the Received Text of the N. T., 2d ed., Cambridge and London, 1867.

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In 1929 in the British Museum, presented in 1858 by Cyril Lucas, Patriarch of Constantinople (formerly of Alexandria) to Charles I. After the New Testament begins with Matt. xxiv. 6, and contains the whole, excepting John nt. 60-viii. 23, and 2 Cor. 12-13, it is a unique arrangement. The Pauline Epistles, among which is Bòbasinus after 3 Thessalonians, the Acts and the Catholic Epistles, and the Apocalypse, follow. The date of the Codex Sinaiticus is a special value from the fact, that, owing to the corrections it received in the sixth and seventh centuries and later, it preserves in almost its original form, the New Testament text. The Codex was published in facsimile type from the Leipzig press, in four folios, at the expense of the Emperor of Russia, Alexander II. The edition was limited to three hundred copies. The New Testament part was published separately by B. N. Exhibition of the Codex Sinaiticus, N. T. SINAT. CUR. EX SCAV. FRAGMENTIS PASTORIS, etc., Lips., 1863, 4o.

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The Vatican, artists only in manuscript in the Paris Library. The collation made for Richard Bentley by an Italian named Monaci-Marietti (LIV. 1, 1788), and for E. B. 1799. Birch’s appeared in 1789-1801. But (1810) first appears the Acts, which are known to be a part of the 18th century, and to have been brought by Andrew Bartsch, the Pauline Epistles (ninth century), now in the British Museum. See, for full description, J. W. Delve: DISCIPLINARIS DIES 19TH, vol. iv. N. 2. (2) Codex Vaticanus 9066 (eighth century), formerly Basor Codex 106, now in the British Museum. This Codex is a part of the manuscript collection. It is possible that it was brought by Tischendorf in 1850. It has a few rare and valuable readings. See L. Vulcioli, and bequeathed by his nephew (1787) to Trinita Colonna, now in the British Museum. See, for full description, J. W. Delve: DISCIPLINARIS DIES 19TH, vol. iv. N. 2. (3) Codex Purpureus (eighth century), now in the British Museum. See, for full description, J. W. Delve: DISCIPLINARIS DIES 19TH, vol. iv. N. 2. (4) Codex Vaticanus 9066 (eighth century), formerly Basor Codex 106, now in the British Museum. The text of this Codex is a part of the manuscript collection. It is possible that it was brought by Tischendorf in 1850. It has a few rare and valuable readings. See L. Vulcioli, and bequeathed by his nephew (1787) to Trinita Colonna, now in the British Museum. See, for full description, J. W. Delve: DISCIPLINARIS DIES 19TH, vol. iv. N. 2. (5) Codex Vaticanus 9066 (eighth century), formerly Basor Codex 106, now in the British Museum. The text of this Codex is a part of the manuscript collection. It is possible that it was brought by Tischendorf in 1850. It has a few rare and valuable readings. See L. Vulcioli, and bequeathed by his nephew (1787) to Trinita Colonna, now in the British Museum. See, for full description, J. W. Delve: DISCIPLINARIS DIES 19TH, vol. iv. N. 2. (6) Codex Vaticanus 9066 (eighth century), formerly Basor Codex 106, now in the British Museum. The text of this Codex is a part of the manuscript collection. It is possible that it was brought by Tischendorf in 1850. It has a few rare and valuable readings. See L. Vulcioli, and bequeathed by his nephew (1787) to Trinita Colonna, now in the British Museum. See, for full description, J. W. Delve: DISCIPLINARIS DIES 19TH, vol. iv. N. 2.

The Greek text is taken from the same original as the Codex Amiatinus, with which it is closely related. The Greek text differs widely from the Latin text, and is consequently of little use for the study of the New Testament. It is therefore not possible to give a full account of the Greek text here. See also under Greek Text.

BIBLE TEXT — New Test.
A: Code: Tischendorfianus I. (fifth century), now in the College of the Propaganda in Rome, fragments of Luke xxii.33-44, and John viii.32-34, with occasional scholia in uncials on the margin, partly of a critical kind. Now in the Bodleian Library, Oxford; collated by Tischendorf (who brought it from the College of Propaganda in Rome). The new manuscript containing Matthew and Mark is written in CURSIVE script, and was brought by Tischendorf to St. Petersburg in 1859.

B: Codex Zacynthius (eighth century), a palimpsest containing portions of all the Gospels, with occasional scholia in uncials on the margin, partly of a critical kind. Now in the Bodleian Library, Oxford; collated by Tischendorf (who brought it from Zacynthius, Greece), and presented in 1831 to the British and Foreign Bible Society, London; deciphered and published by E. A. as The Gospels, Codes: Basil., A. L.-V. 2 (tenth century), first published by Tischendorf in 1867.

C: Codex Rosarius (sixth century), containing Matt. i.-l. Mark v., and belonging to a chapter of the Cathedral Church at Rossano, is written on very pure vellum in silver letters, with occasional scholia in uncials on the margin, partly of a critical kind. Now at St. Petersburg. Edited by C. L. Roth and Tregelles in 1854. The text, which is very valuable, is surrounded by a commentary.

In reference to the character of the text, Tischendorf classifies the uncial manuscripts as follows: in the Gospels the eldest form of the text, predominantly Alexandrine in its coloring, is found, though with many differences, in \( \Sigma \) A B C D E F G H I K M N. P Q R S T U V W X Y Z; next to these stand \( \Theta \) N Q R S T U V W X Y Z; still later, in the Apocalypse, \( \Omega \) belongs to the New Testament. In the Pauline Epistles the oldest text is represented by A B C D E F G H I K M N P Q R S T U V W X Y Z, with the Greek-Latin manuscripts, D F G H I K M N P Q R S T U V W X Y Z, approach this; while K L N stand nearest to the more recent text. The text of the Apocalypse appears in its oldest form in A B 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.**

<table>
<thead>
<tr>
<th>Western</th>
<th>Alexandrine</th>
<th>Byzantine</th>
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</thead>
<tbody>
<tr>
<td>D</td>
<td>C L E 1.33</td>
<td>P Q T R I A</td>
</tr>
<tr>
<td>X A 69</td>
<td>K M H</td>
<td>E F G S U, etc.</td>
</tr>
</tbody>
</table>

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; \( \Delta \) is specially good in the Gospel of Mark; \( \kappa \) and \( \lambda \) agree most closely in the Gospel of John; the cursive I 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 original text of the New Testament remained unprinted. The credit of publishing it belongs to Cardinal XIMENES DE CINEROS, Archbishop of Toledo, who made it to 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 Catholic Epistles (cod. 1, 4, 7), and the Pauline Epistles (cod. 1, 3, 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 the text was altered and improved by 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 speed 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 introduction of 1 John v. 7 from the Codex Montfortianus (sixteenth century). In the fourth edition (1527) the text was altered and improved in many places, particularly in the Revelation, from the Complutensian Polyglot. That of the fifth (1535) and last (Erasmus died in 1536) printer and scholar, Robert Stephens (Este- enne, Stephensius), published at Paris in 1546, 1549 (the beautiful "O mirificam" editions, in 16mo), 1550 (a magnificent folio, editio regia), and Geneva, 1551 (18mo), in the last of which our present division into verses was first introduced into the Greek text. (The first edition of the whole Bible which contains this verse-division was Robert Stephens's edition of the Latin Vulgate in 1555, not 1548 as is often erroneously stated.) His Greek Testament of 1550, notwithstanding its array of various readings in the margin from fifteen manuscripts and the Complutensian Polyglot, is mainly founded on the fourth or fifth edition of Erasmus: Scrivener has noted a hundred and nineteen places in which he differs from all of his manuscripts. The text of the edition of 1551 varies but slightly from that of 1550.—The four folio editions of Theodore Beza (1519—1605), Geneva (1565—82—88 or 89, and 1598), as well as his five 8vo editions (1565—78—80—90, 1604), follow, 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 preface to the second Elzevir edition (1633), in which we find the words, "Textus ergo habes, nunc ab omnibus receptus..." The text of the seven Elzevir editions (1624—33—41, Rotterdam, 1710), the work of thirty years, marks an epoch in the history of textual criticism by its vast additions to the store of critical material through the collation of new manuscripts, 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 illustrious critic, Richard Bentley, deserves a brief notice. Proposals for printing were issued in 1720, and a large amount of materials collected at great expense, and the Complutensian Polyglot (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 of the first few centuries. See A. A. Ellis, Bentleii Critica Sacra, 1882.—John Albert Bengel's (1687—1752) edition, Tübingen, 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 John James Wetstein (1689—1754), 2 vols. fol., Amsterdam, 1751—52, the result of forty years, greatly enlarged and improved 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 Semler, Halle, 1794. He gives also the readings of the chief printed editions which preceded him, and describes them fully. He in-
introduced the present method of denoting the uncials manuscripts by Roman capitals, and the cursive and lectionaries by Arabic figures. Besides the critical matter, his edition is a thesaurus of quotations from ancient Greek and Latin and sides the critical matter, his edition is a thesaurus of 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 his reprinting the textus receptus (substantially that of the Elzevirs); but he gives his critical judgment in the margin and the notes. — Other editions to be briefly mentioned are those of F. C. ALTEN, Vienna, 1789-87, giving the readings of twenty-two Vienna manuscripts and of four manuscripts of the Slavonic version; of ANDREW BIRCH, Quatuor Evangelia Graece, Copenhagen, 1788, 4to, and Vario Lectio, 1798, 1800, 1801, exhibiting the readings of many manuscripts collated by himself and others; and of C. F. MATTHEI, Nov. Test. Gr. et Latine (Vulg.), Riga, 1782-88, 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. Matthei was a careful collator, but a very poor critic; and his manuscripts generally were of inferior quality.

The first edition of JOHN JAMES GRIESEBACH (1745-1812) had been published in 1774-75 (the first three Gospels in synopsis); but we need consider only the second, Halle, 1795-1807, 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 predecessors, 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 recensions, — 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 in its details, much truth lay at the bottom of it. His principles of criticism were sound; and in his application of them he displayed rare skill and tact. In 1827 a third edition of the first volume of his Greek Testament was published, with important additions, under the editorship of Dr. DAVID SCHULZ. Griesbach's Symbolica critica (Halle, 1785-93), and Commentarius criticus (on Matthew and Mark), part i., ii., with Meletenata critica (prefixed to part ii.), Jena, 1798-1811, are still valued. — A number of manual editions founded on that of Griesbach, but inclining more to the "received text," as those of H. A. SCHOTT (Leipzig, 1805-13, 25-39), with a good Latin translation; G. KNAAP (Halle, 1797, 1813-24-29-40), with a useful Commentatio isagogica, or Introduction to the Gospels; the most important, E. C. O. TITTMANN (Leipzig, 1820, 1828, 16mo: 1824, 1831, 8vo), AUG. HAHN (Leipzig, 1840, 1841, revised ed. 1861), revised at N.Y., 1842, by Dr. Edward Robinson; K. G. W. THEILE (Leipzig, 1844, 11th ed. 1875, by O. von Gebhardt), with the variations of the chief modern editors, parallel passages, etc.; also S. T. BLOOMFIELD'S Gr. Test. with English Notes (London, 1832, 9th ed., 1835, 2 vols. 8vo), mark no progress 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 enabled him to add a very large number of new manuscripts (according to Scrivener, 016) to the list of those previously known. But of these, only thirteen were collated entire; 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 using his system he was happily inconsistent, particularly in the second volume, and at a later period of his life (1845) abandoned it. His edition met with no favor from intelligent scholars; but in England, 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 LACHMANN (1793-1851), followed by a larger edition in which the authorities for the Greek text were supplied by Philip Buttmann, with the Latin Vulgate in the lower margin critically edited from 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 he deemed 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 upon the authorities for the Gospels, A B C D E (2) in the Acts and Catholic Epistles, A B C D (2) G H in the Pauline Epistles, and A B C in the Apocalypse, with the Latin Vulgate, and Cod. a (Veronensis, fourth century), b (Veronensis, fifth century), and c (Colbertinus, eleventh century) of the Old Latin, for the Gospels, besides the Latin versions of the Graeco-Latin manuscripts in the above list, viz., D, D (2), E (2), G (2), also of E (3) of the Fathers he used Irenaeus, Origen, Cyprian, Hilary of Poitiers, Lucifer of Cagliari, and in the Apocalypse, Primasius. 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, apparently at least, inconsistent in the application of his principles. But he was the first to found a text wholly on ancient evidence (Griesbach disregarded 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 cannot do without the following pages of from Gregory's Prolegomena. H. W. Doke and Tregelles, of whom biographical 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 collectionaries), 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, 1854, and 1860), 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: M G (2) P (2) Q (2) R K (2) T e w e d e g e f h = 23:—first published by him: F H B C 1 0; P (2) Q (2) R K (2) T e w e d e g e f h = 23:—published: F H B B (2) C D (2) E (2) F (2) H (2) L (2) M (2) N (2) in part, or P (2) Q R W * Y Θ = 27:—transcribed: H (3) M O Ω = 4:—collated: E F (2) G H I (2) K Λ (2) O (2) S U X Ψ Α = 13. (See Dr. C. R. Gregory's Prolegomena to Tischendorf's N. T. Gr. ed. Sva, p. 31.) His editions of the texts of biblical manuscripts (including some of the Septuagint) comprise no less than seventeen large quarto and five folio volumes, not including the Anecdot a Sacra et Profana (1855, new edition 1861), or the Notitia editionis Cod. Sinaitici (1860), two quarto volumes containing descriptions or collations of many new manuscripts; and many of his collations, or copies of manuscripts, remain unpublished. The titles of his various writings, most of them relating to biblical criticism, fill twelve octavo pages of Gregory's Prolegomena. His principal editions of the Greek Testament are those published at Leipzig in 1841 [1840], promising as a first essay, but of no special importance except for the refutation, in the Prolegomena, of Scholz's theory of recensions; 1849, in which the critical apparatus was much enlarged, and the text settled on the basis of ancient authority, generally with good judgment; 1850-58, 2 vols., reckoned as "editio septima critica maior," in which very large additions were made to the critical apparatus, not only from manuscripts, Greek and Latin, but from the quotations in the writings of the Christian Fathers; and the evidence was for the first time fully stated, both for and against the readings adopted. In the first volume, Tischendorf, influenced perhaps by Scrivener, showed a tendency to allow greater weight to the later uncials and cursives than he had done in his edition of 1849; but he saw that he was on the wrong track: and on the whole, if we include orthographical changes, his edition of 1850 differs more widely from the "received text" than that of 1849. Its publication was immediately followed by Tischendorf's third journey to the East, and the discovery of the great Sinaitic manuscript, together with the acquisition of new other new critical materials. After the publication of the Codex Sinaiticus in 1862, in a magnificent edition in four volumes folio, in faissable type, with twenty-one plates of actual facsimiles, at the expense of the Russian government, the discovery being limited to three hundred copies, he issued in 1863, in 4to, his Novum Testamentum Sinaiticum, in ordinary type, but representing the manuscript line for line, with full Prolegomena, and his N. T. Gr. ex Sinaitico Codice, Vaticanae etcopiae Etzeriviana lectiones notatas, as well as the supplement of additions and corrections in 1870. After some other publications, particularly the second edition of his Synopsia 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. Test. Graec., editio octava critica maior, Lipsia, 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 1850, 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 Syr. scriptus, 1843, 4to (Old Testament part, 1845); Monumenta sacra inedita, 1846, 4to; Evangelium Palatinum ineditum, 1847, 4to; Codex Amiatinus (Vulg.), 1850, new ed. 1854: Codex Claromontanus, 1852, 4to; Mon. sacr. inedit. Nova Collectio, Vols. I.—IX., 1855-70 (Vols. VII. and VIII. will probably be published hereafter by Gebhardt and Gregory), 4to; Novum Testamentum Tatianum, editio critica, 1853-54, 4to; Appendix N. T. Vat., containing B (2), 1869, 4to: compare Responsa ad calumniis Romanas, 1870, 8vo, also Appendix cod. celi berrimorum Sin., Val., Alex., 1867, 4to; Die Sinaibibel, ihre Entdeckung, Herausgabe und Ererbung, 1871, large 8vo. His Novum Testamentum triglotton, Grace, Latine, Germanice, Lips., 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 septima) respectively. His large editions of 1853 and 1859-72 were used with the critical apparatus greatly abridged, but giving the chief authorities for all the important various readings, with the titles Editio septima critica minor (1859), and Ed. octava critica minor (1872-77). The first part of Gregory's Prolegomena appeared, Leipzig, 1884. For the more important of his numerous other works, see the article Tischendorf.

Both of these works are of great value.—Henry Alford (1810-71), Dean of Canterbury, in his Greek Testament (vol. i., London, 1849, 5th ed., 1868; vol. iv., 1861, 4th ed., 1871), gave a critically revised text, with a digest of various readings. The work was greatly 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 far as possible, to distinguish its different readings, and to determine their relative value, 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 \( \kappa \), preserving best the original form; the Alexandrian, much purer than the Western, but betraying a tendency to polish the language; and the Syriac, the latest, 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 \( \kappa \) and B combined as generally deserving acceptance as genuine, their ancestors having “diverged from a point near the autographs;” and they attach great weight to every combination of B with another primary Greek manuscript, as L C T D E A Z 33, and in Mark \( \Delta \).

A very convenient edition for representing the variations of the principal modern editors from the “received text” is Scrivener’s Nov. Test. textus editionum Bezæ, Elzeviri, Lachmanni, Tregellensis, ed. auct. et emend. Cantabr. et Lond., 1877, 16mo. Dr. Gregory’s Prolegomena to Tischendorf’s eighth critical edition give a collation of the texts of Tischendorf, Tregelles, and Westcott and Hort. Dr. Scrivener and Archdeacon Palmer of Oxford have lately published (1881) editions

dorf.—Samuel Prideaux Tregelles (pron. Tre-gel’les’s), 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 theme. 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 1848 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 1845-46, 1849-50, and 1862) the principal libraries in Europe for the purpose of collating manuscripts, the text of which had not before been published. For the Gospels he could largely depend on the Acts H (2) and 13, 31, 61; for the Pauline Epistles D (2) F (2) L (2) M (2), 17, 37, 47; and the cursives 1, 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. 3-18] to Philemon, 1870; VI. Revelation, 1872. Part VII., Prolegomena and Addenda and Corrigenda, appeared in 1879, four years after his death, edited by Dr. Hort and A. W. Strane. 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 Kitto’s Journal of Sacred Literature, he published in 1854 An Account of the Printed Text of the New Testament, with a Discussion 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 Horne’s Introduction, etc. This volume was also issued separately, and, in the eleventh edition of Horne’s Introduction (1863), appeared with “Additions” and a “Postscript.”

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of the Greek Testament indicating in different ways the Greek text falsely 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 *homoeoteleuton* (wholly-end); 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. Analysis at once dispels 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 remainder are, can readily be seen by comparing the revised version of the New Testament (with its marginal notes) with the text of the common version, or by an examination of the various readings of the principal Christian Fathers. It cannot be weighed 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 are those of A. SCHVEN in his *Full and Exact 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*, 1858. Works of smaller importance in this department have been published by DERMOT, RINCK (*Lewi- bratio critica*, 1830), REICHE, VON MURALT, DOBBIN (Cod. *Montfortianus*, 1854), DELITZSCH, *Händschrift- liche Funde* (1861—82), on Cod. 1 of the *Apo-
lypse, the long-lost manuscript of Erasmus; also
the Catholic Cozza, and errar 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., 1818); Hug, D. Wette,
Bleek, and Reuss (Geschichte der heiligen Schrif-
ten N. T., 5te Aug., 1874), may be mentioned the
special treatises by (N. T., Outlines of Textual
Criticism applied to the N. T., 1880), and E. C. Mitchell,
Plain Intro. to the Criticism of the N. T., Cam-
bridge and London, 1861, 2d ed., 1874. Scrivener
camrepresents 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., 1875; C. E.
Hammond, Outlines of Textual Criticism applied to
the N. T., 1880; and E. C. Mitchell, The

For applied criticism, the notes of Meyer
and his collaborators on the New Testament, those of
Wieseler on Galatians, Volkmar on Mark, and
particularly Weiss on Matthew and Mark, and
Westcott on John, also Lightfoot on Galatians,
Philippians, and especially Colossians and Phil-
one, are worthy of attention. The Rev. T. S.
Green's Course of Developed Criticism on Passages of
the N. T. affected by Various Readings, London
(1856), displays good judgment. Reihe's Com-
mentarius criticus, 3 tom., Gottingen, 1853-55, 4to,
is heavy, but not weighty. 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 vindicad . . . and established, Oxford,
1871 (comp. an art. by Dr. J. A. Broadus in the
Baptist Quarterly for January, 1870); Tregelles 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,
1870); F. J. A. Hort, Two Dissertations, 1. On
published readings of John iii. 16, in the Bibl.
Sacra for January, 1874; 2. On
published readings of John v. 7, Lond., 1876, new
d., with notes and an appendix by Ezra Abbott, New
York, 1886. — E. A.

TISCHENDORF (d.); O. VON GEBHARDT
(revised and in large part re-written by Ezra Abbott).

BIBLE VERSIONS, or TRANSLATIONS OF THE
BIBLE. As regards the Old Testament, the
extinction of the Hebrew as a spoken lan-
guage, and, as regards the New Testament, the
introduction of Christianity among non-Greek-speaking peoples (for in the earliest day Chris-
tians read the entire Bible in Greek), rendered
translations necessities. These translations are
classified as immediate, i.e., directly from the
original text, and mediate, or derived from other translations. The oldest of the first class are older than the
oldest existing manuscripts of the Bible, and are therefore of great value to the Bible critic in
determining the text, and to the exegete in tra-
cing the history of doctrine; for translation is more or less commentary.

Ancient Versions. A. VERSIONS OF THE OLD
TESTAMENT. — (1) The first in
importance, and the oldest complete version in any
language, is the Greek Septuagint (commonly designated by LXX.), because,
according to the worthless tradition (cf. KURZ: 
Aristea epistula ad Philocolatem, Bern, 1872), the
translation of the Law was made on the Island of Pharos, near Alexandria, Egypt, by 70 (72)
Jews, who brought the Hebrew manuscript from
Palestine by request of Ptolemy Philadephus, who
was gathering a library. (See ARISTEAS.)
The story is told at great length by Josephus
(ANT. 12, 2). The truth about its origin is,
that Alexandria became, after the Dispersion, a
centre of Jewish population, and eventually of
religion; but, as time went on among the Jews, under
Greek influences, lost command of Hebrew, and
therefore required a translation of their sacred
books into Greek. The men who met this want
were a very in knowledge and skill, were
of an indeterminate number, and of different
periods, beginning with the time of Ptolemy
Philadephus (B.C. 280), and continuing until B.C.
150. The Pentateuch was first translated.
Previously there had been Targums (see II.
CHALDEE); and it is likely, that, upon the margin of
the Hebrew manuscripts, difficult words and sen-
tences were translated, and that these were used
in the final complete work. The translation of
the remainder of the canon was less necessary,
and was more a piece of literary work.

The translators were chiefly of Egyptian, and,
particularly Alexandrian, birth and training, and
therefore strongly Hellenistic. It must be con-
cluded that the texts of the Septuagint are the
comparative value of the parts and of the
texts of the Septuagint; yet certain things have
been clearly made out. The most attention has
been given to the version of the Pentateuch.
See H. G. J. THIERSCH: De Pent. Al. libri III.,
Erlang., 1841, and FRANKE: Ueber den Einfiuss
der palatin. Exegete auf die alex. Hermeneuik,
Leipzig, 1851. It surely is not the work of one
man, nor made at one time. On the whole, it is
successful (Numbers, and the close of Exodus from
xxxvi. 9, are exceptions), though not literal (cf.
F. de Lagarde's edition of Genesis, Leipzig, 1868,
which contains the text of the Roman edition of
1856, with a rich critical apparatus). The Septu-
agint Pentateuch in more than a thousand places
agrees with the Samaritan [see Samaritan Pen-
tateuch in this article passim], where the latter differs
from the Masoretic text; but again it agrees with the Hebrew and the Hebrew is incontestably the original text.

In regard to the subsequent books see: J. HOLL-
enberg: Der Charakter der alexandr. Ueberset-
zung. 

1 For literature see: RICHARD SIMON: Histoire critique du
Vieux Testament, ed. Bonn, 1750, 6 vols.; Th. DE
NEUHARDT: Der Charakter der alexandr. Ueberset-
zung. 

(Revised and in large part re-written by Ezra Abbott.)
BIBLE VERSIONS.

The discovery was quickly made that the Septuagint was not always accurate; and this fact their difficulty is sufficient explanation. On Isaiah, see Gesenius' commentary, and [Dr. Anton Sauer: 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 uruisq. recens. vatic. Jev. indole, etc., Hamburg, 1894. 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, Rome, 1877. On the Minor Prophets, cf. VOLLERS: Das Dodekaprophetion der Alexandriner, Berlin, 1890 sqq.; on Amos, J. J. Reuss, Halle, 1870; and L. RENKE: Zur Kritik der älteren Versionen des Pr. Nahum, Münster, 1867; on Jonah, EICHHORN: Alig. Bibl. d. bibl. Litter.; 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 griech. Uebersetzung der Proben, Leipzig, 1863. On Job, G. G. H. BICKELL: De indole ac ratione ver. Al. in interpretando l. Jobi, Marb., 1892. On Esther, cf. FRITZSCHE's edition, and his excellent Libri apocryphi 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 part of the canon, which comprised, 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 from the Hebrew against the Christian disputants, who, through ignorance, were obliged to rely upon the Septuagint. Moreover, the text itself was corrupt and degenerating, since there was no ecclesiastical guard about it. In this emergency, Origen prepared his great Hexapla (sixfold), which contained a corrected text, and thus guided the Christian apologists, and at the same time showed the amount of the Septuagint's inaccuracy. His work was this: he arranged in six parallel columns the Hebrew text in Hebrew, the same in Greek characters, the versions of Aquila, Symmachus, and Theodotion, and a text of the Septuagint, partly corrected by a comparison of manuscripts, partly emended by recourse to the Hebrew. The variations of several less important versions were also noted. The Hexapla was too large to be circulated as a whole; but the revised Septuagint was published in separate transcripts, and, as known as the Hexaplar text, quite displaced the older text. But by their omission of his critical signs to distinguish his improvements from the original Septuagint, and by mixing the texts in juxtaposition, the scribes increased the corruption he had hoped to prevent. See FREDERICK FIELD: Origens Hexaplorum quae supersunt, Oxon., 1867-74, 2 vols. [P. DE LAGARDE: Vetus Testamenti ab Origene recensit fragmenta apud Pyros sera quinde quing, Göttingen, 1880.]

The Printed Text of the Septuagint.—There are four principal texts: (1) that of the Biblia Polyglotta Complutensia (1514-17). A poor text; several unknown manuscripts were used; often reprinted, e.g., in 1707, by the Biblia Polyglotta, Venice, 1518; manuscripts unknown; resembles (1); often reprinted. (3) The Sixtine, patronized by Pope Sixtus V., Rome, 1587; follows the Codex Vaticanus, but not exactly, supplying omissions from other manuscripts, cost much labor, and is the best text; reprinted in Walton's Polyglot (1657), and with various readings of more than three hundred manuscripts, by Rob. Holmes and Jac. Parsons, Ox., 1798-1827, 5 vols. fol.; lastly by Tischendorf, with various readings, 1850, [best ed. VI., 1860, 2 tomi, with Nestle's collaboration, and by mixing the texts in juxtaposition, the scribes increased the corruption he had hoped to prevent. There is only the clumsiest attempt at a special lexicon]. The chief works, the Thesaurus by BURK (1779-80) and SCHLEUNER (1820), make little advance upon the very useful concordances of KIRCHER (1607) and TROMMINS (1718). But CR. ABB. WAGH, by his Clavis Librorum V. T. apocryph., Lips., 1858, does advance in a limited sphere.
BIBLE VERSIONS.

menecutal 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 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 Christianity, whose writers cannot be thoroughly understood without a familiar knowledge of the Septuagint, which they so largely quote. Most of the direct quotations of the Old Testament are apparently from the Septuagint; its study is indispensable to an exegete. O. F. FRITZSCHE.

[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 Christians, 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 probably used it; although Ireneus, adv. haer., ed. Migne, III., 21, ed. Grabe, III., 24, does not necessarily prove this. Jerome speaks of a second more literal version. Only fragments of it now remain in Origen’s Hexapla. Cf. HODY: de Bibliorum textibus originalibus, Versionibus Graecis et Latina Vulgata, libri IV., Oxon., 1705; fol., pp. 570–578.

(2) Theodotion, a Jewish proselyte of Ephesus (Ireneus, adv. hær. ed. Migne, III., 21), revised, before A.D. 160, rather than translated, the Septuagint, deriving his alterations in part from Aquila, and partly from the 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. 579–586.

(3) Symmachus, a Samaritan Ebionite (fl. A.D. 183–211), made a version distinguished for clearness and elegance, but paraphrastic and occasionally arbitrary. Cf. HODY, as above, pp. 586–588. (4–6) Besides those 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 intended to make 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 translation of several Old-Testament books, now in the Library of St. Mark’s in Venice. The manuscript in 1408, which is the foundation of the book, belongs to the sixteenth century. It is of little value, except as a literary curiosity. It follows the Massoretic recension. See O. GEHRHARDT: Graecus Venetus, Lips.,1875.]

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 they, 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 Targum 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 emended edition dated Wilna, 1852.

The Targum of (2) Jonathan ben Uziel, who according to tradition, was the disciple of Hillel; but the Targum is younger than Onkelos', and more paraphrastic and less simple. The first edition dates Leiria, 1494; but it is found also in the great Rabbinical Bibles, and in the Antwerp, Paris, and London Polyglot. [The Targums of Onkelos and Pseudo-Jonathan on the Pentateuch have been translated into English by J. W. Etheridge, Lond., 1862–65, 2 vols.]

Besides these two, which date from before the third century, there were other Targums of importance, 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) Jerushalmi. 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 Jerushalmi 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) Polyglost. [S. GRONEMANN: Die Jonathan'sche Pentateuch-Uebersetzung in ihrem Verhaeltnisse zur Halacha, Leipzig, 1879.]

(5) Targums of "Joseph the Blind" on the Hagiographa. 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 Ecclesiastes; 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 aim of the Targumists was to give the Syriac version is extraordinary. Some suppose it was in truth copied from it, while others, with perhaps greater likelihood, contend for its independence. [Deutsch, in Smith's Dictionary of the Bible, vol. IV. p. 8421, maintains, with Frankel, that the true explanation is that the Targums are the common source of both versions, but in such a manner that the Aramaic (Chaldee) has also made use of the Hebrew and the Greek; of the latter, however, through the Syriac medium." The Targums on Psalms and Job are mere frag-
so-called Versio Karkaphensis, or filondana, is translated into Syriac. Cf. PAULIN MARTIN: professor of Arabic at Cambridge. There is wanting des:syro-heraplaris Ambrosianus, 1874 sqq. The gen's work. Dr. ANTONIO MARIA CERXANI of Orthodox Greek Fathers whose works had been proved edition, by the British and Foreign Bible Society (in 1823), under care of Samuel Lee, Professor of Arabic at Cambridge. There is wanting a truly critical complete edition. ARNOLD. In the sixth century the Peshito was universally 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 Mesoopotamia), made in 616 sq., at the suggestion of the Targum of Onkelos. Cf. SAMUEL lion::

III. SYRIAC. — I. The oldest and most important 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 (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 countrymen. Hence it is no improbable conjecture which assigns the version to the second century. It is made from the Hebrew, probably by Jewish Christians, and includes the Old Testament. It is closely literal, and thus is important in the critical study of Origen’s work.

Dr. ANTONIO MARIA CERIANI of the Ambrosian Library at Milan has published Codex syro-zeugmas Ambrosianus, 1874 sqq. The so-called Versio Karkaphensis, or Moniana, is neither an independent version nor a revision 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 Karkaphienne, ou la Massore des yriens, Paris, 1870. The so-called Figurata owes its origin to a writing or printing error, and the ensuing false interpretation. Abulfaraj (Bar Hebrew) in the thirteenth century says (Abul-Pharaqhi: 3ist. dynastiarum, ed. Ed. Pocock, Oxon., 1863, p. 100), according to Pocock’s translation, “The Syriac and the Targum versions. — Simplex, which was 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 Figurata, 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 Tella. Several others are reported. Jacob, Bishop of Edessa (d. 715), made a revision of the Peshito, according to the Syro-Hexaplar text. Fragments have been published; e.g. in Ceriain’s Monumenta sacra et prof. V. 1, 1868. The Nestorian patriarch Mar Abbas (d. 352) is said to have made a translation from the Greek. See J. B. DE ROSSI: Specimen variorum lectumum sacrum textuum Chaldaica. Estheris additum, Rom., 1780; ed. 2, cura J. F. LOVIX. Also, F. SCHRAN: Tiber vivorv. 4, ib. 1876.

IV. SAMARITAN. — Besides a recension, the Samaritans had a translation of the Pentateuch in their peculiar dialect. AD. BRUILL: Das Samaritan. Targum zum Pentateuch, Frankfort-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 uncertain. It follows closely the Samaritan text, but is more ascetical. The Targum of Onkelos. Cf. SAMUEL Kohn: Zur Sprache, Literatur und Dogmatik der Samari
tane, Leipzig, 1878.

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 the Pentateuch and the Psalms. O. F. FRIEDSCHIE.

VI. LATIN. Cf. PETRUS SARATIER: Bibliorum sacrorum latinae versiones sanctae, seu vetus ita
t., etc., Rheims, 1748-49. Also the Speculum Augustini in the Spicilegium Romanum, tom. IX. 1. Vetus Latina, or Old Latin, was made from the Septuagint in North Africa some time 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 deteriorated 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 understood, 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 Augustine’s testimony that a translation of the Old 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 each had 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: Pentateuch und codice Lugdunensi versus Latino antiquissima (“antérieure à saint Jerome”), Paris, 1881.

2. The Vulgata. — Cf. LEENDERT VAN ES: Pragmatisch-britsche Geschichte der Vulgata,
The term "Vulgate," that is "Vulgate edition," the current text of the Bible, was originally applied to the Church of the Septuagint. In this sense the word is used in Jerome's writings, however, he 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. "Vulgate edition," meaning a corrupt text, also stands in contrast to the true Hexaplar text of the Septuagint. The Latin Fathers habitually refer to Jerome's version as "our version." But the Council of Trent (1546) described it as "vetus et vulgata edition," 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. Sophronius 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 Damasus, Bishop of Rome (366 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 Damasus asked him to revise the Psalms. He made two revisions: the first (383) by the use of the common text of the Septuagint (this is the Roman Psalter, because introduced by Damasus into ecclesiastical use in 383) and the use of the Hexaplar text (this is the Gallican Psalter, because introduced primarily into 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 Hexaplar text, of which, however, there has come down to us only the Book of Job. But the more he compared the Greek texts with the Hebrew original, for Jewish friends secretly supplied him with manuscripts from a synagogue (he had meanwhile taken up his studies 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 Jesuit, Samuel V. Hymenaeus, or Hebrew Canon), and completed his translation in 404. Portions of it, such as the writings of Solomon, Esther, 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, was, indeed, "received with a loud outcry of approbation," and it took centuries before it became the ecclesiastical text of the Old Testament. He was, ecclesiastically 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 this private work did not stem the tide of corruption. So evidently had been the case, that Charlemagne ordered ALCUIN (735—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 (1098), STEPHANUS II.; Abbé de Citéaux (about 1100), and Cardinal NICOLAS (about 1150). In the thirteenth century so-called "Correctoria biblica" 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 DI un codice critico della Bibbia Vulgata, transcritta nel secolo XII., Palermo, 1880.]

But a better day awaited the Vulgate. Printing was invented, and the first book sent out by the press was the Latin Bible. No book was more frequently printed. The text was the ordinary Complutensian Polyglot (1502—17), made the first serious attempt to revise the text. ROBERT STEPHENS (1508—59) in 1528 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. (1585—90), and issued 1590. The text was declared by the Papal Constitution Aeternus ille, 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 uncorrected. Besides the usual prejudice against any change, personal feeling was aroused. At the head of the movement against the revision stood Bollarmine (1540—1601), the famous Jesuit. Since Pius V. had put his Controversia upon the index, and therefore his hatred was excited. Here was also an opportunity to link his name with the great Catholic work, the Authentic Vulgate. Swayed by hate and ambition,
he laboried to undo the work of Sixtus. He
lyingly told Gregory XIV. that Sixtus had him
self ordered the edition to be recalled. He pro-
posed that its errors should be at once corrected,
and in the preface the lying statement made that
they came about through the carelessness of princi-
ple.” Gregory died in 1501, and his successor, Ini-
cent IX., in the same year. It was not, therefore,
until the beginning of 1592 that Bellarmino real-
ized his hopes. The new pope, Clement VIII.
(d. 1605), issued a decree (Feb. 13), inter-
dicting the Sixtine, and ordering the purchase, at
the expense of the papal treasury, of all copies.
In consequence, copies of this edition are very
rare. The new or Clementine edition appeared in
1592, with a temperate and modest preface by
Bellarmino, who candidly allowed that the text
was not perfect, but claimed it was more correct
than any yet given. The two editions were simi-
lar in external appearance, and the second bore
the name of Sixtus upon the titlepage. On the
history of the Authentic Vulgate, cf. THOMAS
JAMES: Bellum papale s. concordia discors Sizii V.
et Clemens VIII. circa Hieronymianam edid., Lon-
don, 1743; several reprints. SERJ (1515-163),
is of the Old Testament published by J. PisCAroa
(1515-163), in 1551, 1555, and 1556, sent forth as
elegant and accurate Latin version of the Old
Testament. The version made by IMMANN.
FREMMELIUS (1510-80), a born Jew, assisted by
his son-in-law FRANCISCUS JUNIUS (1545-1602),
which appeared in 2 tomos., 1579, received great
praise. The New Testament appeared in reprint
in England by Middleton, 1580. The translation
of the Old Testament published by J. Piscatos
(1546-1625) was in the main only a revision of
Tremelli’s. SEBASTIAN SCHMID (1617-98), 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 (1696, 2d ed.
1708). JOHANNES COCCLES (1603-90), the
Dutch theologian, issued an almost entire trans-
lation in connection with his commentaries; and
Jean Le Clerc (1567-1738), the versatile Gene-
vian, an independent able one, in parts, with a
vocal and dangerous, and the translation very care-
ful. J. A. DATHKE (1731-91) made a conservative
translation of the Old Testament, which appeared a
number of separate books, of greater or less excel-
ence. Turning to the separate Latin versions of
the New Testament, the earliest, most successful,
and influential, is that by Erasmus (1463-1536),
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
ditions appeared in his lifetime (1516, 1519,
1522, 1527, 1535). THEODOR BEZA (1519-
1605, followed. His first edition appeared 1557,
the other personally revised, editions were 1556,
1558 (1590), 1598; but the work has been
published more than a hundred times. The
best edition is Cantabrig., 1642. Three new
translations are yet to be mentioned, — those
of H. A. SCHRÖT, very handy, much used, Lips-
1805, 1811, 1825, 1839; F. A. Ad. Nahr, Lips., 1831; and Ad. Göschen, Lips., 1832. But the time for such work is past: it is an anachronism. The duty of the hour is to spread the living Word in living languages. O. F. FRITZSCHE.

VII. ETHIOPIE. — In the ancient language of the White Karen, 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 in the early days of Christianity in Abyssinia, 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 Old Testament often hits the ideas and the words of the Hebrew in a surprising manner. But this varies, of course; and the translators were not leamed men, nor even perfectly at home in Greek, as is evident when rare words and technical terms had to be translated, so that upon their shoulders lies a burden of error which cannot be laid to defective manuscripts, nor to the poverty of Ethiopic. Copying had the inevitable deteriorating effect upon their work; although it appears that errors from this source were comparatively few before the last three or four centuries, and that the majority of 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 of a manuscript 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 Ulphilas 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 goth. Bibelübersetzung, Elberfeld, 1894-96, 2 vols; O. Ohrloff: Die Bruchstücke vom A.T. der goth. Bibelübers. kritisch untersucht, Halle 1878. And on Ulphilas cf. G. Watz: Ueber das Leben und die Lehre des Ulf., Hannover, 1840; W. Bessell: Ueber das Leben des Ulf. und die Bekehrung der Gothen zum Christenthum, Göttingen, 1860. Cf. also W. Krafft, Kirchengeschichte der german. 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. Tregelles, indeed, says it must have been the vernacular translation of a large portion of Europe. But eventually it was entirely lost sight of for centuries, until, in the
latter part of the sixteenth century, Ant. Moril- lon reported having seen at Werden in Westphalia a Gothic codex, from which he copied the Lord's Prayer. This was probably the Codex Arendal, taken by the siegemen 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. Jonas, Dortr., 1665, 2 vols. The best editions of all the fragments are the exact list, see Davidson's Art. Gothic Version, in Kitzo's Cyc. of Bib. Lit., 3d ed., ii. 873 sq. are by H. C. v. der Gabelentz and J. Loebe, Lips., 1836(43)—46; by Fr. Ludw. Stamm, 7th ed., revised by Moritz Heyne, Paderborn, 1878; and by E. Bernhardt, Halie, 1879. The Gospel of Mark has recently been edited with a grammatical apparatus by R. Muller and H. Hoyer: Ulgus Evangelium Marci, Berlin, 1881. O. F. FRITSCHIE.

X. ARMENIAN. — It was made from manuscripts brought from the Council of Ephesus (431) by Mesrob (d. 441: his name is spelled in six different ways), the inventor of the national alphabet, with the assistance of several of his pupils. See Miesz. The Old Testament was from the Septuagint (Daniel, as usual, from Theodotion), word for word; the New Testament from the Greek. The first printed edition of the Armenian Bible is that of Bishop Uscian (both the bishopric and the name are doubted), Amsterdam, 1696; but it is untrustworthy, the text having been in many instances conformed to the Vulgate against all known manuscripts. The best edition founded on manuscripts is by Zohrab, New Testament, 1788, Biblia, 1805. See Neum. Gesc. der arm. Lit., 1839.

XI. GEORGIAN. — Made from the Septuagint, in the sixth century, in the literary language and ecclesiastical alphabet (Kuzuri); of little present critical value, because of its corrupt state. First printed in Moscow, 1743, fol., since widely circulated by the St. Petersburg Bible Society in both the ecclesiastical and civil character.

XII. OLD SLAVONIC. — Made in the ninth century from the Septuagint, by Methodius and Cyril of Thessalonica. The oldest manuscript of the whole Bible dates 1499, the first printed Bible 1561; but of the New Testament there is an Evangelistary dated 1556, and the Gospels of the same period at Rheims, on which the kings of France used to take their coronation oath; also Glagolitic manuscript of the Gospels, of about the same date, now at St. Petersburg; see V. Jagic, Quatour Evv. Codex Glagoliticus, Berlin, 1870.

XII. ARABIC. — There are many manuscripts containing collations 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 Samuel ibn Gaon (d. 942). The text of the grammarians. The Pentateuch was published at Constantinople, 1546. Lately P. de Lagarde, in his Materialien zur Kritik u. Geschichte des Pentateuchs, Leipzig, 1867, 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) Arba Erpeni, 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 ben Levi Asmekoth, 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 Aramites 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 1870, in his Psalterium Job Procerinum Arabicum. (b) Translation of the Psalms. (c) Fragments of the Pentateuch. (2) Those from the Hexaplar Syriac text. Cf. W. G. Fr. COMES DE BAUDISSIN: Translationis antiquae ar. Jobi qabo supersuntex apographo cod. Mus. Brit. nunc pr. ed. atque ill., Lips., 1870, and the Lercitus, 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 Doderlein (Repertor. II. 176-178, IV. 57-90). (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.

XIII. PERSIAN. — In the fourth volume of the London Polyglot, there is a Persian translation of the Pentateuch, which was made in the first half of the sixteenth century in Constantinople by the Rabbi Jacob Ben Joseph, surnamed Tawosi, or Tusi, i.e., according to the usual interpretation, from Tus, a city of Persia, which possessed a celebrated Jewish academy; but, according to Kohut, it is a proper name, meaning peacecock. Cf. ALEX. KOHUT: Kritische Beleuchterung der pers. Pentateuch-Übersetzung, Leipzig u. Heidelberg, 1871. The version is very literal, after the manner of Aquila; euphemistic, avoids anthropomorphic and anthropopathic terms, and is influenced by older versions, especially by Onkelos and Saadia.

B. VERSIONS OF THE NEW TESTAMENT. This section is supplementary, and refers only to the New Testament: for the Old Testament and entire Bible, see A. In addition to the literature already given in the note at the beginning of this article, two works deserve notice. — W. N. T., 5th ed., Braunschweig, 1874; and SCHIVNER: A Plain Introduction to the Criticism of the N. T., 2d ed., Cambridge, 1874.

I. SYRIAC. — Cf. ANDR. MÜLLER: De Syriac. bibl. ss. vers., and Symbola Syrr., Berol, 1873; also in Opusc. Orient., Francfort., 1805; GLOG.
BIBLE VERSIONS.

Ridley: De Syrr. N. T. versionum intol. uge

BIBLE VERSIONS.

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Ridley: De Syrr. N. T. versionum intol. uge

BIBLE VERSIONS.
vailed so widely in the copies of the second century.

The Sahidic or Thebaic version has not attracted 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 (d. May, 1790), and H. Ford, professor of Arabic at Oxford, completed and issued it: Appendiz ad Editionem N. T. Graeci e Codice MS. Alexandrino a C. G. Woide descriptus, in qua continetur Fragmenta N. T. juxta interpretationem Dialecti Superioris Egyptiae qua Thebaica vel Sahidica appellatur, etc., Oxonie, 1799. This work lays biblical scholars under heavy obligations; but, although some additions have been published since, there is greatly needed a complete collection of all the fragments of the Thebaic New Testament. The version is rougher and less faithful than the Memphitic, like it in the arrangement 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 to that version.

The Bashmuric or Elearchian version, without independent value, a mere adaptation of the Thebaic, and only useful where the Thebaic is wanting, 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 country of the Bucoli, a fierce and turbulent race of horsemen who lived in the Delta. They were almost exterminated in 839, the remnant of the race being transported to Bagdad. They must have had a complete version of the Bible; but only the merest fragments have come down to us. They are published by Engelbreth: Fragmenta Bashmuro-copatica Veteris et Novi Testamenti, Havnio (Copenhagen), 1811.

III. PERSIAN. — The Christians of Western Persia belonging to the Syrian Church used the Peshito in early times; yet there are known two translations of the four Gospels into Persian; one from the Peshito, in Walton's Polyglott, 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, 1667; edited by Abraham Wheelocke. There are older Persian versions (parts of both Testaments) still unpublished.

IV. ARABIC. — There is no version earlier than 719, nor is any of critical value. 1. Immediate. (a) The Gospels most commonly printed, first in Basra, 1560, found in the London and Paris Polyglotts; latest edition by P. de Lagarde, Leipzig, 1864. (b) By another translator the remainder of the New Testament in the Paris and London Polyglotts. (c) The New Testament ed. by Erpenius, Leyden, 1616; reprinted London, 1829. 2. Mediate. From the Peshito, as in "Conciliaris Hincandens," of the Acts, the Pauline and Catholic Epistles, except the four Antilegomena 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 that of the Society for Promoting Christian Knowledge, London, 1727, altered from the Greek, were both designed for circulatin in the East, and are of no critical value. See P. de Lagarde: Die vier Evang., arab. O. F. Friztschke.

[V. ANGLO-SAXON.] — There was apparently no version of the Scriptures in this language before 840; but in 900, the Psalms; in tenth century by Elfric, the Pentateuch, 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 1835 issued Libri Psalmorum Versione antiqua Latina cum Paraphrasibus Anglo-Saxonis (probably Adelaide's), and in 1842 The Anglo-Saxon Version of the Holy Gospels, reprinted in New York, 1846. Joseph Bosworth edited The Gothic and Anglo-Saxon Gospels in Parallel Columns with the Versions of Wycifte and Tyndale, arranged with preference and notes, London, 1885. The Bibles of Martin Amsterdam, 1707; and Ostervald (Amsterdam, 1724) are substantially the 1561 version, although it is only a revision of Olivetan's. The Bibles of Martin (Amsterdam, 1707) and Ostervald (Amsterdam, 1724) are substantially the 1588 version, and only valuable for their notes. The attempts hitherto made to supersede the sadly defective Olivetan have been unsuccessful; but in 1879 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. His work has been accepted by the University 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, an abridged history of the Jews to connect the Testaments, and maps, indexes of quotations in the New Testament and to the notes. For the early history of the French Bible see Samuel Berger: La Bible Francaise au moyen age, Paris, 1884.

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 Antwerp in 1528, by Jacob van Liesveldt, in two folio volumes. The subsequent edition having cost the printer his head, the work was more valued, and held its own until 1558, when Van Utenhove's version began to supplant it, and is to-day still sold, being highly esteemed by the Lutherans. Neither of these versions was immediate. The first was founded upon Luther's Bible, so far as it had then appeared, and a Cologne Bible of the previous century; the second, upon the complete Luther's Bible, compared with Olivetan's (French); and both failed to present the best Dutch. A version which should be immediate, accurate, scholarly, yet popular in the best sense, was, therefore loudly demanded; but, owing to the troubles in Holland,—although in 1571 the Provincial Synod at Embden ordered it,—it was 1637 when the version appeared. The steps which led to the happy issue may thus be described. Discussion and synodical action, 1571-92. Philippe van Marnix de St. Aldegonde, who had long been occupied with a version of his own, appointed (1598) to superintend the work. With him were to be associated five ministers, appointed by the different provincial synods. They were to meet at Leyden, and have their expenses paid by the States-General, and then to each of the seven provinces; instructed the translators to begin within three months after the rising of the synod, send their work to the States-General, and then to each of the revisers; and, when the revision was finished, to hold a joint meeting to determine the final form of the version. But the Bible was put into speedy disuse by the appearance of the Bible of Giovanni Diodati, Geneva, 1607, made directly 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 known. In 1588 St. Aldegonde, in December, 1598, ended their meetings. In 1609 work re-began. Owing, however, to the small amount of time the revisers could give to it, and also to the doctrinal differences developed with Gomar and Arminius and their adherents, it went very slowly; and at the death of Helmiichius, in 1608, the work stopped. Forty years had thus passed away: nothing was done; but the ground was cleared for action, inasmuch as the principles of the proposed translation were decided. The famous Synod of Dort (1618) elected three translators and fourteen revisers, two from each of the seven provinces; instructed the translators to begin within three months after the rising of the synod, send their work to the States-General, and then to each of the revisers; and, when the revision was finished, to hold a joint meeting to determine the final form of the version. But the Bible 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 1629 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 and was not published. 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 unanimous popular and ecclesiastical sanction. 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 Bible, 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. That has led to an indecisive postponement of the Old-Testament version.

3. ITALIAN. There were Bible translations into Italian before the invention of printing; but the earliest printed Italian Bible is that of Nicolo di Malherbi (or Malermi), published in Venice, 1471. In the same year another Bible appeared; but it is known only by title. Nicolo 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. Nicolo's Italian is not the choice speech which had then been developed. The next version was that of the Florentine Antonio Bruccioli, 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 known. It was only outside of Venice, and was indeed put in the first class of prohibited books; still, many editions appeared. With Bruccioli the Roman-Catholic activity in the field of Bible versions practically ceased; although translations of the New Testament were issued by the Dominican Zacarria in 1532, and by Giglio in 1551, both at Venice. These books are extremely rare. With the expulsion of Bruccioli's version a new era of Bible study began. The liberty to read the Scriptures, denied by Romanistic Italy, 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, 1552, for the benefit of the congregation of Italian fugitives. But the Bible 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.
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 and published the New Testament in 1813, Bible, 1821, and now circulate in Italy. For the famous story of the persecution of the Madai in Florence, because they used the Bible, see title. Southern and Eastern Italy, up to this time, appear to stand outside of Bible influences.

4. SPANISH. — The first printed New Testament is by Francisco de Enzinas (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 Cassiodoro Reyna, 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. Sojo 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, 1781, a version made by Anton Pereira de Figueiredo, the first upon native soil. REUSS.

6. SCANDINAVIAN. — Some parts of the Old Testament were translated into Danish in the fourteenth century, and published by Molbeck, Copenhagen (1282); 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 Grundtvigan 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 first Swedish Bible appeared in 1541, the New Testament by Laurentius Andreas (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 made by Oddur Gotshalkson; the New Testament appeared at Copenhagen in 1546, the whole Bible at Holm in 1584. The edition now in use is a revision by Thorlak Skúlason (1841). CLEMENS PETERSEN.

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 Mohammedan world. The first plate was electrotyped March 15, 1883. The types perfectly transcribe the best Arabic caligraphy, according to a mode designed by Dr. Eli Smith, and executed by Mr. Homan Hallock of the Syrian Mission.

BIBLICAL ARCHAEOLOGY. See ARCHAEOLOGY, BIBLICAL.

BIBLICAL CANON. See CANON OLD AND NEW TESTAMENT.

BIBLICAL HERMENEUTICS. See HERMENEUTICS.

BIBLICAL HISTORY. See ISRAEL.

BIBLIANDER (Bible/miaun), Theodore, b. at Bischofzell, Thurgau, about 1507; d. of the plague, at Zürich, Nov. 20, 1584; 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 Vermilliis. 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 with 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 formularies and creeds, manifestly is of comparatively 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 preoccupied with the individual autographs and with the development of the apostolic teaching. The mediaeval 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 Elizabeth (1706), was treated with minute care.

The beginnings of the science were naturally unsystematic and wavering. Seb. Schmidt, in his "Collegium biblicum, in quo dicta V. et N. T. iussa seriem locorum comm." Theol. explicatur, Strassburg, 1761, 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 "Bible theology" into use was Haymann, who introduced it in its present sense in his work, "Vorzuch einer bibl. Theol. in Tabellen" (1708), which ran through four editions, the last being printed 1758.

Pietism loosened the connection between the Bible and dogmatism, because it emphasized the importance of the former as a means of grace, and infallible source of knowledge. The result is seen in Büssing's "Diss. exhibens epimenon Theod. e solis lit. sacr. concentnatis" (1758) 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 worked upon the principle that the Bible is the Bible, and is infallible, and has superior authority, but accompanies it, and has superior authority.

Semler, in 1764, in his "H. u. krit. Sammlungen über die sog. Beseitisteln in d. Dogm., Ilale, 1764-68, 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 Zachariä, "Biblsche Theologie, oder Untersuchung d. bibl. Grundes d. vornehmsten theol. Lehren, Göttingen, 1772, and Storr, "Doct. christ. pars theos. e sacr. libris repetita," Stuttgart, 1793. The Neo-logians, 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 iust. discrim. Theologie bibl. et dogm. regundisque recte utriusq. finibus," Altorf, 1787), and thus prepared the way for a rationalistic interpretation of the Bible.

But the claims of the Old Testament have not been completely ignored. Indeed, the apologetic is gaining ground, that, in order to understand the New, it is necessary to study the Old. So has A. Ritschl, in his "Evangelium d. altkath. Kirche, 2te Aufl. Bonn, 1857, maintained, as a rebuke to the Tübingen school. Hengstenberg, in his "Christologie" (1829), advocated the necessarily close connection between the two Testaments, and repudiated, upon the ground of his conception of revelation, the Bible theology which refused to see the Old Testament in the New, and the New in the Old. Oehler developed the same idea, maintaining that nothing was ended in the Old Testament, nothing was quite new in the New Testament. See his "Prolegomena z. bibl. Theol. d. A. T.," Stuttgart, 1845, and Theol. d. A. T., Tübingen, 1873; Hermann Schultz likewise advocates this view in his "Altestamentl. Theologie," new edition, Frankfurt, 1878.

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 so. Many preliminary questions have to be answered. Is Judaism a preparation for, or a mere predecessor of, Christian Christianity? What is the relation of revelation to the Bible literature, or revelation? What is the connection between the Bible and the aftertime? How much is comprehended in Bible theology? Does it include, for instance, Bible history? When these points are settled, and the study
begun in earnest, other questions arise. The order, subjects, and methods of work, must be determined. The books themselves are to be examined, and in this way important contributions will be made to the discussion of canonicity. The most important is the study of biblical theology, and to the other branches of Christian learning, is an interesting point. It would seem to be necessary 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 Ewald: Lehrb. der Bibel von Gott, Leipzig, 1870-75, 4 vols.; Wrede: Handbuch der biblischen Theologie des Neuen Testaments [3d ed., Berlin, 1880]; Altz: Forschungen über biblische Theologie u. Messianische Weissagungen, Karlsruhe, 1886. M. KÜHLER.

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 scholastics, 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 done was Scripture and tradition in order to give full rein to their fancy and philosophy; and in this way the famous, interminable

lacks a general table of contents); J. F. Reim- 
mann: Catalogus bibliothecae theologice systematico-
criticus, Hildesia, 1731, supplement, 1747; Mich. 
Lilienthal: Biblioth.-Eugenische Bibliothek, Kö-
nigsberg, 1740; Theologische Bibliothek, 1741; 
Fortsg., 1742; 4th ed., 1744 (in all 
vol.); S. J. Baumgarten: Nachrichten von einzel-
en katholischen Bibliotheken, Halle, 1748–51, 8 vols.; Nach-
richten von merkwiirdigen Büchern, 1752–82, 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 
grupped together by a very convenient table, 
which refers to all the twenty volumes); J. M. 
Franke: Catalogus Bibliothecae Bunanovianae, Lupa, 
1750–56, 7 vols. (unhappily unfinished, valuable 
for its detailed information and systematic classi-
fication of the valuable library, now at Dresden, 
which is particularly rich in ecclesiastical history 
and biography); C. G. G. Theile: Thesaurus 
litterarum theologicae academicae, Lips., 1840 (un-
finished); O. Fiebig: Corpus dissertationum theo-
logiarum, Lips., 1847 (catalogues of large and 
excellent collections of theological theses and dis-
sertations).

II. Exegetical Theology. 1. EXEGESIS IN 
general.—J. Lelong: Bibliotheca sacra, 
nov. ed., Paris, 1723, 2 vols. (a vast repertory of 
biblical works: the first volume contains a cata-
ologue of editions of the Bible in different lan-
guages; the second an alphabetical list of authors 
who have written upon the Bible, with the book's 
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 
bei der Literatur der biblischen Kritik u. Exegese, Göt-
tingen, 1797–1800, 4 vols. (this excellent work, 
unhappily unfinished, embraces only the intro-
duction 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 
Schriftenkritik seit der Wiederherstellung der 
Wissenschaft von der Bibel, 1810, 4 vols. (a 
useful work from the number of his 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, 1829); 
and W. Orme: Bibliotheca Biblica (a select list of 
books on sacred literature, with notices, etc.), 
Edinburgh, 1834; 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.; Dusel: Geschichte der alt. Text-
in der christlichen Kirche, Jena, 1860. Ewald, 
in his Jahrbücher der bibl. Wissenschaften, Gottingen, 
1848–68, 12 vols., took notice of almost all the 
works relating even remotely to biblical exe-
gesis which were published within this time.

E.G. AND OTHERS ON THE BIBLE.—A. G. 
Masch: Bibliotheca Sacra, Halle, 1778–90, two 
parts in six volumes (a reprint and continuation of 
J. Lelong's work mentioned above, but not 
carried out further than the record of the editions 
of the original text and versions in the 
Oriental, Greek, and Latin languages). The 
record of Hebrew Bibles was completed by G. B. 
de Rossi: De ignoti nonnullis antiquissimis hebr. 
textus editionibus ac critico earum usu, Erlangen, 
1782. There are elaborate catalogues of different 
collections of Bibles, as that of S. J. Baum-
garten cited above, the Dutch version, made by G. L. O. Knoff: Bibliotheca biblica, 
Brunsw., 1752; that of Goethe: Verzeichniss seiner 
Sammlung merkwürdiger Bibeln, Halle, 1777, Fort-
setzung, Hamb., 1778; at Stuttgart, by J. Lorck: 
Die Bibelgeschichte, Copenhagen u. Leipzig, 1779– 
82, 2 vols.; at Parma, by G. B. de Rossi, in the 
first and fifth volumes of his Varia Lectiones 
V. T., Parma, 1784–98, 5 vols. of the Duke 
of Sussex, by T. J. Pettigrew: Bibliotheca Susc-
exziana, London, 1827–39, 3 vols. For the editions 
of the Hebrew Bible, see the monographs of 
de Rossi; for those of the Greek New Testa-
ment, the best work is Reuss: Bibliotheca Novi 
Test. Graci, Braunschweig, 1872; for the Ger-
mans versions, J. G. Palm: Historie d. deutsch. 
Bibelübersetzer. Luther's, herausgeg. mit Anmerk. 
von J. M. Goethe, Halle, 1772, and De codicibus V. et 
N. T. quibus b. Luther, in conformitate interpres-
tionis u. est, liber hist., Hamb., 1755; H. E. 
Hendriek: Verzeichniss der Original-Abhandlungen 
des lustlichen Uebersetzer, Halle, 1841; for the 
Dutch version Is. Le Long: Boek-zaal der neder-
duysch bygels, goepent, in een histor. Verhandel. 
von de overzettinge der h. Schr. in de nederduytsche 
taale, Amsterdam, 1732, new title, Hoorn, 1784; 
for the Swedish, J. A. Schinmeyer: Vers. e. volat. 
Gesch. d. schwed. Bibelübersetzungen, Flensburg, 
1777; for the English, J. Lewis: A Complete 
History of the Several Translations of the Bible and 
the New Testament into English, both in manuscript 
and in print, and the most remarkable editions of 
them since the invention of printing, ed. London, 
1818 (originally printed with the author's edition 
of Wiclif's New Testament, 1731, and separa-
tely, 1739); Hi. Cotton: A list of editions of the 
Bible and parts thereof in English, from the year 
1505 to 1820, Oxford, 1821, 2d ed., enlarged, 
1852; Christopher Anderson: The Annals of the 
English Bible, London, 1861; Leed. of the 
Dutch translation Is. Le Long, abridged and continued by S. Irenæus 
Prime, N.Y., 1856; B. F. Westcott: History of 
the English Bible, London, 1868; J. H. Blunt: 
A Plain Account of the English Bible from the 
earliest times of its translation to the present day, N.Y., 
1870; J. Edie: The English Bible, London, 1876, 
2 vols.; W. T. Moult: History of the English 
Bible, London, Paris, and New York, n.d. (1878); 
For Bibles published in America, E. B. O'Calla-
ghan: A List of Editions of the Holy Scripture and 
Parts thereof printed in America previous to 
1800, with Introduction and Bibliographical Notes, 
Albany, 1861. Finally, for Bibles in the 
Romance languages, and especially the French Bible, 
see the profound researches of Reuss in Her-
zeug's Real-Encyklopädie, art. Romanische Bibelü-
bersetzungen.

VIII. COMMENTARIES.—J. F. Mayer: Bib-
liotheca biblica, Frankf., 1709, continued by 
C. Arndt, Rostock, 1713, and L. Müller under the 
pseudonym of Theoph. Alethius: Ausführlicher 
Bericht von den Commentarist, Leipzig, 1719–44, 
8 vols., form a series which carries the informa-
tion down to 1744. W. Lilienthal: Bibliotheca
BIBLIOGRAPHY.


IV. For catalogues of Oriental, especially Hebrew, literature, J. T. Zemke: Bibliotheca orientalis, Leipzig, 1846-81, 2 vols.; C. H. Herrmann: Bibliotheca orientalis et linguistica, Halle, 1870 (contains German works published between...
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BIBLIOMANCY, or sortes biblicae, 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 the bidding of the beads; beads meaning both 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!

BICKEL, Johanne Wilhelm, b. at Marburg, Nov. 2, 1796; d. at Cassel, Jan. 23, 1848; studied law at Marburg and Gottingen; was appointed professor of jurisprudence at Marburg in 1824; and became president of the supreme court of Ilese-Cassel in 1841, and minister of state in 1846. He wrote Über die Entstehung des Corpus Juris Canonici, 1835; Uber die Reform der Protestantischen Kirchenverfassung, 1831; and Über die Verpflichtung der evangel. Geistlichen auf s. symbolischen Schriften, Cassel, 1831, 2d ed. 1840; Geschichte des Kirchenrechts, Giessen, 1843, 1849.

BICKERSTETH, Edward, b. at Kirby Lonsdale, Westmoreland, Eng., March 19, 1786; 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 16 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 medi eval 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 objects of his bidding, and the congregation repeated them after him. After the Reformation the practice continued, but the subjects were changed. The text of the bidding-prayer mentioned above is given in full in PROCTER: A History of the Book of Common Prayer, 11th ed., London, 1874, p. 172.

BIDDLE, John, b. 1615 at Watton, Hertfordshire; d. at a London jail, Sept. 22, 1692; was educated at Oxford, and appointed master of the free school of Gloucester in 1641. Suspected of heresy, he was called before the Parliament, and committed to custody, December,
of Oblivion (1654 gave him full freedom once more; and his adherents, called Biddclius, or Socinians, or Unitarians, began to form a congregation. But his translation of the Life of Socinus, and various Socinian books, again exasperated his adversaries. He was put on trial a second time (1655), and only rescued from death by Crowneil'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 Toulmin: Life and Character of Biddle, London, 1789.

Biel, Gabriel, b. at Speyer; d. at Tubingen, 1595; studied at Heidelberg; preached in the Church of St. Martin in Mayence; Provost of Urach in Wurttemberg; and since 1484 professor of theology and philosophy in the newly founded University of Tubingen. He is often styled the "last of the schoolmen"; and he is, indeed, one of the last noticeable representatives of the ecclesiastical science of the middle ages. He was a nominalist; denied the infallibility of the Pope, defined the absolution as declaratory and not judicial, and occupied generally the same ground as the Councils of Constance and Basel. He wrote Epitome et Collectarium ex Occumo, Tubingen, 1493; Expositio Canonis, Basel, 1499; a number of sermons, etc. See G. Flitt: Gabriel Biet als Prediger, Erlangen, 1879.

Bilican, Theobald (Diepold Gerlacher), b. at Billigheim, in the Palatinate, towards the end of the fifteenth century; d. at Marburg, Aug. 8, 1531. He was educated at Cambridge; embraced the Reformation; but, while the congregation gradually became Thorner and Protestant, it seems as if his pastor gradually sank back into Romanism. In the controversy about the Lord's Supper he first held with Zwingli, Von der Mess, 1524; then drew nearer to Luther, Renovatio Ecclesiae, 1525, and Epitomus de verae Cœcœ, and finally, in 1528, made a completely Roman-Catholic confession before the faculty of Heidelberg. He never left the Roman Church; and in the years between 1528 and 1536 it appears that Dr. Eck exercised considerable influence on him. But, on the other hand, he never came to rest in the Roman Church, and in this indecision his life was wasted. In 1535 he left Nördlingen, and lectured, first at Heidelberg, and then at Marburg, on law and rhetoric. There is no biography of him. See Chr. Mayer: Die Stadt Nördlingen, 1877, pp. 217-245. Bernhard Koggenbach.

Binney, Thomas, b. in Norfolk, Eng., 1550; was educated at Cambridge; embraced the Reformation, and preached with great success, but was arrested Nov. 25, 1537, and persuaded to recant Dec. 7, 1537. He soon repented the recantation; and in 1531 he again began to preach, but was immediately arrested; and, as he absolutely refused to recant a second time, he was confined for heresy, and burnt at Norwich, May 16, 1538.

Bilson, Thomas, b. at Winchester, 1544; 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 Subjection and unchristian Rebellion, 1555; Perpetual Government of Christ his Church, 1593, new ed., Oxford, 1812; Survey of the Sufferings of Christ for the Redemption of Man, 1604.

Bingham, Joseph, b. in 1866 at Wakefield, Yorkshire; d. Aug. 17, 1723, at Havant, near Portsmouth; studied at Oxford, and became a fellow of University College, but left on account of a disagreeable sensation he made by a sermon on the Trinity, and was appointed rector, first of Headbourne-Worthy, near Winchester, and then, in 1712, at Havant. His great archaeological work, Originum Ecclesiasticae, 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, 1855, 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., 1852. By J. H. Grischow (Grischovius) the work was translated into Latin, and published in Halle, 1734-38, in 10 vols. A German translation, made in the interest of the Roman Church, was published at Augsburg, 1788-90, in 4 vols.

Binney, Thomas, one of the leading nonconformist ministers of England; b. at Newcastle-on-Tyne, April, 1709; d. at Clapton, Feb. 24, 1874. He spent seven years in a bookseller's employ 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 1824, 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 eleventh chapter of the Epistle to the Hebrews. In 1829 he was called to the King's Weigh-House Chapel in Eastcheap, an independent church, which dated back to 1662, the period of the ejection of the nonconformists. In 1833 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 the churchmen, in the course of which he published the once famous pamphlets "What and Who Says it?" "Strike, but Hear," "Two Letters by Fiat Justitia." 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 which he was one of the founders. He visited America in 1843 (when he received the degree of D.D. from the University of Aberdeen. He also published many of his sermons and lectures. His best-known works are The Service of Song in the House of the Lord, which exercised a great influence in the development of the service in nonconformist churches; Dissent not Schism; The Christian Ministry not a Priesthood; The Life of Sir Thomas Fowell Buxton; 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.); Miah, the Bread Maker (1867); First Series of Sermons (1860); his most widely sold work 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. See A Memorial of the late Rev. Thomas Binney, LL.D., edited by the Rev. John Stoughton, D.D., London, 1874; Second Series of his Sermons, edited with sketch by Rev. Dr. Allon, London, 1875; Pulpit Memorials by Edward White, Llewelyn D. Bevan.

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 St. Margaret's, London, in 1748, and rector of Depden, Essex, 1761. He developed a very great literary activity, especially historical and critical, and published, amongst other things, Historical and Critical, 10 vols. fol., 1734-41; Thurlow's State Papers, 7 vols., 1742, etc.; wrote biographies of Tillotson, Boyle, etc.; and was one of the secretaries of the Royal Society since 1752.

BIRGITTA (Birgitta, Bridget), St., b. at Finstad in Upland, Sweden, in 1303 or 1309; d. in Rome, July 23, 1373; was, both on her father's and mother's side, related to the royal family of Sweden, and was very early married to Ulf Guðmarson, a wealthy nobleman in a high social position, to whom she bore eight children. She was of a poetical and enthusiastic nature. In the house she grew up among very strong religious impressions. Her husband was a pious man; and twice the couple made pilgrimages together, to St. Olaf in Throuhjem, Norway, and to St. Jacob in Compostella, Spain. Nevertheless, in spite of the exalted state of her mind, producing visions in which she believed as in divine revelations, both as a housewife and in her office at the court she distinguished herself by the noble common sense of her judgment and the calm repose of her will. After the death of her husband (1344) she retired into a monastery, devoting herself to ascetic practices and religious studies; but from her cell she continued to exercise a great influence, considered by many as a true prophetess, by others as a witch. It was her wish to found an order; and this idea fell in with the plan of the King to build a monastery at Wadstena, on the border of Lake Wettern. In 1349 she went to Rome to obtain the Pope's confirmation of a set of rules, which LL.D. was also conferred upon him by the University of Aberdeen. He published many of his sermons and lectures. His best-known works are The Service of Song in the House of the Lord, which exercised a great influence in the development of the service in nonconformist churches; Dissent not Schism; The Christian Ministry not a Priesthood; The Life of Sir Thomas Fowell Buxton; 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.); Miah, the Bread Maker (1867); First Series of Sermons (1860); his most widely sold work 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. See A Memorial of the late Rev. Thomas Binney, LL.D., edited by the Rev. John Stoughton, D.D., London, 1874; Second Series of his Sermons, edited with sketch by Rev. Dr. Allon, London, 1875; Pulpit Memorials by Edward White, Llewelyn D. Bevan.

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BIRGITTA. 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 rule of silence was 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 (speculator, superintendens); but in the Septuagint έκτασις, of which "bishop" is the translation, is used of public officers civil and religious (cf. 1 Cor. vi. 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 Bible writers employ πρεσβύτερος, “elder” (Num. xi. 18; Jer. xix. 1; Matt. xxviii. 11, 12; Mark viii. 31, etc.). No distinction is made between the two words, for they both have the same meaning (cf. Acts xx. 17, 28; Tit. i. 5 sq.); a “presbyteros” occupied precisely the same position as an “επίσκοπος” (Phil. i. 1; 1 Tim. iii. 1-8); hence the apostle Peter calls them themselves “presbuteroi,” and “sumps presbuteroi” (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 presbyters, for the apostles had made their earliest converts bishops and deacons (αὐτοι οἱ διάκονοι καὶ δισκέοις καθισθοντον); in one section he calls the same persons “presbyters” and “bishops.” In chapter forty-four he says it would be a sin to depose from the episcopate (τῷ δόρα τῆς επισκοπης) those who have done well, and that bishop and presbyter is of the dignity of presbytership. In the same way the words, for they both have the same meaning (cf. Acts vii. 20; Ps. cix. 8). In the same way the Epistles of Ignatius are full of passages quoted reads, “Hear now about the stones which are in the building . . . they are the apostles (αποστόλοι) and bishops (πρεσβυτέροι) and doctors (διδάκται), teaching elders and ministers (διακόνοι, διάκονοι); these walked in the grace of God, and oversaw, and taught and ministered holily and humbly to the Church.” Hefele, Patrum Apostolicae opera, p. 334, adds 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 presbyters 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 110), whose epistles, however, are, just in these ecclesiastical matters, strongly interpolated. [The shorter Greek recension is considered genuine by the best critics.] On the other hand, Irenæus (d. 202), Adv. Hær. III. 2. 3, unmistakably recognizes the original identity of the two offices. Particularly noticeable are the expressions of Ambrose (Hilary the deacon, about 380), in commenting on 1 Tim. iii. 10, Eph. iv. 11; and Jerome (d. 420), Epist. c. 1., ad Evangelum: of Gratian’s decrees, c. 24, dist. XXIII., comm. d. Tit. i. 7, and Decree c. 5, dist. XXV. (“The apostle clearly teaches that presbyters are the same persons as bishops: moreover, as to the fact that one was afterwards elected to be 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 presbyter 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, more 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 that bishops are. But the New Testament has not a word to say about any apostolic appointment of successors with full powers; nor does it contain a trace of any distinction between the office of bishop and elder; nor is the interpretation given above supported or supportable: but, on the contrary, after the canon closed, the episcopate and the presbyterate remained identical. Clemens Romanus (d. 100) is not the only witness to this state of things. The “Pastor of Hermas” (1 i. 3, 5, circa 140), and the Epistle of Polycarp (d. circa 164) to the Philippian indicate the same. [The “Pastor” is not decisive. The passage quoted reads, “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 presbyters and deacons as unto God and Christ,” and omits mention of bishops, yet from his silence little can be made.]
Bishop

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BISHOP.

The non-episcopal writers of the Evangelical Church (e.g., Zieglcr, Geschichte der kirchlichen Verfassungsformen, Leipzig, 1798, p. 7 sq.; Neander, Church History, vol. 1, pp. 190-200) assume that the college of presbyters must necessarily have had a director, a primus inter pares, who alone led the church, and bore the common name of bishop, when his 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 (ἐκκλησίαι κατ’ ἅνων), 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, 1852; Christianity and Mankind, London, 1852. [So Rothe (Anfänge der christl. Kirche) and Thiersch (Gesch. des apost. Zeitalters).]

[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 Rev. Arthur Haddan, in Smith and Cheetham's Dictionary of Christian Antiquities, vol. 1, art. "Bishop: "Bishop, first an appellate, and then an interchangeable, title of the πρεσβυτερος (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, 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. Haddan enumerates 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, xx. 18; Gal. ii. 9), "affirmed also by all antiquity to have been bishop of Jerusalem;" 2. In Paul's appointment of Timothy as the bishop of the churches in Asia (Acts xvi. 3), i.e., to ordain (1 Tim. iii. 13; Tit. i. 8) and rule both in church worship (1 Tim. i. 1-12) and over all church-members, including presbyters (1 Tim. v. 1-22; Tit. i. 5, ii.), and probably to confirm (1 Tim. v. 22) in the apostle's stead (1 Tim. i. 5; Tit. i. 5); 3. In the angels of the churches, who represent the bishop's 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 reside, was natural, and is proven by the Fathers to have taken place before the middle of the second century. Hence in the largest communions, 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 ordination 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," 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.]

2. In the Roman-Catholic Church. 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 episcopate to another, through their postulation, or by the nomination of the Pope. The bishop, from the papal examination through the papal legate; if favorable, a second (formal) examination by the college of cardinals upon the receipt of the report; the investiture with full rights; the consecration, within three months, by a bishop commissioned by the Pope, and other bishops prelates, in the cathedral of the new bishop. The candidate takes the old oath of allegiance to the Pope (essentially that prescribed by Hildebrand), subscribes the professio fidelis, is anointed,
solemnly 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 diocesan jurisdiction, partly from his diaconal ordination. He shares all the rights of the presbyters, but, besides, has as juris reser- vata, propria, pontificalia (1) ordination, (2) confirmation, (3) chasm, (4) consecration of res sancta, (5) benediction of abbots and abbesses, (6) anointing of kings. 2. Jura jurisdictionis. The bishops consist of the diocese, partly from his jurisdiction, partly from his diocesan jurisdiction, partly from his jurisdiction, partly from his jurisdiction, partly from his jurisdiction. 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-Englan people, who moved from Connecticut to Central New York when that was called the “Far West.” His father, Nathan, was a farmer, and his mother, a woman of rare excellence, of a strong mind, 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. Way- ne, “Mr. Bishop was the principal of the schools in the town of Hamilton, Madison County, N. Y., and at one time represented his neighborhood in the New-York Legislature. 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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 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 New-York City; soon after he became a member of the Sabbath 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 money till the eleventh year of the war, followed 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 malarial disease 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.

BITHYNIA, a north-west province of Asia Minor, conquered by the Romans B.C. 75. After different administrative changes, Augustus raised it to the rank of a Romanprovince, and divided it with Pontus under the younger Pliny A.D. 103-105. Under the Byzantine emperors it was again divided. Nicemedia and Nicaea were its chief cities. It is mountainous, thickly wooded, and fertile. Paul was not suffered to enter it (Acts xviii. 12), but the 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, 1800; studied theology in the university of his native city, and was appointed minister of Colessie, in Fifeshire, in 1742, and of the High Church of Edinburgh in 1738. The first volume of his Sermons was published in 1777; four others followed. The moral bearing of these sermons, happily contrasting with the metaphysical tone of the preaching of that time, procured for them a great success (they were translated into German, French, Slavonian, etc.); but in true evangelical spirit our time finds them wanting. As professor of rhetoric at the university, which position he held from 1792 to 1793, he published lectures on Rhetoric and Belles-Lettres, 1783, 3 vols., of which lectures, twenty-nine treat of the eloquence of the pulpit.

BLAIR, James, b. in Scotland about 1660; d. at Williamsburg, Va., Aug. 1, 1743; came to Virginia as a missionary in 1685; was appointed commissary in 1689; founded the William and Mary College in 1692, and was its first president. From 1711 to his death he was rector of Williamsburg. In 1722 he published Sermons and Discourses, 4 vols.

BLAIR, Robert, b. at Edinburgh, 1699; appointed minister of Athelstaneford, Jan. 5, 1731, and d. there Feb. 4, 1746. He is known as the author of The Grave, a solemn religious poem, published 1743, beautifully and strikingly illustrated by William Blake, 1808, and still read. The poem is very melancholy, defective in rhythm, yet vigorous and interesting.

BLAIR, Samuel, b. in Ireland, June 14, 1712; d. at Londonderry, Penn., July 5, 1751; came early to America; was educated at Tennent's Academy at Neshaminy, and was ordained pastor in Shrewsbury, N.J., 1734; removed to Pennsylvania in 1740, and established a theological seminary at Fogg's Manor, Chester County. In 1744 he published A Narrative of a Revival of Religion in Several Parts of Pennsylvania. A volume of his writings was published in Philadelphia in 1754.

BLANDRATA, Georg, b. at Saluzzo, 1515; studied medicine, and lived for several years in Poland and Transylvania, as body-physician to the queen of Sigismund I. and the widow of John Zapolya, but returned afterwards to Italy, and practised at Pavia. The influence, however, of the Reformation had reached him, and some incalculable utterances made him suspected by the Jesuits. He fled, and settled in Geneva. There his anti-Roman tendencies rapidly developed, but also his anti-trinitarian ideas. Calvin's Responsum ad Questiones G. Blandrata (1559) did not satisfy him; and Calvin turned against him with great bitterness. He went to Poland, and lived at the court of Prince Radziwil; but Calvin pursuaded him thither, and in 1563 he went to Transylvania, where he enjoyed great honors under John Sigismund and Stephen Bathori. In 1568 he defended his anti-trinitarian views against the Reformed theologians in a great disputation, in the presence of the Pope, and calumniated the Christians there in Paul's day, and Pliny was embarrassed by their number.
BLASPHEMY.

BLASPHEMY, technically the speaking evil of God; but etymologically it may mean any species of calumnies 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. xvii. 28). The Jews fell into two peculiar and absurd errors of interpretation of the law upon this subject. From Exod. xxiii, 13, "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 to man of any divine quality (Matt. ix. 3, xxvi. 65; John x. 36). The Christian writers consider as blasphemy the refusal to honor Christ (Matt. xxvii. 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. 10) 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 banishment was death. In modern times the penalty has been very much lighter. In the interests of morality and religion, it were surely desirable if all those who take God's name impiously unawares, or God (Rom. ii. 24).

The works he left are mostly pamphlets against foreign divinities were not punished (verse 15; Exod. xvii. 28). The Jews fell into two peculiar and absurd errors of interpretation of the law upon this subject. From Exod. xxiii, 13, "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 to man of any divine quality (Matt. ix. 3, xxvi. 65; John x. 36). The Christian writers consider as blasphemy the refusal to honor Christ (Matt. xxvii. 39; Mark xv. 29; Acts xviii. 6, xxvi. 11) or God (Rom. ii. 24).

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tion of his works, together with a life of him, was published by GILDON, London, 1695. See

BLUMHARDT, Christian Gottlieb, b. in Stuttgart, April 29, 1779; d. in Basel, Dec. 16, 1838; studied theology at Tübingen, and was in 1801 appointed secretary of the German Missionary Society in Basel, but returned in 1816 to Basel as director of the missionary school; in which position he remained till his death. Since 1816 he edited the Missions- magazin, and since 1828 also the Heidenbote. From 1829 to 1837 he published five volumes of his Versuch einer allgemeinen Missionsgeschichte der Kirche Christi, reaching down to the time of the Reformation.

BLUNT, John James b. at Newcastle-under-Lyme, Staffordshire, 1794; d. at Cambridge, June 17, 1853; was educated at Cambridge; travelled in Italy and Sicily; became curate of Hodnet, Shropshire, 1812, rector of Great Oakley, Essex, in 1834, and professor of divinity at Cambridge in 1839. His Sketch of the Reformation in England, and Undersigned Coincidences in the Writings of the Old and New Testaments, have run through many editions; the latter work, in the vein of Paley's Hora Paulina, is of much value, and has been extensively used. This indirect sort of proof has to thoughtful minds oftentimes more convincing force than the direct. He also published sermons, Lectures on the Early Fathers, etc., and contributed largely to periodicals.

BOARDMAN, Henry Augustus, D.D., a prominent Presbyterian minister and author, b. at Troy, Jan. 9, 1808; d. at Philadelphia, June 15, 1880. He was graduated with highest honors at Yale College in 1829; entered Princeton Theological Seminary in 1830; graduated in 1833; installed, Nov. 8, 1833, pastor of the Tenth Presbyterian Church of Philadelphia, and retained the position till his death, though in later years he had a colleague. He was moderator of the O.S. General Assembly in 1854. His publications were numerous; the chief are, The Scriptural Doctrine of Original Sin (1839), The Bible in the Counting-House (1833), and The Higher-Life Doctrine of Sanctification, tried by the Word of God, all published in Philadelphia.

BOCHART, Samuel, b. at Rouen, 1599; d. at Caen, May 16, 1667; studied at Sedan and Saint-Maur, also at Oxford and Leyden, and was appointed minister at Caen, where his conferences with the Jesuit Véron, in 1628, attracted much attention. In 1646 he published his Geographia Sacra, which procured for him an invitation from Queen Christina to come to Sweden, where, however, he did not stay long. In 1663 he published his other great work, Hierozoicon sive de Animalibus S. Scripturae, 2 vol. fol.,—a biblical natural history, which he still worked on, and which was republished, with notes by Rosenmüller, Leipzig, 1793. His collected works have been several times published (1675, 1692, 1712, etc.) at Leyden.

BOCKHOLD, Johann, the Prophet and King of the Anabaptist Kingdom at Minster (called also Bodensteiner, or Den König von Ley- den), b. at Münster about 1509; put to death there Jan. 23 (?), 1536. He was the illegitimate son of a magistrate in the neighborhood by a servant. The only facts known of his early life are that he was educated at Leyden by relatives, learned the tailor's trade, travelled to England, and then to Portugal, and at last returned to Leyden, married, practised his trade, but at the same time kept an inn in the suburbs. From this time on his course is known. He was a favorite as an innkeeper by reason of his lively conversation and good humor; afterward minister at Burgi, a poet and an actor. Little by little he was drawn into the current setting against the Church. He imbibed heretical opinions, but was not confirmed in his views until his visit to Münster for the express purpose of hearing the "brave preachers." In autumn of the same year (1533) he made the acquaintance of Johannes Matthiesen, the Anabaptist, and as the result he came to Münster in January, 1534, as an "apostle" in the sect; but when, on his request, Matthiesen came thither, he retired to a subordinate position. At Easter (1534), Matthiesen was killed. Bockhold then again came to the front, and, on the strength of a pretended revelation, took not only Matthiesen's position, but his wife. He soon showed his extraordinary power. He revolutionized the city, set up the "kingdom of Zion," of which he was king, ["appointed ministers, coined money, introduced polygamy, married fifteen wives, lived in royal splendor and luxury; and for more than a year the city was the stage for the most frightful scenes of fanatical cruelty and sensual dissipation. In 1535 it was conquered by the neighboring princes, and again reduced to order. John was tortured to death by hot pincers; and his body was hung in a cage on the tower of St. Lambert's Church"). Without education, intellectual or moral, Bockhold owed his influence to his dignified, pleasing person, and to the reckless daring which made him attempt any enterprise, however great. It is however true that he was unfit for the control he seized. His character is a study: in it fanaticism and lust, conviction and hypocrisy, were mixed. In the hour of trial he showed no heroism, only the rage of a disappointed spirit. [He is the historical subject of Meyerbeer's opera, Le Prophète.] See ANABAPTISTS. Has-E: Reich der Wiedenburger, Leipziger. 1890. Weizäcker.

BODENSTEIN. See CARLSTADT.

BODY, Natural, Spiritual, and Mystical. The Greek word όμοιον (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,' (ομοίον ὕποκειμένον), denotes, in general, an organization that corresponds to the soul (ψυχή); and the 'spiritual body' (ομοίον πνευματικόν), 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 exterior things, and a 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, it is exposed to all that is expressed by the words 'corruption,' dishonour, and dishonourable; and then to the catastrophes. The nature of the spirit is, on the contrary, a free, supemundane life of light and love in God; and the spiritual body is an organization suited to its character, being lifted above
all dependence on the outward world, and the consequences following from it, and displays itself in incorruption, glory, and power" (Lango's Comm. 1 Cor. xv. 44, Amer. ed. p. 338).

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. 16, iv. 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 to him is a different matter. For this, living faith is requisite, and then from the Lord himself will come the means of growth.

BOEHME. (often written in English Beilen). Jacob, b. at Alt-Seidenberg, in Upper-Lusatia, 1575; d. at Gōrlitz, in Silesia, Nov. 17, 1624; descended from a well-to-do peasant family; was apprenticed when fourteen years old to a shoemaker, and settled, after the usual wanderings, in 1599, as master of his profession, in Gōrlitz, where he married, and bought a house. Meanwhile the religious and philosophical instincts of his nature developed rapidly, without any influence from without; and in time this development ripened into a mystico-theosohical view of God and the world, which called for utterance. He began to put down his ideas in a desultory and unsystematic way; 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 representative of the Orthodoxy of that time, equally revered by the people, and esteemed by the Ostrogothic King, Theodoric, the ruler of Italy. The decree of the Emperor Justin against the Arians was the first event which made Boethius suspected; but Theodoric now banished him to Pavia, where he afterwards had him confined in a dungeon, and finally beheaded. By his translations of Aristotle's Analytica, Topica, Sylloge, Elench., and of the Isagoge of Porphyry, by his elaborate commentaries on these works, and by his own independent writings, Introduc- tio ad Categoricas Syllogismos, De Syllogismo Categorico, De Syllogismo Hypothetico, De Divisione, De Definitione, etc., Boethius became the connecting link between the logical and metaphysical science of antiquity and the scientific attempts of the middle ages; and a still greater influence he came to exercise on medieval thought by his De Consolatione Philosophiae and the various theological writings which were ascribed to him. The Consolation philosophiae, with its beautiful writing, was such that the imprisonment of the author at Pavia; but though it is certain that Boethius was a Christian, at least nominally, it never touched Christian ground: all the comfort it contains it owes to the optimism of the neo-platonic school and to the stoicism of Seneca. Nevertheless, during the middle ages this book was read with the greatest reverence by all Christendom. King Alfred translated it into Anglo-Saxon, which translation was edited by Rawlinson, Oxford, 1698; and Thomas Aquinas wrote a commentary on it. Having thus advanced from the position of a mere logician he finally reached that of a theologian. It is not probable that he has written any of the theological works ascribed to him; but the tradition is very old. He is mentioned by Alcinus as author of De Sancta Trinitate; by Hilmar of Rheims, as author of Utrum Pastor et Spiritus Sanctus de Divinis, et Divinitatis primi centur, etc. Collected editions of the works of Boethius appeared at Venice, 1402; Basle, 1546 and 1570; and in Migne: Patrol., tom. 63 and 64. The theological works were published at Louvain,
BOGATZKY, Karl Heinrich von, b. at Jan-
kowo, in Lower Silesia, Sept. 7, 1690; d. at
Halle, Jan. 13, 1774; was educated as page at
the ducal court of Weissenfels, but left it dis-
satisfied, and began in his twentieth year to
study, first law at Jena, then, since 1715, the
study of the pietism of his days. See also
Knapp, Halle, 1801, and is very interesting for
the study of the pietism of his days. See also
Ledderhose: Das Leben K. H. von Bogatzky,
Heidelberg, 1846.

BOGERMANN, Jan, b. at Oplewert, Friesland,
1594; d. Sept. 11, 1667, 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 presided at
the synod of Dort (1618). The translation of
the Old Testament still in use in the Dutch
churches, is, for the greatest part, his work. He
translated Beza's tract on the punishment of
Heretics, Van het Ketzer Straffen, 1601.

BOGOMILES, a branch of the Cathari which
developed in Thrace. Their name was formerly
derived from Bog Milui, "God have mercy, or
Bogomil, "Beloved by God;" but Schaffarik, the
great authority on Slavic antiquities, has found in
some old Slavic records the name Bogomil, from
the name Bogomil, who, in the middle of the
ten century, was the representative of the pecu-
liar 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
twentieth century, they were very numerous in Philippop-
and Constantinople. One of their leaders, Basil,
was burnt in the latter city in 1118. They were
repeatedly condemned, and at times severely per-
sued; but they, nevertheless, lived on through
the whole period of the middle ages. Their sys-
tem of doctrines is completely expounded in
Europe by Ziska and Procopius the Hussites
Gieseler, Gottingen, 1852. See Razki: Bogomil
i Catareni, Agram, 1869.

BOHEMIA. Christianity was introduced in
Bohemia from Moravia in the latter part of the
ninth century. In the previous (935), 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, Borzio, and his wife Ludmilla,
at the court of Swatopluk of Moravia, and the
arrival of Methodius in Bohemia (973) that Chris-
tianity became firmly established in the county.
A strong re-action took place under Borziy's
son, Wratinslaw, whose heathen spouse, Drahomira,
had Ludmilla and other Christian members of the
ruling family murdered. But when, under
Boleslas II., the German influence became prevail-
ing in the country, Christianity was again in the
ascendancy, 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, placed the Bohemian Church on
an exclusively national basis. The native lan-
guage was used in divine service; the Bible was
read in the Slavic translation; the Lord's Supper
was administered in both kinds; 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 arch-
bishopric of Prague was founded, and the metro-
politan connection between Bohemia and the see
of Mayence was dissolved; but thereby the
German influence, which in this country 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, Con-
rad of Waldhausen, John Milic, Matthias of
Janow, were the teachers of Hus. As the uni-

versity consisted of four nations,—the Bohemian,
Polish, Bavarian, and Saxon,—and each nation
did the same, and plots for centralization and absorption on
the other. In Adalbert the Roman designs were
completely foiled: in other cases they succeeded.
The tragical fate which pursued Adalbert through-
out life was his connection with Rome. Under
Gregory VII., however (1073—85), the Roman lit-
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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 use of the cup in the Lord's Supper, 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.

Internally, 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 intercommunication even sprang up between the Czechs and the Protestant leaders, both in Germany and England. After 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 Muhlb erg (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 9, 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, but openly and by force, but, as it behoved a tool of the Jesuits, on the sly, and by chicanery. The Brethren complained; the government prevaricated: in the course of the debate the Brethren threw the representatives of the government, Martinitz and Slawata, out of the window in the archbishopric of Prague and the episcopal seats of the animals drove the men crazy. Thus Protestant Bohemia was converted to the Roman Church. The treaty of Westphalia (1648) 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 1790, 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 formed 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 evangelical: the rest is Roman Catholic. The Roman Church comprises the archbishopric of Prague and the bishoprics of Leitmeritz, Köninggrätz, and Budweis, with 5,226 churches and chapels, and 5,338 priests. The evangelical churches were organized by the law of Jan. 23, 1866. 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 Basel Conference. It met upon Nov. 6, 1879, and the persecution was stopped. See The Religious Condition of Christendom (report of Basel Conference), London, 1880, pp. 398, 399; 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 Saxony 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 (1494-1523), the division between the orthodox Lutheranism under Augustus (1528-46), the division towards Calvinism (1546-80), and, finally, the period of the highest social success and the greatest literary achievements, not altogether unaccompanied by traces of inner dissolution. Its birth, however, its relation to the Waldenses on the one side, and to the Waldenses on the other, is still somewhat obscure, though of late Bohemian scholars have thrown considerable light on these complicated questions.

The nucleus from which the sect developed, formed the so-called Chelczicky Brethren,—a group of pious men in the county of Prachin, who gathered around Peter Chelczicky as their spiritual leader. Peter was a layman belonging to the lower nobility, but not without education; and his pamphlets against the Roman Church and clergy were sharp and stirring. Rokycana, the leader of the Utraquists, and a man who had deeper and more radical ideas of reform than he was able to reconcile with his personal ambition, sent Gregor to the Chelczicky Brethren; and, when persecutions were raised against them, he procured them a place of refuge (1457) at Kunwald, near Senftenberg, whence, however, they soon were driven into the forests, and up among the mountains. The Chelczicky Brethren rejected the oath, the profession of the soldier, all rank and honor, and asked for means of a closer examination; and the answer was both friendly and cautious; but they stood in absolute opposition to any kind of hierarchy. The doctrine of community of property they did not adopt; but they taught that the rich only administered his property for the good of the poor, and on his death-bed (1474) Gregor solemnly warned the Brethren against "foresayers and magistrates." Peter in held milder and broader views; and a conflict soon arose. The method adopted for the settling of the question was very characteristic. Laos of Prague and some other Brethren went on a great journey through Greece and the Orient, with the purpose but disappointing some model of congregation whose organization could be immediately imitated. They found none; but they returned with their ideas so much enlarged, and their experience so much enriched, that on the synod of Reichenau (1494), where the question of the difference of estates, the authority of civil and ecclesiastical powers, etc., were debated, the milder views became victorious. Thus Lukas stands as the second founder of the Unitas Fratrum. Once more he visited foreign countries, and for the same purpose; and this his 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, Aezco es la causa del departamento de la gneya Romana, is a translation of a Bohemian work on the Reasons for Secession from the Roman Church, and again that the equally famous Waldensian work, Antichrist is founded on Aezco es la causa.

The appearance of Luther caused, as might have been foretold, a great commotion in the Unitas Fratrum, and attempts of communication and connection were immediately made. They led to nothing, however. There was between the Bohemian Brethren and the German Reformers a radical difference, which could not be got over. By Speratus and Optatus, Luther was requested to give his opinion of the Brethren's doctrine of the Lord's Supper. Before answering, Luther asked for means of a closer examination; and Lukas sent him the tract On The Truth Victorious. In 1533 Luther answered by his Vom Anbeten dc:

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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 Tübingen, 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 parties and foreign nations led to a very lively literary activity, and opened the Thirty Years' War.

The editors worked with fiery zeal. In 1634 printing was begun, and in 1643 two thick folio volumes appeared, which contained the Calendar for January; in 1658 two others, with that for February. In 1660 the Jesuit Daniel Papebroch (1628-1714) was added to the editorial staff. He continued his father's fortune to the prosecution of this work, and lived to see twenty-six volumes appear. On the suggestion of Pope Alexander VII., Hen schen and Papebroch 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 made with such care was happily preserved,—the printed works at the Hague, and the manuscript at Brussels. From 1837 the Belgian Government contributed six thousand francs annually, 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.

BOLSE, Jerome Hermes, author of two notable biographies; a Parisian Carmelite monk of the sixteenth century, who, compelled to flee the city because 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. 28, 1551. Incautiously he continued his attacks on Bern, and therefore found a change of residence desirable. Went to Paris; but his opinions were condemned by a synod at Orleans (1563), 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 Geneva. Probably to no one's surprise, he went back shortly thereafter to the fold of the Roman-Catholic Church. He died at Lyons, 1585. He gave expression to his bitterness in his slanderous Histoire de la vie, meurs, actes, doctrine, constance et mort de Jean Calen, Lyons, 1577; and Histoire de la vie, Meurs et départemens de Th. Béze, Paris, 1582. The first work appeared in Cologne, in Latin, 1580, in German, 1581; last ed in French, Lyons, 1875; the second, in Latin, Ingolstadt, 1854. The two works were reprinted, with a life of their author, at Geneva, in 1835.

BOLZANO, Bernhard, a Roman-Catholic theologian and philosopher, b. at Prague, Oct. 5, 1781; d. there Dec. 18, 1848. He early 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 was, at that time, 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
circum Regulam Franciscan.

In his practical administration he was very mild, yet firm. As a teacher and author, he occupies one of the most prominent places in the history of medieval theology; not so much, however, on account of any strongly pronounced originality, as on account of the comprehensiveness of his views, the ease and clearness of his reasoning, and a style in which are still lingering some traces of the great charm of his personality.

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BONAIATUS: Skizzen aus dem Leben Dr. Bolzano, 1850.

BONALD, Louis Gabriel Ambroise, Vicomte de, b. at Monna, Piedmont, Oct. 12, 1808; d. in Rome, Oct. 25, 1874; entered the order of the Penitents, 1825, and was chosen general of the order in 1851, and made a cardinal in 1869. His two devotional tracts, Principia Vita Christiana, and Manuduction ad Calum, were frequently translated, and widely read. Of his scientific works his Rerum Liturgicarum Libri Duo is still of value. A collected edition of his works was given by P. SALA, in 4 vols., Turin, 1847, who also gave a collection of his letters, Turin, 1755, 1 vol.

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the title of episcopus 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 Phokas, I. p. 135; Paulus Diaconus: De Gestis Longob. IV. 37; I. M. Lorenz: Examen Decreti Phocae, 1790. — Boniface IV. (Sept. 15, 608-May 25, 613) 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 Olympic 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 monophysitic tendencies. See the letter of Columban in Bernard: Die iro-scottische Missionskirche, Gütersloh, 1875, p. 95. For his relations with the Anglo-Saxon Church, see Beda: Hist. Eccl. II. 4. His life is given in Muratori: Rel. Ital. Script. III. p. 135. — Boniface V. (Dec. 24, 618-Oct. 28, 625) made Canterbury the metropolitan see of England. See Vita Bonif. V., in Muratori: Rel. Ital. Script. III. p. 135; Beda: Hist. Eccl. II. 7, 8, 10, 11. — Boniface VI. (896) 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 treasury to Constantinople, where he lived nine years. After the death of Otto 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. Ferrucci, in his Investigazioni su la Persona et il Pontificato di Bonif. VII., 1556, tries to whitewash this monstrum horrendum. — Boniface VIII. (Dec. 24, 1294-Oct. 11, 1303) entertained the most extravagant ideas of the papal curia, as also a 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 vasals; but Erik VIII. of Denmark took no notice of him, and had already acquired a name for learning and piety. In 1295, when the French clergy complained of the taxes laid on them, and the Pope addressed the King with the bull Clericis laicos, Feb. 25, 1296. The King 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 1300, 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. In the same year Pierre Dubois, 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 Saisset, Bishop of Pamiers, 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 pontiffs 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 Anagni, 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 Liber Textus (see article on Canon Law). See J. Rubens: Bonif. VIII., Rome, 1851; L. Tomus: Studia di Bonifazio VIII., Rom, 1849; W. Drummann: Geschichte Bonifacii VIII., Königsberg, 1852. [His Registris, published, Paris, 1844.—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: Rel. Ital. Script. III. p. 830; Du Puy: Histoire du Grand Schisme d'Orcident, Paris, 1564; Mainbourg: Histoire du Grand Schisme d'Occident, Paris, 1678. R. Zoffel.

Boniface (Winfrid, the "Apostle of Germany"), b. at Kirkham, Exeter, between 680 and 685; d. near Dokkum in Friesland, June 5, 754 or 755; a Saxon by birth; was educated in the monasteries of Adescanctast and Nuthuscelle, 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. Religious circumstances rendered it impossible to labor in that field at that moment; and Boniface returned to England. But 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 716 to Germany. His first attempts as a missionary...
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 722, an archbishop. His last effort was a tour into Friesland, where a Pagan re-action 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 Iro-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 J. A. Giles, London, 1844, 2 vols. His life was written by Willibald (Pertz: Monum. II., 33); I. P. Müller, Amsterdam, 1869; August Werner, Leipzig, 1875. [G. Pfaehler: St. Bonifatius, Regenab., 1880; O. Fischer: Bonifatius, Leipzig, 1881.] Werner.

Bonivard, 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 dependence he bought, converted a convent into a hospital. The prior of St. Victor had been rated, and the income of the priory, a former monk, was beheaded. 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 29, 1530), and imprisoned him in the Castle of Chillon, where for six years he pined. It is said that he died in chains and at the stake. By the inhumanity of his captors he was fastened to a pillar. In the spring of 1538 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 her paramour, a former monk, was beheaded. Bonnivard made the city of Geneva his heir on condition that 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 forbearance his contemporaries showed him; for his career was somewhat dishonorable, even after persecuting 177 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, Genève, 1851, 4 vols.; Adès et devis des langues (1866), Genève and Paris, 1849; Adès et devis de la souveit de l'éolothérie et tirannite papale, Genève, 1856 (with an historical introduction). Galiffes.

Bonnor, Edmund, b. at Hanley, Worcestershire, Eng., about 1496; d. as a prisoner in London, Sept. 5, 1599; 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, the reformatory zeal of the bishop slackened; he refused to take the oath of supremacy, and was committed to the Fleet. After his release he was twice imprisoned by the privy council for neglect in the cause of the Reformation, and finally committed to the Marshalsea, and deprived of his sees, 1649. 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, 1842; Maitland: Essays on Subjects connected with the Reformation, London, 1844; in 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.
by a synod of Illyrian 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 Adoptionists in the West. See C. W. F. WALCH: De Heterodoxis Heretico, Göttingen, 1764.

BOOS, Martin, b. at Huttenried, Bavaria, Dec. 25, 1702; d. at Sayn, near Coblenz, Aug. 29, 1725; studied theology at the University of Dil-lingen, where an evangelical movement had been started by Sailler, 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 barely left in peace in Dusseldorf and Sayn under the protection of a Protestant government. See I. GÖSSNER: S. M. Boos, 1834, translated into English, London, 1836; BODEMANN: M. Boos, Bielefeld, 1846.

BOQUIN, Pierre, b. in Guienne in the beginning of the sixteenth century; studied in the University of Bourges; entered 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 Lauzanne, 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: Vite Theologorum Externorum.

BORA, Catharine von, b. at Bitterfeld in the countyship of Meissen, Jan. 29, 1499; d. at Torgau, Dec. 20, 1552. She was a nun in the monastery of Nimtisch, near Grimma; but, with the cognizance of Luther, she fled from the monastery and entered the order of the Carmelites, and was elected abbess; 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 Lauzanne, 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: Vite Theologorum Externorum.

BORDAS-DEMOULIN, Jean Baptiste, b. at Montagnac in the Dordogne, 1798; d. in Paris, 1859; was one of the leaders of the liberal Catholic party, which, by developing the principles of the old Gallicanism, tried to reconcile the Roman-Catholic Church and the demands of modern civilization. Besides his Mélanges philosophiques et religieux, his two principal works are Les Pouvoirs constitutifs de l'Eglise(1855), and Essai sur le Riforme catholique(1857). His Études de philosophie cartésienne was crowned by the French Academy; but he died in the poorhouse. See HUET: Vie et Oeuvres de B.-D., Paris, 1860.

BORDELUMIAN SECT, one of the obscurest and weakest of the numerous unholy religious developments of the last century, comprised some fifteen or twenty persons in the town of Bordelum in Schleswig-Holstein, under the leadership of two Saxons, candidates of theology.—David Bähr and Borsenius. In 1739 the sect was complained against by the local pastors, and charged with holding that they were saints who had advanced upon Paul in Rom. vii. 24; that God had special care over them; that they declared the Church as the devil's house, despised the sacraments; that, as clean, they rejected marriage, and, like so many of these clean and pure persons,—indeed, this seems to have been Satan's bait,—lived in the greatest unchastity among themselves. For their mutual support they instituted a sort of community of goods. They were found guilty of these charges; and King Christian VI., by edict of June 11, 1739, suppressed the sect, and condemned the leaders to imprisonment; but they escaped. Borsenius married, and lived quietly; Bähr ventured back to Holstein, was arrested and imprisoned, very harshly treated, and died miserably in Bredstädt, 1743. The sect gave much local trouble.

PAUL TSCHACKETT.

BOREL, ADAM, the founder of the Borelists; b. in Zealand, 1603; d. in Amsterdam, 1667; was pastor of a Reformed congregation, but resigned his office, and became the leader of a separatistic party, which acknowledged no other religious authority than the Scripture. His work, Ad Legem et Testimonium, attracted great attention. Here he developed that the written word of God, without any human commentary, was the sole means of awakening faith; that the Church had fallen completely away from the word of God, without any human commentary, was the sole means of awakening faith; that the Church had fallen completely away from the Lord; that the Christian ought to shun all connection with the Established Church, and confine himself to his private devotion, etc. Though violently attacked by Maresius and Hornbeck, he gathered quite a number of adherents,—the Borelists. See ARNOLD: Kirchen-und Ketzerhistorien, III. 6, p. 28.

BOFCIA. See ALEXANDER VI., JESUITS.

BORRAUS. See CELLIARIUS.

BORROMEO. Carlo, b. Oct. 2, 1538, in the Castle of Arona, on the eastern shore of Lago Maggiore; d. Nov. 3, 1584, in Milan; was, in harmony with the natural bent of his character, destined for the Church, and studied theology, philosophy, and canon law at Pavia. When his uncle, Pius IV., was elected pope in 1559, he was immediately called to Rome, and made cardinal-deacon, and Archbishop of Milan. After the death of his elder brother, however, in 1562, both the Pope and his other relatives wished him to
BORROW, George, author of the Bible in Spain, b. at East Bergholt, Norfolk, Eng., February 10, 1803; d. July 30, 1881. After receiving a good school-education, he was in 1814 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 Egyptian Copts, in addition to his knowledge of Greek, with which he had made himself acquainted, and set to 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 Manchu 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 Zincali, or An Account of the Gypsies in Spain, 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 College de Narsac 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 churches; was made Bishop of Condum in 1669, but resigned this office, when, in 1670, he was appointed tutor to the Dauphin, with whom he lived till 1683, 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 et 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 and the interest of the Roman-Catholic 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 Églises protestantes (1688). The latter was very sharply criticised by Jurieu and Basnage, and involved his 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 usurp de l'autorité." He was no ultramontanist, however. On the contrary, he was 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." The latest and best edition of his works appeared at Versailles, 1819 sq., in 40 vols., edited by C. Schmidt. See also Tabaraud: Supplément aux Histories de Bossuet et de Fénelon, Paris, 1822; [II. L. Sisley: Bossuet and his Contemporaries, London, 1854. A translation of select sermons was published, 2d ed., London, 1801].

BOST, Paul Ami Isaac David, one of the leaders of the Récollet in Switzerland and France, b. June 10, 1790, in Geneva; d. Dec. 11, 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 Convention Society. He was of an active, restless disposition, but thus providentially widened 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 Bohme de Moravie, Genève, 1831, 2 vols., particularly his
BOSTON. 815

BOYLE.

noires pouvant servir à l'histoire du rcel religieux,
Genevé, 1824, 1855, 2 vols. [See GUER: Pre-
me r rcel à Genevé, 1871.] EDWARD BARDE.

BOSTON, Thomas, b. at Dunce, Berwickshire,
Scotland, March 17, 1676; d. at Ettrick, May 20,
1732; was educated at the University of Edin-
burgh, and became minister of Simprin in 1690,
and of Ettrick in 1707. He was a very notori-
ous writer, and has exercised great influence in
the Presbyterian churches in Scotland and Eng-
land. 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
Consummate 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, 1832.

BOUDINOT, Elias, b. in Philadelphia May 2,
1740; d. at Burlington, N.J., Oct. 24, 1821; re-
ceived a classical education, and studied law; was
the president of Congress in 1782, and signed as
such the preliminaries of peace with Great Brit-
ain; became a member of the Board of Commis-
sioners 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 under-
takings. He published: The Age of Revelation,
1790; Second Advent of the Messiah, 1813; and
Star in the West, or an Attempt to discover the
Long-lost Tribes of Israel, 1816.

BOURDALOUE, Louis, b. at Bourges, Aug. 20,
1632; d. in Paris, May 13, 1704; entered the Soci-
ety of the Jesuits in 1651; was for some time a
teacher in literature and rhetoric, then 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 preach-
er he has neither the magnificent oratory of Bos-
suet, nor the sympathetic strain of Massialon:his
sermons are not the declamations of the grand
orator, but the simple arguments of the plain
man. His principal work is his History of the Popes,
7 vols. 4to, London, 1790; Second Advent of the
Messiah, 1815; and Star in the West, or an Attempt
to discover the Long-lost Tribes of Israel, 1816.

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 Cambray, but was ex-
cluded on account of insubordination, and wander-
bout for the rest of her life in Flanders,
Holland, and Northern Germany, gathering a
number of restless enthusiasts around her, and
singly engaged in the propagation of her views;
—renounced all religious rites were superfluous, and true
worship confined to an inner, mental process, etc. In
Scotland her ideas found some adherents.
Her works were edited (1797-86, 19 vols.), and
her life written, by POHRET, Amsterdam, 1870;
2 vols. See Etude sur Ant. Bourignon, by M.
E. S., Paris, 1876.

BOWER, Archibald, b. at Dundee, Jan. 17,
1886; d. in London, Sept. 3, 1786; was educated
at Douay; went afterwards to Italy; became a
 Jesuit, and member of the Inquisition of Mace-
do, in 1742. In 1746 he suddenly returned to England;
became a member of the Established Church;
was made librarian to the Queen in 1748, and
occupied himself with literature. His principal
work is his History of the Popes, 7 vols. 4to, Lon-
don, 3d ed., 1750-66; which contains the most
copious account of the Popes in the English lan-
guage, but was very severely criticised on account
of want of originality, and of the author's re-
peated changes of religion. Bishop DOUGLAS
of Salisbury wrote against him, Bower and Tillemon
compared, London, 1787.

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
1851); "Hymns, as a Sequel to the Matins,"
1823. His best known hymns probably are, "In
the Cross of Christ I glory," and "We cannot
always trace the way" (the latter has been erro-
neously 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 fel-
loewns on St. Nicholas' Day, Dec. 6: arrayed in
episcopal robes, with mitre and crosier, and fol-
lowed 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 Inoennents' 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 re-
turning sense of the Church was, however, shown
by the sixteenth canon, fourth part of the deci-
sions of the Council of Paris, 1212 (see Hefele
Concilien geschichte, 5th vol. p. 778), peremptor-
ily forbidding them; but this was of merely national
and temporary effect, for the practice continued.
In 1542 Henry VIII. of England abolished the
festival; but it was revived under Queen Mary,
and so late as 1558 English boy-bishops are men-
tioned.

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 1653 to 1644 he
lived at Geneva, studying natural science; and
after his return he first settled on his estate, Stal-
bridge, 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 mental gifts and his large for-
tune he devoted to the study of natural science
and to labor for the kingdom of his faith. 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 belonged while residing at
Stalbridge. As a religiousist, 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
have 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 col-
clected edition of Boyle's own works, with a life of
him by BIRCH, was published in 6 vols. in Lon-
don, 1772. See LECTURES.

BOYS, or BOIS, John, b. at Nettlestead, Suffolc.,
Eng., Jan. 3, 1561; d. at Boxworth, Jan.
14, 1624; 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
1591, and prebendary of Ely, 1613. He was ap-
pointed 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 section 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, 1613, 8 vols. folio, the first good edition.
He left many manuscripts, but only one work has
been published: Vateria interpresit cum Beca,
aliaque recentoribus collatio in IV. Evangeli et

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 ar-
raigned before Gardiner, Bonner, and others, and
convicted of heresy; and June 1, 1555, he was
burnt at Smithfield. His writings have been re-
published by the Parker Society, edited by Town-
send, Cambridge, 1849. There is a Memoir of

BRADSHAW, William, a Puritan divine, b. at
Market-Bosworth, Leicestershire, 1737; 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 sus-
pended, and obliged to remove. He at last was
chosen lecturer 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 of Divine
Worship. Tending to prove that the Ceremonies
imposed upon the Ministers of the Gospel in England,
in present controversy, are in use unallowable
(1604); A Treatise on the Nature and Use of Things
Indifferent [i.e., ceremonies] (1605); English Puri-
tanism. Containing: The main Opinions of the
rigidest sort of those that are called Puritans in the
Realm of England (1605). This important work
is given in outline in Neal, Harper's ed., vol. i.
pp. 248 sq. It was translated into Latin by Wil-
lam Ames, and republished in Frankfort, 1610. See
Dexter: Congregationalism as seen in its Li-
terature, Bibliographical Appendix.

BRADFORDINE, Thomas (doctor profundus),
b. [probably in 1290 at Chichester, Eng.; d. in
London, Aug. 26, 1349; studied theology, philo-
osophy, mathematics, and astronomy in Merton Col-
lege, 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 or Paris, 1498-1538.
See G. Lechler: Wichh, f. pp. 234 sqq. [Eng-
lish translation by Peter Lorimer, D.D., London,

BRADY, Nicholas, b. at Bandon, Ireland, Oct.
29, 1593; d. at Richmond, May 20, 1728; was
educated at Christ Church, Dublin; settled, after the Revolution, in
London; became minister of St. Catharine Cre
and lecturer of St. Michael's in Wood Street,
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, 1613, 8 vols. folio, the first good edition.

BRAGHANE, See BRAHMANISM.

BRAHMANISM I 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"), Kshatriyas ("soldiers"), Vaisyas ("agriculturists"), and Sudras ("servants"). Like other religions, Brahmanism has its sacred books and theiroli-
sation are the Vedas ("knowledge"), or Sutras; viz., the Rigveda (on which the others
are based), the Yajurveda, and the Atharvaveda. The word Veda is applied to the
unwritten knowledge which came like bread
appealed to by educated Hindus in the present
day.

There are four Samhitas, or collections of Man-
tras; viz., the Rgveda (upon which the others
are based), the Sama-veda, the Yajur-veda, 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, as
"the spirit of devotion," or "divine spiritual know-
blyms of the Vedas embrace the earliest known
lyrics of the Aryan settlers of India. Dr. Monier Williams thinks they were probably composed by
a succession of poets, at different dates between 1500 and 1000 B.C. The oldest are found in the
Rigveda, which they number one thousand and seven-
teen, and express a nature-worship the purest
known. The latest are those of the Atharavaveda,
principally used as incantations for calling down
or driving away curses. The Vedas, as a collec-
tion, 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 mani-
fold phenomena of nature it is not so much their
physical aspect that impresses the human heart,
as the moral and intellectual 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
differ 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
("devotion, prayer"). Metaphysical and theo-
osophical speculations completely possessed the
authors of the Brahmanas and the Upanishads;
and the compromise between polytheism and
monotheism resulted in the composite pantheistic
system which makes Prajapati ("lord of crea-
tures") the personal creator of the world, the
manifestation of the impersonal Brahma, the uni-
versal, self-existent soul; and this is the charac-
teristic dogma of the Brahmanical period.

The Brahmanas, the second division of each
Veda, were composed as a guide to the Brahmans
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 Be-
ing 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 Brahmans, 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 last division of each
Veda, which present the underlying doctrine, are
pantheistic. "There is one real Being in the
universe, which Being also constitutes the uni-
verse." They are not earlier than 600 B.C., and
show the working of the Aryan mind upon reli-
gerious and philosophic problems. They are more
theorems and metaphysical, than books of writing,
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. Prayer was especially emphasized;
the very word for the officiating priest was brah-
man ("one who prays"). The Pantheon of the early Hindus was thus developed. In the begin-
ing was Brahma, sole and self-existent. He
willed to create various creatures out of his own
substance. Accordingly, by meditation, he pro-
duced 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 female deities were
respectively consorts,—Vach or Sarasvati ("the
goddess of speech or learning"), Sri or Lakshami
("beauty, fortune"), and Uma or Parvati ("the
daughter of Himavat," 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 Gandh-
araus ("genii") and their wives, the Apsaras,
lovely nymphs whom the gods often select to
tempt the pious devotee. The messenger be-
tween the gods and men is Narada, 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 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 bur-
densome, 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 Brahmans that there is only
one original caste now extant, viz., their own;
all the others having resulted from successive
intermixtures. The Brahman occupies his posi-
tion for three reasons,—his assumed sanctity,
his intellectual superiority, and his learning; for
in the popular estimation he is not only a sharer
in divinity, but acquainted with the sacred books,
the Vedas, and also the Shastras and the Puranas,
which are modern works, composed for the ex-
press 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
uncontaminated by European influence and man-
ners, with his intense self-consciousness, with the

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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 Brahmanas, who take particular pains to keep them ignorant of both the theory and practice of religion. Between the Brahmanas 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,—the rite 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 and in its division 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 to marry in any or all those below, if he has already a wife of his own caste. If, however, he marries a Sudra, and has children by her, they are not admitted into the privileges of the "Twice-born."

But the 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 v odious 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 yoke of births by which he is burdened 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 profounder 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 Brahmanas 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 suit of sorrow, and offered 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 give themselves God, 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), burning 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-marriages was but lately repugnant, and considered tantamount 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 Punjab.

It remains to speak of certain peculiar objects of Hindu worship, and of two great religious movements which have greatly affected Brahmanism. 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 worshiped. Thus the Tulsi plant is sacred to Vishnu, the Viva 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 in everything; so that there is not an object in earth or heaven 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 are purified in their 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 response to the discontent of the people with Brahmanism. It offered a more democratic teaching than the old faith, and tended to undermine the authority of the Brahmans. But after a time it began to be so corrupt that it no longer attracted the people; and when the support of the powerful kings who had protected 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 Christian century it had died out in India. Yet it was purer in its morality, and freer in its polity, 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 converts are called matha, and their superiors mahanta. They are quite numerous in all parts of India. A qualified Buddhist exists at the present day in the inhabitants 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 (worshiping-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 Brahmiya Somaj (Society of God). He held that if the oldest sacred books, particularly the Upanishads (the philosophical treatises), of the Vedas were studied, they would be found to teach monothelism; and so, basing himself upon the primitive faith, he boldly dissuaded his hearers from idolatry. But the sect made little progress until, in 1842, it was joined by Debendranath Tagore, who reformed it, and led it unto success. He adopted European plans of propaganda, started a journal, published sectarian treatises, appointed teachers, and so succeeded in awakening widespread 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 1858 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. 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 Brahmanism].
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 expressive of 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, Omniscient, All-merciful, and All-holy One
2. Knowing God to be the common Father, thou shalt love every man as thy brother, and every woman as thy sister.
3. (a) Do not bear any emblem of idolatry. (b) Carefully cut off all connection with every manner of idolatrous ceremony and festival.
4. Do not join any ceremony, or encourage any movement, which upholds the distinction of caste.

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 pantheism, polytheism, idolatry, caste, and the envy which infidel English science spreads. Many of their adherents come from the government schools. They have churches in various parts of India.

In 1873 the "Native Marriage Act" was passed, which legalized marriages by Brahmin rites, required that the bridegroom should be at least eighteen, and the bride at least twenty years old, and made bigamy a penal offence for any one marry-
BRainerd.

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 countenance 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-Brahminic 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 blasphemous proclamations, and showing a desire to approach the Hindu idolatry, which he once so earnestly and manfully renounced. Nevertheless the movement which he so powerfully aided makes daily 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 Brahminic 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. Sen died Jan. 8, 1884.


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 Hobart, and, 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 1728 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 indiscreet 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 such 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 Kaunameek, 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 Crosswekessing, 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 life. 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-denial; in spite of the persecution 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 powerful force in the modern missionary era. It is related of Henry Martyn, that, “persuising the life of David Brainerd, his soul was filled with a holy exultation of that extraordinary man; and, after deep consideration and fervent prayer, he was at length fixed in a resolution to imitate his example.” Brainerd was a representative man. 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BRAINERD, John, a brother of David, b. at Hadham, Conn., Feb. 28, 1720, and d. at Deerfield, N.-J., March, 1781. He was educated at Yale College in 1746, and in 1747 took his brother's place as missionary to the Indians. He also labored as a home missionary among the whites. From 1764 to his death he was a trustee of the College of New Jersey. He was a modest, meek man, and a devoted servant of Christ. The Life of John Brainerd, by Rev. T. Brainerd, Phila., 1865.

BRAINERD, Thomas D.D., a Presbyterian divine, b. at Leyden, N.Y., June 17, 1804; d. at Scranton, Penn., Aug. 22, 1866. His father, Jesse Brainerd, was a grandson of James Brainerd, brother of Hezekiah, the father of David and John, the missionaries. He was converted under the preaching of Rev. Charles G. Finney, while a student of law at Rome. Before completing his legal studies, he decided to prepare for the ministry. After one year at the theological seminary at Andover, he became in 1831 pastor of the Fourth Presbyterian Church in Cincinnati. In March, 1837, he was installed over the Pine-street Church in Philadelphia, where he spent the rest of his days. Dr. Brainerd was a bosom-friend of Lyman Beecher and Albert Barnes. He was a man of superior gifts, genial, whole-souled, and full of zeal for God. His appointment by the New-School General Assembly at St. Louis, in 1866, as chairman of its committee of conference on re-union, shows the high esteem in which he was held by that branch of the Presbyterian Church. Dr. Brainerd was an effective writer for the religious press, and the author of a valuable Life of John Brainerd. During the war he was distinguished for his patriotic ardor and services. Life of Rev. Thomas Brainerd, D.D., Phila., by M. Brainerd, 1870.

BRAMHALL, 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 1628; 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 1660. Of his writings, among which his controversies with Milletiere and with Hobbes are the most remarkable, a collected edition in one volume folio was published in Dublin, 1677, and republished in 5 vols., Oxford, 1845–46, accompanied with a sketch of his life.

BRANDENBURG. See PRUSSIA.

BRANDT, Gerard, b. in Amsterdam, July 25, 1626; d. there Dec. 11, 1655; was first pastor of the Remonstrant Church in Nieuwkoop, then, since 1650, and Hoorn, and finally in 1657, in Amsterdam. He wrote a History of the Reformation in the Low Countries (4 vols., 1671–1704), translated into English by Chamberlayne, London, 1720–23, 4 vols. fol., and lives of Barneveldt, Ruyter, etc.

BRASSIA, Sebastian, b. at Strassburg, 1457; d. there 1521; studied law and literature at Basel; and was made syndicus of his native city in 1501.

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, 10 bishoprics and 1,333 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 (Schnapspfarer), and consecrate their marriages. But since the arrival of Dr. Borchard in 1863, and 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 others will be tolerated, provided that they should hold worship in special buildings put up for the purpose, without
the external form of churches." The constitutions 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 guaranteed, except as to denouncing the existence of God and the immortality of the soul. The Roman-Catholic controversy, 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, Sao 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 Port Said, in an attempt 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 Tars 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 Kiddie: 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, 1831-38; professor of theology at Princeton, 1838-39; secretary of the Presbyterian Board of Foreign Missions, 1838-40. 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, 1830, and some minor controversial essays.

BRECKENRIDGE, Robert Jefferson, D.D., LL.D., an eminent Presbyterian minister; b. at Cabell's Dale, Ky., March 9, 1800; d. at Danville, Ky., Dec. 27, 1871; a graduate of Union College, New York, and of Princeton, 1819. He practiced 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 1843 he accepted the presidency 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. 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, 1859. Dr. Breckenridge was the author of the Act and Testimony (1834) on 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, 1629; 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 1660, but was deposed in 1660 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 Jon. Muller, in his Cabiria Literaria, I. p. 72. Also Adelung has written a life of him in his Geschichte d. menschlichen Thorheit, 4, p. 16.

BREITHAUPT, Joachim Justus, b. at Norderhein, February, 1658; d. at Kloster Bergen, March 16, 1732; studied theology at Helmstedt and Eisleben, where, together with France, and Anton, he gave the whole theological study its peculiar character and tendency. In 1705 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 some minor Institutiones Theologicae, Halle, 1694, 2 vols., much extended, 1732, 3 vols., and Theses Credendorum et Aegendorum Fundamentales, Halle, 1700. See G. A. Francke: Das gesegnete Gedachtniss des seligen Breithaupt, Halle, 1750, fol.

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BREITINGER, Johann Jacob, b. at Zurich, April 19, 1575; d. there April 1, 1645; studied theology at Fribourg, 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
affairs of his native city an authority equal to that of Zwingli and Bullinger. His writings are mostly of a practical character. His life was written by J. C. MüHnKOPF, Zürich, 1874.

BREMEN. BRETHREN.

BREMEN. BRENZ, Johann, b. at Weiś, 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 Smaelcadian War his days of trouble began. In 1546 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 whom he espoused by an anonymous Tractat Suciuarum, 1525. The only collected edition of his works is unfinished, Tubingen, 1570–90, 8 vols. His life was written by HARTMANN und JÄGER, Hamburg, 1840–42, 2 vols., and by JULIUS HARTMANN, in Väter d. luth. Kirche, vol. VI., Elberfeld, 1862. See FRESSL, Anecdota Bremiana, Tub., 1888.
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.


**BRETHREN.**

**BRETHREN.**

The word *brethren* denotes an office-book of the Roman-Catholic Church which contains the offices for the canonical hours (see title), in distinction 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 ecclesiastica 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; and, finally, hymns, prayers, and 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. (1556-72), 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, still used only in 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 Evening 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 enjoined by the Council of Trent to repeat the Breviary as it stands. Many of the readings about the saints are the same as in the Psalter; but 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 multiplication 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.**

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The sect called itself Brethren of the Free, or of the New, Spirit; but also other names occur, for instance, Turleins in Paris, Homines Intelligentes in Brussels, etc. In Germany they were often confounded with the Beghards. They were vigorously pursued, both by the popes and the Inquisition; but the sect was still alive in the middle of the fifteenth century. See HAIN: Geschichte der Ketzer im Mittelalter, Stuttgart, 1820; HOFFMANN: Histoire du peuple Huguenot au 16ème siecle, Paris, 1875. C. SCHMIDT.

**BRETHREN, Plymouth.** See **PLYMOUTH.**

**BRETHREN.**

**BRETHREN.**

**BRETSCHNEIDER, Karl Gottlieb, b. at Gersdorf, Saxony, Feb. 11, 1778; d. at Gotha, Jan. 22, 1848; studied theology at Leipsic, and was appointed minister at Schneeburg in 1807, superintendent at Annaberg in 1808, and superintendent-general at Gotha in 1816. He was a very prolific writer, contributed frequently to various periodicals, took active part in controversies, and wrote independent works, both on exegis and dogmatics. His principal works are: Lexicon manuale Graecolatinitum in libros N. T., Leipzig, 1829; Systematische Entwicklung aller in der Dogmatik vorkommenden Begriffe, 1863; and Handbuch der Dogmatik, 1814, which ran through many editions. They represent the stand-point of the so-called rational supranaturalism,—a rather untenable ground, intermediate 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 attention. [Parts of it have been translated into English for the Bibliotheca Sacra.]

**BREVIARY (Breviarium).** See **BRETHREN.**
BREWSER.

BREAN.

cefully carried on against this Revised Breviary, and it has been suppressed in every place except London.

Breviaries have appendices of miscellaneous character,—prayers to the Virgin Mary, for the dead, etc.; but the bulk of the volume is subdivided into four parts,—(1) the Psalterium (the Psalter); (2) the Proprium de Tempore (the Proper of the season), containing those portions of the officials which vary with the season; (3) the Proprium Sanctorum (Proper of the Saints), the corresponding portions for the saints' festivals; (4) the Commune Sanctorum (Common of the Saints), for such festivals which possess no particular form of prayer.

In the Greek Church there is a Breviary Ὁρολογιον (Horologium), which contains prayers for the canonical hours, a complete calendar (Menologium), and different liturgical appendices.

In the Lutheran and Episcopalian Churches modifications and translations of the Breviarii Romanam are now in use.


M. HEROLD.

BREWINSTER, William, b. at Scrooby, Eng., in the year 1580 (?); d. at Plymouth, Mass., April 10, 1644. He studied for a short time at the University of Cambridge; entered in 1584 (?) the service of William Davison, ambassador, and later secretary of state to Queen Elizabeth, and went with him in 1586 on a mission to the Netherlands as confidantial private secretary. On Davison's disgrace, in 1587, he returned to Scrooby, where from April, 1594, to September, 1607, he was keeper of the post-office, and lived in Scrooby Manor. In this house a company of Brownists regularly assembled every Lord's day. In 1598, after an unsuccessful attempt in 1607, this congregation, under John Robinson as teacher and Brewster as ruling elder, removed, on account of repeated malignant persecution, to Amsterdam, and in 1609 settled at Leyden. "Mr. Brewster, who had been reduced almost to poverty by his charities and manifest 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" (Motley: John of Barneveld, II. p. 288). In 1620 a portion of the congregation emigrated to New England. Elder Brewster was their spiritual head: but, not having been ordained, he never administered the sacraments, yet preached regularly on Sunday until 1629, when William Ralph, the first settled minister, came.

BRICONNET, Guillaume, b. in Paris, 1470; d. at Fochart, near Montereau-sur-Yonne, Jan. 26, 1584; was a son of Cardinal Briconnet, Arch-bishop of Narbonne; and was made Bishop of Lodeve in 1504, and of Meaux in 1516. He was possessed of a good classical education, and was twice sent as ambassador to the papal court, but a mystic by nature disposition, a pupil of Lefèvre d'Etaples, 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 the Proprium Sanctorum (Proper of the Saints), the corresponding portions for the saints' festivals; (4) the Commune Sanctorum (Common of the Saints), for such festivals which possess no particular form of prayer.

But Briconnet'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 Génin, in Lettres de Marguerite d'Angoulême, Paris, 1841, and Nouvelles Lettres de la Reine de Navarre, 1842.

BRIDAGNE, Jacques, b. at Chuselan, March 21, 1701; d. at Roquemaure, Sept. 22, 1787; was educated in the Jesuit College in Avignon, and in the seminary of La Congregation 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 sombre and vehement, but full of genius and sincerity. They appeared at Avignon in 1783, in five volumes. His life was written by CARHON: Le Modèle des Frères, 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 (1657), afterwards excommunicated; but when the writ de excommunicato capiento 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 1662. 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 Decree (1641); a sermon, London, 1841; also a collected edition of his works, 4 vols. 4th, 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, 1845, 5 vols. 8vo: the Works are mostly sermons. See Neal's History of the Puritans, vol. ii. p. 279 (Harper's ed.).

BRIDGET, St. (Bridget), the "Mary of the Irish," d. in 528, was the daughter of a certain Duchtach, and born at Fochart Mârthime, Leinster. In her fourteenth year she took the veil in the Monastery of Meath; obtained a great vow for holiness; founded the monasteries of Kildare, Hay in Connaught, Clogh in Munster, etc.; and
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. Brigid, as well as many other traits in her life, such as described by Ultan, Aiken, Cogitosus, Chilianus, Laurentius of Dunelm, and in the Act Sanct., February, pp. 99-183, indicates that the old Pagan worship of the goddess Ceridwen, the core of the goddess, who had her principal temple at Kildare, was continued in the worship of St. Bridget. See Transactions of the Irish Academy, III. 75; FRIEDREICH: Symbalik und Mythologie der Natur, p. 196; I. II TUDO: Hymns of the Ancient Church of Ireland, Dublin, 1855; (STOKES: Three Middle-Irish Homilies on the Lives of Saints Patrick, Brigit, and Columba, London, 1840) ZOCKLER.

BRIDGEMAN, Thomas, b. in 1556 at Nottingham; d. Aug. 24, 1607. He was educated at Queens College, Cambridge, and became rector of the church at Hawnes, in Bedfordshire, in or about 1592. He was one of the fathers of Presbyterianism in England; as Thomas Cartwright, 1627—35, indicates that the old Pagan worship of the goddess Ceridwen, the core of the goddess, the goddess, who had her principal temple at Kildare, was continued in the worship of St. Bridget. See Transactions of the Irish Academy, III. 75; FRIEDREICH: Symbalik und Mythologie der Natur, p. 196; I. II TUDO: Hymns of the Ancient Church of Ireland, Dublin, 1855; (STOKES: Three Middle-Irish Homilies on the Lives of Saints Patrick, Brigit, and Columba, London, 1840) ZOCKLER.

BRIDGEWATER TREATISES. By his death (Feb 11, 1829) Francis Henry, Earl of Bridgewater, 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 subject of Digestion considered with reference to Natural Theology. (3) John Kidd: The Hand, its Mechanism and Vital Endowments as evincing Design. (5) William Prout: Chemistry, Physiology, and the Function of Digestion considered with reference to Natural Theology. (6) William Buckland: Geology and Mineralogy considered with reference to Natural Theology. (7) William Kirby: The Habits and Instincts of Animals with reference to Natural Theology. (8) William Playfair: Chemistry, Meteorology, and the Function of Digestion considered with reference to Natural Theology.

BRIEF, BULL, 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 metal which bore the seal attached to a document; and at last the word came to stand for the document itself. "Brief" is from the later Latin brevis, a short catalogue, or summary. A papal bull is the present day is an open letter, written in Latin, in angular Gothic letters, upon rough parchment. The string which holds the seal is, in forma grata (a bull of grace; i.e., when the bull is a blessing), of red and yellow silk; in forma rigorosa (a bull of justice; i.e., when it is a curse), of hemp. On the seal, which is of lead, are stamped on the obverse side the heads of Peter and Paul, and above St. 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 collections are taken. Bullarium is a collection of briefs and bulls. The oldest of such collections is the Bullarium Romanum, 1585. Among the later continuations of this work the most prominent are, Bullarium Magnus Romanum a Leone M. usque ad Benedictum XIV., Luxembourg, 1727—68, 19 vols. fol., and the contemporary collections by Coequelines, Rome, 1733—48, 14 vols. fol. The latest continuation is that by Tomassetti, Turin, 1857—72, 24 vols. There are also bullarii for single countries, separate orders, etc.

BRIDGEMAN, Charles Henry, a Unitarian author and professor, b. in Boston, Mass., July 27, 1820; d. at Brooklyn, N.Y., Feb. 19, 1879. After graduation at Harvard University, he was pastor of the Unitarian Church of Taunton from 1844 to 1865, when he went to his second charge, at Ann Arbor, Mich. In 1869 he was appointed non-resident professor of ecclesiastical history in the theological school at Meadville, Penn. Mr. Brighman was a prominent member of the American Oriental and Philological Societies, also of the American Association for the Advancement of Science; was a prolific writer for his denominational press, and wrote a number of high-grade works, e.g., North-American Review and the Revue des Deux Mondes (Paris), but left little of permanent value. See CHARLES HENRY BRIGHMAN, Memoir and Papers, Boston, 1881.

BRIGHTMAN. See BRIGHTMEN.

BRIGHTMAN, Thomas, b. in 1558 at Nottingham; d. Aug. 24, 1607. He was educated at Queens College, Cambridge, and became rector of the church at Hawnes, in Bedfordshire, in or about 1592. He was one of the fathers of Presbyterianism in England; as Thomas Cartwright...
says, "The bright star in the Church of God." He subscribed the Presbyterian Books of Discipline. His principal work was *Apocrypha Apocryphi* (Leiden, 1612); also in English with the title *A Revelation 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 in the Island and inland; and in the exposition of the Apocalypse by making two distinct millenniums: the first, from Constantine until 1300, in this corresponding 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. xxvi and xxvii. 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 treatises on the Song of Songs and Daniel, and discussed various questions in dispute between the Puritans and the Catholics, and as such deposed from his office as preacher of Philipsburg, 1683. Between 1685 and 1699 he published about forty works of a mystical-devotional character, which were much read; but spiritualizing Christ to 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 at last lost in a mystical pantheism, far away from Christianity. See *Poiret*: *Bib. Mystic. Select.* 1708 (contains a eulogy of Brill); *YpEn EN Dermout*: *De herovormde kerk in Nederland*, Brux., 1824; *Vol. III. M. Gobell.*

**BRITTINIANs**, a class of Augustinian eremites, so called from Brittini in Ancona, their first settlement. Their rule was confirmed by Gregory IX. (d. 1241).

**BRochMAnD, Jasper Rasmussen**, b. at Kjoge, in the Island of Seeland, Aug. 5, 1853; d. in Copenhagen, April 17, 1852; studied theology and philology in Copenhagen, Leyden, and Franeker; was made professor in the University of Copenhagen in 1810, afterwards tutor to the crown-prince, and in 1839 Bishop of Seeland. He represents the stilt Orthodoxy of his time, with its narrowness and its intolerance; but he was a man of superior intellect, of great accomplishments as a scholar, and without personal ambition. His principal dogmatical work, *Universa theologica systema*, 1833, was often reprinted, both in Denmark and Germany; and his controversy with the Judenta, on occasion worth of the consideration of the Christian Church, attracted widespread attention. He also wrote a number of practical devotional works, which are still used in the Danish Church.

**BromLEY, Thomas**, an English mystic, b. in Worcestershire; he held fellowships in Oxford until 1600, when, as a nonconformist, refused to accept the Anglican Liturgy. But previously he had become a follower of Jacob Boehme the mystic (see title), and with John Pondage and Johanna Leade had founded the Philadelphia Society (see title); and when he left Oxford, he came to Pondage and lived with him many years. Bromley went further than Boehme: he rejected the Church, and also marriage, which he held an inferior condition, not bearable by a saint. But with Bromley and his friends, the latter tenet was not connected with unchristianity: on the contrary, they aimed at the perfect purity of life. Bromley was active in propagating his opinions, and was an estimable man. His works were published, in second edition, at Frankfort and Leipzig, 1719–22, 2 vols. The best of them are, *The Way in the Sabbath of Rest*, *XCV. Evangelical Epistles to his Good Friends*, and *The Journey of the Children of Israel*.

**Brooks, Elbridge Gerry**, D.D., an able and beloved minister of the Universalist Church; b. at Dover, N.H., July 29, 1816; d. at Philadelphia, April 5, 1876. He was licensed at Portsmouth, N.H., June 16, 1840; was pastor in West Amherst, Mass., Oct. 19, 1837 to June, 1838; in East Cambridge, Mass. 1838 to 1841; in Lowell, Mass. (First Universalist Church) for a year; in Bath, Me., from November, 1846 to 1850; in Lynn, Mass. (First Universalist Church), 1850 to 1859; in New-York City (Church of our Saviour), 1859 to 1867; in 1867 general agent of the board of trustees of the General Convention; Dec. 13, 1868, installed pastor of the Church of the Messiah, Philadelphia. He was the author of *Our New Departure* (1874), and of *Universalism in Life and Doctrine, and its Superiority as a Practical Power*. In July, 1867, he received the degree of D.D. from Tufts College.

Dr. Brooks was a born leader and reformer, eloquent, untiring, courageous, and full of resources, as is evidenced by his advocacy of the Maine liquor law, the cause of the Union, and, within his denominational lines, of the modified theology of existing Universalism,—the doctrine of remedial punishment in the future world, in contrast to the older theory in that body which denied all punishment after death. To his energy and tact the body in no small degree owes its present organization. See *E. S. Brooks*: *The Life-Work of Elbridge Gerry Brooks*, Boston, 1881, from which the above sketch has been derived.

**BroRson, Hans Adolph**, b. at Randrup, near Ribe in Jutland, June 20, 1694; d. in Ribe, June 3, 1768; studied theology in Copenhagen, and was successively minister in Randrup, Tonder, and Ribe, till in 1741 he became bishop of the diocese of Ribe. To him the Danish Church is indebted for about one-third of its hymns. He was strongly influenced by the German Pietism, and so are his hymns, many of which are adaptations. But the unsound elements of this influence were counteracted by a natural affinity for the popular song, its cheerfulness, its naïveté, its melodiousness; and most of his hymns are still living in the congregations. A collected and critical edition was given by P. A. Arland, Copenhagen, 1867.

**Broughton Hugh**, a distinguished Hebrew scholar, b. at Oldbury, Salop, 1540; 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 great 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 Abbeionian divine, renowned in many nations for rare skill in Salem's and Athen's tongues, and familiar acquaintance with all Rabbinical learning. Mr. HUGH BROUGHTON. Collected in one volume, and digested into four tones. Folio, London, 1692.

BROWN, Claude, b. at Nimes, 1647; executed at Montpellier, Nov. 4, 1689; practised as a lawyer at Castres, Castelnaudary, 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 flee; and June 26, 1694, he was condemned to death, which sentence was executed July 3 in effuque. Meanwhile he visited Berlin and Holland, to bring about a coalition between the Protestant princes against Louis XIV.; but, still the time for such a measure, he returned in 1698 to France, and wauntered about in the Cevennes, "preaching 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 1693 he went to Holland, and stayed 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 Orléans, and sentenced to be broken on the wheel. Among his works, of which a list is given in La France Protestante, III., p. 36, the most prominent are: État des Réformés de France, La Haye, 1683; La Manne Mystique du Desert, Amsterdam, 1695; Lettres Pastorales, 1697. His life was written by BOREL, Nîmes, 1852, in French, and in English by RAYNES: The Evangelist of the Desert, London, 1853. THEODOR SCHOTT.

BROWN, John, b. at Carpow, Scotland, 1722; d. at Haddington, June 19, 1787; acquired his education under great difficulties; from 1751 till death was minister of the Burgher branch of the Secession Church of Haddington, and after 1768 professor of theology to the Associate Synod. He published many popular and valuable works, as a Dictionary of the Bible, London, 1769, 2 vols., often reprinted, revised Lond., 1863; the Self-interpreting Bible, Lond., 1778, often reprinted; Compendium of the History of the British Churches, 1794, new edit. edition, edited by Rev. Thomas Brown, Edin., 1823; and, most widely circulated of all, A Short Catechism, 1764, taught in homes and Sunday schools to this day, and very admirable for its simple piety.

BROWN, John, grandson of the preceding, b. at Whithurn, Linlithgowshire, Scotland, July 12, 1784; d. in Edinburgh, Oct. 13, 1858; studied at Edin. 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, 1863; d. at Germantown, Penn., May 15, 1898. After graduating head of his class at Hamilton Institute, New York, in 1823, he entered the Baptist ministry, and was pastor of the church at Kalamazoo, Mich. In 1835, while at Exeter, N.H., he issued his Encyclopædia of Religious Knowledge (1 vol. small 4to, Brattleborough), a good specimen of a pious, uncritical, useful compilation from various approved works, such as Calmet's Dictionary of the Bible, Buck's Theological Dictionary, and Evans's Sketch of Religious Denominations. This encyclopaedia, it is true, is far behind the times: even the revised edition, by Rev. G. P. Tyler (1858), reprinted Philadelphia, 1866, 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 instructiveness. From 1838 to 1845 he was professor of theology and church-history in the New Hampton Theological Institution, New Hampshire; from 1845 to 1849, pastor at Lexington, Va.; then editorial secretary of the American Baptist Publishing Society, and of their journals, The Christian Chronicle and The National Baptist. The New Hampshire (Baptist) Confession was prepared and revised (1852) by him.

BROWNE, Robert, the founder of the Brownists, 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, 1860; and we present his account in a very condensed form. Robert Browne was born at Tolethorpe, Rutlandshire, Eng., about 1550; d. between 1631 and 1633, at Northampton. His father was a gentleman, a relative of Lord Burghley; his mother, a daughter of a baronet. 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 a charge of heresy. Browne, though conforming, 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 the bishop.” His conduct was such as to excite much interest 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 Middelberg in Zeland, to seek there amid strangers peace and liberty of worship. There is no direct evidence that Browne preached to the Dutch element of Norwich, as is so commonly stated; nor is it probable that Browne joined Cartwright’s English Church at Middelberg. For two years he remained in Middelberg; and there his three treatises, which were probably intended to form one volume, were successively printed, and thence sent for distribution to England. They are entitled: 1. “A Booke called The Necessarie Rules of True Christians, and howe unlike they are unto Turkes and Papistes, and Heathen folke. Also the pointes and partes of all Diuinitie, that is of the revealed will and words of God, are declared by their several Definitions and Divisions in order as followeth” (pp. 111); 2. “A Treatise upon the 23 of Mattheue, both for an order of studying and handling the Scriptures, and also auoyding the Popishe disorders, and ungodly communion of all false Christians, and especiallie of wiked Preachers and hirelings” (pp. 44); 3. “A Treatise of reformation without tarying fer anie, and of the wikednesse of those Preach~ers, which will not reforme till the Magistrate commaunde or compell them” (pp. 18). These are all in quarto, and printed by Richard Painter [Schilder], whose charges were met, it is probable, by Robert Harrison, one of Browne’s early converts. But in Middelberg they held to continual discussion and division of sentiments among themselves; and in December, 1583, Browne, with four or five families, came to Scotland; and Thursday, Jan. 9, 1584, arrived in Edinburgh, and at once commenced the circulation of his peculiar doctrines. They held opinion of separation from all kirs where excommunication was not rigorously used against open offenders not repenting. They would not admit witnesses [i.e., sponsors] in baptism; and sundry other opinions they had.” These were the charges against them, when, on the following Tuesday, Browne was summoned before the session of the Kirk of Edinburgh. He was for a few days imprisoned; but unhindered, if not covertly encouraged, by the secular authorities, he travelled over Scotland. Soon he returned to England, and endured a lengthened imprisonment, with its attendant circumstances of mental anguish. On Nov. 21, 1586, 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 supposition of his mental incapacity, which may at times have amounted to real insanity. It was for a mad blow at a con~stable 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 which is found in the 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 Joining 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 slight 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 works 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 of church polity: its spring was his deep disgust and shame at the laxity and corruption of the Church of England, which tolerated the indiscriminate mixture of good and bad in the throng 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 Church in which 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 reforming the Church from the pulpit, 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 church and religious power. He further
claimed 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 Doc-
trine, one or more Elders, one 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 rela-
tions between the various independent churches
should be sisterly, admitting of no control, but
inviting unto mutual love and kindness in speech
and action.

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 lives,
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
health and vigor were freely dedicated unto the
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
the whole abomination of their conduct. Hie
published Inquiry into the Principles of Quakers,

New York, 1824; The Roman-Catholic Controversy,
Philadelphia, 1834; Lights and Shades of Christian
Life, New York, 1837; Popery an Enemy to Civil
and Religious Liberty, 4th ed., New York, 1876;
and Romanism in the Light of Prophecy and History,
New York, 1854. From 1826 to 1830 he was ed-
itor of Magazine of the Reformed Dutch Church.
This career of eminent usefulness was suddenly
ended by a paralytic stroke in 1848, which effect-
ually laid him aside from all sustained mental
labor, although on recovering he gained some of
his lost power. He was made a pastor-emeritus.

BROWNE, Orestes Augustus, L.L.D., b. at
Stockbridge, Vt., Sept. 16, 1808; d. April 16,
1876; was for many years an able opponent of
Protestantism, and an unqualified but conscien-
tious 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 1832
a Unitarian preacher. He plunged into French
and German literature, philosophy, and theology,
and came out a Socialist, after the type of Rob-
ert Owen. While in this way, he organized in
Boston, in 1836, the "Society of Christian Union
and Progress," and ministered to it, until, in
1844, he avowed infidel doctrines in his book,
New Views of Christianity, Society, and the Church.
In 1844 he made his final change. He had gone
from Bible Christianity to infidelity: he went to
the opposite extreme, and joined the Roman-
Catholic Church. Having exhausted all possi-
bilities, he never left it, and established, in 1844,
Browne'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. See
his collected Works, New York, 1883-85, 19 vols.

BRUEGGELLERS, a sect founded in 1746 in the
village of Bruegglen, in the canton of Bern, Swit-
zerland, by two brothers, Christian and Hieron-
imus Kohler. During a religious excitement
at that time prevailed in the neighborhood, the
two brothers, who had hitherto led a very disso-
lute life, and were sorely in want of means to
gratify their vanity and sensuality, suddenly ap-
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 an-
ounced 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 arrested 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 be-
amening apparent. The wildest excesses of the
two brothers were banished from the country
(1750). The disorders continued, 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. His-
too late; although it is questionable whether his friends, lest he should bring them into trouble. Pierre Brully, successor of Calvin, came from Strasbourg, 1879, who, how-

ever, relies in great measure upon the procès de Pierre Brully, Strasbourg, 1879, who, however, relies in great measure upon Le procès de Pierre Brully, successor of Calvin comme ministre de l'Église française réformée de Strasbourg (1544-46), par Ch. Baillard, Paris, 1878, which is derived from original researches.

BRUNO, b. 925; d. Oct. 11, 985; 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 938. He took a very active part in the struggle to win over 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 Ruetger in 966, and in the thirteenth century by the monks of St. Pantaleon in Cologne, where he lies buried. See Pertz: Monumenta Germ. Hist. Script. IV. pp. 252, 275; also in Act. Sanct. Oct. V., and the recent biographies by Picker, Arnberg, 1851; E. Meyer, Berlin, 1870; Pfeiffer, Köln, 1870; Dümkel in Piper'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 Western 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 his criticism of the superstition 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 cista sanguinis effusionem. He was burnt. His Italian works were published at Leipsic, 1830; the Latin, at Stuttgart, 1834. See Ch. Barthelomew: J. Bruno, Paris, 1846; F. J. Clemen: Bruno und Nicol. von Cusa, Leipzig, 1817.

BRUNSWICK. Of the population of the grand duchy of Brunswick, 300,196 are Lutheran, 7,680 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, Buckeburg, Göttingen, and Münden, the Reformed Synod of Lower Saxony. The Roman Catholics have three churches in the city of Hildesheim, 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 Julii, does not contain the Formula Concordiae. The census quoted above is that of December, 1871.

BRUYS, Peter. See Peter of Bruys and Petróbrianus.

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, 1759. 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 Euroclydon instead of Euro Aqualo, proposed by Bochart, Bentley, and others; and 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 Sinaicus; A New System, or Analysis of Ancient Mythology, London, 1774-76, 3 vols.; 2d ed., 1st vol. 1775; 3d ed., with 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; Vindicatio Plautianae, 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; Observations upon some Passages in Scripture, London, 1893. Besides the 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, 1786; d. at Buxham, Herts, Feb. 9, 1855; 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 1805. He published: Exposition of an Ecclesiastical Establishment for India, 1805; Christian Researches in Asia, 1811; Colonial Ecclesiastical Establishments, 1813, etc. There is a Life of him by Hugh Pearson, London, 1819, 2 vols. BUCCHANAN, George, b. at Kilmarnock, Scotland, Sept. 29, 1582; studied in Paris, 1590-22, at St. Andrew's, 1592-25, and again in Paris, whence he returned to Scotland in 1596. Having adopted Protestant views, his first literary undertakings were two Latin satires on the monks, Somnium and Franciscum, which caused such indignation among the Romanists, that he was compelled to leave the country, 1590. During his exile he taught in Paris, Bordeaux, Caen, etc.; and to this period belong his Latin translations of Medea and Alcestis, and his two Latin tragedies, Jephthe and Bystander. Returned to Scotland in 1590, he was appointed tutor to Queen Mary in 1592, principal of St. Leonard's College, St Andrews, 1596, 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 1594, and burnt in 1633), and his Latin work, a more purely archaeological interest. His great passion 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 Euroclydon instead of Euro Aqualo, proposed by Bochart, Bentley, and others; and 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 Sinaicus; A New System, or Analysis of Ancient Mythology, London, 1774-76, 3 vols.; 2d ed., 1st vol. 1775; 3d ed., with 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; Vindicatio Plautianae, 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; Observations upon some Passages in Scripture, London, 1893. Besides the 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.

BUDDEUS. 332 BUDDEUS.
BUDDHISM.

are, *Elementa Philosophiae Practica*, 1697; *Institutiones Theologicae Moralia*, 1711, which, executed under the influence of Spener, caused the casuistical elements to disappear altogether from the Protestant treatment of Christian morals; also his *Isagoge Historica ad Theologiam Universam*, 1727, is remarkable.

BUDDHISM, the religion of five hundred million people, founded on the system of principles 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 b. probably B.C. 622 or 556, in the garden of Lumbini, and d. at Kushinagara, 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, attended by a myriad of heavenly beings, and enter her womb. The incident was interpreted by the Brahmans who had been summoned by the king for the purpose of interpreting that the future king would either be a world-emperor of ideal beauty of character, or else, if he renounced his temporal dominion, a Buddha, the savior of the worlds. When the time of her confinement was near, Mayadevi started for her parents' house; but on the way, under a pipal-tree (*Ficus religiosa*), the son of Mayadevi, the daughter of the rajah of Koli. But after a time the splendors and pleasures 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 twenty-ninth 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 austerely 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 remind us of those to which Christ was subjected; but at last he conquered, and set forth to ameliorate the world. He regained 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 evey, the law promulgated by Buddha, or the right path (right belief, feelings, speech, actions, means of livelihood, endeavor, meditation, 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 imperial 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 in one chapter that had been 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. 100-86. 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 every thing, even to a man, to become a Buddha, provided this high office is kept steadily in view through the long succession of births. In the past there have been many Buddhas, and in the future there will be as many. When at last one by self-negation and virtue has become a potential Buddha (*Buddhasattva*), 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 bodhi tree at Gayä; and begins his preaching in the deer-park at Benares, and preaches precisely the same doctrines as all his predecessors. Gautama's Buddhahship 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) *Buddhasattvas* (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 have ended it. The first path is that of *conversion*, or "entering upon the stream;" while in it the aspirant "becomes free successively from the delusion of self, from doubt as to Buddha and his doctrines, and from the belief in the efficacy of rites and ceremonies." The second path is that of those who will only return once to this world; the third is that of those who will never return to this world; and the fourth that of the Worthy Ones, the *Arhats*, who are entirely free from all sin, and able to know every thing, to see every thing, and to go everywhere, in any form. The last, the fourth, and more, *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, which he grants at present *nullification*, but not the extinction of a soul. He says, "It is the extinction of that sinful, grasping condition of mind and heart which would otherwise..."
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be the cause of renewed individual existence." In a word it is "holiness," "perfect peace, goodness, and wisdom" (Buddhism, pp. 111. 2). (6) Prithyugananas, the ordinary disciples who content themselves with ordinary duties, and do not aspire to the transcendental perfections of the Aryanas. These are, of course, 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" (bhikshus), 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 contradistinction to the devotees', the duties of the laity are included in the three formulas 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 sacrifices, 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 music, 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 magic efficacy. Hence the praying-machines of Tibet, and the laity also attend for ceremonial and to be especially incarnate in the Dalai Lama, who occupy a position similar to that of cardinal, in 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 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 Skin-shin, or the true religion. Hence the praying-machine of Tibet, 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; 3. They have a cathedral, 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; 3. They have a cathedral, 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."
In his De Transitu Hellenismi ad Christianismum, he maintains that true wisdom is not to be found in the Pagan literatures, but only in the practice of the precepts of Christ. By his will he forbade the ceremonies of the Roman ritual to be performed at his burial as mere imitations of heathen customs.

BUDINGTON, William Ives, D.D., a beloved 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 22, 1840, to 1855, 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.

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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 650 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 native 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, and but little else.

This new Bulgarian nation was converted to Christianity about the year 890 by two Slavic apostles, Cyril the theologian, and Methodius the painter, natives of Salonica. It was the skill of

BUDE (Budaeus, Gullalaume, b. in 1467; d. 1540; librarian to Francis I., and a man of influence was secretly in favor of an ecclesiastical reform, but afraid of an open rupture with the Church. 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 rector of 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 staid to 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. Aufstehung Jesu Christi, 1530, often reprinted, and a commentary on the Psalms, which Luther used for the rest of his life. His life has been written by Jänckens, Roestock, 1757; Engelken, Berlin, 1817; Zietz, Leipzig, 1834; Meurer, Leipzig, 1862; Vogt, Elberfeld, 1867.

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American missionaries went to Bulgaria in 1858, and immediately commenced translating the Bible into the modern language. It has had an immense circulation among the people. They also established schools, and sought in every way to enlighten the people. They had no little influence to give a rapid development of the nation; and, although but few have left the Bulgarian Church to call themselves Protestants, the missionaries are on the best of terms with the people, and the whole tendency of the Church is toward reform. The missionaries represent the American Board of Commissioners for Foreign Missions, and the Methodist-Episcopal Church of America. There are now a hundred Bulgarian students in Robert College at Constantinople.

After a long conflict with the Greek Patriarch of Constantinople, after having driven the Greek bishops out of the country, and lived for ten years without bishops, the Bulgarians at last, in 1870, secured a firmant from the Sultan, establishing a national Bulgarian Church under an Exarch, who was to be nominally subordinate to the Patriarch, but practically independent. The Greek Patriarch then communicated the Exarch and the whole Bulgarian nation, declaring them schismatics from the orthodox Church. This excommunication has never been withdrawn; but it has not been recognized by other branches of the Orthodox Church in Russia, Greece, etc. The Bulgarian Exarch still resides in Constantinople, 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 firmant 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 Contemp. Review of June, 1879, written by the author of this article. G. WASHBURN (Constantinople).

BULGARIA, Eugène, b. in Corfu, 1716; d. in St. Petersburg, June 10, 1806; studied at Janina and Paris; he recognized the Pope, and received a Latin archbishop at Tirnova. 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 every thing 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 Sokolski, took him to Rome, and with great ceremony, consecrated him a Patriarch of Bulgaria. He returned to Constantinople under French protection, but soon after suddenly disappeared, and has since resided in Russia. The movement was a total failure, the only Catholics in Bulgaria being descendants of the old Paulicians.
of his collected works is that by Burton, Oxford, 1827, in 7 vols. in 8, containing the Life, by Nelson.

**BULL, Papal.** See Briefs and Bullsl. **BULLINGER, Heinrich, b. at Brengarten in the canton of Obwalden, Aug. 25, 1791; d. at Ziirich, Sept. 17, 1875.** He was educated in the school of Emmenrich; 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 of 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 Brengarten. He went to Ziirich, and on Dec. 9, 1531, he was chosen chief pastor of Zurich, in the stead of Zwingli. With that 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 the attempt at reconciliation found very little favor with him. More happily ended the division between him and Calvin, which resulted in the Consensus Tigurinus, 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, and the Jesuits,—philology, history, and theology. Among his historical works are Die Basiliken des christlichen Romans, Munich, 1844, and Egyptiens Stelle in der Weltgeschichte, 1854—67, 6 vols., of which work is a shorter but much improved English edition, Egypt's Place in Universal History, with notes and additions by S. Birch, London, 1847—67. Also some of his theological writings have an historical character, such as Ignatius von Antiochien und seine Zeit, Hamburg, 1847, and Hippolytus und his Age, London, 1852, 2 vols., which, together with his Analecta Ante-Nicennae, 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 Verfasstung 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 Henzenburg. As the positive complement to his polemical and critical writings may be considered his Volkswerk fur die Gemeinde, 9 vols., 1858, finished by H. Holtzmann in 1870. His Memoirs, containing parts of his private correspondence, were published in 1886 by his widow. His correspondence with Humboldt appeared in 1889, 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 celebrities 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.] ADOLF KAMPHUSEN.

BUNTING, Jabez, a very influential name in the English Wesleyan Church, b. at Manchester, May 13, 1779; d. June 16, 1858. Educated very carefully in his native town, and naturally of superior mental gifts, man of great sagacity, and the most cultured English ladies of the age, and the noblest and most cultured English ladies of the age, and her memoir of her husband is an abiding monument to both.] ADOLF KAMPHUSEN.

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BUNTING, Jabez, a very influential name in the English Wesleyan Church, b. at Manchester, May 13, 1779; d. June 16, 1858. Educated very carefully in his native town, and naturally of superior mental gifts, man of great sagacity, and the most cultured English ladies of the age, and her memoir of her husband is an abiding monument to both.] ADOLF KAMPHUSEN.
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 denomination (his zeal had won him the souls of so many noble Puritans. He senters; 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 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 fitly followed a sacrifice of self. 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 life 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 rude, profane youth, under the tuition 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 this. To those who have from critics of far different orders of mind, deserve quotation. Coleridge says, “I know of no book — the Bible excepted, as above 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 truth is in Christ Jesus, as the Pilgrim’s Progress. It is, in my conviction, in
comparably the best Summa Theologia Evangelice ever produced by a writer not miraculously inspired, and he has issued it upon his own hook. Many pay 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 readily stake the fame of the old unpolished English language, no book which shows as well how rich that language is in its own proper wealth, and how little it has improved by all that it has borrowed... Though there were many clever men in England during the latter half of the seventeenth century, there were only two great creative minds. One of these produced the Paradise Lost; the other, the Pilgrim's Progress." But, besides the Pilgrim, two other compositions claim attention,—the Life of Mr. Badman (published 1680), told in a dialogue between Mr. Wiseman and Mr. Attentive, a very interesting story of a thorough rascal; and the Holy War (1682), an allegory which surely have been regarded as incomparable, were it not for the Pilgrim's Progress. Bunyan published, besides, a number of sermons, controversial tracts, spirituallized Scripture passages, and even verses. In regard to the latter, while he cannot be called a poet of great merit, he yet pleases by his simplicity and directness. Some of these writings, notably much of the Pilgrim's Progress, were composed while he was in prison.

Bibliography.—There are several editions of his complete works. The first complete edition was published in 1692, 2 vols. folio; the latest and best, edited with elaborate notes, a Memoir, etc., by George Offor, London, 1853, 3 vols. royal 8vo. The biography of Bunyan is best read in his own language in Grace Abounding to the Chief of Sinners. But Burder (1786), Hawker (1822), Southey (1839), Philip (1839), and Offor (1850), have elaborated lives of the great nonconformist in connection with editions of the Pilgrim's Progress. Southey dissents from the common representation of Bunyan as an awful sinner, believing that the language Bunyan employs is that of religious enthusiasm. See also the biographies by J. A. Froude, London and New York, 1890, and a well arranged list of the Library, No. IV., Bunyan's Pilgrim's Progress, Etc., a neatly-arranged list of this collection, with interesting bibliographical notes. The First Part contains a long and valuable "Note on the Early Editions of the Pilgrim's Progress," and it is now ascertained that the first edition appeared in 1678. Only two copies are known to exist,—one in the R. S. Holford Collection in England, and the other in the Lenox Library in New-York City, which is far richer in editions of the Pilgrim's Progress than any other library. The Lenox Library has two hundred and fifty-eight editions of this book in English, and seventy-four of it in foreign languages; thus attesting the enormous circulation of the book, which has been translated (usually immediately after the Bible) into almost every literary language.—The first edition is in foolscap 8vo, 592 pages; prefixed is The Author's Apology For his Book, 8 pages (unnumbered). It has no portrait or cuts. The second edition, "with Additions," appeared the same year, in 12mo; and the third edition, with the final additions to the text of the First Part, the next year (1679), also in 12mo.—The Second Part was not published until 1684, and thereafter separately: the First Part was then in the ninth edition. The two Parts do not seem to have been combined in one volume until 1728.—There was a so-called Third Part (London, 1693), author unknown, which was denounced upon the titlepage of the authorized (Pounder's) edition to be an Impostor (sic), but which was often reprinted, and sometimes bound up with the First and Second (there is an edition so late as 1852, Routledge & Co., London); but it is not much known in America. It has often been noticed that the Pilgrim's Progress was for many years the household treasure of the lowly alone; but at length it became the delight of the upper classes. This gradual spread sufficiently accounts for the comparative meanness of the editions in illustration and binding. With sincere gratification it is therefore recorded that at last the book appears in a worthy make-up: The Pilgrim's Progress, With One Hundred Illustrations by Frederick Barnard and Others, London, Strahan & Co., 4to, 1880. Edition de Luxe, on Dutch paper, with proofs of the illustrations on Japanese paper. Only five hundred copies printed. There is also a cheap edition, with the same illustrations upon ordinary but excellent paper. The illustrations are uniformly good, many of them worthy of the highest praise.

SAMUEL M. JACKSON.

BURGES, Cornelius, b. in Somersetshire (date undetermined); d. June 9, 1665. He was educated at Oxford in Wadham and other colleges; became vicar of Watford in Hertfordshire in 1613, also rector of St. Magnus Church in London, holding the two charges at the same time, 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 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 Committee for the Church, a Catalogue to 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 claims to have been the first to set forth the Institution of Christ that all elect infants that were baptized (unless in some extraordinary cases) do, ordinarily, receive, from Christ, the Spirit 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 minister's of the Gospel in and about London from the unjust Aspersions cast upon their former doings, entitled A Vindication of the minister's of the Gospel in and about London from the unjust Aspersions cast upon their former doings, entitled A Vindication of the minister's of the Gospel in and about London from the unjust Aspersions cast upon their former doings, entitled A Vindication of the minister's of the Gospel in and about London from the unjust Aspersions cast upon their former doings, entitled A Vindication of the minister's of the Gospel in and about London from the unjust Aspersions cast upon their former doings. He was a member of the Westminster Assembly of Divines; ejected at the Restoration, lived afterwards in retirement at Tamworth. His principal works are: Vindiciae Legis, London (1646); True Doctrine of Justification (1648); CXXI. Sermons on John xvii. (1650); Spiritual Refinements, delivered in 161 sermons (2d ed., 1658); Doctrine of Original Sin (1650).

BURGESS, Anthony, a Nonconformist clergyman, educated at St. John's College, Cambridge, but a fellow of Emmanuel College; he held in 1635 the living of Sutton-Coldfield, Warwickshire; was a member of the Westminster Assembly of Divines; ejected at the Restoration, lived afterwards in retirement at Tamworth. His principal 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 claims to have been the first to set forth the Institution of Christ that all elect infants that were baptized (unless in some extraordinary cases) do, ordinarily, receive, from Christ, the Spirit 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 minister's of the Gospel in and about London from the unjust Aspersions cast upon their former doings, entitled A Vindication of the minister's of the Gospel in and about London from the unjust Aspersions cast upon their former doings, entitled A Vindication of the minister's of the Gospel in and about London from the unjust Aspersions cast upon their former doings, entitled A Vindication of the minister's of the Gospel in and about London from the unjust Aspersions cast upon their former doings, entitled A Vindication of the minister's of the Gospel in and about London from the unjust Aspersions cast upon their former doings. He was a member of the Westminster Assembly of Divines; ejected at the Restoration, lived afterwards in retirement at Tamworth. His principal works are: Vindiciae Legis, London (1646); True Doctrine of Justification (1648); CXXI. Sermons on John xvii. (1650); Spiritual Refinements, delivered in 161 sermons (2d ed., 1658); Doctrine of Original Sin (1650).

BURGESS, Daniel, Dissenting divine, b. at Staines, Middlesex, 1645; d. January 26, 1713. He was graduated at Oxford; in 1667 went to Ireland as master of a school at Charleville, in 1668 minister, took charge of a congregation in Brydes Street, Covent Garden, London, afterwards in Carey Street. He was for a time tutor to Henry St. John (Lord Bolingbroke). He was a fellow of Emmanuel College; he held in 1635 the living of Sutton-Coldfield, Warwickshire; was a member of the Westminster Assembly of Divines; ejected at the Restoration, lived afterwards in retirement at Tamworth. His principal works are: Vindiciae Legis, London (1646); True Doctrine of Justification (1648); CXXI. Sermons on John xvii. (1650); Spiritual Refinements, delivered in 161 sermons (2d ed., 1658); Doctrine of Original Sin (1650).

BURGESS, George, b. at Providence, R.I., Oct. 31, 1809; d. on the passage home from the West Indies, April 23, 1866; was educated in Brown University; studied in Göttingen, Bonn, and Berlin; was made rector of Christ Church, Hartford, Conn., in 1831, 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, 1840; Pages of the Past in History of New England, Boston, 1847; The Last Enemy, Phil., 1850; 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.

BURGHER-SECEDER. See SECEDEES.

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. Agamaginating with other Germanic tribes, they formed in the beginning of the fifth century a powerful kingdom between the Rhine and the Elbe, 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 516 a great disputation 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 Epson, and quietly, without encountering any serious resistance, established the Catholic doctrine and rites among the subjects. All sources referring to the Burgundian nation and kingdom have been collected by Schöpfelin in his Commentationes Historiae et Crucis, Bas., 1741.

BURIAL. I. AMONG THE ANCIENT HEBREWS. — When life had fled, the relatives kissed the body, and closed the eyes (Gen. xlvii. 4, 1): it was then washed (Acts ix. 37), and wrapped in numerous folds of linen (Matt. xxvii. 59), or in grave-clothes (John xi. 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 Aas (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 xi. 42), 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. xxvi. 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, extended their dirges, affected grief, and plaintive strains, kept up the grief of the really afflicted to the agonizing point, 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.
The tombs were closed by a door or a large stone (Matt. xxvii. 58; cf. Josephus, Ant. IV. 5, 2). One of the most picturesque scenes in all literature is the faithful watch of Rizpah, the concubine of Saul, over the seven slain sons of Saul; for, "from the beginning of the outcry of the daughters of Zion, the watch of the daughters of Jerusalem, until thou makest it to rest, and the noise of the daughters of the city be no more" (Matt. xxvii. 57). The tombs were sought out and decorated (Matt. xxvii. 59), and ritual customs of cutting the flesh, and shaving the beard, and such like actions (Gen. xxxvii. 4; 2 Sam. iii. 31, xiii. 31; Ezek. xxiv. 17 sq.; Amos viii. 10). But the heathen customs of cutting the flesh, and shaving the fore part of the head, and the eyebrows, were forbidden (Lev. ix. 28; Deut. xiv. 1). The Jews buried, and did not burn, their dead. It is true there is mention of burning; but it was either a punishment for an infamous crime (Lev. xv. 29, xvi. 20), or else rendered necessary as in a pestilence, when there was neither time nor people enough (Amos vi. 10), or in a war, when the work of disposing of the dead must be done quickly (1 Sam. xxii. 12). Nothing was considered as so dishonorable and horrible as to have to lie unburied, the prey of dogs, hyenas, and vultures; and hence the threat was enough to make the stoutest quail (1 Kings xxii. 32, xiii. 22; Jer. vii. 14; Ezek. xxiv. 15). It was a pious duty to bury the dead, and a meritorious act, the later Jews thought (cf. Tob. i. 17, ii. 3 sq.). It was obligatory according to the law (Deut. xxiii. 20) to bury even those capriciously punished before sunset (Josh. vii. 29, x. 27; Matt. xxvii. 58; John xix. 31; cf. Josephus, War, IV. 5, 2). One of the most picturesque scenes in all literature is the faithful watch of Rizpah, the concubine of Saul, over the seven slain sons of Saul; for, "from the beginning of the outcry of the daughters of Zion, the watch of the daughters of Jerusalem, until thou makest it to rest, and the noise of the daughters of the city be no more" (Matt. xxvii. 57). The tombs were sought out and decorated (Matt. xxvii. 59), and ritual customs of cutting the flesh, and shaving the beard, and such like actions (Gen. xxxvii. 4; 2 Sam. iii. 31, xiii. 31; Ezek. xxiv. 17 sq.; Amos viii. 10). But the heathen customs of cutting the flesh, and shaving the fore part of the head, and the eyebrows, were forbidden (Lev. ix. 28; Deut. xiv. 1).

The burial-places were outside the towns and cities, as they ought always to be (Luke vii. 12; John xi. 38). Kings and prophets (1 Sam. xxv. 1) alone had an intramural grave. The sepulchres were either natural or artificial caves in groves or gardens (Gen. xxiii. 17; 1 Kings ii. 34; 2 Kings xxii. 18, 26; John xix. 41). They were, it would seem, occasionally perpendicular (Luke xi. 44), though probably generally horizontal, and were closed by a door or a large stone (Matt. xxvii. 60; John xi. 38) as a protection against injury from man or beasts. The whole country is full of rock tombs. These rock tombs were chambers excavated "in the face of a precipitous rock, and their entrances were at an apparently inaccessible height from the ground. Where no such slopes were available, a shaft was sunk in the rock, and the tomb excavated in the side of the shaft, in which a staircase descended. The tomb-chambers are quadrangular in shape; and a series of them sometimes extends into the rock for a considerable distance. Dr. Toller has conveniently classed these tombs as follows: (1) sunken tombs, hollowed in the rock like modern graves, and then closed with a slab of stone; (2) shaft tombs, consisting of openings vaulted six feet long and a foot and a half square, usually hewn horizontally in the rock, and often provided with a gutter in the floor, into which the body was pushed, probably with its feet foremost; (3) shelf tombs, or those containing shelves or benches for the reception of the dead, about two feet from the ground, and generally xl. (Gen. vi. 14) as the length of the body, and about a foot and a half square." — BADEKEN'S "Palestine and Syria," p. 116.

Sacrophagi were used only by the rich, and were decorated with flowers and leaves. (Many of them are to-day used in Syria as fountain-troughs.) 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 one's kin; and therefore, when possible, the dead were taken thither (Gen. xvii. 22, 1. 5; 2 Sam. xix. 87; 1 Kings xxii. 23). For the poor, for pilgrims and such like, and even for those in better circumstances, cemeteries became in after-times necessities (2 Kings xxiii. 6; Jer. xxvi. 23). 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. xxxv. 20; 2 Sam. xviii. 10). Upon the graves of obnoxious persons in basalt stones were thrown,—a custom still maintained in the East (Josh. 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. xxiii. 27, 29). The tombs were believed to be tenanted by demons (Matt. xviii. 28), and were also used for superstitious purposes (Isa. viii. 19, lv. 4). 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, 8). Every time a king, because of leprous, as Uzziah (2 Chron. xxvi. 23), or of an unworthy life (2 Chron. xxi. 20, xxiv. 25, xxviii. 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. 18.).

II. 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 burnt with their dead, the Christians always buried them, and the African Christians very gen-
erally embalmed. Eusebius relates how the per
secutors of the Church thought to injure her yet
more by burning the bodies of those whom they
had put to death.

The burial-place was originally, in accordance
with Jewish and Roman law, outside of the city.
And at Rome, Naples, and Milan, the Christians
valued themselves of the nature of the soil to dig
passages under the earth for burial purposes; and
hence Christians often chose to lie as near as
possible to saints or martyrs. Hence the burials in
the churches dedicated to such worthies were frequent, and multi-
plied so greatly, leading, perhaps, to indecorous rivalry, that Gratian, Valentinian, and Theo-
sius, in A.D. 386, forbade them. Notwithstanding
they continued, and were rebuked by the
Church, as in the 18th canon of the Second Coun-
cil of Braga (in Portugal), A.D. 583, which ex-
pressly 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 place. Among the early Christians they
were the direct antitheses to the Pagan customs,
which symbolized defeat and sorrow; while the
Christian spoke of victory and joy. The Pagans
buried by night, because they regarded a funeral
as a thing of evil omen to look upon; the Chris-
tians by day, although they retained the lighted
tapers of the Pagan mode. The Pagans carried
the funeral cypress, and marched in silence;
while the Christians had palm and olive branches,
and sang joyful strains as they went, and often
sent clouds of incense toward heaven, and strewn
flowers in the way. Some of the Fathers—such
as Cyprian (de Mortal. § 20), who says that black
garments should not be taken upon us here for
the sake of the dead, who are clothed in white;
and Augustine (de Consol. Mort. II. cap. 5), who
uses the case of David changing his behavior when
Bathsheba's adulterous child was dead as a
reason for Christians looking upon death as a
triumph—endeavored to alter the dress of mourn-
ers from melancholy to joyful robes; but doubt-
less the natural feeling had its way, and sad
hearts desired sad clothing. It was customary to
have appropriate addresses, either in the church
or at the grave, at least at the latter, in the fourth
century, to celebrate the Eucharist.

The body was lowered face upwards, feet toward
the east.

"Prayers for the dead were offered
when it became customary at the grave to com-
memor the souls of the deceased to God." [1] In the
Roman-Catholic Church there are regular prayers
for the dead, and joined to them absolution and
mass. On the third, seventh, thirtieth (or forti-
theth) day after the death, and also on the anni-
versary of the event, masses are said. The Pro-
estant Church has cast aside all such superstitions
and extra, if not anti-scriptural, services.

According to Protestants the burial-place ordi-
narily takes place in the churchyard of the parish
in which the deceased received the sacrament, or
where his ancestors are buried, either in the com-
mom cemetery, or in the family plot or vault.
But yet the canon law allows every one not a
minor to choose another place of interment. For
minors a parent must choose. It is to be under-
stood that the chosen place is in every case conse-
crated: particularly desirable is it that it should
be a place in which mass was frequently cele-
brated. Protestant State churches follow pretty
much the same rules. In the Roman, according
to 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 penis V. 8).

The buying of a burial-place is denounced as
simony; but free gifts were allowed. Hence
arose the so-called "surplice fees," to which the
pastor of the deceased is entitled in case the body
is buried out of the parish. But no fees are
exactedit 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
non-believers, 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,
susurers, robbers, incendiaries, those guilty of
sacrilege, those who had not once in the year
confessed, or received the sacrament, open blas-
phemers, those condemned, apostates, schismatics,
and heretics.

ecclesiae polita., Tom. II. (ed. Braun, Colonie,
1838) diss V. de cemeterio sive catacombae Neapolita-
nana, CHR. FRIED. BELLERMANN: Ueber die ältesten
ten christlichen Begräbnissitten, Hamburg, 1839;
AUGUST: Denkmäler, Leipzig, 1816–31; BINKRM: Die vorzüglichsten Denkmäler der christkatholischen Kirche, Mainz, 1833,
TH. III. p. 360 sq.

BURIDAN, Jean, b. at Bethune in Artois to
wards the end of the thirteenth century; d. after
1338; was a pupil of W. Occam, and taught for
some time with great success in the University
of Paris, but retired as a tenet of the English
preachers, was driven away by the Realists, and taught
in Vienna. With him the very foundation of schol-
lasticism — the implicit confidence in the unity of

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BURIDAN.
faith and knowledge, of religion and philosophy—began to shake. He developed Oceon'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 Haer: Philos. Scotast., II. p. 483.

BURKITT, William, b. at Hitcham, Suffolk, Eng., July 25, 1550; d. at Dedham, Essex, Oct. 24, 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, 1707, ran through many editions, and are still reprinted, e.g., N. Y., 1860. These Notes are rich in practical suggestions, and bear a very remarkable similarity to those of Matthew Henry.

BURMAH, 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. Such a thing as even-handed justice is unknown. Such a thing as even-handed justice is unknown. The Burmese are Buddhists; but there is not considered shameful, nor the female in any way. Foreigners enjoy religious toleration; but attempts to convert the natives to any foreign faith are looked upon as an interference with their allegiance.

British Burmah, the country acquired by the British in 1825 and 1852. Education has not made much progress under the British plan of public instruction; but the people have a widespread system of primary education of their own in the monastic schools. See art. Burmah in Encyclopedia Britannica, 9th ed., vol. IV., whence the above information has been taken.

The first credit of introducing Christianity into Burmah belongs to the Rev. Asa Kirkauden Judson (see title), the able, indefatigable Baptist missionary, who in 1813 began 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, Moulmain, and Toungoo is thus reported: 83 missionaries, 100 ordained native ministers, 300 helpers, about 270 schools, 12 institutions for higher education, 440 communicants (of which 80 are reported to be ordained native preachers), 20,811 communicants, and about 70,000 native Christians, 1,309 baptisms during 1879. See Christ-like: Protestant Foreign Missions, Boston, 1880, p. 161. The Bible in Burmese was published by Judson in 1840. See art. KANGAS.

BURN, Richard, a philanthropist, b. at Winton, Westmoreland, Eng., 1709; d. Nov. 12, 1769, at Utrecht, where he was professor of theology since 1862. His principal work is Synopsis Theologiae, which appeared in 1761, 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.

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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 1665; became professor of divinity at Glasgow in 1669; 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, he left England, visited France and Italy, and settled in the Hague, where he took an active part in the execution of the plans of the Prince of Orange. In 1688 he returned to England with William II., and was shortly after (1689) made Bishop of Salisbury. His principal and invaluable works are: History of the Reformation of the Church of England, of which the first volume appeared in 1679, the second in 1681, the third in 1714, 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 (1689). See also Memoirs of the Dukes of Hamilton, London, 1676; History of James II., published, with additional notes, in Oxford, 1832, etc.

BURNET, Thomas, b. at Croft, Yorkshire,
Eng., about 1835; d. in London, Sept. 27, 1715; fellow of Christ's College, Cambridge, 1657; master of the Charter House, 1855; was the author of several works which have theological bearings. One— the famous Telluris Theoria Sacra, or Sacred Theory of the Earth, a brilliant, but, for scientific purposes, utterly worthless, work— appeared in his lifetime, in 1681; it was in a folio, folio, 1684—89, and was very popular, running through several editions; another, Archeologia Philosophica: sive Doctrina antiqua de Rerum Originibus (1692), in which he maintains the allegorical interpretation of the fall of man, and which cost him his position as clerk of the close to King William III., and marred his hope of advancement; another—a posthumous publication, De Statu Mortuorum et Resurrectionum Tractatus, 1723— defended the doctrine of the middle state, the millennium, and the limited duration of future punishment. See Heathcote: Life of Thomas Burnett, D.D., London, 1727.

BURNETT PRIZES, The, two theological prizes, of at least twelve hundred pounds and four hundred pounds, instituted by a rich merchant of Aberdeen, of the name Burnett, 1729—54, to be awarded every forty years to the two best treatises on the evidences of the existence of God. The prizes were distributed for the first time in 1815, and for the second time in 1855, when they were taken by Rev. Robert Anchor Thompson, and Rev. Dr. John Tulloch, respectively. The judges were the ministers of the Established Church in Aberdeen, and the principal and professors of King's and Marischal Colleges, and three appointees of the testator's trustees. The Burnett lectureship superseded them.

BURNS, William Chalmers, a famous Scotch missionary to China, b. at Dun, Scotland, April 1, 1815; d. at Port of Nieu-chwang, China, April 4, 1858. His parents were persons of marked character. His father, a Presbyterian minister, was the very model of a Christian pastor; his mother was an angel of sunshine; both were profoundly pious. He was thus blessed with a home, amid whose advantageous circumstances he began his education without the necessity of resorting to the study of languages in order to be a farmer. When thirteen years old, his uncle took him to his home in Aberdeen, and sent him to the grammar-school there, taught by the Rev. Dr. James Melvin, a thorough scholar. From the school he passed to the university, left it (1831), determined to be a lawyer; but, to the surprise and delight of his parents, he met with a change of heart, and became a minister. He re-entered the University of Aberdeen, 1832; and, as he was now a true Christian, he was a more faithful student, and attained by his diligence the mathematical scholarship, then the highest attainable degree at the university. He took his degree in 1834, proceeded to Glasgow to study theology, was licensed by the presbytery of Glasgow, March 27, 1839, and for a time preached stably for Mr. McCheyne during the latter's absence in Palestine; but on his return he became an evangelist, and held revival meetings, with extraordinary success, not only throughout Scotland, but in England, Ireland, and Canada (1844—46). But, although greatly blessed in this peculiar work, Mr. Burns was a missionary at heart, and only waited the Master's hint to go. At last the intimation was plainly given; and, having been ordained as a missionary by the same presbytery of the English Presbyterian Church which had sent out Morrison (see title), he sailed June 9, 1847, to take charge of their mission in China. To the astonishment of his home friends, he traveled in his missionary within two months of his arrival, having diligently studied the language while on the voyage. He made himself, indeed, in a very short time, as much a Chinaman as practicable, dressing and living after their mode, simply because he thought in this way the most advantageously to labor. He lived in Hong-Kong, Canton, Amoy, Shanghai, Peking, and Nieu-chwang. In 1858, while at Amoy, he printed his translation into Chinese of the first part of Bunyan's Pilgrim's Progress. He afterwards issued the second part with cuts, which represented the persons of the immortal allegory as Chinese. It was his lot to sow the seed for future harvests, and yet not altogether to be without the joy of the reapers. His linguistic ability, common sense, indomitable purpose, godly conversation, and, withal, great kindness of manner, won for him universal respect and confidence. It has been remarked, that if he had staid longer in some one district of country, instead of pursuing so desultory a course of labor, he might have been more useful; but he was so close a student of his Master's will, that these frequent removals were probably really divinely ordered. Mr. Burns never married, and so was much freer in his movements. When it is asked what he did, the answer must be, "He lived." He was one of those rare men who are rather an "influence than an agency."

Reckoned by the number of conversions under his direct preaching, the results are small. Measured by the effect of his personal influence, the results are great. From the nature of his work, that of pioneer, he could not expect to reap the fruits himself. But everybody in China knew him, and long will it be before the consecrating power of his holy life ceases to be felt. The mention of his name to-day to one who has lived there brings a smile and a word of praise. See Hamilton: Memoir and Remains of the Rev. James D. Burns, D.D., 2d ed., London, 1869.

BURNS, James Drummond, a Presbyterian minister and Christian poet, b. at Edinburgh, Feb. 18, 1823; d. at Mentone, Nov. 27, 1854. Educated at the University of Edinburgh, he began pastoral labors in 1845 in the Free Church, Dunblane, Scotland, failed in health, and compelled to go to Madeira (1847), where he preached for nearly six years, and then settled in Hampstead. He married in 1858. In 1856 he issued his first volume of poetry, The Vision of Prophecy, and other Poems. His religious poems, which are known among us, are in England much admired. A few of his hymns have found their way into American collections.


The volume contains many poems and hymns, besides sermons, etc.

BURNT OFFERINGS. See SACRIFICES.

BURRITT, Elihu, "the learned blacksmith," a Christian philanthropist and remarkable linguist,
BURROUGHS, Jeremiah, an eminent Puritan, b. at Shrewsbury, Eng., Aug. 25, 1576; (1.) there March 6, 1679. His father was a farmer-mechanic, once a common type in New England; and it was at the forge that Burritt studied, first mathematics, and then languages, in which he won unexpected success. He taught an academy for a year at a forge, but gave it up, to devote himself to studies and then went into business, in which he had varied fortunes. Meanwhile he kept adding to his linguistic stores. In Worcester (1837) he went back to his forge for his support. His fame as a linguist had spread; and in 1841 he was asked to lecture, and proved himself eminently qualified for the work, through his command of a vigorous, racy style, great natural eloquence, and kindling enthusiasm. Henceforward he was prominent before the public as lecturer, orator, editor, and philanthropist. Antislavery, peace, temperance, self-cultivation,—these were the objects of his lifelong advocacy. Mr. Burritt never married, and, for the better accomplishment of his plans, spent the greater part of his life in England. In 1847 he first developed the idea of the ocean penny postage, i.e., a penny to be added to the inland rate of any letter. This proposition excited great interest. He was very active in organizing the first Peace Congress, which was held in Paris in 1849, and in promoting similar gatherings. He took a prominent place in "The National Compensated Emancipation Company," which was organized at Cleveland, O., in August, 1865; and into this cause he threw himself with his accustomed energy. From 1865 to 1868 he was consul agent of the United States at Birmingham, Eng. The latter part of his life was quietly spent in New Britain.

Mr. Burritt's popular reputation among us rested upon his knowledge of a great number of languages, some forty indeed; but he served his generation to the measure of his abilities in many ways, and few public spirited men have been privileged to see so many of their plans realized. Slavery met its death-blow in the civil war; the international postal card was an actual ocean penny postage; the Genesee Congress of 1865 helped effectively the treaty of Washington (December, 1871) was a striking proof of the benefit of arbitration; and the total-abstinence cause was never in such favor as now.

Mr. Burritt published in 1848 Sparks from the Anvil; in 1853, Olive-Leaves, a series of brief essays on philanthropic topics, which have had an extensive circulation in several languages; in 1854, Thoughts on Things at Home and Abroad; in 1865, A Walk from John o'Groat's to Land's End; in 1869, Lectures and Speeches; in 1870, A Sanskrit Handbook for the Fireside; in 1878, Chips on philanthropic topics, which have had an influential sale. The latter part of his life was quietly spent at New Britain.


BURROUGHS, George, was imprisoned in Boston, May 8, 1692; brought to trial for witchcraft, Aged 33; died Feb. 19, 1693. 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, 1752; d. at Thetford, Vt., May 1, 1836, having been ordained pastor there in 1779; published Essays on some of the First Principles of Metaphysics, Ethics, and Theology, 1824.


BURTON, Robert, b. at Lindley, Feb. 8, 1576; d. at Oxford, Jan. 25, 1659. He studied at Oxford, entered the Church, and became rector of Segrave, 1638. He was a good mathematician, a thorough classical scholar, an omnivorous reader, and a merry companion. His famous Anatomy of Melancholy appeared in 1621, and has been plagiarized by many a wit besides Laurence Sterne. The character of 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 encyclopaedia 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, of ideas and phrases—Greek, Latin, German, French, Italian, philosophical, geometrical, medical, poetical, astrological, pedagogic—heaped on one another, an enormous medley, a prodigious mass of jumbled quotations, jesting thoughts, with the vivacity and the transport of a fever'sfitsof 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 unreason. . . . He is never-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, knapsacks 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-
ten authors, with crack-jaw names,—Besler of Nuremberg, Adricomius, Linschoten, Brocard Bredenbachius. Amidst all these antediluvian monsters bristling with Latin terminations, he is at his ease. He sports with them, laughs, skips from one to the other, drives them all at once. He is like old Proteus, the bold runner, who in one hour, with his team of hippopotami, makes the circuit of the ocean." Burton's Philosophastor and Poemata were published by the Roxburgh Club. London, 1862.

BUSCH, Johannes, b. at Zwolle, 1399; d. at Sulz, 1479; was educated in the flourishing school of his native city, and entered the neighboring monastery of Windersheim in 1416; was made a canon in 1419, and a prebendary in 1424, and was appointed sub-prior of Wittenburg in 1435, and prior of Sulz in 1440. He wrote a life of Johannes of Kempen, the brother of Thomas, a Chronicum Windesinense, edited by Herib. Rosweydus, Antwerp, 1529, and four books, De Reformacione Monasteriorum Quorundam Saxoniae, published in Script. Brunens. II., p. 475 seq. But the principal work of his life was the practical reform which he carried out in the monasteries of Holland, Friesland, Hanover, Lower Saxony, and Westphalia, on the basis of the maxims of the Brethren of the Common Life. In connection with the abbots of Minden and Bursefeld, he founded the Congregation of Bursefeld, for the purpose of enforcing the monastical vows and rules in their original purity, and at his death seventy-five monasteries had entered the congregation. See Kanti.

BUSCH, George, Bible commentator, b. at Norwich, Vt., June 17, 1796; d. at Rochester, N.Y., Sept. 19, 1866. 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 his independence and value in the other volumes. 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, 1855, 2d ed., 1858; Anastasius, 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, 1878. 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., but May 22 was ordained its 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 a 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 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 Clarum at Yale College in August on the Divinity of Christ, and spoke at Andover in September on "The Dogma and System of Systematic Theology," and in February, 1849, published the volume God in Christ, 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 blanket Sabellianism, 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 dramatic persons for dramatizing God to men 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 — "God is a

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self. He bodies out his own thoughts. What we call the creation is in another view a revelation only of God,—his first revelation; and it is in this view that the Word, or Logos, elsewhere called Christ, or the Son of God, is represented as the creator of the worlds (p. 148); and “They (the Trinity) are instrumentally three...” if God has been eternally revealed, or revealing himself, “it cannot always have been, and always to be, as the Father, Son, and Holy Ghost”—certainly do not have the orthodox ring. In June, 1849, his book was placed on the docket of business by the Hartford Central Association; and a committee of five then appointed reported at a special meeting held in September, upon its alleged errors. Three of the committee deemed its errors not fundamental; and this was the ultimate verdict of the association after Dr. Bushnell had made his defence before them, and he was therefore not presented for trial. This action did not settle the matter. On complaint of the Association of Fairfield, it came up before the General Association of Connecticut, meeting at Litchfield in June, 1850; but that body refused to interfere. Efforts made to influence the Hartford Central likewise failed. In April, 1851, his Christ in Theology appeared. The same attempt to bring him up for trial was made, and as vainly. The General Association at Danbury in June, 1852, again declared it “was not a legislative or judicial body,” and would not summon him before them. The private position of Dr. Bushnell’s church had long been very unpleasant, owing to the alleged heresy of the pastor. During 1855 and 1856 he was compelled by his health to take a leave of absence, and travelled in the South and Far West. He took an active part in the establishment of the University of California, and was offered the presidency. Into the crisis of the fall of 1857, Dr. Bushnell entered heartily, and for the first time preached extemporaneously. The excitement and extra labor told upon him; and he was obliged to insist upon the acceptance of his resignation in April, and spoke his parting words July, 1858. Thus terminated a pastorate of twenty-six years, often interrupted towards its close, but still a quarter-century of love and labor among one people. He gave them his freshest, ripest thought; he filled them with enthusiasm for the things of Christ; he taught them knowledge. After this time he took no other charge, but began his “ministry at large. And how useful a ministry! His it was to cheer during the war by his great helpfulness; his it was to impress the city of his residence with the stamp of his spirit; his it was to write books, tinted, indeed, by what is styled heresy, but instinct with heavenly piety and the noblest thought.” In 1866 appeared his much-debated book, Christ and his Salvation, grounded in Principles of Universal Obligation. In this he sets forth that “moral theory” of the atonement which is always associated with his name. The volume had been long preparing. It taught that “Christ’s object is the healing of souls. He is to be God’s moral power in working such a soul-cure. His life and sacrifice are what he does to become this saving power.” Late in the spring of 1874 appeared his last work, Forgiveness and Law, which modifies somewhat the Vicarious Sacrifice, of which it is a sequel. It was published as the second volume. It is worthy of note, that, at the time of his death, he was writing upon Inspiration; its Modes and Uses; but he finished only a few chapters. Dr. Bushnell was not only a theologian, but also a public-spirited citizen, alive to all about him. The city of Hartford owes to him her Bushnell Park, and indirectly the present site of the Capitol; for by his advocacy the park was made, and by his opposition the original site was not used, but another and better bought.

His chief published works are: Christian Nurture (1847); God in Christ (1849, new ed., 1877); Christ in Theology (1851); The Vicarious Sacrifice, grounded in Principles of Universal Obligation (1866); Moral Uses of Dark Things (1869); Woman Suffrage, the Reform against Nature (1869); Sermons on Living Subjects (1872); Forgiveness and Law (1874). A new edition of his select works in 8 vols. appeared, N.Y., 1876-77; and in 1881 three volumes of his miscellanies entitled Work and Play: Moral Uses of Dark Things; and Building Eras in Religion, the last not previously published in book form. See Life and Letters of Horace Bushnell (edited by his daughter), N.Y., 1880. SAMUEL M. JACKSON.

BUTLER, Joseph, Bishop of Durham; author of the famous Analogy; b. at Wantage, near Oxford in Berkshire, Eng., May 18, 1692; d. at Bath, Tuesday, June 16, 1752. He was the youngest of eight children. His father, Thomas Butler, a retired linen-draper, and a stanch Presbyterian, 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 consisted, in the main, of lawyers: hence Butler’s published Sermons at the Rolls are abstruse, and totally unadapted to a popular audience. In 1721 he was appointed preacher at the Chapel of the Rolls, i.e., the chapel in the Rolls Court, Chancery Lane, London, the place used for keeping records in chancery,—a position of more honor than emolument, which he owed to the kind offices of Dr. Samuel Clarke and Mr. Talbot his friend, son of Bishop Talbot of Salisbury. The audience consisted, in the main, of lawyers: hence Butler’s published Sermons at the Rolls are abstruse, and totally 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 to Clifton. Seven years were passed in seclusion and study. This was providentially beneficent: he was preparing—

BUSHNELL. 348 BUTLER.
himself for his great work. But that his friends
deemed it a great loss to the world that so pro-
found a thinker should hide his light for so long
time is shown by the answer the Archbishop of
England during the eighteenth century. It is not
therefore surprising that in 1733 Butler was
appointed chaplain of the lord chancellor, in 1736 a
prebend of Rochester, and later in the same year
clerk of the closet to the queen,—an office which
required him to spend every evening from seven to
nine with the queen in devotional exercises and
theological discussion. At the court he found a
brilliant circle of wit and beauty; but he bore
himself not only as a philosopher, but pre-eminently
as a Christian, and maintained a reputation for piety.
It was while there, incited thereto by the conversation
he heard at court, that he issued his *Analogy*, which
he dedicated to the queen. On the death of his royal
patroness, he was appointed by the king to the
bishops of Bristol, the poorest see in the
kingdom, worth only four hundred pounds per
annum. Butler felt the appointment as a slight.
In 1740 the king made him dean of St. Paul's,
and in 1746 clerk of the closet to the king.
When the king came to know Butler, he found
him exceptionally adapted to any post, however
eminent: accordingly he offered him in 1747 the
primacy; but Butler declined, saying that "it
was too late for him to try to support a failing
court." In 1750 he was transferred to the see
of Durham, the richest in England; but he lived
only twenty months in his new position.

**Character.** — Butler was of a serious and de-
sponding 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 per-
sonal 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 reticent, must have natu-
really unfitted for the highest success as a pastor.
He never married. But it was as a *writer*, more
than as a man, that Butler made himself felt;
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
Zelt-Geist*, in *Last Essays on Church and Religion*,
by Matthew Arnold, London, 1877.

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 was no sensation.
It took three years to sell the first edition,
but it has had a steady sale ever since. In 1749
the fourth edition appeared, enlarged by the addi-
tion 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 eight-
teenth 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 "prin-
ciple of reflection," which takes a view of motives,
approves or disapproves them, impels to or re-
strains from action. 2. *The Analogy of Religion,
Natural and Revealed*, to the *Constitution and Course

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' continu-
ous 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 formulat-
ning 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
the existence of God, the known course of na-	ure, and the necessary limitation of our knowl-
edge. He thus takes the ground of the deists
whom he would confute. He then shows
inasmuch as the difficulties in Scripture are not
different from those which we find in the opera-
tions of nature, we should not only re'ect all
arguments against the Scriptures which are
founded upon these difficulties, but also infer
that probably both proceed from the same au-
thor. 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 it
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

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 is one to the Durham clergy, On the Use and Importance of External Religion. It was this charge, together with his erection of a plain cross in his Episcopal chapel at Bristol, which gave color to the rumor that Butler died a secret Roman Catholic. So low was the tone of piety in his day, and yet so blind was the prejudice against Romanism, that attention to the details of public worship smacked of superstition, and to set up a cross was to be a Papist! The calumny against Butler is beneath criticism.

Editions. — The Complete Edition of Butler is in 2 vols. Svo, Oxford, 1844. Edward Steere, LL.D., of University College, London, issued some Romanists (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 Analogy have often been edited. They are readily accessible to all. There are so many editions, that selection is difficult. With Butler, 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 Analogy, which has good notes and the usual apparatus of introduction, analysis, index, etc. See also W. Lucas Collins: Butler, London, 1881. Samuel M. Jackson.

BUTLER, William Archer, b. at Annerville, Ireland, 1814; d. in Dublin, July 5, 1848; studied at the University of Dublin, and was made professor of moral philosophy in 1837. His Letters on Development of Christian Doctrine, in reply to J. H. Newman's Essay, were first published in the Irish Ecclesiastical Journal, 1845, and reprinted in book form in Dublin, 1850. His Sermons were published in 2 vols., 1849—50, with a Memoir by W. Balsdon, and in 1849-50, the History of Anacreon's Philosophy were edited by W. Hepworth Thompson, and appeared in 2 vols., 1856. His Letters on Romanism appeared Cambridge, 1858. Very lately there has been a revival of interest in his valuable works. A second edition of his lectures, in one volume, appeared in London, 1874. His sermons and his lectures were reprinted in New York, 1879. Butler was a brilliant and profound thinker. He died early, never having had time to give his works 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 gladly 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 blasphemously claimed (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 Usingen, in the Wittgenstein domain; but here they were brought into court, and escaped sentence only by flight. Having embraced Christianity, she was induced to leave Germany, and Pyrmont in the county of Lippe, and here their scandals reached the point of culmination. 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 resided again at Wetzlar, and finally in Altona, where the traces of them finally disappear. See M. Goebel: Geschichte des christlichen Lebens in der rhein.-westph. evang. Kirche, Coblenz, 1832, II. pp. 728—806, where all sources to the history of this peculiar phenomenon are given.

BUTZER, or BUCER (Bucerus), Martin, b. 1491 at Schletttstadt, 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 his object, he obtained a papal dispensation from his monastical vow, and in 1518, he married a nun, thus breaking the canon. 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 1521 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 1522 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; and in 1524 he was appointed minister of the Church of St. Aurelia, in which position he labored for twenty-five years, prominent not only among the Reformers of Alsace, but among the leaders of the whole movement in Switzerland and Germany. On the question of the Lord's Supper he stood nearer to Zwingli and the Swiss
BUXTORF. 351  BYFIELD.

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 was partially successful. The Conference of Marburg, Oct. 1, 1599, failed; a formula concordis 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 Melancho-thon 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 England, whence its name, *Tomus Anglicanus.* See J. W. BAUM: *Capitola et Commentaria in Scripturam芈v. 1866-74, 2 vols. 4to.*

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, 1554; d. at Basel, Sept. 13, 1629; studied at Marburg, Heborn, Basel, Zurich, and Geneva, under Piscator, Grynaeus, 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 stanch 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* (1602); *Synagoga Judaica,* 1st published in German (1603), then in Latin (1606); *Lexicon Hebraicum et Chaldaicum* (1607); *De Abbreviis Hebraicis* (1613); *Biblia Hebraica cum Paraphr. Chal. et Commentaris Rabbinorum,* 4 vols. (1618-19); *Tibetiarum siev Commentarius Masoreticus* (1820). A complete list of his works is given in *Athenae Raurici,* Basel, 1678, p. 447. E. KAUTSCHE: *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: *Concordantiae Bibliorum Hebraicorum et Chaldaicorum,* ed. Bern. Baer, Berlin, 1883, 4to; *Lexicon Chaldaicum* (1617); *De Abbreviis Hebraicis, ed. Th. B. Fischer,* Leipzig, 1866-74, 2 vols. A collected edition of his works, son of the preceding, b. at Basel, Aug. 13, 1599; d. there Aug. 17, 1684; studied under his father, and at Heidelberg, Dort, and Geneva; and was appointed professor of Hebrew at Basel in 1630. It became his office to defend the views which his father had previously advanced, as they were by Capellus; and in this protracted and often bitter controversy he wrote, *De Literarum Hebr. Genuina Antiquitate* (1843); *De Punctorum Origine* (1648); *Anticriticum* (1855), etc. The influence he exercised is noticeable in the *Formula Consensus Helvetiae,* whose second point is pointed against Capellus. A complete list of his works is found in *Athenae Raurici,* pp. 47 and 448. — III. Johann Jakob Buxtorf, son of the preceding, b. at Basel, Sept. 4, 1645; d. there April 1, 1704; was appointed assistant to his father in June, 1684; visited in the following years Holland and England, and assumed the full responsibility of his professorship in 1699. He has given improved editions of the *Tiberias* and the *Synagoga Judaica* of his grandfather, but wrote nothing himself. — IV. Johann Buxtorf, nephew of the preceding, b. at Basel, Jan. 8, 1669; d. there 1732; was first preacher at the Mark near Basel, and succeeded his uncle in 1704. His principal work is *Catalepta Philologico-Theologica cum Manuissa Epistolaris.* Viv. Claror, ad J. Buxtorfum Scriptorum, 1707. A complete list of his works is given in *Athenae Raurici,* p. 464. [G. SCHNEIDER: *Die Contraverse u. H. Buxtorf uber das Alter der hebräischen Punctuation,* Leipzig, 1879.]

BYBLUS, an alteration, from the Greek epoch, of ancient name Gebal (which survives in the modern Jubeil), Gubal-i, upon the cuneiform inscriptions. It was celebrated for its temple of Baalits, 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 VOUTE: *Stele 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 Iseworth 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 un wearied industry." His works were numerous, and greatly esteemed. His *Marrow of the Oracles of God,* London, 1620, 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 First Epistle of St. Peter,* London, 1837. *The Rule of Faith,* or *An Exposition of the Apostles' Creed,* was issued by his son Adoniram, after his death, London, 1626, and is an able and instructive work. He must be numbered among the Presbyterian fathers in England.
BYFIELD.  

Byfield, date of birth unknown; d. in 1660. 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 of Divines. He became rector of Fulham in Middlesex, and subsequently minister of Collingborn-Ducis in Wiltshire. C. A. BRIGGS.

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 Hebraorum, Dort, 1682; Explicatio Hist. Evangel. de Nativity Christi, Dort, 1688; De Mori Jesu Christi, 1689.
both are entitled to a hearing—those who ascribe
product of the middle ages. It is true that the
sics is still a matter of scientific controversy; and
to a certain Rabbi N echonja ben Ilakana of the
two (a third cabalistic treatise entitled the Sepher
as fictitious, although a cabalistic work of the
first century, has long ago been generally regarded
Bahir, edited at Amsterdam, 1651, and ascribed
and selected persons; but what this doctrine was
lest views of this theosophy are the following
document which was communicated to only a few
we are at loss to know. The only works which
indefinite title we are reminded, that among the
Jews, as throughout the greater part of the East,
thatarose and establisheditself in the bosom of
philosophical instruction became ultimately a.
principally verbal, and founded on memory, this
word "cabala" ultimately became the expression
of a particular theologico-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 Chris-
tian 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 metaphy-
sics 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
document which was communicated to only a few
and selected persons; but what this document was
we are at loss to know. The only works which
can with any propriety claim to embody the ear-
liest 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
period. In general the Zohar seems to be a com-
mentary on the Pentateuch. Interspersed throughout
it, either as parts of the text with special titles, or
in separate columns with distinct superscriptions,
are the following pieces, known under special
names: Siphra Detznuotha, or "The Book of Se-
crets;" Idra Rabba, or "The Great Assembly;"
and Idra Suta, 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 enu-
eration 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 him-
self 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
Hebrew alphabet), this latter being afterwards further resolved into $3 + 7 + 12$. The first chapter treated of the doctrine and its elements, which are called figures in contradistinction from the 22 letters. This decade is the sign-manual of the universe. The existence of divinity in the abstract is really ignored, though not formally denied. Thus the number 1 is its spirit as an active principle, in which all worlds and beings are yet enclosed; 2 is the spirit from spirit, i.e., the active principle in so far as it has beforehand decided on creating; 3 is water; 4, fire, these two being the ideal foundations of the material and spiritual worlds respectively; while the six remaining figures, 5–10, are regarded severally as the signs-manual of height, depth, east, west, north, and south, forming the six letters, sides of the cube, and representing the idea of form in its geometrical perfection.

We see, however, that this alone establishes nothing real, but merely expounds the idea of possibility or actuality, at the same time establishing the medium of union existing in God, the foundation of all things. The actual entities are therefore introduced in the subsequent chapters under the twenty-two letters. The connection between the two series is evidently the Word, which, in the first Sephira (number) is yet identical in voice and action with the spirit; but afterwards these elements, separating as creator and substance, together produce the worlds, the materials of which are represented by the letters, since these, by their manifold combinations, name and describe all that exists. Next, three letters are abstracted from the twenty-two as the three mothers; i.e., the universal relations of principle, contrary principle, and balance, or in nature, fire, water, air; in the world, the heavens, the earth, air; in the seasons, heat, cold, mild temperature; in humanity, the spirit, the body, the soul; in the body, the head, body, breast; in the moral organization, guilt, innocence, law, etc. These are followed by seven doubles, i.e., the relations of things which are subject to change (opposition without balance), as life and death, happiness and misery, wisdom and insanity, riches and poverty, beauty and ugliness, mastery and servitude, fruitfulness and barrenness. At the same time 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 expressed 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, the twelve single letters show the relations of things so far as they can be apprehended in the natural category. The regular geometrical body representative is the regular twelve-sided polygon, such as that of which the horizon consists. Their representation in the world gives the twelve signs of the zodiac and the twelve months of the lunar year; in human beings, the twelve parts of the body and twelve faculties, which are being very arbitrarily determined. They are so organized by God as to form at once a province, and yet be ready for battle, i.e., they are as well fitted for harmonious as for dissenter action.

Different from the system as exhibited in the book Zetora is that of the Zohar, because the more direct method of treating the externalizing the cosmos, but also concerning the essence of God and the relations of men: in other words, it treats also on theology, cosmogony, and anthropology. Starting from the idea of the Supreme Being as boundless in his nature,—which necessarily implies that he is an absolute unity and inscrutable, and that there is nothing without him,—God is called En Soph, i.e., "endless," "boundless." In this boundlessness God cannot be comprehended by the intellect, nor described in words; for there is nothing which can grasp and depict him to us, and as such he is in a certain sense not existent, because, as far as our minds are concerned, that which is perfectly incomprehensible does not exist. To make his existence perceptible, and to render himself comprehensible, the En Soph made his existence known in the creation of the world by means of qualities, or ten Sephiroth, or intelligences, emanating from the boundless one, and which, in their totality, represent and are called the Primordial or Archetypal Man. This figurative presentation, which is also called the cabalistic tree, is as follows:

2. Wisdom.
3. Intelligence.
4. Love.
5. Justice.
7. Firmness.
8. Splendor.
10. Kingdom.

The first Sephira is denominated the Crown, and is expressed in the Bible by the divine name Ekech, or "I am." It is also called the Aged, or the Long Face [Macroprosopon]. From the first Sephira proceeded a masculine or active potency designated Wisdom, represented in the Bible by Jah, and an opposite, i.e., a feminine or passive potency, denominated Intelligence, represented by the name Jehovah. These two opposite potencies are joined together by the first potency, and thus yield the first trinity of the Sephiroth. From the junction of the foregoing opposites emanated the masculine or active potency denominated Mercy or Love, represented by El; and from this again emanated the feminine or passive potency Justice, represented in the divine name Eloha. From this again emanated the uniting potency Beauty, represented by the divine name Elohim. We have thus the second trinity of the Sephiroth.

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 Sabaoth, and this, again, gave rise to the feminine or passive potency Splendor, answering the divine name Elohe Sabaoth; from it, again, emanated the feminine or passive potency Justice, represented in the divine name Eloha. From this ninth Sephira emanated the tenth, called Kingdom, represented by the divine name
Adonai, and also called Shechina. 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 Tohu, Valoku, and Darkness, wherein they follow seven infernal halls, the prince of which is Sama'el ("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 Beast, to the nature and dignity 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, the soul, and the body; the second, the sensual 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; Joseph of CasTiLe, author of Gates of Light; Moses of Cordova, author of the Garden of Pomegranates; Isaac Luria, author of the Book of Metempsychosis; Chajim Vital, who wrote The Tree of Life, Chr. Knorr von Rosenroth has collected most of these and other writings in his Kabbala denudata, Sulzbach, 1677, 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 Plato, in the Neo-Platonists, in the writings of the Fathers, in the Talmud, and in the Sohar, and the more the latter departs 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 meantime, the Jews had already, by the arbitrary character of their alphabet, arrived at all manner of subtleties, of which we have already isolated examples in earlier writings, but which were especially established as a virtuosity 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 Nazarikon, 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 Picus di Mirandola and John Reuchlin, not to speak of such converted Jews as Paul Ricci, physician to Emperor Maximilian, and John Reuchlin, Isaak Abrahhel (Leo Hebraeus), son of the famous commentator, and author of Dialoghi de amore, and others, who initiated many Christian scholars into this theosophy.

The literature on the Cabala is very large, and can be conveniently arranged under four heads: 1. Frist: Bibliotheca Judaica, vol. III. pp. 329-335, Leipzig, 1863. In the French language we have AD. FRANC: La Kaballe, ou la philosophie religieuse des hébreux, Paris, 1813 (translated into German by Ad. Jellinek, Die Kabala, oder die Religionphilosophie der Hebräer, Leipzig, 1844); the art. Cabale in Lichtenberger's Encyclopédie des Sciences Religieuses, Paris, 1878, vol. II. pp. 497 sq.; and S. Munk: Melanges de Philosophie Juive et Arabe, pp. 461-511. A short survey on the Cabala is also given by Gougent de Moussieux, in his work, Le Juif, pp. 509 sq., Paris, 1869. In the English language may be consulted, besides the arts. in Kitto, and McClintock's and Strong's Cyclopa. on the Cabala, and the art. by B. Pick, on the Zohar, in the latter work, Milman: History of the Jews, II. p. 421, III. pp. 438-444, New York, 1870; Lichtenberger's nceyclopedie des Sciences Religieuses, Paris, 1843 (translated into German by Ad. Jellinek). The literature on the Cabala was cultivated as early as in the thirteenth 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 Cabasilas were decidedly anti-Roman; and for this reason, the writings of the elder, Nitus, who occupied the see about 1340, were entirely unknown in Western Europe until the Reformers called attention to them. His De Primatu Papae was edited by M. Flacius Ilyricus, Frankfort, 1555. The younger, Nicolaus Cabasilas, occupied the see about 1384, 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 Gregorius. 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 (Taevas Xpomip yew). 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. See Gass: Die Mystik des Nikolaus Kabasitas von Leben in Christo, Greifswald, 1849.

CABRAL, Francois, b. at Cavillary, Portugal, 1528; d. at Goa, April 16, 1609; entered the Society of Jesus; labored as a missionary in India, Japan, and China; baptized in 1575 the King of Bungo, who had previously been visited by Francis Xavier, and was in 1571 appointed director of the House of the Professed at Goa.

CAECILIA, St., suffered martyrdom, according to an old legend, in 230, under Alexander Severus. Her feast falls on Nov. 22. See BUTLER: Lives of Saints, Nov. 22.

CAECILIANUS. See DONATISTS.

CAEDMON, the first Christian poet of England, was a monk of the Abbey of Streaneshalch in Northumbria, who lived in the seventh century. It is related of him by Bede (Eccl. 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 obey, 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. 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.

CAELICUS. See DONATISTS.

The poems which have been attributed to Caedmon were first published in 1635 by Francis Junius, from a manuscript now in the possession of the Bodleian Library. They are known as the Genesis, Exodus, Daniel, and Christ and Satan. At present it is generally conceded that only the first of these poems has any claim to be considered as the production of Caedmon, and even this has been transmitted to us in an interpolated and considerably modified form.

Caedmon’s alliterative paraphrase is bold and vigorous; and in sublimity he is surpassed by no writer in the language, except, perhaps, Milton. The striking resemblance between parts of the Genesis and of Paradise Lost has been pointed out by D’Israeli, Amenities of Literature, i., 32-44.


CAERULIUS, Michael, Patriarch of Constantinople 1043-50, made complete the breach between the Greek and the Latin churches, which had been so well prepared by Photius. The strife was at rest since the days of the Patriarch Sinninus (d. 999), when Michael, in connection with the Bulgarian metropolitan, Leo of Achrida, arbitrarily abolished the Latin liturgy in use in some Bulgarian churches and monasteries, and, by a letter to the Bishop of Trani in Apulia, formally declared war against the Roman Church (Canisius: Lektion. Antiquae, edited by Basnage, III. p. 281). The complaints were the old ones,—the use in the Latin Church of unleavened bread in the Lord’s Supper, the omission of the Hallelujah during the fast, the introduction of the word Filoque 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 emperor 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 Theodor; and though the Emperor Isaac Comnenus, in 1058, banished him from his see, the schism between the Greek and Latin churches was, nevertheless, unremitting. Besides some letters given by Canisius, there also exist some decreals of Michael: De Episcoporum.
Judicia, De Nuptia in Septimo Gradu non Contrahendis, etc., given by Cotelerius: Patres Aposto-
zwischen dem Orient u. Occident, München, 1864, 2 vols. (vol. i. pp. 255 sqq.)

Cæsarea and Cæsarea Philippi. Two cities of Palestine mentioned in the New Testa-
ment, and which are to be distinguished from each other. 1. Cæsarea, originally called Stra-
to’s Tower, later, Cæsarea Palestine, or Palestine, lay on the Mediterranean, between Joppa
and Doræ, 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, 1; War, I. 21, 5–8). Vespasian was declared emperor there, and made
it a Roman colony, and released it from capitation and ground taxes. There lived Cornelius and
Philip the Evangelist (Acts x. 1, viii. 40, xxii. 8), there died Herod Agrippa (Acts xii. 9, 23), Paul
visited and spent two years in prison (Acts ix. 30, xiii. 22, xxii. 8, xxiii. 22, xxiv. 27). The
contest between the heathen and Jewish inhabit-
ants of the place in regard to their equal right
to the privileges belonging to citizens was the
beginning of the Jewish war, which resulted in
the destruction of Jerusalem (Josephus: Antiq.,
XX. 8, 7). After the latter event, Cæsarea
became the chief city of Palestine, and the seat
of a bishopric, to which Jerusalem was subordi-
nate until the Council of Chalcedon (431) raised
Jerusalem into a patriarchate, spiritual lord of
Cæsarea. Among its bishops, Eusebius the his-
torian is best known. Councils were held there 190,
331, and 357. During the crusades, Cæsarea was
taken by Baldwin (1101), retaken and destroyed
by Saladin (1187), retaken by the Christians, re-
built, again devastated, and finally destroyed by
the Sultan Baibar, and in this condition remains
to-day. The modern name is Kaisariyeh.

2. Cæsarea Philippi (probably the Old-Testa-
ment “Baal Gad”), the Greek Panæa, from Pan,
the sanctuary of Pan, now called Baniath, is a
town at the base of Mount Hermon, forty-five
miles south-west of Damascus. Beautified by
Philip the Tetrarch, he gave it his name, along
with Cæsarea. Our Lord visited it; and in its
neighborhood the memorable confession of Peter
was made, and Christ was transfigured (Matt.
xvi. 16 ff., xvii. 1, 2). Ancient tradition made it
the home of the woman called Berenice, who
had the issue of blood (Matt. ix. 20–22).
Herod Agrippa II. called it Neronias, to flatter
Nero (Josephus, Antiq., XX. 9, 4). Titus com-
pelled captive Jews, after the fall of Jerusalem,
to fight one another in the games he instituted
there (War, VII. 2 and 3). The place has had
a somewhat similar history to Cæsarea Palestina.
It has been the seat of a bishopric, taken and
retaken during the crusades; it then dropped out
of sight until 1836, when Burckhardt visited it.
The present population is about fifty families.
Two remarkable objects of interest are the im-
mediate neighborhood,—the cave, the Grotto of
Pan, from whence flows one of the sources of the
Jordan (which is near the Grotto); and the old and
strong ruined castle, which commands a view of
the whole country round, and is the finest ruin of
its kind in Palestine. Stanley calls Baniath, on account of its situation
and the picturesque views it commands, a “Syrian Tivoli.”

Cæsarius of Arles (Arelatensis), b. at Châlons-sur-Marne (Cabilorum) in the latter part
of the fifth century; d. at Arles, Aug. 27, 543; was educated in the celebrated monastery of
Lerins (Lorinum), and succeeded in 502 his rela-
tive Anonius in the episcopal chair of Arles. As
a bishop he introduced many good reforms; tried
to make the sermon a more effective part of the
service; compelled the congregation to join in
the singing, instead of whispering and gossiping;
ordered that no one should be ordained a deacon
till he had read the Bible four times through, etc.
In the dogmatical controversies of the day he
also participated; and at the synod of Arausio,
the present Orange (599), he defended the doc-
trines of Augustine against the SemiPelagians.
But his book, De Gratia et Liberis Arbitrio, has
come not down to us. Perhaps the greatest in-
fluence be exercised by his Regula Dura, altera et
Monachos, altera ad Virgines, which were often
adopted by founders of monastic institutions
before the rules of Benedict came into general
use. Baluze edited sixteen of his sermons, Paris,
1649; the rest, forty-six, is given in Max. Bibl.
Patr., VIII. His life is found in Mabillon: Act.
Sant. O. S. B., I. pp. 650–677. See also Longue-
val: Histoire de l’Eglise Gallicane, II. p. 292;
Oudin: Diss. d. Vita et Scriptis S. Cassari Archi-
episcopi. Hagenbach.

Cæsarius of Heisterbach, b. in the latter part of the twelfth century; d. in the mid-
dle of the thirteenth; was educated in Cologne,
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, 1815, under the
title of Fasciculi Moralitates, 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-
sium, published in the second volume of Fontes
Rerum German., and Dialogus Magni Virorum
et Miraculorum, first printed at Cologne, 1591,
and recently edited critically by Jos. Strange,
1851. The last-mentioned work is a dialogue be-
 tween Cassarius and Apollonius, de conversione,
contorione, confessione, etc., best elucidating
the subjects by anecdotes, historical narratives, obser-
vations from actual life, and thereby furnishing
much precious material for the characteriza-
tion of the period. See Alex. Kaufmann: Cassarius
von Heisterbach, Cologne, 1850.

Caïaphas (oppressor), the surname of the high
priest who condemned Jesus Christ to death
(Matt. xxvi. 57–68); in full, Caïaphas (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. Caïaphas was high priest for eighteen
years (A.D. 18–36), and in those years they
were under Pilate. In religious bias he belonged
to or favored the Sadducees (Acts v. 17). In
destroyed in the Deluge. Too much has been occasion of his killing of some one is bloodthirsty races than the Adamic. The language may, however, mean no more than that the relater used the language of a later day to describe the very beginnings of history, i.e., Cain might well have dreaded meeting a son of his brother's. His wife was his sister: tradition calls her a twin sister named Savé (Epiphanius, Har. XXXIX. cap. VI. [vol. 2, Pt. 1, p. 539, ed. (Ehler)], or his oldest sister, Azron or Azura (Malala, p. 2). The country to which he went received its name after he. In Judg. xv. 57 there is mention of a city to my sword? The race of Cain was entirely degraded. The curse which God imposed upon the ground and nothing more is known of him (Joseph. Ant. 15, 4, 3). The Jewish legends of Cain are found in the genealogy of Cam (iv.16-24) and that of Seth (John xviii. 13). In Luke iii. 2 Anna and Calebaphs are spoken of as high priests," and in Acts iv. 6 Anna is called "high priest." Very probably Anna 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 Calebaphs 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. 15, 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 is 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 (Gen. iii. 17) was after his murder repeated upon Cain himself (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 journey to the land of Nod, his marriage, and his establishment of a city, have, on the one hand, been laughed at as silly tales, and, on the other, been quoted as proofs of the existence of other races than the Adamic. The language may, however, mean no more than that the relater used the language of a later day to describe the very beginnings of history, i.e., Cain might well have dreaded meeting a son of his brother's. His wife was his sister: tradition calls her a twin sister named Savé (Epiphanius, Har. XXXIX. cap. VI. [vol. 2, Pt. 1, p. 539, ed. (Ehler)], or his oldest sister, Azron or Azura (Malala, p. 2). The country to which he went received its name afterwards; and the "city" was a few of the rudest huts. The descendants of Cain were enterprising, and made far more rapid progress in civilization than the line of Seth. But if they were the first to use musical instruments, to work in iron, and to surround themselves with luxuries, they were true to their parentage in inventing or beginning sins. Lamech was the first to use offensive weapons. He was also the first bigamist, proving that woman had already been degraded in man's eyes, and polygamy was not far off. The poem Lamech composed on the occasion of his killing of some one is bloodthirsty and brutal in its tone, and seems to defy God, as Herder says: "What is God's power, compared to my sword?" The race of Cain was entirely destroyed in the Deluge. Too much has been made of the superficial similarity between the genealogy of Cain (Iv. 16-24) and that of Seth (v.). The differences are greater than the agreement, but even if they were less, the similarity would not prove that the lists were really the same. The Jewish legends of Cain are found in EISENMEMGER: Entdecktes Judenlum, I. 462, 471, 832, 839; the Arabic in HOTTINGER, Historia orient. 25. In Katz und Dalkin, CAIN, C. W. EDUARD NAGELSCHIN: Der Gottemensch, Nürnberg, 1853.

In Judg. xv. 57 there is mention of a city called Cain, which, however, is not to be connected with the Cainites, but with the Kenites, a Canaanitic tribe. The true Cain was one of the prominent and learned defenders of the Catholic faith against Chiliasm and Montanism. The fictitious Caius was the author of the Labyrinth, or the tenth book of the Philosophumena, or Refutation of all Heresies; of the Philosophumena; of the Little Labyrinth; of On the Substance of the Universe; of the Muratorian canon. Further, he was a presbyter of Rome under Victor and Zephyrinus; consecrated by them, the bishop of the nations (or Gentiles), wrote a special treatise against Cerinthus, whom he held to be the author of the Apocalypse of John. See BUNSEN: Hippolytus and his Times, London, 1852, 2 vols.; WORDSWORTH: St. Hippolytus and the Church of Rome, 2d ed., London, 1836.

**CAJETAN,** Cardinal, b. at Gaeta, July 25, 1470; d. in Rome, Aug. 9, 1534. His true name was Jacob de Vio. The name Thomas he assumed in honor of Thomas Aquinas: that of Gaetano (Cajetan) was derived from his birthplace. In 1496 he entered the Dominican order, in 1508 he was chosen its general, and in 1517 he was made a cardinal. The most remarkable event in his life was the conference with Luther in Augsburg, 1518. He had come to Germany as legate a latere, on account of the war with the Turks; and during his stay there he received orders from Rome to summon Luther to his rescues, and compel him to retract. In this he failed utterly; but the conference was not without a certain influence on himself. He felt how far superior Luther was to himself and the theologians of the reigning school with respect to true knowledge of the Bible; and he immediately went to work to fill up this gap, undaunted of his lack of linguistic and historical qualification. In his youth he had studied the schoolmen with great zeal, and he was generally considered the real head of the Thomistic school. He now became an exegete; and as such, though [1] Cajetan bore witness to Luther's ability when he exclaimed, "I do not want to have any further parley with that beast; for he has sharp eyes and wonderful speculations in his head,"

[1] He now became an exegete; and as such, though
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, which he published under the name of his disciples, were added and inserted by one of his disciples. The result of this is seen 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 the See of Salisbury, which he declined. But his relations with Baxter, Reynolds, and others, gave him 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 reply to 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 more popular work is, The Godly Man's Art, 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 1682, 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, 1. p. 76; Reid's Memoirs of the Westminster Divines, 1811, 1. 165. C. A. BRIGGS.

CALAMY, 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, 1708. 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 1696 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. On William Hiley 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 1727 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 reflectons on the Nonconformist's Memorial, 1671—1731. By EDMUND CALAMY, D.D. Now first printed. Edited by John Tovill Rutt, London, 1826, 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; and his 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.

CALATRAVA, THE KNIGHTS OF, 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 1184 by Alexander III. The knights fought with great success, until the beginning of the fourteenth century; but in 1337 they lost Calatrava, and retired to Salavatia. In 1487 the grand-mastership was annexed to the crown of Spain; and since 1808 the order has become simply an order of merit. Also the nuns of the order, instituted in 1219, have been secularized.

CALDERWOOD, 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 adherence to King James's scheme of prelating 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, 1619, he sailed for Holland. So quiet and obscure was his life there, that at one time it was supposed he was dead; and one Patrick Loiseau do Mauléons; and March 9, 1675, the Presbytery took him up by Voltaire, Elie de Beaumont, and others, and on March 9, 1675, the Presbytery took him up by Voltaire, Elie de Beaumont, and taken up by Voltaire, Elie de Beaumont, and presented him a remonstrance signed by the Presbyterians; for which conduct, increased importance of the family. RUETSCHI.

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 the civil and sacred years coincided, and none of those now extant are old. The oldest is Megillath Tannith ("the volume of affliction"), which contains the days of feasting and fasting hitherto, but not now, observed by the Jews. See YEAR.

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 calendar in common use among Greeks and Romans. Numerous examples of the Roman Papian calendar exist. Some had a merely local value, but others were adapted to a country. They contained astronomical data (the German calendar was particularly rich in these), the religious feasts, and civil festivities,—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 two calendars from 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 (Anat. Vindob., vol. 1. p. 961 sqq.), contains the usual astronomical and astrological data, but omits the cus-
CALENDAR.

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 new moon which, in each year of the lunar cycle, occurs 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, 1841, p. VI. Toward 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 Capponi cabinet, under the name of Marchionesse 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, Kalendarium ecclesiae Slavicae sine Graeco-Moschico, Rome, 1755. The earlier mixed calendars naturally followed in arrangement the written. They were carved in wood, and engraved on copper; e.g., Calendar of Johannes de Gamundia, published 1468. 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, 1494, 1513; i.e., for the first three of successive nineteen-year cycles, yet so that the calendar could by calculation be made useful from 1475 to 1531 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 Cesar, had in course of time proved itself to be inaccurate; for it made the year 365 1/4 days, 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., \(19 \times 365 = 6890\), 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 Cesar'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., 1880] Gregory made the Calendar of Aloysius Cliusus in his Compendium nove rationis restitendi calendarii oblige the Church. Agreeably to his 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, 12 seconds, which exceeds the solar year by 25.95 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. 801-321. 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 Calendar. In Denmark, however, made the change in 1700, and Germany 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 the Carthusians, with the 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 monthly numbers with brief biographies, and finally published, after a revision, under the title, Die Zeugen der Warheit Lebensbilder zum evangelischen Kalender auf alle Tage des Jahres, Leipzig (Tauchnitz), 1874-75, 4 vols. These volumes contain the revised calendar, and biographies of all persons not mentioned. Rev. Dr. H. M. Marterer published in 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.

CALENDAR BRETHREN (fratres Calendarii), a society which arose apparently in Saxony, but spread quickly over Northern and Central Germany and to Hungary. 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 Otterberg. In idea the fraternity was good,—partly beneficial and partly devotional. Particular attention was given to the care of their sick, and the burial of their dead members or families, likewise to masses for their souls. The membership was not limited to any class or sex. The president was called dean: under him there was a treasurer.

It was not a monastic order, but was under the authority 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 it degenerated: the monthly meeting became an occasion for carousal and vice. The membership was almost entirely away. The Calendar Brethren of Brunswick is the only one now existing. See J. FELLER: Diss. de fratrib. Kalend., Francof, 1892; BLUMBERG: Uber d. Calendabrüder, Chemnitz, 1721; LEDERER, in vol. iv. of the Märkische Forschungen, Berlin, 1850, p. 227.

H. MERZ.

CATHOLIC BRETHREN (fratres Calendarii), 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 bull, but a worshiped as an idol) is Exod. xxiii. 13; cf. Deut. ix. 18, the episode in the wilderness. The next mention of the worship is 1 Kings xii. 28-33; cf. 2 Kings vi. 29, xvii. 16; Hos. viii. 5 ff. x. 5, xiii. 2; 2 Chr. xi. 15. But, when Aaron set up the steer-image, he revived an old Semitic religious rite. That he did not borrow it from the Egyptians, plausible as a connection with brief the theory is, is proven by the fact that that people did not worship images of animals, but the living animals. Apis, represented, it is true, by a small bull-image in their processions, was a black bullock, sacredly guarded from injury; for in him the god Osiris was believed to be incarnated (Wilkinson's Manners and Customs of the Ancients, vol. iii. London, 1878, vol. III, pp. 86-95, 306 ff.). It is true that Jeroboam set up the golden bulls at Bethel and Dan; but his long residence in Egypt is at most only presumptive evidence that he borrowed the idea there, if at all; for there is very probable that he would seek to strengthen his uncertain authority by introducing a foreign cultus, where-as he would really strengthen himself by substituting for the rigorous Jehovah-worship the laxer bull-worship, if it was indigenous. That such worship was indigenous is, and is most probable, but we now know that the great and mighty of the earth are often represented in the Hebrew Scriptures under the figure of a bull; and especially is the horn of the bull the symbol of power, a symbol even used of the divine power and of the outgoing salvation. The twelve oxen which supported Solomon's sea of brass may have been Phenician in suggestion, and so the various animals in Ezekiel's visions may have been Babylonian. If the trace of the old Hebrew bull-worship is faint, the proof of its existence among the neighboring nations is abundant. In the Babylonian-Assyrian religion, and in the Syro-Phenician, the bull represented the masculine divinity, as was natural to a people who were graziers. The old Aryan explained the heavenly phenomena by comparisons drawn from the life of their herds. In the Zendavesta we find mention of the first bull. The bull represents power and strength; to the Egyptians the destroying, at the same time the reproductive, omnipotence of the sun, which was worshipped in all the different forms of Baal (see BAAL). It may be that the gold of the Hebrew bull-idols represents the glitter of the sun's rays. We possess pictures of the Syrian Baal of Doliche, which was transported to Rome, representing him standing upon a bull (see FELTNER, De Jove Dolichenico dissertatio philologica, Bonn, 1877). The Jupiter of Hieropolis in Syria was pictured sitting upon a bull. The classical tale of the seduction of Europa is a form of the Baal myth, in which the god, in the shape of a bull, journeys with Astarte to Crete. The sacredness of cattle among the Philistines is demonstrated by the story of the sending home the ark (1 Sam. vi.). It is not probable that Aaron's golden bull was solid; rather it was a rude wooden image covered with gold. Thus it could be burnt, and the gold be powdered. When Jeroboam set up his bull, and ordained his non-levitical priesthood, he did not pretend to do more than return to the Jehovah-worship of the past. That he did thus return is proved by his success. When Jehu destroyed the Baal-worship, he did not touch the bull,—a clear proof of the distinction to be made between the two worship (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.

CALHOUN, Simeon Howard, American missionary, b. in Boston, Aug. 15, 1804; d. at Buffalo, Dec. 14, 1879. He was graduated at Williams College in 1829; studied law; was converted, and came back to his Alma Mater as a tutor. In 1837 he went to the Levant as agent of the American Bible Society, but in 1844 became a missionary under the American Board, subsequently under the Presbyterian Board. His field of operation was the seminary at Abeth on the slopes of Lebanon. He returned home in 1874. Mr. Calhoun was a most devoted missionary; and the epithet he bore, the “Cedar of Lebanon,” proves how he was regarded. He was rarely gifted, yet content to spend his life in comparative obscurity. He published, in Arabic, Scripture Helps, Beirut, 2d ed., 1869, pp. 648.

CALIXTINES, The, one of the two great factions into which the Hussites divided in 1420, derived their name from calix (“the chalice”), because the cup, as an essential element of the Sacrament of the Lord’s Supper, was the point to which they held unswervingly fast, while in other respects they showed themselves much more tractable than the Taborites. See BOHEMIA and HUSSITES.

CALIXTUS I, Bishop of Rome under Hellogabalus 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 later date. The celebrate Cemetery of the Martyrs was named after him, but it was always considered doubtful whether he really built it. Two decretals of his, regulating, among other things also, the four great annual fasts, the Quatember fasts, are spurious. His martyrdom is very improbable. The acts are fabulous from beginning to end; though they must be old, since extracts from them occur in the martyrlogium 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 (180–192) 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 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. Released 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 Sar- dinia. By the influence of his friends, 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 patrocinianism, and Kallistus accused Hippolytus of ditheism. 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. WORDSWORTH: 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 abetter 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 in human form; 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.]

HERZOG.

CALIXTUS is the name of two other popes. — Calixtus II. (Feb. 2, 1119–Dec. 13, 1124) descended from the royal house of Burgundy, and was received with applause by the whole of Christendom when elected Pope by the cardinals assembled at Clugny, because several of his immediate predecessors were men who had risen to the papacy from the monastic state, and by their narrow stubbornness made the long strife with the
German emperor concerning the investiture a

tious, dangerous, and inextricable entangle-

ment. Even Henry V. declared himself hopeful

of a reconciliation. Nevertheless, at the Council

of MMagdeburg together with Pope Burdinus (Gregory VIII.),

was more excommunicated (Oct. 30, 1119).

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 decid-

edly 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. 28 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, from the

Pope. The letters of Calixtus are given in

Jaffé, Regesta Pontif. Rom.: the sources of his

life, by Watterich, Pontif. Roman. Vite., Tom. II.

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-na-

tured, 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 with loads of indulgences, sent immense

sums of money into the papal treasury. But the

fleet he equipped did nothing; and the tithe which

he proposed to levy on the clergy caused rebellious

murmers, both in France and Germany. He suc-

cceeded better in providing for his nephews; for,

though they all found it advisable to leave Rome

as soon as he died, they were able to return after

a short time. See Platina, Vita Calixati III.,

Venice, 1479.

O. GOIOT.

CALIXTUS, Georg, b. at Medelby, a village of

Sleswick, Dec. 14, 1686; d. at Helmstädt, March

19, 1656; was educated in the school of

Flensburg; studied philology, philosophy, and

theology at the University of Helmstädt, 1608—9;—

travelled in Holland, England, and France, 1608—

13, and was in 1614 appointed professor of theo-

logy at Helmstädt. He was in the seventeenth

century the most prominent and most influential

representative of the school of Melanchthon.

With a large-hearted conception of that which is

tru in all Christian denominations, he labored

to prepare the way for a general reconciliation

of Christendom by the extinction of all minor, mo-

or less individual differences. But his labor fell

in the period of the Thirty-Year War; and its

result was an isolated position, attacked from all

sides by the orthodox Spaniards very early sus-

pected him of lukewarmness or looseness. His

De Immortalitate Animal et Resurrectione Mortuo-

rum, 1616, was suppressed by the censor, because

his exegetical explanations deviated from Lu-

ther's translation; and his Epistola Theologica,

1619, was ransacked like a plague-stricken vessel.

While his Theologia Morales (1654) and De Arte

Nova Nihusti 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 heresy by (1840). The situa-

tion became still more involved and precarious

after the conference at Thorn (1845). Calixtus

hoped to bring about a reconciliation between

the Lutherans and the Reformed, but succeeded

only in being vehemently attacked as a crypto-

Calvinist. His doctrine for the great idea of his life,

all the while defending himself as best he could.

Desiderium et Studium Concordiae Ecclesiasticae

et 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 Cimbria Liberata

pp. 121—210, together with a description of

his life. See E. L. Th. Henke: Calixtus' Brief-

wechsel, Halle, 1838, with two continuations,

Jena, 1838, and Marburg, 1840; Geoay Calixtus

und seine Zeit, by the same author, Halle, 1853;

H. Schenkel: Vaterich, Pont. Roman. Vita

keine, in der Zeit des Geay. Calixtus, Erlangen,

1846; W. Gass: Calixt. und der Syncretismus,

Breisau, 1846.

E. L. TH. HENKE.

CALLENSBERG, Johann Heinrich, b. at Gotha,

Jan. 12, 1694; d. at Halle, July 16, 1780; studied

tology and Oriental languages at Halle, and

became professor 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 Versuch das

jüdische Volk zur Erkenntnis des Christlichen auszu-

leiten, 8 vols., 1728—36, and De Conversione Mo-

hammedanorum, 1738.

CALMET, Augustine, b. at Mesnil-la-Horgue,

in the diocese of Toul, Feb. 26, 1722; d. at Se-

rones, 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-

rones, 1728. He was a very prolific writer. The

most remarkable of his works are: Dictionnaire de

d'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, 1832; Commentaire littéral et

critique de la Bible, Paris, 1707 sqq., 23 vols.,

trans. and ed. Taylor, London, 1847, 6 vols.; Histo-

toire ecclésiastique et civile de Lorraine, Nancy,

1728, 4 vols., etc. See FANG: Vie de Calmet,

1763, containing a complete list of his works.

CALLING is in theological as in popular reli-

igious speech the first phenomenon in conver-

sion. (The word is not so used in the Old Testa-

ment, and in the New Chieftly by (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. xxxiii. 11), is the salvation of all; but against this wish men set themselves, so that the fault is not God’s, but man’s (Matt. xxiii. 37; Acts xiii. 40). There is therefore in salvation a co-operation of man and 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 call 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.

CALOVIUS, Abraham, b. at Mohrungen, East Prussia, 1612; d. at Wittenberg, Feb. 25, 1690; 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., 1655-77, is the most compact and comprehensive representation of Lutheran dogmatics,—the true exponent of what has been called Lutheran scholasticism. His essential character, however, was not dogmatical, but polemical. Even his chief exegetical work, Bibliæ Illustrata, 4 vols., roots in a polemical interest. It is a refutation of the Commentaries of Grotius. And the latter art of 1532. But he did not break at

1 This article is based upon Dr. Herzog's, with additions from different sources, especially from Schaff's Creeds, vol. I.
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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 Augsberg, where he 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 Poitiers, 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 Orleans, where he published (1534) his first theological work, Psychopannychia, confusing 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 (1536), 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 eloquence. He revisited Noyon, won a brother and sister to the Reformed faith, and then returned to Switzerland, with the intention of settling down to a studious life at Basel or Strassburg.

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 time. He and Farel laboured to introduce into Geneva, and by the severity of their discipline won the will of the leaders; and on Easter Monday (April 23), 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 boldly to its defence; and often did he give 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 Borins, twelve measures of wheat, and two tubs of wine. From that time on, Geneva was his home, 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 abstemiously, been most generous in his gifts, and left behind him in money only about a hundred and seventy dollars, but an incalculable fortune in fame and consecrated influence; and from 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. Calvin's 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 in his editions into Geneva, and by the severity of their discipline won the will of the leaders; and on Easter Monday (April 23), 1538, they were deposed, and expelled from the city, by the Council of the Two Hundred. Punishment 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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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 noted the pertinacity 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 city, because of its immorality, he asserted for the Church freedom from the civil authority. This determined stand cost him temporarily his 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 defensible, 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, and 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 disposed of their arguments, that Calvin declared immediately; and so the 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 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 things to one under condemnation for despising 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 had 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 rebuke at the time, but also imprisonment and banishment (1551). (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 Melanchthon; 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 meditate in sorrow and conclude, when any religious reformer 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 fair warning, that, if he came, he would prosecute him to the death. 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 arts. SERVETUS; R. WILLIS: Servetus and Calvin, London, 1877; H. TOLLIN: Servet u. die oberländerischen Reformatorien, 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 Protestant Church, and, what is more remarkable, by the mild Melanchthon; 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 meditate in sorrow and conclude, when any religious reformer 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 fair warning, that, if he came, he would prosecute him to the death. 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 arts. SERVETUS; R. WILLIS: Servetus and Calvin, London, 1877; H. TOLLIN: Servet u. die oberländerischen Reformatorien, I. Bd. Servet u. Butzer, Berlin, 1880.

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abstemious, allowing himself scarcely food and sleep enough for vigorous work. (The famous portrait by Ary Scheffer is too much idealized.)

1 In Calvin's life the following editions of the original Latin work are among the fathers. Calvinism is a development of the Latin work, and the system was known originally as Augustinianism, from its earliest champion, St. Augustine (353-430). 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.

Calvinism.
CALVINISM.

A. A STATEMENT or rm: I'mxcrrers or CALVINISM.—1. The Relation of the Creator to the Creation.—Calvinism teaches Christian Theism. It emphasizes at once the transience of God beyond, and the immanence of God within, the world. He remains ever conscious personal Spirit, without and above the world, able, in the exercise of his free volitions, soverehnly to exercise supernatural influence upon any part of that system of nature which he has established, ordinarly 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 (concurrence) 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 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. This principle, and applies to the interpretation of all God's dealings with man; and of all man's acts in all the exercises.

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 be reversed only by a new creature in Christ. 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,
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 imputation. (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 antenatal forfeiture, because of Adam’s apostasy, he is judicially excluded from the morally quenching 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 increases, both of depravity and guilt. It is there between Adam and his descendants, that God righteously demands their infliction. (2) "common grace," or the moral and suasive 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 previously 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) Afterward 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 prevalently 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 speculative, 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 (908-908) 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 of Carthage (220 a.d.), Hilary of Poictiers (368), and Ambrose of Milan (374). But the characteristic principles of the system now called Calvinism were first fully developed by Augustine, Bishop of Hippo (324-430). 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 Caelestius, 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 (407-410), Mileve (416), 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 (529), and by the decrees of Popes Gelasius (496) and Boniface (530). Henceforth a moderate Augustinianism became the legally recognized orthodoxy of...
Western Europe, and actually tinctured the leading 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 (910), Bernard of Clairvaux (1140), Hugh St. Victor, Thomas Aquinas (1247), and Thomas Bradwardine (1348)—were all of the school of Augustine. The same is true of all the “Reformers before the Reformation.”—Wycliffe (1324–49), John Hus (1369–1415), the Waldenses of Piedmont, John Wessel (1419–80), John of Goth (1475), Savonarola (1483), John Reuchlin, and Stampa, the spiritual father of Calvin. 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 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 correlative—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 Bullinger, Turrettin, Vitus, John Owen, and Finney. In Holland, ‘n land, and Scotland it has been modified in form by the “Federal Scheme,” and in the arship schools,—at Montauban, Saumur, and Sedan. The Calvinists of France, notwithstanding all their embarrassments, immediately founded and sustained three illustrious theological schools,—at Montauban, Saumur, and Sedan. The peasantry of Scotland excel in intelligence and character, and most American of them are Calvinists. The Shorter Catechism fought its way 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 sacerdotal 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 representatives of Calvinistic divinity give weight and colour to this statement. The Swiss, the Huguenots, the Hollanders, the Puritans, the Covenants, the New-England and Scotch-Irish Americans—proves this point beyond question. 3. The relation of Calvinism to education is no less conspicuous and illustrious. The little republic of Geneva became the sun of the European world. The Calvinists of France, notwithstanding all their embarrassments, immediately founded and sustained three illustrious theological schools,—at Montauban, Saumur, and Sedan. The peasantry of Scotland excel in intelligence and character, and most American of them are Calvinists. The Shorter Catechism fought its way through successfully the Revolutionary War. C. The Practical Effect of Calvinism 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 Waldenses with the others; the Swiss with the rest of the world; 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 Presbyterian.
CAMILDEUS (Camaldulani, Camaldulensers). The founder of this order was Romualdus, b. at Ravenna, 950; d. at Val de Castro, June 18, 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 976, 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 1008 Otho III. visited him in the Island of Pare. 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 Maldoli, at Arezzo, in the Apennines. In 1022 Henry II. visited him at Sitrien, near Saxoferrato. 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 purer 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 Damiani wrote the life of Romualdus about 1040; and at his death (1072) there existed an order of Camaldoles, not as a reformed branch of the order of the Benedictines, but as an independent association of anchorites. The prior was called "major." 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 Camaldale nunneries (1086). 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; many 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 France, and in Austria. During the latter part of the
eighteenth century, when great troubles befell the monks almost in all countries, the Camaldulenses fared better than their brethren. The order was abolished in Austria in 1782, afterwards also in France and Italy; but the monks were nowhere treated with harshness. In 1822 the order was restored in Naples. Gregory XVI. belonged to it.


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 can get the dew upon the herbs it eats. Its nostrils close like valves, so it can breathe, though the air be full of sand; its hump is a mass of fat, sometimes to the amount of thirty pounds, and upon this carbon it can live for a while if other food fall short, so that often, at the end of a journey, the animal has no hump. No wonder that the camel is highly prized. To own one is for the Bedawy to have several; to have several is to be rich. It is the most the Bedawy does is to walk in advance of it,牵引 th, or to take the word "camel" in any other than its literal sense. — Rüetschi.

Camerarius, Joachim, b. at Bamberg, April 12, 1500; d. at Leipzig, April 17, 1574; descended from a noble family of the name of Liebhard; studied philology and theology at Leipzig, Erfurt, and Wittenberg, where he formed an intimate friendship with Melanchthon; was appointed teacher of Greek in the gymnasia of Nuremberg in 1526, professor at Tübingen in 1533, and at Leipzig in 1541. In the last place he contributed very much to the firm establishment of the Reformation, but was, nevertheless, exposed to harsh attacks on account of his willingness to make concessions with respect to the Interim. Also on the general course of the Reformation he was exercised considerable influence, both by his theological writings — exegetical, historical, systematized, and practical — and by his great zeal for the study of the classical languages and literatures, especially Greek. The best known of his works is his Natura, de alimento, animalium, potius visum curriculi et moris, etc., Leipzig, 1566, giving an outline of the whole history of the Reformation. His edition of Melanchthon's
Letters, 1569, is not considered perfectly reliable.

CAMERO, or CAMERON, John, b. in Glasgow about 1577; d. at Montauban, 1621, studied philosophy and theology 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 1613, and at Montauban in 1624, but was here, by his doctrine of passive obedience, brought in conflict with the fanatical spirit of resistance prevailing in the place, and died from injuries received in a riot. Amyrauldus, Placeanus, and Cappellus were his pupils; and the whole theological school of Saumur, with its prediction for the doctrines of Piscator, with its views of the intellect as the "primum motor" of the will, in short, with its mitigated Calvinism, has its roots in him. He was not an Arminian, however, as is proved by his Amica Gulielmi cum Titius, Leyde, 1621, and his ultima ratio et lex Arbitrio, Saumur, 1624. After his death, his works were collected and published in Geneva at the expense of the national synod.

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, especially 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 Treasury. After long delay through pulmonary weakness, he at length entered on the work of the ministry at Maryton, Fifeshire, whence, in 1870, he accepted a call to Melbourne, Victoria. Shortly after his arrival in that colony he received the degree of "D.D." from Princeton. It was as a religious journalist, that in Scotland 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 colonies. Dr. Cameron has been called the "Prince of Editors," a name not undeserved, as he led the way in the most important department of literature, and conducted the various publications with which he was connected with singular ability and judgment. He was also distinguished in the pulpit and in church courts.

CAMERONIANS. The name given to a body of Presbyterians, who, however, repudiated it, and call themselves "Reformed Presbyterians." Richard Cameron was one of the authors of the Sanquhar Declaration, published in 1680, in which Charles II. was declared to have forfeited allegiance, in consequence of his tyranny, and his disregard of the constitution. Cameron was killed in the battle of Airdmoss. Those who followed him were united in "societies," which had become somewhat numerous before the revolution. The societies welcomed 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 recognition of the covenanters; did not consider that the independence of the church was secured; and generally believed that God was not sufficiently 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 synods came to be of opinion that there was nothing in their principles requiring them to abstain from countenancing the political 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; Historical Part of the Testimony, Naismyth: Historical Sketch of the Reformed Presbyterian Church of Scotland, etc.

CAMISARDS (from camisie, 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 confession. In 1686 the gatherings in the desert were forbidden, and fines, confiscations, the donjon, the galleys, and the rack, were employed as punishments. Nevertheless, with the pressure grew the power of resistance. Religious meetings were held during night in secluded places, perished by simple people, but fervent in prayers and exhortations; and distinguished men, such as Claude Brousson, Isaac Homei, and others, encouraged this passive resistance by a perseverance unto martyrdom.

As was natural, the miseries of the present forced up, as a necessary counterbalance, a corresponding hope of the future; and books like Ju-rieu's L'Accomplissement des Prophéties, Rotterdam, 1686, and Suite de l'Accomplissement, 1857, in which he predicted the speedy downfall of the Papacy, contributed to give shape and direction to this unconscious movement. A certain Guillaume du Serre appeared as prophet in Dauphiné in 1688. Other prophets arose in Vivarais. The number increased rapidly. Women and children became "possessed by the spirit." In the trance, when seized by convulsions, they saw the scene from the far-off garrisons come marching towards the place, they singled 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 accompanied by 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 1788–89, 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 staid away from the churches, and took to the desert. François de Langlade du Chayla undertook to punish the refractory. At his parsonage on 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, Couderc, 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. Béville, the intendant of Languedoc, and a man as heartless and plain-looking a fellow, but full of courage among the mountains, where they soon were re-

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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 Ribaute, 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. Béville, with the stake and the gibbet, the rack and the galley, was unable to finish the affair. But in February, 1708, Marshal Montrevel arrived at the spot with a regular army-corps. He beat the Camisards repeatedly,—at La Jonquière, March 8; at La Tour de l'Église, April 29. He was effectively aided by loose bands of “crusaders” summoned to work by a bull of Pope Clement XI., May 1, 1703. He employed such means as razing all the small 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, salving their hearts, with the agony of revenge in their hearts, to burn the churches, and hang the priest; and they fought with enthusiasm too, marching in a kind of mélée, with the rebels themselves in their camps they lived as in a church, preaching, praying, and fasting; and many brilliant victories they won,—the most brilliant at Sainte Chaffe, March 15, 1704. But in April of that year Marshal Montrevel was replaced by Marshal Villars. He unites them. The Camisards began active operation he first surrounded 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 pardons 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 Camisards were pacified away. Towards the close of 1705 peace and order were restored; but desolation and destitu-

Sources. I. Roman-Catholic. — C. J. De LA BAUME: Relation Historique de la Révolte des Camisards, edited and annotated by Goiffon, Nîmes, 1874, 2d edit.; LOUVREUIL: Le Fanatisme Renouvelé, Avignon, 1704–07; BRUEYS: Histoire du Fanatisme de Notre Temps, Utrecht, 1709–18 (unreliable); Lettres choisies de Fichier avec une Ré-

lation des Fanatiques du Vivarez, Paris, 1715; MEMOIRS DE D'AULNAY, Amsterdam, 1734 (very shabby); MEMOIRS DE BAVIÈRE, Amsterdam, 1734 (valuable).


VON POLENZ.

CAMPANELLA, Thomas, b. at Stilo, Calabria, Sept. 5, 1606; d. in Paris, March 21, 1639; entered the Dominican order in his sixteenth year, but devoted himself chiefly to the study of philosophy; was kept in prison 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 1644 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 Science, which Science, after him, he made to be a living force. On the contrary, though a bold innovator in philosophy, he was very conservative, almost ultra-

montane, in theology. The Reformation was to him an abomination. Of his numerous writings, those which best characterize his position in philosophy and theology, and with respect to the Reformation, are those contained in the following works: De Gentilissimo non Retinendo, and Athemus Triumphatus seu Reductio ad Religionem perScientiam veritatis.
CAMPANUS. Johannes, b. at Maeseick, in the diocese of Liège, in the beginning of the sixteenth century; d. 1574; studied at Cologne; 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 stay in Saxony imprisoned on suspicion of antitrinitarian 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 antitrinitarian and anabaptist views he developed in two works, *Wider alle Welt nach den Aposteln, and Göttliche und heilige Schriften*, of which the former is lost. He held there were only two divine persons.

CAMPBELL, Alexander, founder of the Disciples of Christ; b. near Ballymena, in county Antrim, Ireland, Sept. 12, 1788; d. at Bethany, West Va., March 4, 1866. He was educated at the University of Glasgow, and came to America as a licentiate of the Scottish Church in 1810. 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 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 (1763-1834) 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: "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, nor 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 meaning 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 set 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, ordained him to the ministry. He organized several churches, which joined, though openly acknowledging their peculiar view of the Bible, the Baptist denomination. But in 1827 they were formally excluded; and from that date the Disciples of Christ, or the Campbellites as they are popularly called, spread very rapidly as an independent, simple, and earnest body of Christians. In 1823 Mr. Campbell extended his labors from the limited region round about his home in West Virginia into Tennessee and Kentucky, and on July 4 of the same year started a monthly entitled *The Christian Baptist*, printed on his private press at home. The periodical was successful far beyond expectation; but in 1830 it was merged in *The Millennial Harbinger*, which was continued until his death. 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 in 1812 in West Pleasant, Pa., 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 1836 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*. CAMPBELL, George, b. at Aberdeen, Dec. 25, 1719; d. April 6, 1796. He was educated at the University of Edinburgh; licensed in 1746; and after a pastorate in the country in 1757 he became one of the ministers of Aberdeen. He took great interest in philosophical questions, and in 1738 a society for their discussion, and at last (1759) found a more congenial field of labor in the principality of Marischal College. In 1782 he published his celebrated *Dissertation on Miracles*, a criticism of Hume's sceptical position. In 1771 he was elected professor of theology at Marischal College. In 1776 his *Philosophy of Rhetoric*, a much admired and widely used book, appeared. These two works have permanent value. In 1778 he issued *The Four Gospels, translated from the Greek* (3d ed. Aberdeen, 1814, 4 vols.; reprinted Andover, 1837, 2 vols.), a work which derives its value from its critical dissertations and accompanying notes, critical and explanatory. In 1795 his feeble health compelled his resignation; and on his retirement he received a pension of three hundred pounds from the King. He is considered "the acutest and most cultivated theologian the Church of Scotland has produced."
CAMPBELL.

His Lectures on Ecclesiastical History were posthumously printed: there is an edition, London, 1840. His works have been issued in a complete and uniform edition in 6 vols.

CAMPBELL, John, b. May 4, 1800, at Ardmathy 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 all (unlimited atonement), 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 controversy with the then Roman-Catholic controversy. He rectified transubstantiation, because it contradicted the faculty of perception, which destroyed the sense of presence. He adhered to the doctrine of common, among Protestants as it was not as common, among Roman-Catholics." In 1856 he issued 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 contradicted 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 it was among Roman-Catholics." In 1869 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 Reminiscences (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 house Ach-na-shee ("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 (1825-31); 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 to 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 pious; and, where his theory of the atonement is unqualifiedly rejected, his personal charm is unhesitatingly acknowledged.


CAMPE, Joachim Heinrich, b. at Deesen, in the grand-duchy of Brunswick, 1740; d. in the city of Brunswick, Oct. 22, 1818; was chaplain to a Prussian regiment, and director of Basford's Philanthropinum at Dessau; established afterwards a celebrated boarding-school for boys near Hamburg, and in 1851 became a professor at the university of Glasgow. In his book, which 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 poetry 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.

CAMPEGIUS (Lorenzo Campeggi), b. at Bologna, 1474; d. in Rome, 1559; was first professor of canon law at Padua, and then priest. Julius II. used him in many important diplomatic cases; and Leo X. made him a cardinal in 1517. The principal events in his career are his missions to England in 1519 and in 1528, and his negotiations for a counter-reformation in Regensburg in 1524. He represented the Pope at the diets of Nuremberg (1521) 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. Pers., Basel, 1550.

CAMPION, Edmund, b. in London, Jan. 25, 1540; executed at Tyburn, Dec. 1, 1581; studied at Oxford, and was ordained a deacon in 1567, 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 1580 he was sent by Gregory XIII. on a propagandist mission to England, but was arrested July 17, 1581, on a charge of treason, and condemned to death. He wrote a Narrative de Divortio Henrici VIII., published at Douay, 1622, and a History of Ireland, published in Dublin, 1638. For a full account of his mission to England see Froude: History of England, 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 1799, 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 seacoast 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 eccentric though able minister of Methodist views, who in 1807 proposed it in Staffordshire. Two Methodists, William Clowes and H. 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. II. p. 60).

CAMUS, Jean Pierre, b. in Paris, 1582; d. there 1832; became Bishop of Belley in 1808, and lived in great intimacy with Francois of Sales; resigned in 1828; was afterwards Abbot of Autun in Normandy, but retired finally to the Hopital des Incurables in Paris. He was an extremely prolific writer, and much relished in his own time. A hundred and eighty-six works, many of which are in several volumes, were the result of his labor,—moral romances of a rather odd description, satirical pamphlets against the mendicant orders, etc. His L'Esprit de St. Francois de Sales, 6 vols., Paris, 1841, afterwards abridged by Collet, and his L'Avouissement des protestants de l'Église Romaine, edited by Richard Simon. Paris, 1703, are still read.

CA'NAAN (low) occurs in the Bible as a personal name, the youngest son of Ham (Gen. ix. 18, x. 6; see Ham), a merchant, and in the A. V.; but above all as a geographical name,—the country inhabited by the posterity of Canaan, particularly in the phrase “the land of Canaan” (Gen. xi. 31 sq.). In the latter sense it denotes a well-defined district, all the country on the west of the Jordan, extending, at least in places, to the coast, including on the south the Negeb, or the South Country (Num. xxxiii. 40); on the north, Phoenicia; on the south-west, Philistia. The name occurs outside the Bible, among the Egyptians and Phoenicians, but does not seem to have been known to the Assyrians, who call the land, not Canaan, but the “back country.” See Schrader, Die Keilinschriften, p. 14. The word in its meaning “low” referred to the “sinking” the Arabah, which is so striking a feature of the country, and the Shefelah, the South Plain. In its primary application in the mouth of Noah, it was prophetic of the condition of servitude to which Canaan would come in his descendants (Gen. ix. 17). The Canaanites appear to have been Semitic in language; for quite evidently they spoke the same tongue with the Hebrews, as Isaiah says (Isa. xix. 18), with merely dialectical differences. For a discussion of the question whether the Canaanites were Hamites, see J. G. Müller, Die Semiten in ihrem Verhältniss zu Claaniten, etc., and their Avoisiment (168 u. Japhiten, Gotha, 1872 (p. 54). Like the Phoenicians, they were a commercial people, so much so,—that the name, in later times, became an occasional synonyme for merchant (Job xii. 6; Prov. xxxi. 24—Hebrew). The land of Canaan must have been settled ere the Canaanites arrived; for certain tribes are reckoned with the Canaanites in every full enumeration of the population, who evidently were one with them (Exod. iii. 8, 17; Deut. vii. 1, etc.). Whence they came cannot be determined. Their appearance was the cause of the spies’ discouraging report (Num. xiii. 22, 23). The Canaanites and they appear to have lived peaceably together. One of their descendants, Og, King of Bashan, ruled over the Amorites within his borders (Deut. iii. 8). It is probable, however, that they gradually lost their ascendency. The Canaanites, Perizzites, Amorites, Hittites, and Hivites were in the land in the patriarchal days (Gen. xiii. 7, xiv. 7, xxvi. 34, xxxiv. 2). In the genealogical table in Gen. x. 15–19, eleven Canaanite tribes are enumerated; but the enumeration subsequently varies from five (Exod. xiii. 5), six (Exod. xxxiii. 28), seven (Deut. vii. 1), to ten (Gen. xv. 19–21); and these tribes were brought into close contact with Israel, while the Sidonians or Phoenicians on the north were not so much so. Of these tribes, the Amorites, and perhaps the Hittites, were probably mightier than the others; for whenever the name of Canaan, or of Canaanite, or of Canaanites and Perizzites, are found together, there occur those of Amorite and Hittites (e.g., Gen. xv. 16, cf. ver. 21; Josh. 1. 4) as general name. The tribal limits probably often changed; but, as near as may be, these were the locations of the tribes: the Amorites, chiefly at first in the south-west, shortly before Moses’ time, migrated east of the Jordan, and founded the kingdoms of Sihon and Og (Deut. iii. 8, iv. 47; Josh. x. 10). See AMORITE

The Hittites, in Abraham’s day, were found at Hebron (Gen. xxiii. 10), during the exodus (Num. xiii. 29), along with the Canaanites and Perizzites, upon the mountains, higher up; in the days of the judges (Judg. i. 29), as far north as Bethel, whither the Amorites, or, more likely, the Israelites had driven them; and in Solomon’s time upon...
ites, and a long series of victories for them, followed, after a time, by divine deliverances. The destruction of the Canaanites was begun again under Samuel, when Israel had a central government; was continued under Saul's better military organization, under David's greater skill; and completed under Solomon (1 Kings ix. 20).

Thus the orders received by Moses were only partially carried out by the people under Joshua. So anxious were they to settle down, have their families about them, and pursue the peaceful callings in the land flowing with milk and honey, that they sheathed the sword too soon, as the first chapter of Judges shows. The Canaanites held strong cities in every part of the land, many of them probably very important places. Such were Jebus, between Benjamin and Judah, and Gezer, on the highway to Egypt. The former was taken by David (2 Sam. v. 7), and the latter taken and burnt by Pharaoh, Solomon's father-in-law (1 Kings ix. 10). Those who were driven out by the Israelites went to the north. It is said that Asher and Naphtali did not drive out the Canaanites, and the latter are mentioned (Judg. i. 31-33). As was to be expected, as soon as the old dwellers in the land perceived the scattered condition of Israel, they rallied their forces, attacked the conquerors with great, though not permanent, success; for misfortune led Israel to God, and God raised up judges who delivered them. But the Canaanites unhappily taught the Israelites their idolatry; and so, long after they had been overthrown utterly, they overthrew Israel, since Baal had been put in the place of Jehovah, and vice was mistress instead of virtue. Marriages with Canaanites (Judg. vi. 3; 2 Sam. iii. 8; Ex. ix. 1), contrary to the express command of Jehovah (Deut. vii. 3), had introduced this strain in the nation's blood, and thus induced the disastrous overthrow. The foolishness of God is wiser than men. If the people had obeyed him, they would have been spared centuries of servitude. See v. 1, Dent. xxviii. 47-50, 1 Kings vi. 11). But this bustling, martial, industrious people were the victims of superstition, idolatry, and vice. They worshiped Baal and Astarte (see titles), observed times and seasons, practised witchcraft and magic (Deut. xviii. 10). Laxity of morals, shamelessness of conduct, led to hard-heartedness, recklessness, and cruelty; for he who lives for the gratification of passion has no pity for the weak. Such a corrupt, corrupting people as the Canaanites pollute the air. God therefore ordered their destruction, and the Israelites felt no compunction in carrying the order out; it was in self-defence and well had it been for Israel if they had not grown weary of blood-shedding. The remnant of the Canaanites was the cause of Israel's fall.

The history of Canaan after the conquest is in the main simply this: gradual extinction by the relentless conquerors, a lull in the battle, a resumption of hostilities on the part of the Canaanites, and a long series of victories for them, followed, after a time, by divine deliverances. The destruction of the Canaanites was begun again under Samuel, when Israel had a central government; was continued under Saul's better military organization, under David's greater skill; and completed under Solomon (1 Kings ix. 20).

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In 1627 the government of Canada became vested in a commercial company of a hundred partners with Champlain as the agent. 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 matters—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 governor-general 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 governments; 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 re-appeared; so that the great project of a confederation 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 Confederation. When the English took possession of Canada, its population was 65,000. At present it is 4,000,000, of whom about 1,250,000 are chiefly with the eastern portion of the country; while about 85,000 are Indians, who have lived in unbroken friendship with the government. For merely Canada was known only as a lumber and fur-producing country, having in addition some valuable fisheries; while lately has been introduced 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, on conditions that soon proved fatal to their religion. In 1615 four Recollet priests (a branch of the Franciscans) settled in Quebec, forming the earliest regular establishment. In 1624 the Jesuits arrived, and began their missionary and educational labors. In 1639 Francois Laval was sent out as vicar-apostolic of New France, becoming first bishop of Quebec in 1672. Under him the church system was fully organized. One-third of all the revenue (a proportion afterwards reduced to one-twenty-sixth) was collected as the tithe, or dimes, 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, overcome; for in 1806 the Pope appointed to the vacant see M. Plessis, who subsequently became the first Canadian archbishop. The Roman-Catholic Church is thus practically established by law in Lower Canada, now the Province of Quebec. Its ecclesiastical staff throughout the Dominion consists of two archbishops, twelve bishops, and nearly fifteen hundred clergy, all of an extremely ultramontane character.

The Episcopal Church in British North America dates from the conquest. In 1760 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 church was intimidated of establishing itself as a separate 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 1787 Dr. Inglis was appointed by the English Crown Bishop of Nova Scotia connecting all the Anglican 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 eighteen bishops, with about six hundred and fifty ministers, and theological seminaries at Lennoxville, Winnipeg, London, Windsor (N.S.), and Toronto.

The Presbyterian Church dates from 1765, when the chaplain of the Twenty-fourth Regiment began service in Quebec. In 1769 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 1875, into a union under the name of "The Presbyterian Church in Canada." This united church now extends from Newfoundland to the Pacific; 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, Montreal, Kingston, Toronto, and Winnipeg.

Congregationalism dates from the settlement 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, containing about a hundred and sixteen churches, and about seven thousand communicants.

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 elementary, 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 preferred teachers. Teachers of public schools must be regularly qualified. O. D. MATHEWS (Quebec).

CANDACE was the title of the queens of the Ethiopian realm situated north of Meroë, with the capital Napata. From Alexander the Great, and down to the time of Eusebius, 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 LEBUS: Briefe aus Ägypten, 1852, pp. 161, 217. In Acts xxiv. 27 is 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 and self-governing, under the name of "The Methodist Episcopal Church in Canada." Bishops, however, were never ordained; and 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 1874 a union was effected between the Wesleyan Methodists and the New Connection, forming the Methodist Church of Canada. In 1884 this Church and the Methodist-Episcopal, Primitive Methodists, and Bible-Christian Churches united. The new Church is governed by two General Superintendents, who do the work of supervision, aided by the Presidents of the Annual Conferences, hold office for eight years, and are eligible for re-election. It contained in 1884 one hundred and seventy thousand members and nearly seventeen hundred ministers.

There were ten Annual Conferences, and over three thousand churches. See Methodist Annual for 1885, Toronto. The Evangelical Association (or "Albright Methodists") of North America, Canada, reported in 1884 sixty-seven ministers. See the Canadian Almanac for 1885, Toronto.

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.
CANDIDUS, an Arian controversialist from the middle of the fourth century, wrote a book, "Liber contra Ariam," and addressed it to his friend, the celebrated African rhetorician, Victorinus, on the occasion of his conversion to Christianity. The book was translated into Latin as "Contra Arianos," and the two works are generally printed together. See Lokes: Hist. ethiop., 1681, II. 4, 7, III. 2.

CANDLEMASTERS, a Christian festival instituted in the Eastern Church by the Emperor Justinian (542), under the name of brnovath, or Festum Symeonis (Luke ii. 25). In the Roman Church, in which Baronius says that it occurred already in the time of Gelarius (492-498), it soon became a feast of Mary, Festum Purificationis Moricæ: the 2d of February, on which it was celebrated, being the fortieth day after the birth of Christ (Dec. 25), and consequently the day on which, according to Levitical rules, the purification of the mother should take place. In all its details, however, — the lighting of candles, the consecration by the Pope of all the candles to be used in the service during the year, etc., — the Candlemas, Festum Candelarum, shows itself to be a mere Christianization of an old Pagan feast celebrated in Rome just at the same season, by purification of the whole house, in order to make it ready for the returning sun, and by lighting of candles and torches, in memory of Ceres searching after Proserpina. See H. Alt.: Der christliche Cultus, Berlin, 1851-1860, 2 vols., I. p. 559.

CANDLES, use of, in divine service. There is no trace of their use during the first three Christian centuries; for Lactanius (250-330) 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, who has himself given so clear and bright a light for the use of man. . . . Is that man therefore to be thought in his senses, who presents the light of candles and torches as an offering to Him who is the Author and Giver of light?" (Div. Inst., VI. 2). But in the fourth century Athanasius (296-372) reproached the Arians with 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 "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 Vigilantiam, III.); and in another place he speaks of wax lights burning before the tomb of martyrs (Epist. ad Riparium, 1.; Epist. CIX., ed. Migne, Opera Hieronymi, vol. I. p. 907 [7297]). Chrysostom (347-407) says 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 joy of the heart; the burial candles, of the eternal light of heaven. The Reformèd Church has properly rejected the use of candles, as savoring too much of that heathenism whence the custom was borrowed. (Bezael." Verbi., p. 1185.)

CANDLESTICK, THE GOLDEN, or properly Candelabrum (Exod. xxv. 31-40, xxxvii. 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 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). Bezael made it, after the divine directions, out of beaten gold. Dr. T. J. Conant thus describes it: "From the base, rose an upright central shaft, bearing the central lappid; from two opposite sides of it the service was divided. The shaft, four branches; and the two branches were divided into three, 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. Of Josephus' statement (Antiq. III. 7, 7), 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 deexomos, 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 rerio dio. her. sit. § 44, ed. Mangey, Tom. I. pp. 503 sqq.; Bohn'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 seven lamps burnt day and night, as Josephus says (Antiq. III. 8, 3), it may well be that by day only three were kept burning. It was the business of the priests to fill the lamps every evening, for which purpose the finest olive-oil was used (Exod. xxxvii. 20) to clean them in the morning, snuffing them with golden snuffers, and to carry away the snuff in golden snuff-dishes (Exod. xxxv-
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). Thus, as 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 mines, 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. iii. 9). In the second temple, there was only one candelabrum (Ecclus. xxvi. 17; "as the clear light is upon the holy candelstick, so is the beauty of the face in rime age"). Antiocbus Euphanes removed it (1 Macc. i. 21), and Judas Maccabeus restored it (Macc. iv. 49); and it remained in Herod's temple until the destruction of Jerusalem, when Titus carried it into Rome, and it figured in his triumphal procession, and was sculptured upon his 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 Constantine, Oct. 26, 312; but the usually accredited story is, that it was taken to Carthage by Genseric, 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 candelabrams erected in the court of the women; although some see in it allusion to the golden candelabrum. In Rev. i. 12, 20, ii. 1, can?d?l?br?u?m s?y?m?b?lo?z?o? c?h?r?c?h?r?es.


CANDLISH, Robert Smith, D.D., one of the most distinguished founders and leaders of the Free Church of Scotland, b. at Edinburgh, Mar. 10, 1834; d. at Freiburg, Dec. 21, 1897; descended from a Dutch family, De Hondt; was educated 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 1854. In this very conspicuous sphere of his great talent as a preacher soon made him 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 obviate 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. 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, with other men, aided it in its 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 Exposition 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; Select Sermons (Anonymous). In 1860 appeared a Memoir, by William Wilson, D.D., at the close of which is a chapter on the character of Dr. Candlish as a theologian, contributed by Robert Rainy, D.D., his successor as principal of the New College.

W. G. BLAINE.
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 Reformation 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, Commentarii against the Centur. Magd.; partly a more practical purpose, Summa Doctrinae et Institutionum Christianarum, 1554, and Institutiones Christ. Pietatis, 1556. Both the latter were written as a counter balance to the catechisms of Luther, and found a very wide use, being still reprinted. Biographies of him were written by Raderus, Munich, 1614; Sacchi, Ingolstadt, 1618; Dorigy, Cologne, 1692; Werfer, Schaffhausen, 1832; and Riess, Freiburg, 1863.

CANNON, James Spencer, b. in the Island of Curacao Jan. 28, 1776; d. in New Brunswick July 25, 1852. He was professor of pastoral theology and ecclesiastical history in the Theological Seminary of the Reformed Church, New Brunswick, N. J., from 1818 to 1852, during which time he was also professor of metaphysics in Rutgers College. Though his duties were thus manifold, he discharged them with fidelity and capacity. Learned, systematic, deliberate, his speech was slow but pithy, and his lectures were elaborate and exhaustive. His metaphysics is still cherished by many pupils and hearers, and his portrait is found in many of the older families of his denomination. After his death, his Lectures on Pastoral Theology were given to the press, New York, 1853, and favorably received. See Dr. Proudfit’s article in Sprague’s Annals.

CANON (Canonici and Canonicus), a general ecclesiastical designation, which originated in times prior to the Council of Nicea, from the canon, or roll, on which the names of the clergy belonging to a certain church were inscribed, but which afterwards came to denote a peculiar ecclesiastical class, occupying a position intermediate between the monks and the secular clergy. See Chapter.

CANON, Old Testament. The word “canon” means primarily a straight staff, then a measure, means also in the earliest Christian use (Gal. vi. 16; Phil. iii. 16; Clemens Rom., I ep. ad Cor. 7. 41) the canon was a leading thread, a normal principle. The next change of meaning (indicated by Clemens Alex., Strom. 7. 10, 344) was to a type of Christian doctrine, the orthodox as opposed to the heretical. Since A.D. 300 the plural form (canons) has been used of ecclesiastical regulations. Now, since the Christian doctrines were professedly based upon the Scriptures, the writings themselves were naturally known as the canon; and the test of the canonicity of any particular writing was its reception by the Church. The earliest use of the word in this sense is in the fifty-ninth canon of the Council of Laodicea (A.D. 363): “No psalms of private authorship can be read in the churches, nor uncannonical books, but only the canonical books of the Old and New Testament,” and contemporaneously in Athanasius, Epistola festalis (ed. Bened. I., 961, Paris, 1698). A few years later the use was general.

I. HISTORY OF THE CANON AMONG THE JEWS. (c) The Traditional Account of the Rise of the Colossians.—The theory, which was almost universally received for fifteen hundred years, that Ezra was the author of the Old-Testament canon, dates from the first Christian century; for it is found in the Fourth Book of Ezra (Second Esdras) xiv. 44, that Ezra was inspired to dictate during forty days to five men ninety-four books [not two hundred and four, or nine hundred and four, as in King James’ Version], of which twenty-four were to be published. These twenty-four quite evidently are the twenty-four books of the Hebrew Canon, according to the counting given below; and the seventy are the Jewish Apocrypha alluded to in chap. 28 of the Evangelium Nicodemi (Gospel of Nicodemos (Clark’s trans.), p. 210). What the Fathers have to say upon this matter is derived in part from Fourth Esdras, and is equally fabulous. The modern Protestant theory attributes the Old-Testament canon to Ezra and his associates, the men of the Great Synagogue, or at least to their time.

(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 rabbins David Kimchi (d. 1240) and Elia Levita (1472-1540) put it forth as a settled fact (see Levita, Massoreth ha-Massoreth, p. 120, ed. Ginsburg, London, 1867). But 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. Jochanan explained this as meaning that Hosea was the first of the four prophets who prophesied at that time, Hosea, Isaiah, Amos, and Malachi; he is therefore counted with them. So this prophet should have been kept by himself, and inserted before Jeremiah? 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. But Job lived in the time of Moses: why should he not come in the first part? No; for it would never do to begin with misfortune. Yet Ruth contains misfortune? True; but it issues in joy. That is a support for the saying, ‘For good and evil, Rab, 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 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. Moses Maimonides, D. Kimchi, and Abulafia explained the former's position by a difference in inspiration. But Christ calls Daniel a prophet (Matt. xxiv. 15; Mark xiii. 14), and quotes him as worthy of all credence.

(d) Positive Exposition. 1. The Pentateuch (the so-called "first canon"). The Hebrews, like other ancient people, preserved their sacred writings in sacred places. So the law of the Lord was put by the side of the ark of the covenant (Deut. xxxi. 26), with its additions by Joshua (Josh. xxiv. 20); Samuel laid the "right of the kingdom" before the Lord (1 Sam. x. 25); Hilkiah, the high priest under Josiah, found "the Book of the Law of the Lord" in the temple (i.e., the well-known book: so it was no recent invention, as some claim) about 623 B.C. (2 Kings xxii. 8). We are therefore safe in believing, that, since the time of Moses, besides the tables of the law, the autographs of the legal and historical writings of Moses were carefully preserved in the sanctuary (Exod. xxxiv. 27, xl. 20). The priests also would retain partly oral and partly written information (subsequently combined in the Codex of the Priests) in regard to many similar matters; and, between the eighteenth year of Josiah and the destruction of Jerusalem (about 586 B.C.), the writings of Moses and the priest-codex, long in existence, were combined. During and after the exile, the influence of this book is great, and the prophets and the pious give it canonical authority. See Karl Marti: Die Spuren der sog. Grundschrift des Herausgebers in den vorzeitlichen Propheten des A. T., in Jahrbücher für protest. Theologie, 1880, cf. pp. 325-354. Originally Joshua formed part of the book; but, when the Mosaic elements received their present shape, it was separated, and then these elements themselves were divided into five parts, in imitation of which the fivefold division of the Psalms was made.

2. The Historico-prophetic and distinctively Prophetic Books (the so-called "second canon"). — The prophets were the spiritual exhorters and guides of the people, and therefore held in high esteem by the faithful, whose natural desire to have a collection of these writings we have every reason to believe was early accorded. At all events, it is quite evident from the prophetic parallels, that the prophets were acquainted with each other's writings. The loss of so much sacred literature in the destruction of Jerusalem by the Chaldeans made the collection of the remaining historic as well as prophetic books the more imperative.

3. The Hagiographa (the so-called "third canon"). — The last Psalms were written in the time of Nehemiah; but the collection dates from David. Of the division of the Proverbs of Solomon was so highly valued, that Hezekiah 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, Ecclesiastes, Esther (an explanation of sacerdotal 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, but in a sense, the "second canon," chaps. xlvi.—xlix., especially lxxii. 8. His grandson testifies to the third division also.

Philo had the same canon as ours (see C. Siegfried, Philo, Jena, 1875, p. 181), and quotes from almost all the books; while from the Apocrypha he makes no excerpts or citations, not giving it the honor he accords to Plato, Hippocrates, and several other Greek writers. 1 Second Maccabees, dating from before 70 A.D., in the spurious section (i. 10—ii. 18) contains an account of the recovery of the sacred fire, a quotation from the "records" of Jeremiah (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 concerning the kings and prophets, and those of David, and epistles of kings concerning holy gifts." This

[1] (C. C. Lullius, Die Therapeuten u. ihre Stellung in der Apokryphen des A. T., in Jahrbücher für protest. Theologie, 1880, cf. pp. 325-354. Originally Joshua formed part of the book; but, when the Mosaic elements received their present shape, it was separated, and then these elements themselves were divided into five parts, in imitation of which the fivefold division of the Psalms was made.

[2] May refer to a text that is not visible in the image.
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 those books that had been scattered by reason 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. 8, bears testimony among the library of Alexandria, 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 Dissent from the Canon. — This dissent is not real, only apparent; but appeal has been made, first to the Talmudical controversy 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, it is said, is quoted as Scripture; but there is no proof that it was regarded as Scripture, and the two or three quotations are memorier, and probably made under a misapprehension of their source. Third, the Septuagint is supposed by some to show that the Alexandrian Jews had a different canon from the Palestinian, because books are added to the canonical twenty-four; but this does not follow. For first the Palestinian idea of a canon (namely, the compositions of inspired prophets, a class of men not then existent) was not known in Alexandria, where, on the contrary, the statement of Wisdom (vii. 27), “[Wisdom] from generation to generation entering into holy souls, prepares them friends of God and prophets,” was fully believed, as by Philo (cf. Quis ser. div. kar. § 52, de Chervim, § 9, and de prom. et poen. § 19) and Josephus (War, I. 3, 5; II. 8, 12; III. 8, 3, 9), who even declared that they themselves had been at times really inspired, and freely accorded the fact unto others. Therefore, to an Alexandrian Jew, there was no impropriety in enlarging the Greek translation of the Old Testament, not only by additions of sections to the canonical books, but of entirely new books. The great respect entertained for the Septuagint was extended to these additions, but without giving the latter any canonical authority. There was no Alexandrian canon; for neither the number nor the order of the books added was fixed. Besides, Philo, who was doubtless a type, proves, by the fact that he never uses the Apocrypha in the same way as the canonical books, that the Alexandrian Jews made a distinction between them.

The Triplex Division of the Hebrew Canon is testified to by the prologue to Sirach and the New Testament (Luke xxiv. 44). The Seventy gave up this division in favor of a different (namely, the present Christian) arrangement of the books, and inserted the apocryphal books and sections in appropriate places.

The Order of the Books in the Hebrew Canon is as follows: 1. Law,—the five books of Moses; 2. Prophets,—Joshua, Judges, First and Second Samuel, First and Second Kings, Isaiah, Jeremiah, Ezekiel, the twelve minor Prophets; 3. Hagiographa,—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. But 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, twenty-four is always given, 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

[This passage in condensed form is as follows: “We have twenty-two books containing the records of all the past times, and justly believed to be inspired. Five of them are Moses; these contain his laws and the traditions of the origin of mankind and of death. From Moses to Artaxerxes the prophets made the record in thirteen books. The remaining four books contain histories and prophecies for the conduct of human life. The history written since that day, though accurate, is not so much esteemed, because there has not been an exact succession of prophets to succeed the original ones; no one dares to take, from, or alter them; but all Jews esteem these books to contain divine doctrines, and are willing to die for them.”]
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. 26), 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 Festalit, i. 961, ed. Bened.), Gregory of Nazianzum (Carm. XXXIII), and in the sixth century by Junilius (De Partibus Legis 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. Ephraem Syrus (d. 379) does not give them canonical authority. Aphraates (fourth century) cites from no apocryphal, but from every canonical book. [Sasse, Prolegomena in Aphraatis Sapienti Persa Sermones Homileticos (Lipa, 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 follows 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 Ethiopic Church makes even less difference than the Alexandrian between canonical and uncanonical books. [See PSEUDEPIGRAPHS OF THE OLD TESTAMENT.]

3. The Roman Church. — 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 1592 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 prefaced to the prayer of Masses 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 editions 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, 1, 1; B. Lamy, App. Bibl. 2, 5, and Jahn, Einl. in d. gétb. B. B. d. Aten Bundes, i. 119, 138, 140—145, have endeavored to establish two classes of canons: the Greek that make less and less use of the Apocrypha; while in the Latin Church the various versions justified, and emphasized their use. Jerome alone speaks out decidedly for the Hebrew canon. The Syriac translation 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 1592 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 prefaced to the prayer of Masses 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 editions 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, 1, 1; B. Lamy, App. Bibl. 2, 5, and Jahn, Einl. in d. gétb. B. B. d. Aten Bundes, i. 119, 138, 140—145, have endeavored to establish two classes of canons: the Greek that make less and less use of the Apocrypha; while in the Latin Church the various versions justified, and emphasized their use. Jerome alone speaks out decidedly for the Hebrew canon. }

4. The Greek Church. — The synods of Constantinople, (1533), Tarsus (1568), Jurom (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 Confession of道士, 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, 1880), the most authoritative doctrinal standard of the orthodox Greek-Russian Church, expressly leaves out the apocryphal books from its list on the ground that "they do not exist in the Hebrew." [See Schaif, Creeds of Christendom, vol. II. p. 431.]

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, 1553, §§ 3, 4; Belgic Confession, 1561, §§ 4—6; Thirty-nine Articles of Religion of the Church of England, 1562, § 6. [See Schaif, Creeds of Christendom, vol. III.] The Book of Common Prayer contains readings from the Apocrypha, and special recommendation of portions of Wisdom and Sirach. — At the Synod of Dort (1618), (lomarus and others raised an animated discussion by demanding the exclusion of the apocryphal Esdras, Tobit, Judith, and 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 ... Remonstrantiae vocantur, I. 3, 6; the Socinians (Ostrodor, Unterrichtung von den vornehmsten Hauptpunkten der christlichen Religion, Bakau, 1604) and the Mennonites (Joahnn Ris, Precisorum Christianorum Fidei Articulorum Brevis Confesio, 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. Hottink: Thesaurus Philologicus seu Clavis Scripturae, Tiguri, 1649, ed. 2, 1659, 4to; HUMPHREY HOBY: De Bibliorum Textibus Orig-
fact that the apostles were yet with them, drove all such ideas out of their minds.

The Apostolic Fathers will naturally be turned to 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 that they drew from the fountain-head of tradition, and possessed writings of Jesus which 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 Clemens Romanus, 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. 8, cf. Phil. iii. 1), mention the Epistle of Paul to this or that church. Of these, 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,” they are less than from the New Testament. 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. 38. Papias wrote five books entitled Interpretations of our Lord’s Decisions. 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.” But verifying Eusebius, we find that Papias says that 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, 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 such as, respectively, the Apostles, in the memoirs composed by them, which are called Gospels; Dialogue 108, “The memoirs which were drawn

up by his apostles and those who followed them. These "memoirs" are doubtless our present Gospels. The references to Matthew and Luke are earliest recognized; and the "memoirs of Peter" (Dial. 106). The influence 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, E. B. Tregelles, See Arabic. 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 canon must have been already collected and recognized as authoritative Christian literature. Tatian, the scholar of Justin, made a Diatessaron, "a Gospel by the four" (Eus., H. E. IV. 20, 4, and therefore must have used John's Gospel. It seems to have been in the interests of Gnosticism, and is therefore really all the higher testimony to the position of these writings. We are hence justified in saying that by the end of the second century the canonical Gospels were in common use as sources of the life of Jesus. The apostolic Epistles were not, however, as yet collected. Paul's were probably gathered first. Athenagoras (d. about 200) grounds his argument for the resurrection of the dead upon words of the Epistles to the Corinthians (De Resurr., 16, cf. 1 Cor. xx. 53, 2 Cor. v. 10); and Tertullianus (D. about 188) quotes Rom. xiii. 7 sq., 1 Tim. ii. 2, Tit. iii. 1, with the formulas, "the holy word exhorts us," or "teaches us;" and to do this was to put the apostolic writings upon the level of the Old Testament writings.

The rise and spread of heresy, especially Gnosticism, was largely instrumental in deepening the authority of the New Testament in the Church; for she found in it the dam to check the flood of error. The heretics in their own interest corrupted the New Testament, or gave it false interpretations, and even forged books in the interest of Gnosticism, or even forged books in the interests of Gnosticism, or even forged books in the interests of Gnosticism, or even forged books in the interests of Gnosticism, or even forged books in the interests of Gnosticism. HERACLIUS (d. about 217) quotes the Pastor of Hermas (ib. 10). With these six exceptions, he makes repeated use of the New Testament. This, then, was at that time the canon of that part of the Church.

The fragmentist draws a sharp line between the Gospels, as from John the apostle. Valentinus himself seems to have been the author of Hebrews, and Luke its translator (Euseb., H. E. VI. 14); assigns to the "Gospels," as he calls our New Testament, an equal position with the Law and the Prophets (Clem. Alex., Strom. IV. 1, § 2), but nevertheless does not seem to have fixed ideas in regard to a canon; for he lays great emphasis upon an unwritten saying of Jesus, and the Epistle of Barnabbas (Strom. 6). TERTULLIAN is the contemporary witness for Proconsular Africa (See Rönsch, Das Neue Testament Tertullians, Leipzig, 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, quoted 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 belonged to Columban's great monastery at Bobbio, repeatedly published and investigated [see Muratorian Fragment, Tregelles, Canon Muratorianum, London, 1888, and Westcott, Canon of the New Testament, London, 1881]; and was probably originally written in Latin, is surely of Occidental origin, dates from the last quarter of the second century, but of unknown authorship. The fragmentist draws a sharp line between the
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, book, and travel. At the same time he was, according to his own confession, determined to follow the Church’s tradition, and hence his list is really that of the Church as he knew it. He puts first “the four Gospels, which, as I have understood from tradition, are the only undisputed ones in the whole Church of God throughout the world.” He knows of those of the Hebrews, of the Egyptians, and of Peter; but he rejects them. To the Gospels he adds the Acts (whose author he asserts was surely Luke), and the Epistles of Paul (fourteen, although he considers Hebrews only Paul’s in doctrine), Peter, and John. James and Jude are omitted purposely; but elsewhere he calls James a “holy Epistle.” Jude he cites, although he acknowledges that its genuineness was questioned. The Apocalypse he accepts as canonical. But Origen apparently places on a level with these writings the Pastor of Hermas and the Epistle of Barnabas and the First Epistle of Clement.

The memorable canon of EUSEBIUS, the church-historian (265–340), given in H. E. III. 25, is as follows: 1. Ὀρθόγιγμον (confessedly genuine), the four Gospels, Acts, Epistles of Paul (number not stated), First John, First Peter, and Ἴηον (“if it seems right”), the Revelation of John; 2. Ἀπολλόνα (spoken against), “although they are well known, and approved by many,” Epistle of James and Jude, Second Peter, Second and Third John; 3. Ἕλλην (apocryphal), the Acts of Paul, Pastor of Hermas, the Revelation of Peter, Epistle of Barnabas, Institutions of the Apostles, and, “if the opinion appears correct, the Revelation of John, which some reject, but others rank among the genuine.”

In this section Eusebius hesitatingly pronounces judgment in favor of Hebrews, which he reckons among Paul’s Epistles (cf. H. E. III. 8) 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. 377), CYRIL of Jerusalem (d. 389), GREGORY of Nazianzum (d. 390), and EUSEBIUS 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 (368) 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 of Poitiers (d. 368) leaves out the five Catholic Epistles, but PHILASTRIUS (d. 387) and RUFUS (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 (363), while Augustine was a presbyter there, in its thirty-sixth canon gives the list as now received: so CARThAGINE (387 and 419), and so Bishop GELASIUS in the decree prepared by a Roman synod (484), which decreed fixed the order in which the books of the New Testament at present stand.

By 397 the canon of the New Testament was established; but the canonicity of certain books was still occasionally questioned, nor is there wanting individual causes of their rejection. Thus CHRYSTOSTOM (d. 407) ignores the Epistles of Jude, Second Peter, Second and Third John, and the Apocalypse. But these dissenting voices were few and unimportant. 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. Triv., Sess. IV., April 8, 1546.

The Reformation aroused anew interest in the canon. The Reformers expressed themselves very freely upon it. First comes CARSTADT: has condescended to make any mention in his works. And, indeed, the character of the style itself is very different from that of the apostles; and the sentiments, and the purport of those things that are advanced in them, deviating as far as possible from sound orthodoxy, Thaddaeus and Matthew, and others beside them; or such as contain the fictions of heretical men, whence they are to be ranked not only among the spurious of others, but are to be rejected as altogether absurd and impious."
De Canonis Scripturis; and the same year and place, in German, in condensed form, Welche Bücher biblisch sind, Wittenberg, 1520. He divides the entire Bible into three classes: 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 twelve other Books of the New Testament. 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 both apostolic, nor prophetic, nor inspired, of no more value than Second Esdras, particularly because it presented pictures and guiding words. He did not ignore the historical attestation of a book; but his standard for the canonicity of a book was its power to teach Christ; and so, because these four books failed to present Christ according to his notions, he puts them at the end of his New Testament. As was to be expected, Luther had followers in this path, such as Brenz, Flacius, and the "Magdeburg centuriators," and Chemnitz; and while the Gallic (§ 9) and Belgic (§ 4) Confessions, and the Westminster Confession of Faith (§ 1) commit these churches to a canon, the Lutheran does not, nor do the Thirty-nine Articles of the Church of England (§ 6); for the latter says, after the list of the Old Testament Apocrypha, "All the books of the New Testament as they are commonly received we do receive, and account canonicall." The Reformed churches were, however, agreed upon the canon; and as for the Reformers, (Ecolampadius (d. 1511) might object to putting the antilegomena on a level with the homologoumena, and Zwingli (d. 1531) might reject the Apocalypse; but none of them went so far as to make a canon of his own. Two names in the modern German-Protestant Church represent the sceptical opinions of their day. Johann Salomo Semler (d. 1791), in his Abhandlung von freier Untersuchung des Kanons, Halle, 1771-75, 4 vols., set forth the idea that the early Church did not regard the canon as normal for all time, but rather as a list of books which were read in public service. No book was truly canonical except it was universally usable; and therefore a later age was not bound to respect the limits of the original Semler, Accommoda-tion. 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 seem likewise 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."


CANON LAW. Collections of Canons and Decretals. Corpus Juris Canonicorum. In the first three centuries the word "canon" simply denoted such rules of conduct and discipline as had descended immediately from the founders of the Christian Church, and were generally recognized as authoritative by the Church, for the first time. The canons were chosen in assemblies called "councils," and were accepted by the Church, but not immediately. In the meantime, the word "canon" came to denote any ecclesiastical prescription in contradistinction to the civil law. During the first centuries the Christian Church felt no necessity of having a systematic collection of its canons. Its relations were as yet so simple, that the intermediate prescriptions of Christ and the apostles were sufficient for its constitution and discipline. That the so-called Apostolical Constitutions and Canons do not reach back to the time of the apostles is certain. A Creed Canorum is first mentioned in the acts of the Council of Chalcedon (451). Here the canons 6, 83, 84, 93, and 96 of a certain collection, were read aloud; and a closer examination shows that those canons are the canons 6 of the synod of Nicea (325), and the canons 4, 6, 16, and 17 of the synod...
of Antiochia (332). 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 Antiochia. There were other canons; and, for one collection, which see Petr. et Hieron. Ballerini, De Antiquis, tum editis tum ineditis, Collectionibus et Collectdivus Canonum, in Oper. Leonis Magni, Venice, 1757, Tom. III. But it is a mistake to ascribe an official character recognized by the whole Church, either to that Codex Canonum used at the Council of Chalcedon or to any other collection; and the so-called Codex Canonum Ecclesiae Universalis, 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. Epip. ad Theophil. Alex. et ad Cler. et Popul. Const., in Schonemann: Pontif. Rom. Epistolae Genuinae, Göttingen, 1796, pp. 539, 540), and also those of the Council of Sardica in the original Latin text. But already in the fifth century there existed Latin translations of the Greek collections of canons; and of these translations three are specially noticeable; namely, the Spanish or Isidorian translation, the Translatio Priscia, and the Dionysian translation. The Spanish or Isidorian translation received its name from the circumstance that it afterwards came to form the basis for the great Spanish collection of canons and decreals, which for a long time was ascribed to Isidore of Seville; but its birthplace was, no doubt, Italy, and with respect to its date the translation of the decrees of the Council of Nicea was known in Gaul in 439 (Concil. Regense); and that of the decrees of the Council of Ancyra (Canones Anycrytani), in 517 (Concil. Epaones). This translation forms part of a collection of canons made in Gaul towards the close of the fifth century, and was first published by Paschasius Quesnell, in Opera S. Ioannis, Paris, 1675, Tom. II. This collection is known as the Codex Ecclesiae Romanae. The title is a misnomer, however, as the collection was never authorized by the Roman Church. Different from this translation is the version or Translatio Priscia, made in Italy in the second half of the fifth century, containing the decrees of the Councils of Ancyra (Ancyrenses), Neo-Cesarea, Nicea, Antiochia, Gangra, Constantinople, and Chalcedon, and published first by Justeau, in Biblioth. Jur. Canon. Tom. I. p. 275, but after an incomplete codex, and then complete and more correct, by the Ballerini in Opera Leonis Magni, Tom. III. p. 473. Of still greater importance is the translation made in Rome by Dionysius Exiguus, on the instance of Bishop Stephen of Salona, at the end of the fifth century. It contains fifty Canones Apostolorum, a hundred and sixty-five canons from the Councils of Nicea, Ancyra (Ancyran), Neo-Cesarea, Gangra, Antiochia, Laodicea, and Constantinople; and the text pole from one Greek collection, twenty-seven canons from the Council of Chalcedon from another, and finally, in the original Latin text, twenty-one canons from the Council of Sardica and the acts of the synod of Carthage (419). Besides this work, Dionysius also made a collection of the decreals of Sireicus, Innocent I., Zosimus, Boniface I., Celestius 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, and formed the precedent of all other collections, was frequently quoted by the popes, and was, according to the testimony of Cassiodorus (De Inst. Divin. c. 23), 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 decreals of Hilarus, Simplicius, Felix, Symmachus, Hormisdas, 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 Dionysii-Hadrianeus was first edited by Wendelin, Mayence, 1525, and then by Pithou, Paris, 1609; and it is found in Biblioth. Jur. Canon., Tom. I., 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 393. 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 Biblioth. Jur. Canon., Tom. I. p. 305, and in Biblioth. Ecclesiast., Berlin, 1839, vol. I. p. 155. The two most noticeable among the other African collections are the Brevitio 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 523, and published, first by Pithou, Paris, 1588, and then in Biblioth. Jur. Can., Tom. I. p. 448, and in Migne, Patrologia, Tom. 67, p. 949; and Concordia Canonum, probably made about 680 by an African bishop, Cresconius, and printed in Biblioth. Jur. Canon., Tom. I. App. p. 3.

Collections of decrees of councils and of papal decreals existed in Spain in the sixth century, as appears from the acts of the synod of Braga (633); 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 (633), such a collection was actually made. In the form in which we now know this collection, as published in Madrid (1808), it belongs to the eighth century; but it is quite possible to form an idea of the original collection, as the text pole from one Greek collection, twenty-seven canons from the Council of Chalcedon from another, and finally, in the original Latin text, twenty-one canons from the Council of Sardica and the acts of the synod of Carthage (419). Besides this work, Dionysius also made a collection of the decreals of Sireicus, Innocent I., Zosimus, Boniface I., Celestius 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, and formed the precedent of all other collections, was frequently quoted by the popes, and was, according to the testimony of Cassiodorus (De Inst. Divin. c. 23), 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 decreals of Hilarus, Simplicius, Felix, Symmachus, Hornisdas, 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 Dionysii-Hadrianeus was first edited by Wendelin, Mayence, 1525, and then by Pithou, Paris, 1609; and it is found in Biblioth. Jur. Canon., Tom. I., and in Migne, Patrologia, Tom. 67, p. 135.

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Gracorum, after the above-mentioned so-called Spanish or Isidorian translation; Africa Concilia; Concilia Gallica (16); and Concilia Hispaniae (36). Part second contains the papal decretals from Damasus to Gregory I. (604). The author of this collection is unknown. None of the existing manuscripts contain any thing to put the collection in connection with Isidore of Seville. He is first mentioned as its author by the author of the Pseudo-Isidorian decretales; 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 these synods have come down to us. Some canonical collections from the fifth and sixth centuries are simply pontifical. In the Anglo-Saxon Church, too, the discipline depended for a long time upon native synods, though the Dionysian collection was known there independently of the seventh. It appears from the acts of the synod of Hereford (673). With the exception, however, of the penitential-ordinances of Theodore, Bede, and Egbert, nothing exists of an Anglo-Saxon collection of canons. The De Jure Sacerdotali and Excerpta ecclesiastica of Abbot Regino. Among the principal works of the kind may be mentioned Libri Duo de Causis Synodalibus et Disciplina Ecclesiasticae by Abbot Regino of Prüm (d. 915), written on the instance of Archbishop Rathde of Treves as a manual for bishops, and published at Leipsic, 1840, by Wasserschleben; Decretum, or Liber Decretorum Bur- chardi, written by Bishop Burchard of Worms, between 1012 and 1023, and published in Migne, Patrologia, Tom. 140, p. 537 sqq.; a collection of canons by Cardinal Deusdedit, dedicated to Virc- tor III. (1086-87), and published by Martinucci, Venice, 1899; the Decretum in seventeen books, published by Paschasius Quesnell, under the title Codex Ecclesiw Romance, is mentioned by Ansegis, Benedictus Levita, etc. The collection became known in Gaul; but, as the materials it contains, but also on account of the great number of decrees of Irish synods it presents, and which give a vivid picture of the peculiar constitution of the national church of Ireland.

Long before the Codex Dionysio-Hadrianeus was recognized as the Codex Canorum, or Liber Cano- norum, there circulated in the Frankish Empire a great number of collections of canons and decre- tals. One published by Paschasius Quesnell, under the title Codex Ecclesie Romana, is mentioned above. New materials were added, when, towards the close of the eighth century, the great Spanish collection became known; but, as the materials grew richer, they became more difficult to handle. Systematical arrangement was necess- ary, and such systematically arranged collections soon became very frequent. One belonging to the latter part of the eighth century, and containing three hundred and eighty-one capitula, has been published by Richter, Marburg, 1844; another, dating probably from the beginning of the ninth century, by d'Achery in Specieiei. I. p. 510; a third, the so-called Pontentiales of Bishop Haliger of Cambrai, 810-837, by Can- nius, in Lection. Ant., edited by Basnage, T. II. P. II. p. 87. These three collections pay special regard to the question of penitence, and so do the various collections by Hrabanus Maurus: Liber Penitentium ad Olgarium, 841, and Epistola ad Heribaldum, 858. The so-called Codita Episcopo- porum also evince a somewhat similar character. These are minor collections, generally made by some bishop, and consisting partly of extracts from larger works, partly of local decrees and prescriptions. To this kind of collections belong Statuta Bonifaci Mogunt., 797 (Mansi: Concili. XIII. p. 899), Canola Theodolphi Aureli., 797 (Mansi: XIII. p. 999), Capitula Aghystis Basil., 820 (Mansi: XIV. p. 308), Capitula Herardi Turonensis, 858 (Baluze: Capit. Reg. Francor, I. p. 1283), Capitula Hincmarii Remens, 862-877 (Mansi: XV. p. 505), etc. The great influence 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 capitolaries of the Frankish kings, were made, for instance, by Aussegis, 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 Gra- tiani. Among the principal works of the kind may be mentioned the so-called Causis Synodalibus et Disciplina Ecclesiasticis by Abbot Regino of Prüm (d. 915), written on the instance of Archbishop Rathde of Treves as a manual for bishops, and published at Leipsic, 1840, by W asserschleben; Decretum, or Liber Decretorum Bur- chardi, written by Bishop Burchard of Worms, between 1012 and 1023, and published in Migne, Patrologia, Tom. 140, p. 537 sqq.; a collection of canons by Cardinal Deusdedit, dedicated to Vic- tor III. (1086-87), and published by Martinucci, Venice, 1899; the Decretum in seventeen books, and the Panormia 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 completed superseded by the Discordantium Canonom Concordia, or Liber Decretorum, or simply Decretum Gratiani, consisting of three parts, of which the first is divided into one hundred and one distinctionis, each distinction comprising a number of canones; the second into thirty-six causae, each causae comprising a number of questions and answers; and the third into five distinctiones. The division of the first and third parts into distinc- tiones is the work of Faucalcaule; while that of the second in Gau; but, as 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 Justianii; 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 an authority.

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 "Decretum Gratian," 1240. The "Collectio Terentiana," made by the papal notary Petrus Colavachus from Benevent, on the instance of Innocent III., and containing the decretals issued by that Pope during the first eleven years of his reign. The Pope sent it to himself in the University of Bologna in 1210. The "Collectio Secunda" was later in time than the preceding, but contains the decretals of Honorius III., Alexander III., and Innocent III., merged into one body; and this new collection, together with his own decretals, should be treated under the name of Constitutiones Clementinae; but with the Clementines the official collections of papal decretals stopped. The bated authority of the Pope, and the steadily increasing discrepancy between the papal see on the one side, and the secular power and the national churches on the other, gave the papal legislation an entirely new character, and made the success of such an undertaking as an official collection more than problematic. The law-collections already in existence, the Decretum Gratianum, the "Collectio Gregoriana," the Liber Sextus, the Clementines, and two compilations of Extravagantes by Chappuis, were held together as the "Corpus Juris Canonici" (Vitalis de Thelles and Jean Chappuis, Paris, fifteenth century, most correct edition by A. L. Richter, Leipzig, 1839, 2 vols.); but any attempt at further development failed. The Liber Septimus published by Petrus Matthaeus at Lyons, 1590, was never authorized; and the Liber Septimus, which resulted from the labors of a committee appointed by Gregory XIII., was withdrawn hour by hour. Chyological collections of the papal bulls, the so-called Bullaria, took the place of the systematized compilations of papal decretals; and the authority of the "Corpus Juris Canonici" itself became a question of the Concordats.


**CANONICAL HOURS.**

Certain portions of time set apart for the performance of prayer and devotion. In their fully-developed arrangement they are seven: *prime,* about six A.M.; *terce,* about nine A.M.; *sext,* about noon; *nones,* about three P.M.; *vespers,* about sunset; *compline,* about bedtime; *nocturns, matins, or lauds,* at midnight. The book which contains the prayers, psalms, hymns, canticles, scripture-lessons, and patriotic readings, used according to fixed rule on these occasions, is called a "Breviary" (see title), and the separate services themselves, "Hours." These services came up very early, but the exact time is uncertain. The apostolic church observed, very likely, the Jewish custom of praying three times daily — at the third, sixth, and ninth hour (Ps. lv. 7; Dan. vi. 10; cf. Acts ii. 15, iii. 1, x. 30). Clement of Alexandria (second century), Tertullian (third century), and Jerome (fourth century), all speak of these three hours as the usual times of prayer. In the third century a morning (ma- tins) and an evening (vespers) hour were added by some, making five hours; and the innovation was at last universally accepted. In the fourth century the zeal of the Psalmist, "seven times a day do I praise thee" (Ps. cxix. 164), was held up for Christian imitation by Ambrose, Augustine, and Hilary; but Cassian (324) claimed to have been the first to have instituted the rule.

Various grounds have been stated for observing these hours. Thus for *prime,* Cassian gives the practical reason that it prevents the comparative idleness and sloth which the long interval between matins and lauds entailed. "The third (terce), sixth (sext), and ninth (nones) hours...
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 Lord was crucified at the sixth hour;" for none, "At the ninth hour Christ was delivered up to death with blasphemy." Ferrar 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 compitine, the manifest propriety of prayer before resigning one's self to the "elder brother of death" would be a sufficient reason. "Nocturns originated in the pious custom of prayer when one awoke in the night." Motus, or lauds, were later united with nocturns. 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. Antq., vol. i. pp. 792-799.

**CANONIZATION.** The ceremonial act by which one previously beatified is put down on the roll or canon of saints, as entitled to the worship of the Church. The most proper way in which to arrive at such an honor seems to be a papal verdict; and cases very early occur in which the Pope confirmed a beatification or canonization which had taken place independently of him. As an exclusive right, however, the papal see did not claim canonization until the time of Alexander III. (1181); and, as the bishops continued to beatify and canonize in their dioceses, Urban VIII. issued (1625 and 1634) new and more eminently glorious papal verdicts; and cases very early occur in which the Pope confirmed a beatification or canonization which had taken place independently of him. At the ninth hour Christ was entitled to the invocation and intercession of the faithful: fifty years after his death, the bishop of the place should appoint a committee, which had to carry the case, first before the Congregatio Rituum, then before the cardinals, and finally before a consistory presided over by the Pope himself. The act of beatification always took place in the Basilica Vaticana (see the bull by Benedict XIV. of Nov. 23, 1741, in Bullar. Magnum, Tom. XVI.); and the beatitus was entitled to be commemorated in the canon missae, to have altars erected in his honor, to have his remains publicly exhibited, etc. If miracles continued to be wrought, a new and still more rigid investigation was instituted, and in due time the canonization followed, which had to carry the case, first before the Congregatio Rituum, then before the cardinals, and finally before a consistory presided over by the Pope himself.

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CANTICLES, or SONG OF SOLOMON, called in Hebrew, סֵפֶר הָרָא, Song of Songs; i.e., the most beautiful of songs; so in Greek, Ἀριστή, τῶν οἰκολόγων, The Song of Solomon. This 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 of all 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, vi. 10, vii. 5; ii. 17, iv. 6, viii. 14; ii. 6, viii. 3; i. 2, iv. 10; ii. 5, v. 8, etc. 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 win by his wealth, and, finding him during the rough treatment she had received, and her lowly station as keeper of a vineyard (i. 6). These two play together the first scene, wherein it appears that she is in love with a shepherd (i. 4), 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 she leads him to his capital, but in vain. He tries upon her the entire script 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 nuptial march. The moral of the piece is expressed in vii. 6, 7. Love is irresistible, inextinguishable, un purchasable, and to this free and faithful love is the victory.

CANTILEES. 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. 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, vii. 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 with him her accustomed simplicity; in which 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 lovers seek his love, and finds her at home. She invites him at night upon the streets of the city, and, finding him, expresses her 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 of 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 duly 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 anxieties and rewards, and as such it deserved a place in the canon. As a part of its purport 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;
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for Solomon was for his time, as David had been for his, the anointed of the Lord, the Messiah, the viceroy 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. xlv. 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. 16 sqq.; v. 5, Prov. i. 29; vi. 9, Prov. xxxi. 28; vii. 10, Prov. xxiii. 21; vii. 7, Prov. xxx. 20). Questionable is the use in Jeremiah (xxii. 24), in Haggai (ii. 23; cf. Cant. viii. 6), and the reference 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 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 Sibylline Oracles). The Christian Church, under the lead of Origen, likewise regarded it as an allegory, in which the Bride was the Church, the lover was Christ; and Theodore of Mopsuestia was anathematized for interpreting it of earthly love. In the middle ages the allegory was supposed to relate to the intercourse between Christ and the individual soul. So Bernard of Clairvaux, in his famous eighty-six sermons on this book (down to iii. 1), the reformers adopted the allegorical interpretation. Coming down to later times, Grotius considered it a nuptial song for Solomon and the daughter of Pharaoh; so others, erotically. Haverfield was enamoured of its beauty, and distributed it into "separate voices, accordant only in the breath of love." So the Protestant interpreters differ: some are literalists, and others allegorists; some hold to the unity, others to the collective nature, of the Song. The author maintains that the theme is conjugal love, pure and sweet.


There are very numerous metrical translations of the Song. Dr. Green, in Lange, gives a list of them. The latest is by JAMES FRATT, London, 1881.]
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CAPERNAUM.

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.

CANAUS, Melechoir, b. at Tarancon, Spain, 1523; d. at Toledo, 1590; entered the order of the Dominicans; studied at Salamanca; was professor of theology at Alcala and Salamanca, Bishop of the Canaries, and provincial of his order. His principal works are De Pansientia, De Sacramentis, and Locii 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.

CAPERNAUM (the village of Nahum, not to be connected with the prophet) is not mentioned outside of the Gospels, 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. 14., ix. 2, xvii. 24; John vii. 50, iv. 46, etc. It is plain from the position of the city that it was in the Roman highway to Damascus: whether it ran by Tell Hum in Christ's day is very doubtful. For 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 Jil, (or in Chelub); but it is not certain where these borders were. Two places, Tell Hum with Nahum the mound or ruin of 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 Jil, (or in Chelub), as in Josephus' Kapharnaum, the Nile fish corinicus, or catfish, is found. [Lieut. Kitchener remarks that 'Ain et Tabighah is too muddy, and too much covered with weeds, to allow the corinicus to be seen; for they always remain at the bottom of the water.] 4. The statement of Theodorus (c. 530), that Capernaum was twice as far from Magdala as the latter from Tiberias, and that of Arculfus (c. 670), that he had seen Capernaum lying from west to east, 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 so. The Jewish tradition connects it with R. Tanchum. 6. Tell Hum is, at all events, one of the most important ruins in Palestine, a half-mile long, a quarter-mile broad, embracing that of a synagogue about seventy-five feet long by fifty-eight feet wide; its walls built of hard limestone, resting on basaltic rock. [If Tell Hum be Capernaum, then this is probably the synagogue built by the pious centurion, and in which Jesus taught (Luke vii. 5; Mark i. 21). The walls of many private houses can be traced, and two tombs have been found. But there are ruins at Khan Minyeh also, according to 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 (1832), Magregor (1864), Sepp (1867), Porter (1870), Kiepert, and by Lieut. Kitchener and Selah Manzur respectively of the British and American Exploration Societies; while those of Tell Hum are maintained by Dr. John Wilson (1847), Dr. W. M. Thomson (1859), Hepworth Dixon (1864), Dean Stanley (1871), Capt. (now Lieutenant-Colonel) Wilson (1871), Ritter, Delitzsch, Soeolin, in Bedecker's Syria and Palestine, Schaaff, and
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callsthem. The objection that Gen. x. 18, 14 land: hence these "island" identifications are from Crete or Caphtorim settled there, were times a tribe moved from an island to the main counted. Egyptians, and then went to Palestine, the coasts of the Nile delta, because Egylpt; Aiguptos: Aia guptos = Ai Kaphtor (Hebg: MULLER: Die Semiten, Gotha, 872; STARK! unlikely, while the last is likelyil. See J. G. 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. Miller: Die Semiten, Gotha, 1872; Stark: Gaza.

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 decreturn, decreto, constitutum, edictum, auctoritas, pacto, 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 at an early date, for instance, by Ansegisus, 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, 1855–37. See Strobe: Geschichte der deutschen Rechtssuellen, Part 1., p. 200, where older editions are noticed; A. Borei-tius: Die Kapitularen im Langobardenreiche, 1862, and Beiträge zur Kapitularekritik, 1874; G. Benzler: Uber die Gesetzeskraft der Kapitularen 1871.

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CAPPEL.

Jacques (Jacobus Cappellus), b. at Rennes, 1370; d. at Sedan, 1624; descended from a family which has given to France many excellent men, and was educated in the Reformed Church. In 1599 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 Genie, which is printed as an introductory to Lullovici Cappelli Commentarii et Nota Critica in Vetus Testamentum, Amsterdam, 1689; and his Observations in Selecta Pentateucli Loca, in Josuam, Judices, etc., are contained in the same volume. His Historia Sacra appeared at Sedan, 1612. Many of his works are not printed.

CAPPEL, Louis (Ludovicus Cappellus), a younger brother of the preceding; b. at St. Elier, a village near Sedan, Oct. 15 or 16, 1585; d. at Saumur, June 18, 1658; studied theology at Sedan, and acted for some time as tutor to the daughters of the Duke of Bouillon; received a stipend from the Reform Church of Bouresse, 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 especially concentrated his energy was the history of the text of the Old Testament, on which he wrote Arcanum Punctationis Revelatum, Amsterdam, 1624; Critica Sacra, Paris, 1650; and Diatriba de Veris et Antiquis Hebraeorum 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 novum fidei, and they met with great opposition in the Protestant world. The first was vehemently attacked by Buxtorf, which attack called forth the Vindiciae Arcani Punctationum; but this answer was not published until 1698, by his son, in Ludovicelli Cappellorum Commentarii et Nota Critica in V. Test. The Critica Sacra was finished in 1684; but such strong objections were made to it by the author's friends, both in Geneva, Leyden, and Sedan, that its publication was postponed for sixteen years. It was severely criticized, and the author wrote thrice in defence of it,—Justa Defensio adversus Injustum Censorem; De Critica, 1651; and De eadem illa Critica, 1652. The opposition at last became so strong, that the first propositions of the Formula Consensus Helvetica, are pointed directly against Cappellus. But after the lapse of half a century, the results of his investigations were universally accepted. A complete list of his works, printed and unprinted, is given in the above-mentioned Comment. et Nota in V. Test., Amsterdam, 1689. See also GEORG SCHNEDERMANN: Die Contrare der Ludovici Cappelli mit den Busztorfen, Leipzig, 1879.

CAPTIVE. See WAR.

CAPTIVITY. See DISPERSED.

CAPTIVITY OF THE JEWS. This term is used in a narrow sense to express the "seventy-years" between the first invasion of Judaea by Nebuchadnezzar and the permission for the return, as by Cyrus B.C. 536-536. But in its widest sense it may be taken to include the different times when the Jews came under the power of their foes. Six such times of partial and transient captivity, however, are recorded in Judges: 1. By Chushan-rishathaim, King of Aram-naharaim, i.e., Mesopotamia, during five years (iii. 8); 2. Eglon, King of Moab, during eighteen years (iii. 14); 3. Jabin, King of Hazor, during twenty years (iv. 3); 4. the Midianites during seven years (vi. 1); 5. the Ammonites during eighteen years (x. 8); 6. the Philistines during forty years (xiii. 1). The period of the Judges being very uncertain, we cannot tell whether any two of these captivities were synchronous, or whether they followed each other in time, as they do in the record.

Captivity in the strict sense first fell upon the Northern Kingdom; for after Palt., B.C. 722 (2 Kings xv. 19), Tiglath-pileser, B.C. 740 (xv. 20), King of Assyria, made war upon Israel, and carried members of the tribes of Reuben, Gad, and Manasseh, with a few of other tribes, into his land. The residue remained under their own king, but paid tribute to the Assyrian Government. After the lapse of some twenty years, this tribute was refused: therefore Shalmanezer "went up to Samaria, and besieged it three years," or rather, two according to our reckoning. It was finally taken by the King of Assyria, probably his successor, Sargon (B.C. 721), who carried away the mass of the population beyond the Euphrates (xvii. 16).—The kingdom of Judah, as an event 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 (xxv. 1; Dan. i. 1-4). In B.C. 588 he came again, and took away ten thousand (2 Kings xxiv. 1-16). The seventy-years' captivity, in the ecclesiastical sense, began in B.C. 588, when, for the fourth time, Nebuchadnezzar invaded Judaea, 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. 536); in an ecclesiastical sense, not until the temple was rebuilt (B.C. 517). The first company went under Zeorubabel ( 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. 32; 1 Pet. i. 1; Jas. i. 1). They were the soil for the gospel seed. See DISPERSED.

The Jews themselves commonly reckon four national captivities,—the Babylonian, the Median, the Grecian, and the Roman. The Babylonian has been already described; the Median
CAPUCHINS.

(Medo-Persian) was from Darius the Mede to Darius Codomanus (B.C. 536–332); the Grecian, from the entrance of Alexander the Great into Jerusalem to the insurrection of the Hebrews under the Maccabees (B.C. 132–167); and the Roman, from B.C. 63. From A.D. 7 to 68 there were thirteen Roman procurators in Judæa. 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 Order, Matteo di Bascio, 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, and went to Rome before Pope Clement VII., and obtained (in 1520) permission of him to put on a pyramidal capuche, to wear a long beard, 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; when walking in a procession, they should walk under the cross of the Conventuals, and obtained (in late 1520) permission of him to put on a pyramidal capuche, to wear a long beard, 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; when walking in a procession, they should walk under the cross of the Conventuals, and the literal observance of the rules of St. Francis; and, together with his brother Raffaello, he repaired to Rome, where he obtained by a breve the same mission as his brother Raffaello, he repaired to Rome, where he received by a breve the same mission as the Capuchins at the expense of the Observants, and that was to them the great thing. Their first monastery was founded 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 pyramidal capuche, and came under the authority of the Capuchins. In 1575 they founded a monastery in Rome, and in 1608 one in Paris.

There was also an order of Capuchin nuns founded 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 pyramidal capuche, and came under the authority of the Capuchins. In 1575 they founded a monastery in Rome, and in 1608 one in Paris.


CARACCIOLI, Galeazzo (Marchese di L'ivo), b. at Naples in 1517; 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 century sprang up almost everywhere in the Roman Church, and which in Naples, under the leadership of the Spanish priest Juan de Valdés, early attracted his attention and sympathy, and his acquaintance with Pietro Martire Vermigli, carried him still farther onward in the direction of Protestantism. But in Naples, as in so many other places, an ecclesiastical reaction followed immediately after the reformatory movement; and, though the attempt of introducing the Inquisition in the kingdom failed, the ultramontane reaction soon became so powerful that Caracciolo felt compelled to flee (1551). He settled at Geneva, and became a member of the
The number of cardinals, however, was variable. In the twelfth century it seldom rose above thirty (HUNTER: Geschichte Papst Innocenz III., I, 73, note 419); in the thirteenth it once fell to seven. The Council of Basel fixed it at twenty-four (sess. 23, c. 4 decr. de numero et qualitate card.); but in 1518 there were only thirteen cardinals, while under Pius IV. (1559) there were once no less than seventy-six. Sixtus V. finally fixed the number, once for all, at seventy, corresponding to the seventy elders of Israel; so that there should be six cardinal-bishops (Ostia, Porto, Frascati, Sabina, Palestrina, and Albano), fifty cardinal-priests, and fourteen cardinal-deacons. The number, however, was very seldom complete. By a bull of Feb. 15, 1567, Pope Pius V. finally confined the title, which formerly had been applied somewhat vaguely to all priests appointed at a cathedral church, to such among the clergy of the city of Rome as had been "incardinated" by the Pope himself (FERRARIS: Bibliotheca Canonica s. v. Cardinates, Art. I. ser. 6), referring to the old testimony about Rome as the cardo ecclesiarum . . . unde Senatus Cardinalium a cardine nomen acceptit.

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 installation with hat, ring, etc., is performed. Until all formalities are gone through,—and they are very multitudinous, and often completely meaningless even to antiquaries,—the cardinal cannot exercise his rights; for the formal designation of the conclave, though in this respect the constitution of Eugene IV. (Oct. 26, 1411) and the rescript of Pius V. (Jan. 26, 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., 709), and they alone elect the Pope (Nicolaus II., 1059); and, on account of this their close connection with the papal dignity, they were allowed by Innocent IV. (1245) to wear the red hat with the pendent tassels, and by Paul II. (1494) to wear a purple robe. Urban VIII. (1630) conferred the title of Eminenciae upon them, the same as was applied to the prince-electors of the German Empire; and offences against them were considered as crimen lesse majestatis. Among themselves the cardinal-bishops rank first, then the cardinal-presbyters, and finally the cardinal-deacons. The oldest cardinal-bishop residing.
CAREY, William, a Baptist missionary and Orientalist; b. at Pauerspurgy, Northamptonshire, Eng., Aug. 17, 1761; d. at Serampore, India, June 9, 1834. By baptism a member of the Established Church, he was early in life convinced of the scriptural authority for the Baptist views, and joined this sect, in which he soon became a preacher. His congregations were very poor, and he supported himself and family by shoemaking. But his thirst for knowledge was strong; 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 a fresh lease of life. For some time Carey and Thomas had been diligently at work upon a version of the New Testament in Bengalee.

In 1801 it was published by the press Carey instituted. About the same time the Marquis of Wellesley appointed him professor of Oriental languages in the Fort William College, which the marquis had founded at Calcutta for the instruction of the younger members of the British Indian civil service. Carey held this position for thirty years, and taught Bengalee, Mahratta, and Sanscrit.

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 Serampore press, 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, 1808; 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.


CARGILL, Donald, one of the leaders of the Scotch Covenanters; b. in the parish of Rattray, Perthshire, 1610; beheaded at Edinburgh, July 27, 1651. He was educated at Aberdeen; and about 1650 he became pastor of the Barony Church, Glasgow. In 1661, when Episcopacy was established in Scotland, he refused to accept his charge from the archbishop, and was banished beyond the Tay; but he did not go. In 1673 he joined the Cameron, Douglas, Hamilson, and other nobles at a field-preaching held at Torwood in Stirlingshire in September. When the Duke of York, one of the "excommunicated," came to Scotland, the persecution of the followers of Cargill increased. He himself was hunted from place to place; but on July 11, 1681, he was captured between Clydesdale and Lothian, and taken to Edinburgh for trial. He readily confessed that he had done what the council had called treason. The council were equally divided whether to imprison him for life, or to execute him; but the vote of the Deacons, in favor of the latter,—a vote which cost Argyle, later on, the support of the Covenanters, to say nothing of deep remorse. Accordingly Cargill was put to death. See Letherington: Hist. Ch. Scotl. ch. vii. N. Y. (Carter).

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 1501 to Wittenberg, where in 1519 he was made professor of theology, and archdeacon and rabbin of the 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 was used to consider himself the representative and the honor of the university. But the attempt of resistance failed; and, as failure always made him very meek and submissive, he immediately yielded to the change, and threw
himself into the opposite extreme. He became a mystic. Working together with Luther for some time in perfect union, he even anticipated him in several points, as is shown by his hundred and fifty-two theses of April 26, 1517, De Nonnalis, Leonis, et Communionis Naturam. But this reformatory activity brought him in conflict with Dr. Eck; and at the Leipzig disputation, June 27, 1519, he had the great mortification, not only to see himself foiled by the skill and adroitness of his adversary, but also to see Luther step forward with commanding superiority, and usurp the whole attention. The next year (August, 1520) he made his first attack on Luther in his De Canonicis 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 impetuousity and rashness of his character he carried not only the populace, but also the council and the university, into a most disastrous 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 for the clergy, etc. Jan. 20, 1522, he married in the house of the canons with stones, and interrupted while the students and the mob bombarded the university, into a most dangerous revolution. While Luther was away in Wartburg, Carlstadt found the field free; and by the impetuousity and rashness of his character he carried not only the populace, but also the council and the university, into a most disastrous 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 for the clergy, etc.

In 1523 he left Wittenberg, settled on a spring of 1523 he left Wittenberg, settled on a small estate in the valley of the Saale, and devoted himself to the study of man, and Hero-Worship, besides publishing Chartism, a political treatise, 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 John Sterling, 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-
tury, but weakened his moral influence by its laudation of a despot, and its assertion and defense of the right of the strongest.

He espoused the Southern side in the American conflict. His unappreciative and contemptuous treatment of the question appeared in The Nigger Question (1850) and The American Hid in a Nutshell (1863). In 1868 he was chosen rector of the University of Edinburgh, and delivered an inaugural 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 purpose 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 his lack of the sense of form and proportion, and his impatience of measured expression, made him despise poetry. His few poetical experiments, The Night Math, The Adieu, To-day, and The Sover'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 developed itself disproportionately, and ran into cynicism 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 religionist. 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 shams 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 subjective, lodging the test of right in each man's conscience, and in 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, enigmatic, sometimes turgid and involved, inverted, declamatory, and at times coarse, yet withal often beautiful, rich, and powerful, and always picturesque.


CARMEL. 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 covered with trees and flowers. In its forests animals of all sorts are found. It is a magnificent sight; but the view from it is grander, inasmuch 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. i. 19; Amos i. 2; Nah. i. 4). Hidden in this fundamental falsity, expounded in Hero-Worship, and applied in Frederick, the reverence for strength, regardless of moral quality. He is a dangerous guide, therefore, as an historian, and political philosopher. His conception of history as only the record of the world's great men is radically false. He has no sense of the popular power in the solution of political problems. The moral teaching of his histories is unsound in blinding the reader to 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 Carmelites. The monks show you behind the high altar the grotto of Elijah; and his cave is yet shown. Somewhere upon its slopes the wondrous contest between Jehovah and Baal took place, and the 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 too 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 Carmelites. The monks show you behind the high altar the grotto of Elijah; and on the range Elijah also dwelt (2 Kings ii. 25, iv. 25); and, indeed, so numerous are the caves in its sides, that there could be no difficulty in finding shelter. When Jesus came, his first message is in rational and sentimental, emphasizing feeling above reason.

Theologically he cannot be accurately placed. The Life of Sterling throws most light upon his religious views. He may fairly be regarded as a theist. He is mainly silent on the truth of theistic views. He may fairly be regarded as a theist. He is mainly silent on the truth of theistic views. He may fairly be regarded as a theist. He is mainly silent on the truth of theistic views. He may fairly be regarded as a theist. He is mainly silent on the truth of theistic views. He may fairly be regarded as a theist. He is mainly silent on the truth of theistic views. He may fairly be regarded as a theist. He is mainly silent on the truth of theistic views. He may fairly be regarded as a theist. He is mainly silent on the truth of theistic views. He may fairly be regarded as a theist. He is mainly silent on the truth of
the same name with the mountain, without image or temple, but whose oracle had foretold his elevation to the imperatorship. In the early days of Christianity, there were many hermits in its many caves; and to-day one of the most hopeful facts is, that by Thomas Connecte, who is attached to Haifa, which is at the foot of Carmel, near the sea, and whose labor has made the wilderness to rejoice.

CARMELITES. A certain Berthold came, in the latter part of the twelfth century, to Palestine, on a pilgrimage or crusade, and formed an association of hermits at the Well of Elijah on Mount Carmel. In 1209 the association received its rule of sixteen articles from Albert, Patriarch of Jerusalem; 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 association of Mount Carmel prospered much; but when this whole movement 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 holy places in Cilicia. 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 period won their greatest triumphs, it was necessary for the Carmelites to follow fashion; and so they did. They changed their rule (1247), their organization, 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 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. Henceforth the Carmelites were blasted forever. Other circumstances had also proved unfavorable to their success. An uncommonly great number of independent congregations were formed; and several of them—as, for instance, the congregation of Mantua, founded by Thomas Connecte, who in 1488 was sent in Rome as a heretic; the Discalceati, or Barefoot Carmelites, founded in the sixteenth century in Spain by Theresia de Jesus; and others—had their own generals. There were at one time four independent Carmelite generals; and all attempts at consolidating the whole order into one body failed. There were also Carmelite nuns. The first monastery 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 falling rapidly into decay, without any means of reconstruction. See HELYOT: Hist. des Ordres Monastiques, Paris, 1714-19; MANNING: Life of St. Teresa, London, 1865. ALBRECHT VOEGEL.

CARNAHAN, James, D.D., LL.D., for thirty-one years president of Princeton College; b. near Carlisle, Penn., Nov. 15, 1775; d. in Newark, N.J., March 2, 1859. In May, 1823, he was chosen president of the College of New Jersey, resigned in 1853, and connection with the institution dissolved June, 1854.

CARNIVAL (a word of uncertain etymology: carni-rake, "farewell to flesh-meat:" carnv-salloare, "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 considered proper 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 revellers and debauchers 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 provisions 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 (Liber Carolinis, 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 Charlemagne and the Frankish Church. Charlemagne, who just at that time felt very much displeased 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. Alcuin, 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 submissions and extreme flattery, but declined to recognize its principles. He died, however, shortly after (785); and the synods of Frankfort (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 Concili Nicenxi Secondi Censura, Hanover, 1731. See II. I. Floss: Commentatio de suspicat Librorum Carolin. fide, Bonn, 1800; LEIST: Die literar. Begehung d. Bildersreits., Magdeburg, 1871, and the literature on Charlemagne.

WAGENMANN.

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 minister to the church at Exeter, 1805—17, and minister at Bristol, 1817—39. He was made doctor of laws by Glasgow University, 1806. He published numerous works, of which the most important are: the Doctrine of the Gospels, 1809; An Examination of the Charges made against Unitarians and the Improved Version, by Bishop Magee, Bristol, 1820; A Harmony of the Gospels, 1853, 2d ed., London, 1859; and Apparatus Historicus et Criticus Aristum I. Test., 1748, are works both of learning and talent, though his standpoint 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 Herrnhuters. III. Johann Benedikt Carpzov, b. at Leipzig, May 20, 1720; d. at Helmstadt, April 28, 1783; became professor of Greek in the University of Helmstadt 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 Purissira, 1768. He was one of the last professors of Germany who continued to use the Latin language in his lectures.

CARRANZA, Bartolomé de, b. at Miranda in Navarre, 1503; d. in Rome, May 22, 1570; entered the Dominican Order in 1520, and gained a great reputation as a teacher of theology in the University of Valladolid; went to Rome in 1539 as a representative of his order to its chapter-general, and sat as one of the imperial theologians, 1546—48, in the Council of Trent, where he played a conspicuous part by his campaign demanding disciplinary reform (Controversia de Necessitate Residencia Personale Episcoporum, Venice, 1547);
CARRASCO, Antonio, one of the leaders of the new Reformation in Spain; b. in Malaga, Jan. 18, 1643; drowned in the Ville de Havre disaster in mid-ocean, Nov. 22, 1673. He was converted at sixteen, and joined Matamoros' 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, 1683, 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 Ireland, and became a nonconformist pastor. When the Revolution of 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 edifices 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 in certain passages of his catechism. Among his other works are Summa Conciliorum et Pontificum, a description of church history, which has been often reprinted, and Controversiae Quatuor, a treatise on the authority of the tradition, the Scriptures, the Pope, and the councils. See Florente: History of the Inquisition in Spain (Spanish and French), 1817-18; M'Crie: History of the Reformation in Spain, Edin., 1829; Heinrich Langwitz: Bartholomew Carranza, Kempf, 1870. BENJAMIN CARSTARES, William (or Carstairs), a Scotch clergyman and political leader; b. Feb. 11, 1649, at Cathcart, near Glasgow; d. Dec. 28, 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 Reasons 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 Rye House 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, 1688. He was examined before the Scottish council, tortured by the thumbscrew, but firmly refused to make any concessions. "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 Holland, 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 reconciling the Scotch Presbyterians to the new regime. He held the station under Queen Anne and George I., with that of principal of the University of Edinburgh.
(1704), and minister of St. Giles. He was four times elected moderator of the General Assembly. See State Papers and Letters addressed to William Carstares, with life by M'Cormick, Edinburgh, 1774; Story: Character and Career of William Carstares, 1874.

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 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 heresies 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 Celestius; and thus the Pelagian heresy received its first condemnation, and at the same time its first ecclesiastical recognition. See SCAFF: Church History, vol. ii. pp. 365 sq., vol. iii. p. 783; and HEPFEL: 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 the chapter of Rheims, and enjoyed great reputation as a teacher. Despairing both of the Church and of the theological science as ways of salvation, he determined to retire from the world, and live as a hermit, and settled, together with a few companions, at Saise Fontaine, in the diocese of Langres. In 1086 the company removed to La Chartreuse, in the neighborhood of Grenoble; and here, at one of the wildest spots of the whole region, they built their huts around an oratory, making a vow of silence, abstinence, the observance of the canonical hours, etc. When Urban II. went to France, preparing for the first crusade, Bruno retired to his brother-hermits would not leave him, the all but apathetic monks, waiting the arrival of the bishop, but to be openly and fairly chosen by the clergy. This plan was finally adopted, and thus a settlement was made. Satuta Nova, was made in 1367; a third, Tertia Compilation Statutorum, in 1500; and a fourth, Nova Collectio Statuorum Ordinis Cartusiensis, in 1581. In the beginning of the eighteenth century, there were a hundred and seventy Carthusian monasteries, of which seventy-five were in France; but all the latter disappeared during the Revolution, and only a few of them have since been re-established. There are also Carthusian nuns. The order is said to have originated in the twelfth century; but the five Carthusian nunneries which existed in the eighteenth century dated all from the thirteenth or fourteenth century. For the life of Bruno, see Histoire Litteraire de France, IX. p. 233; for the history of the order, HELYOT: Histoire des Ordres Monastiques, Paris, 1714-19.

CARTWRIGHT, Thomas, b. about 1535, in Hertfordshire; d. Dec. 27, 1603. He was matriculated as a sizar of Claire Hall, Cambridge, 1547, and as a scholar to St. John's College, Cambridge, Nov. 5, 1550. 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 doctrines, and thus 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 one of them 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 renewed their cause, issued a second Admonition, with an Humble Petition to both Houses of Parliament for Relief against Subscription, 1572. Whitgift replied in An Answere to a Certain Libell, intituled An Admonition to the Parliament, 1572. Cartwright rejoined by 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 Regimen in Englande defaced by T. C., in his Replie against D. Whitgift, 1574, and also The Defense of the Answere to the Admonition, against the Replye of T. C., 1574, pp. 812, 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 Middleburgh.

In 1576 he also went to the Isles of Jersey and Guernsey, and aided the Puritans there in settling the discipline of their churches, and then returned to Antwerp, and preached for several years. Whilst abroad, he wrote the Second Replie of Thomas Cartwright against Master Doctor Whitgift, Second answer touching the Churche Discipline, 1575, and also The Rest of the Second Replie, 1577.

He also, in 1574, prepared a preface to the Latin work of William Travers, and translated it under the title A Full and Plaine Declaration of Ecclesiastical Discipline out of the Word of God and of the Declinage off the Churche off England from the same, 1574, which still more imbibited 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 authorities of England from publishing his work. The year before his death, however, his Answer to the Preface of the Rhemish Testament, 1602, was issued; and the work itself, not until 1818, under the title A Confutation of the Rhemists Translation, Glosses, and Annotations on the New Testament, so farre as they containe Manifest Impieties, Heresies, Idolatries, etc., fol. pp. XVII, 761, xvii., Leyden.

In 1583 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 founded at Warwick. His preaching was opposed by his enemies, but without success, until 1600. During this time he went over a great part of Proverbs and Ecclesiastes. The latter was published in 1604 under the title Metaphrases et Homilie in Librum Solomonis, qui inscripta sunt in Christianis, 1604, Comentarii Succincti et Delucidi in Proverbia Solomonis, 4to. He is said to have been the first preacher in England who practised extemporaneous 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 1583 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 was charged 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 an answer, entitled A Brief Apologia of Thomas Cartwright against all such slanderous Accusations as it pleaseth Mr. Sutcliffe in his Several pamphlets most injuriously to load him with, etc., 4to, pp. 28, 1596.

Thomas Cartwright is the hero of Presbyterianism in England, lay the foundations of Puritanism broad and deep, upon which a great structure was subsequently erected, which has continued till the present time. Some of his positions have subsequently proved untenable; but, in the main, the Presbyterian churches of Great
CARTWRIGHT, Peter, an American Methodist clergyman, b. in Amherst County, Virginia, Sept. 1, 1787; d. near Pleasant Plains, Sangamon County, Illinois, Sept. 25, 1872. His parents removed while he was a child to Kentucky; there to have received more than ten thousand members in 1801 he was converted, and in 1806 made a deacon, 1808 an elder, in the Methodist Church. He was for some time a commoner at Exeter College, and a preacher at Lincoln's Inn. He was one of the Tiers 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, 1648-66, 12 vols. quarto, 2d ed., 2 vols. folio, 1676-77, abridged by Berrie, Edinburgh, 1636, 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 redundent: he is only full."

CASAS, Bartolomeo de las, b. at Seville, 1474; d. in Madrid, 1566; entered the Dominican order; went in 1535 to St. Domingo as a missionary among the Indians; became Bishop of Chiapa, Mexico, in 1554, and spent his life in preaching, writing, 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 were published by D'Almeloveen, Rotterdam, 1610. He also edited and The Autobiography of Peter Cartwright, the Backwoods Preacher, edited by Rev. W. P. Strickland, New York, 1856.

CARY, Henry Francis, b. at Gibraltar, Dec. 6, 1772; d. in London, Aug. 14, 1844. After graduation at Christ's Churc, Oxford, in 1796, he took orders in the Established Church, and was appointed vicar of Bromley Abbots, Staffordshire. Was an assistant librarian of the British Museum from 1826 to 1837. Though he had distinguished himself by an original ode on the misfortunes of Poland when at Oxford, and published a number of sonnets and odes, his fame rests upon his work as an editor and translator. He had devoted much attention to the ancient and modern languages, and thus had fitted himself to edit The Early French Poets; a Series of Notices and Translations (published after his death by his son, Rev. Henry Cary, in 1847), and the Birds of Aristophanes, and the Odes of Pindar. His great work is his translation of the Divine Commedia of Dante. The Inferno appeared in 1805 and 1806, and the completed work in 1814. This work received little attention until it was commented on by Coleridge in his lectures in 1818; but Southey afterwards pronounced it "one of the most masterly productions of modern times;" and The Edinburgh Review said that it was "executed with a fidelity almost without example." It has not been excelled. It is in blank verse. Cary also edited carefully revised editions of Pope, Milton, Cowper, Thomson, and Young. His Life was published in 1847 by his son. He was buried in the "Poets' Corner" of Westminster Abbey.
CASSANDER.

CASSANDER, Georg, b. on the Island of Cazand, in the Scheldt, 1515; d. at Cologne, 1560; 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 Papiistas et Protestantes Controversia; but he achieved nothing but to offend the one party without gaining the confidence of the other. In some respect 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 CALKÖNS; Vita Cassandri, Amsterdam, 1646; Busse: Cassianus Cerra, Cologne, 1876 (from a Roman point of view).}

C. WEIZSÄCKER.

CASSIANUS, Johannes, b. between 350 and 440; d. between 440 and 450; was educated in a monastery in Bruttium, about 477; d. in the Monastery of Viviers 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 Theodoric to Vitiges, but retired in 540 from public life, founded the Monastery of Viviers, 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 dark ages, made the monasteries asylums for science and the liberal arts. In the earlier period of his life his literary activity was chiefly directed to history; but the works which he wrote after his retirement are religious or theological: Institutiones Divinarum et Secularium Literarum, a continuation of the preceding; Complexiones in Epist.
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CASTELL, Edmund, Orientalist; b. at Hatley, Cambridgeshire, 1606; d. in Bedfordshire, 1655. He was educated at Emanuel and St. John's College, Cambridge. While at the university, he compiled his immortal work, Lection Heptaplophon, Hebrew, Chaldaic, Syriac, Samaritanum, Ethiopicum, Arabicum, conjunctum, et Persicum separatim, London, 1689, 2 vols. folio. He spent eighteen years, and twelve thousand pounds, upon the work. Thus he ruined his fortune and his health. In 1696 he was appointed King's chaplain, and in 1698 president, and later a prebend of Canterbury: at his death he was rector of Higham 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 its Lection was specially prepared.

CASTELLO, 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 textbook up to 1731, and which has been translated into English under the title Youth's Scripture Remembrancer, London, 1745. 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 he published his Latin translation of the Bible, dedicated to Henry II. of France. The Latin Bible of Castello, the last edition of which appeared at Leipzig, 1758, 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 Castello stood to certain anonymous treatises against Calvin's doctrine of predestination, and to Martinus Belli's De nonnullis Gladio Hareticis. His Life by J. MAHLY, Basel, 1682, 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 very text of the New Testament. Christ answers 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 so many cases. 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 was given the peneance 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 mediaval science of casuistry; and when auricular confession, in 1215, was made a formal law, this science became of 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 Paenitentialibus consists of four books, and is alphabetically arranged: it was edited by Hon. Vine. Laget, Lyons, 1719. A great number of similar books followed in the fourteenth and fifteenth centuries, generally called Summas, and often named after the author or his birthplace: thus the Artesana, ed. Nurenberg, 1482, after Aslin in Piedmont; the Pisan or Pisana, ed. Paris, 1470, after Pisa; the Angelica, ed. Nuremberg, 1492, after Angelus, the Genoese; 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 definition which was made of doctrine with its indirection and frivolity, fell upon the whole moral field of Christian education.

At this point, as at so many others, the Reformers laid the axe at the root of the evil. Luther burnt the Angelica, together with the papal bull, and it is generally acknowledged that the true Christian need not have any 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 Reforma- tion, 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, under established authority, etc., nevertheless, no casuistry, 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-
dient 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, 1608, and Drakus, Geneva, 1624, and in German, by Seyntgoll, Basel, 1640, and Leip-
zig, 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: Resol-
utions and Decisions of Diverse Practical Cases of Conscience, London, 1649; Sanderson: Nine Cases of Conscience, London, 1678; I. H. Alsted: Theologia Casuum, 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. Baldwin (1575—1627), whose Tractatus de Casibus Conscien
tiae, first published in 1628, Wittenberg, 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 pedan
ty. The same character re-appears with the other Lutheran casuists of the seventeenth centu-
y. — Fink, 1631; Dunte, 1636; König, 1654; Kesseler, 1655; Dannhauser, 1679; Osiander, 1800; Olearius, 1604, 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 ideas 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, Suarez, Sanchez, Molina, and Escobar in Spain; Fillucci and Francolini in Italy; Less and Lobkowitz in Holland; Busenbaum and Laymann in Holland; Busenbaum and Laymann in Holland; Kessler, 1658; Damihauer, 1679; Osiander, 1680; Olearius, 1604, 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.

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 (Theo
logia, 1707; Ethica Amoris, 1709). 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 Sibicius's Compendium Theologiae Moralis, Brezlia, 1814, bears witness to this truth.

sätzen des Protestantismus und Katholizismus, Tü-
bingen, 1841.

CASUS RESERVATI are cases 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 suc
cessors (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 con
tection has been confirmed by the Council of Trent, sess. XIV., cap. 7, de penitentia. The cases which the Pope has reserved for himself may be found enumerated in FERRARIS: Bibli
theca Canonica, Madrid, 1795, 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.

CATACOMBS 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 crypts (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, Alex
dandria, 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 just outside the gates of Rome. They are fifty-
four in number; and their labyrinthine galleries 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 surroundings 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 not been ascertained with any 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 also legal protection of their burial associations and graves. As the first Christian congregation in the city consisted mostly of converts from other Jews, it naturally enjoyed the same privilege. The first Christian cemetery, like that of the Jews, was built on a hillside, near the public highway, and with a conspicuous entrance. It was a locus religiosus, though not, in the Roman sense of the word, a locus saecularis. For instance, those of Priscilla, Lucina, and Flavia were reared in the quarries. The latter have stood an inn, Kurd Kim (311), calacumbas, analogous to the congregation by some wealthy members, 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 the church of Kallistus, Marcellinus now the Church.

Zephyrinus and Sylvester, thirteen were buried there. During the period of peace from Constantine to Decius, Pope Felix I. (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 all his deacons beheaded in the Cemetery of Pretextatus. Gallienus, however, again allowed the Christians to use their burial-places (290); but from that time it became customary to conceal the entrances. Under Numerian, a great number of the faithful, who, with the visa 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 511 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 Cemetery of Priscilla; and Marcus, in the cella memoria at the entrance of the Cemetery Balbi. 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, 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 members, 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 the church of Kallistus, Marcellinus now the Church.
to soften the horror of the night for a moment. But by the next step we are again in the dullest darkness; and the words of the poet, 'Horror ubique animos, simul ipsa silentia terreris' (Virgil, 6.235—236), come home to our heart."

According to records still extant, two-thirds of 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 (536), 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. (568), and Sergius and Gregory III. (735) did much for the restoration of the catacombs, and the creation of martyrs' graves when the "godless" Longobards, 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. Prassede; 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 Catacombrum in Catcumbas, or, as it was also called, the Caietum Catcumbas ad Sebastianum, was the only one open to visitors; and thus it came to pass that its name, Catacumna, became the common appellation applied to all subterranean burial-places. 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 Popes, were cached 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 cup found there, began to work miraculous cures. 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.

Catechetical, Catechisms, and Catechumens. Catechetical, from καταχειτης, "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 very early the catechist appeared as an officer, the catechumenate as an institution, in the Church. The Constitutiones Apostolice, from the latter part of the third century, show the institution, its functions, and its proceedings, in a fair state of development; and a century 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 investigation by him of the moral standing of the applicant, whether pagan, or heathen, 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 Genuiflectores, 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 arcani discipline was unveiled,—the creed and the Lord's Prayer. 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 fourth and fifth centuries practice began to develop its theory. See Cyril: Catecheses; Gregory of Nyssa: Oratio Catechetica; Chrysostom: Catecheses ad Illuminando; Augustin: De Catechizandia Rudibus. Comp. I. Mayer: Geschichte des Kaechevunaten 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 catechesis. 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 a natural consequence of the conversion of its faith; and in Bohemia there are traces of graded catechumenate similar to that of the Roman-Catholic Church. 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 catechesis (and, soon after, also catechetics) 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 Phil Schaff: Creeds of Christendom, New York, 1877, 3 vols.] In the Lutheran Church several attempts had been made, but the last and perfected form of the 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-Gallensis 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, 1642, etc.,—until in 1606 the Catechisme à l'Usage de toutes les Églises de l'Empire Français was introduced. It is a Roman-Catholic Church felt the influence of this impulse. The catechism of Canisius appeared in 1564; that of Bellarmin, 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 1568 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, 1646, 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 Catechisme, 1548; Allen's Catechism, that is to say, A Christian Instrucion of the Principal Points of Christ's Religion, 1531; King Edward VIth's Catechism, 1558; Alexander's and Canisius's eice prima Institutio Disciplinare Piscatais.
CATENA.

Christiane, 1570; Daniel Rogers: Practical Catechism, 1640; Ezekiel Rogers: Grounds of the Christian Religion by way of Catechism, 1648; Bunyan: Instruction for the Ignorant, 1672; Isaac Watts: Catechisms for Children and Youth, 1730, etc. Valuable contributions to catechetics were given by Isaac Watts: Discourse on Instruction by Catechism, 1728; Gilly: Horae Catecheticae, 1828; Green: Lectures on the Shorter Catechism, Philadelphia, 1841; Arden: Manual of Catechetical Instruction, London, 1851. But a systematic representation of catechetics has been produced only in Germany, where the practical application of very different principles and methods of catechisation by the orthodox Lutheran, the Pietists, and the Rationalists, naturally led to the creation of a scientific theory. See C. Palmer: Du catechumenc, Paris, 1881 (36 p.).

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 Origen the Eastern 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, arranging, and epitomizing, after the manner of the old scholiasts, absolutely necessary. Thus originated exegetical collections, which the Greeks called értwutli(twi307111,WWJ'QWI) AKt't4'11'fi5'1t, etc. while the Latins abbreviated or enlarged in a rather arbitrary manner by the copyists. Among the most prominent caten writers were Nicetas, Bishop of Serrai in Macedonia, and afterwards metropolitan of Heraclea in Thracia (eleventh century), and Macarius Chrysoepphalus, 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.


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 the Books of the Old and New Testaments, London, 1645, 2 vols. fol.; Pearson’s Critici Sacri, London, 1660, 9 vols. fol.; Abr. Calovius: Biblia Illustrata, Francfort, 1672, 4 vols. fol. And, indeed, the exequites of the Roman-Catholic Church have retained many of the features of the ancient catena up to this very day.

O. F. FRITZSCHE.

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 monastery; though Shaffarik, the great authority on Slav antiquities, while confirming their Slav origin, puts their birthplace in Draganowitz, 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, whence the crusaders brought back to France the name Bulgari, or Bougres, 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 Schafforik, 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 into Italy in the thirteenth century. To many the Cathari were regarded as heretics, but their growth was due to the need of the people for the satisfaction of their desire for a new form of worship.

The sect spread widely in Western Europe, 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 exaggeration of a sickly criticism, when Arnaux tries to make Dante a preacher among the Cathari, and the Divina Commedia an allegorical libel on the Roman Church (see his Dante Hérétique, Révolutionnaire et Socialiste, Paris, 1854, and Cité de la Comédie Ant-sec du Cardinal d’Aligheiri, Paris, 1868). It is true, though, that one of the most active members of the sect, Armano Fanti-vo, was 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 Albigenenses; 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, and in 1146 Evervin, provost of Steinfelden, held a disputation with them in Cologne; 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 Eschelbert had tried in vain to convert them; and in 1281 a severe persecution broke out, under the leadership of the papal Inquisition. The sect found very little sympathy. They came over in 1159 from Holland, in 1210 some are said to have been discovered in London; but their influence was very insignificant.

The doctrine 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 eight hundred iron rule of the sect, of which they possessed a translation, probably derived from the Orient, and deviating considerably from the Vulgate. But the text of this translation they interpreted in a most arbitrary manner,—now literally, now allegorically, after the requirements of their doctrinal system. They also held certain apocryphal books in great esteem, especially the Vatic Joiesaia, and a Gospel according to John, entitled Narratio de Interrogationibus S. Johannis et Responsionibus Christi Domini. Of their own writings nothing is known but a short though very remarkable ritual, drawn up in the language of the Troubadours of the thirteenth century, and edited, after a manuscript in Lyons, by Cunitz, Jena, 1832. Unable to understand how evil ever could have originated from God, they were led to ascribe it to an independent principle. According to the oldest view, and that most widely adopted among them, the evil principle was absolute and eternal, like the good. But this coarse dualism was afterwards softened down by the assumption that the evil spirit had originally been a pure creature, who, by an ac
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 ontomony, and the anthropomony; 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 allured 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 former were demanded to fulfill the rules in all their rigor: considerable allowances were granted to the latter. But 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 building contained. A plain table, bells. All the furniture and ornament which the vice consisted of the reading and expounding of a chapter of the Bible, after which one of the works of the kind quite common during the middle ages, such as it is recorded in the Martyrologium Romanum, and by Simeon Metaphrastes (Migne: Patrolog. Graec., T. 110, 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 disputations 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 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 former were demanded to fulfill the rules in all their rigor: considerable allowances were granted to the latter. But 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.

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CATHARINA OF SWEDEN. 422 CATHOLIC APOSTOLIC CHURCH.

given by Nicolo Tommaso, Florence, 1880. Her life was written by Raimund of Capua, her con-

CATHOLIC APOSTOLIC CHURCH, or IRV-

CATHOLIC (throughout-all, i.e., general, univer-

correctly explained by what follows,—“the com-
munion of saints”: thus it simply expresses a

CATHEDRAL and CATHEDRAL. Cathedra, in

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CATHARINA OF SWEDEN (Catharina Suecia

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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 1474 she was canonized. Her festival falls on March 22. See Act. Sanct., March, T. III.


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pp. 503-531; BUTLER: Lives of Saints, March 22.

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CATHOLIC EPISTLES. Seven epistles — those of James, First and Second Peter, First, Second, and Third John, and Jude — are so denominat ed.

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 Epistle 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.


CATHOLIC or UNITED COPTS, that portion of the Coptic Church which acknowledges the supremacy of the Pope. They numbered (1876) 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, 8, 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 sacrifice.

(1.) Neat-Cattle, collectively designated by the Hebrew word bakar. Single animals of this kind are alliyph, an "ox," or shor, a "bullock"; the calves are styled e'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. xii. 4; 1 Kings iv. 29), 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. xxii. 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, Is. l.c.) is mentioned.
Concerning the cattle the following legal enactments were given:

1. A thief 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. 29 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 under obligation immediately to help it up, and bring it back to the owner (Exod. xxiii. 4; Deut. xxii. 1, 4); 6. The law of the sabbath had also reference to the cattle (Exod. xx. 10, xxiii. 12).

(2.) Small Cattle, collectively designated by the Hebrew word ‘son’,, ‘sheep,” singly by ‘sch,’ “lamb.” Sheep-breeding formed the chief employment of a large part of the people, and even kings had their shepherds. The flesh of the sheep, especially that of wethers and lambs, was a highly esteemed food (1 Sam. xviii. 18; Isa. xxx. 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. xxv. 4; 2 Sam. xii. 23); 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.

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), 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. xxvii. 7) as well as of mattresses and bedding (1 Sam. xix. 13, 16). On the Mosaic enactment respecting cooking a kid in its mother’s milk (comp. Exod. xxiii. 19, xxxiv. 26; Deut. xiv. 21), comp. the art. Viehzucht, in Lederer’s Real-Encyclopädie (1st ed.) by Leyer.

CAUSSIN, Nicholas, b. at Troyes, 1533; d. in Paris, 1588. He did not know how to use the collections he made; but others, such as Möhler, have drawn from his reservoir. So, although he was not a scientific patristic scholar, he yet greatly helped patristic learning.

CAWDRY, Daniel, a Nonconformist; d. October 1664; educated at Peterhouse, Cambridge; became rector of Great Billing, Northamptonshire, 1658; ejected, 1662; a member of the Westminster Assembly of Divines, and author of numerous works of a controversial character, principally against the liturgy of the Church of England, against independency, and also of a work on the sabbath, which was his masterpiece.

CAZALLA, Augustin, b. at Montemit, 1506; d. May 21, 1559; studied at Valladolid and Alcalá; became a pupil of Carranza, and was in 1545 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 Valladolid 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 de fe, some of the chaplains in the chapel, but others, among whom Augustin, were first strangled before they were burnt.

CECIL, Richard, an eminent evangelical, b. in London, Nov. 8, 1748; d. at Hampstead, Aug. 15, 1810. In his early life he professed infidelity, but about the year 1780 he entered Queen’s College, Oxford; was ordained priest 1777, and held several clerical appointments. He was distinguished as an eloquent


CELESTINE is the name of five popes. — *Celes-
tine I.*, September, 422–July 26, 492; tried to assert his authority over the African Church by claiming the right to receive appeals, but was severely rebuked by an African synod. In the controversy between Nestorius and Cyril he 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 execution of the verdict to Cyrilus. — *Celes-
tine II.*, Sept. 26, 1143–March 8, 1144. — *Celes-
tine III.*, March 8, 1191–Jan. 8, 1198; began his pontificate by crowning Henry VI., and continued during his whole reign to be contemptuously dependent on the emperor. So 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 interpose 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. — *Celes-
tine IV.*, Oct. 26–Nov. 17, 1241. — *Celes-
tine V.*, July 5–Dec. 13, 1294. After the death of Nicholas IV. there occurred a vacancy of two years and three months; until finally the cardin-
als, compelled by Charles of Anjou, King of Naples, agreed to raise Pietro di Murrone, a hermit, founder of the order of the Celestiues, and eighty years old, to the papal throne. In

CELIBACY. — 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 con-
vents 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 consec-
ration of one of the higher ecclesiastical orders. The Jewish priests and high priests lived in mar-
rriage; but, on account of the holiness of their office, they were forbidden to marry a harlot, a princess, or a divorcée. The Jewish people was even forbidden to marry a widow (Lev. xxii. 7, 8, 13, 14; comp. Saalschütz: *Das Mosaische Recht*, II. 786–788). 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 Logibus Hebraorum Ritualibus*, Tübingen, 1732, pp. 189 seqq.). The holy books of the new dispensation contain no prohibition of marriage. Several of the apostles were married (Matt. xi. 14; 1 Cor. ix. 5), and recommended even the children 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. 38). 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 (Origenes in Num. Hom. VI., ed. de la Rue, Tom. II, p. 288; Hieronymus ad Jocinianum, I. 4). Already, in the second century, instances occur of voluntary vows of virginity; and the demand of abstaining before sediment was generally ac-
knowledged as just (comp. Schwegler: *Der Montanismus*, Tübingen, 1841, p. 122). In the fourth century, laws were issued with the same tendency, such as c. 1, Conc. Neocesar. a. 314 (c. 9, dist. XXVIII.); c. 10, Conc. Ancyran. a. 314 (c. 8, edd.). Unmarried men were preferred for ecclesiastical offices, though ecclesiastics were as yet not forbidden to marry: nay, it was even fob-
bidden 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 Sozo-
menus, Historia Triparijita, lib. I. c. 23, in c. 12, dist. XXXI.). Siricius, Bishop of Rome in 385, declared (Ad Hierumen Tarracosenem, Ep. I. c. 7, in c. 3, 4 dist. LXXXII.), that, under the old dispensation, the priest’s marriage had been al-
lowed 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 ob-
sence cupiditates, i.e., marriage, greatly impeded the ecclesiastical duties. The next bishops of Rome followed in the same track (see the decrets of Innocent I. from 404 on to his solitude. His successor, however, Boniface VIII., feared that somebody might use the former pope as a suitable material for a schism, had him seized, and kept him in prison till his death, May 19, 1296.

CELESTINE, 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 con-
vents 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 consec-
ration of one of the higher ecclesiastical orders. The Jewish priests and high priests lived in mar-
rriage; but, on account of the holiness of their office, they were forbidden to marry a harlot, a princess, or a divorcée. The Jewish people was even forbidden to marry a widow (Lev. xxi.

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CELLIBACY.

in c. 20 Cod. Just. cit. I. 3–c. 42, § 1, c. 45 C. J. de Episc. et Cler.; Justinian, a. 528 and 530, Nov. V., c. 8, a. 553; Nov. VI., c. 1, 5, a. 553; Nov. XXI., c. 42, a. 539; Nov. CXXIII., c. 1, 14, 26, a. 540.

At this point the Greek Church halted; and its present arrangement of the matter rests upon the ancient canon law. But the Latin Church pushed onwards. Its conception of virginity grew more and more severe, though it met with great resistance from the side of the clergy. From the middle of the eleventh century, Hildebrand, afterwards Pope Gregory VII., exercised a decisive influence on the question, as is apparent from the decretals of Leo IX. (c. 14, dist. XXXII., a. 1054), Stephen IX. (c. 14, dist. XXXII., a. 1058), Nicholas II. (c. 5, dist. XXXII., a. 1059), and Alexander II. (c. 6, dist. XXXII., c. 16–18, dist. LXXXIII., a. 1068). At a synod of 1074 he revived the decree of 1059 and 1068 according to which a married priest who administered the Lord’s Supper, and a layman who received the sacrament from a married priest, should be excommunicated (c. 15, dist. LXXXI.). In 1089 Urban II. decreed that any ecclesiastic of the higher orders who married should lose his office and benefice (c. 10, dist. XXXII.), to which the councils of Rheims (1119) and of the Lateran (1213) added that such a marriage should immediately be dissolved, and the parties shut up in a place of penitence. When, in the beginning of the sixteenth century, the Reformers completely abandoned the Roman system, Charles V., who, by the Interim of 1548, had tried to abrogate it, caused the subject to be thoroughly ventilated by the Council of Trent (Pallavicini: Hist. Conc. Trid. XVII. 4, 8, XXII. 10, 15, XXIV. 12; Sarpi: Hist. Conc. Trid. VII. 39; Wesenberg: Die grossen Kirchenerlassenungen d. 15 und 16 Jahrhunderts. IV. pp. 99 sqq.). The council, however, generally confined itself to confirming the existing state. The duty of remaining in the unmarried state is, for the higher orders, so absolutely binding, that it makes a marriage contracted after consecration null and void. If one belonging to the lower orders marries, the marriage is valid; but the person loses his ecclesiastical position. Married persons can obtain consecration to the lower orders after a vow of perpetual marital abstinence; but they cannot be promoted to any of the higher orders unless the wife declares herself willing to take the veil, and enter a convent. The Evangelical Church has never acknowledged the prohibition of marriage. The question is carefully discussed in the Confession of Augsburg (art. XXIII.), the Apology (art. VI.), Confessio Anglicana (art. 8, 21), etc.; and the various evangelical church organizations rest upon the same principle.

LIT. — Klitsche: Geschichte des Celibats, Augsburg, 1830; Der Célibat, Regensburg, 1841, 2 vols.; Roskovány: Célitude et Breviarium, Pest, 1861, containing the first three volumes of a collection of old books concerning the subject; and on the fourth an index of the pertaining literature; [Henri C. Lea: An Historical Sketch of Sacerdotal Celibacy in the Christian Church, Phila., 1887]; Vöss Sulpitius: Der Célibatszwang, Bonn, 1876; [F. Lauth: Der Célibat der Christlichen, Vienna, 1853].

CELLARIUS. See Chapter.

CELLARIUS, Martin, b. at Stuttgart, 1499; d. at Basel, Oct. 11, 1564; studied Oriental languages and theology under Reuchlin and Melanchthon, but joined in 1523 the Anabaptists, and was even arrested at Königsberg as a spiritual vagabond; recovered slowly from this error, by the aid of Capito and Ecolampadius; settled at Basel in 1536, and was in 1546 appointed professor of the Old Testament there. A list of his writings is found in the Athenae Rauricenses, p. 24.

CELLARE. See Alexians, Beghards.

CELSEUS, Olaus, b. 1670; d. 1756; was professor of Oriental languages and theology in the University of Upsal, Sweden; undertook, with the support of King Charles XI., extensive botanical excursions, and published Hierobotanicon seu de Planta Sanctae Scripturae Dissertationes Breves, Upsal, 1745–47.

CELSEUS, a Greek philosopher who in the second century (about 175) wrote a book against the Christians, to which Origen replied with his Contra Celsum. Nothing is known either of the book or of the author, except what can be gathered from the references to him by other authors. The Emperor Justinian, who attempted to reconstruct the book from these fragments: Celsus wahres Wort . . . widhergestellt, Zürich, 1873. See ORIGEN.

CELTIC CHURCH. See Keltic Church.

CENS'OREE, the eastern harbor of Corinth, on the Saronic Gulf, about nine miles east of the city. A Christian Church was established there, of which Phoebe was deaconess (Rom. xvi. 1). Paul sailed from thence to Ephesus (Acts xviii. 15). The modern name among the educated is still Xylopy (Kenchreai), although the vulgar name is Kükries.

CENSER. It is certainly reasonable to suppose that the censer used by the Hebrews was similar to that of the Egyptians, which consisted of a box in which were the live coals, a straight or slightly curved handle by which to carry it, and, at a convenient place on the handle, a little cup, in which were the small round pellets of the incense. The priest projected these pellets into the coals by means of his thumb and finger. The fact that the Jewish incense was a paste lends additional likelihood to the supposition.

CENSER, In Roman-Catholic Worship. See Thurible.

CENSORSHIP OF BOOKS is an institution which examines all literary works destined to be published, and either authorizes or forbids their publication. Institutions of this kind are not older than the invention of the printing-press; while prohibition of books as dangerous to religion, morals, and the State, dates back to a much earlier time. Thus all works on magic were condemned to be destroyed as books of bad contents during the reign of Alexander Severus; and Constantine issued an edict that the works of Arius should be burnt, those who used or possessed them were threatened with death. Also the Church forbade the reading of Pagan or heretical books (see Apost. Const. lib. I., cap. VI.; Concil. Carthag. IV. c. 386, can. XVI., etc.). During the middle ages, both Church and State adhered firmly to these maxims. After the discovery of the printing-press, however, and more especially since this invention be
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 preventive 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 Archbishop 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 palatii; 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 sacrarium librorum." But while the State, which at first adopted the institution, and used it for own purposes, afterwards abolished it as inadequate and vicious (in which it was followed both by the Lutheran and the Reformed Churches), the Roman Church still maintains it in all its rigor. No ecclesiastical is permitted to publish anything 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 which emigrants, 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 rough 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 José (Costa Rica). The population is Roman Catholic throughout. The number of Protestants is insignificant: only in British Honduras is there an Anglican Church. The legal position of the Episcopalians is somewhat different in the different states.

Guatemala and Costa Rica 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 popular 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 Roman-Catholic Church has the exclusive right of public worship; but other denominations are allowed to worship in private. 

**CENTURIAE MAGDEBURGENSES** ("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 Flavius, and executed by him and a number of other scholars,—Johann Wigand, Matthias Jued, Filius 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 Novi Testamenti*. It was printed at Basel, and appeared in thirteen volumes folio, from 1559 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 ceremonia diversarum in locis; de gubernatione ecclesiae; de schismatibus et certaminibus lectorum; de concilia; de personis illustribus in ecclesiae; de hereticis; de martyribus; de miraculis; de rebus judaeis exterris seu politicis; de aliis religiosis extra ecclesiam; de mutationibus politicis in imperiis.* The style is tasteless and repetitious, 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. k. kirch. Geschichtschreibung*, Tubingen, 1852; Schaff: *Church History*, vol. I. p. 37, revised edition, New York, 1882.


**CERDRO**, a Gnostic teacher from the second century, the predecessor of Marcion, and known only through him; was a native of Syria, and came about 642 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.*, V. 21). His life was written by an anonymous contemporary printed in Stephen's edition of Bede, and by Bede in his *Lives of the Five First Abbots of Wearmouth and Jarrow*.

**CERINUS**, 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 Gnosticism and Judaism. He left no writings, and the sect he founded soon died out. See Gnosticism and John the Apostle.

**CESTIUS GALLUS** was procurator provincia 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 retreated, harassed 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, 1580; d. November, 1640. He was born of a Roman Catholic family, and was disinherited when he joined 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, conditioned the continuance 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 Chaldees denote the inhabitants of Babylonia, or the subjects of the Babylonian Empire (Jer. xx. 16; xxii. 4, 5; Hab. i. 6; Ezek. xxiii. 14, 15). With this terminology agree both Strabo, who makes the territory inhabited by the Chaldees border on Arabia and the Persian Gulf, and the monuments, which on the one side (west) place the Chaldees opposite to the Syrians, and on the other (south) extend their country to the sea. There was another nation of the name Chaldeans, or Chaldees, an Armenian mountain-tribe, related to the Kurds and Karduches, and, according to Strabo, originally called the Chalybes. But they were of Aryan, Indo-Germanic descent, and had nothing to do with the Babylonian Chaldeans, who were Semites. In the inscriptions, the name Chaldee can be traced back till about 900 B.C.; but there can be no doubt that it is much older; and it seems originally to have denoted a special part— the southern Shinar—of the whole Babylonian territory. When the Book of Daniel (ii. 5, 10, 11, 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 astrologers,—the terminology has no foundation whatever in reality. See, for further information, Assyria, Babylonia, etc. (Add to literature under Assyria, Assyriologische Bibliothek, ed. by Friedrich Delitzsch and Paul Haupt, in course of publication at Leipzig since 1881.)

**Chalcedon**, a city of Bithynia, on the Bosporus, near Constantinople. Here the fourth ecumenical 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 establishment 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, he 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 and natural science; and during the winter of 1802–03 he acted as assistant of the professor of mathematics at St. Andrew’s. He showed an extraordinary power to awaken enthusiasm in almost any topic he took up; although it was this very fact which at that time cost him his place, the authorities disliking 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 vigorously discouraged by the authorities. He was a faithful pastor at Kilmarnock, but his heart was not in his work. He was trammelled by the prevailing modernism, which prevented him from taking his place among the leaders of the church. In 1808 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 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 his 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 expended in new channels, and with great results. In July, 1813, he was formally admitted as minister of the Tron Church, Glasgow. In 1816 he delivered the famous series of seven Discourses on the Christian Revelation, viewed in Connection with Modern Astronomy. In September, 1818, he 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 school houses 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 schools supplied religious instruction. 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 of the parish, and holding evening meetings. He also assumed complete charge of the poor; and by thorough direction 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, in 1837 was given up; 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, 1828, professor of theology in Edinburgh. In 1838 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 honors such 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; but 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 producing trouble. The attempt to settle ministers who were obnoxious to the congregations was the commonest complaint. The historic case is that of Marnoch. Here only one person in the parish signed the call; and yet the presbytery of Strathbogie decided, by a vote of seven to three, to proceed with the ordination, and did, although these seven were suspended. In so doing they were upheld by the civil authority, which annulled their suspension. But this case was only an aggravation of a common ill. Matters became so serious in all parts of Scotland, that a convocation was held in November, 1842, to consider the matter; and a large number of ministers resolved, that, if relief was not afforded, they would withdraw from the Establishment. No help came; and accordingly, on the 18th of May, 1843, four hundred and seventy clergymen withdrew from the General Assembly, and constituted themselves into the Free Church of Scotland, electing Dr. Chalmers as their first moderator. He had foreseen the separation, and drawn up a scheme for the support of the outgoing ministers. But, after he had safely piloted the new Church through the stormy waters, he gave himself up more exclusively to professional work, especially in connection with the New College, Edinburgh, of which he was principal, and to the composition of his Institutes of Theology. He died suddenly.

Dr. Chalmers is to-day a mourning influence. All the churches of Scotland unite to do him reverence. He was a greater worker than writer, and a greater man than either. It was surely enough honor for one life to inspire spiritual life throughout an entire land; and as the tireless and practical reformer, as the Christian philanthropist, and, above all, as the founder of the
Free Church of Scotland, he will live. See
Amoir of his life and writings by his son-in
law, Rev. William Hanna, Edin., 1849—52, 4
vols.; J. L. Watson: The Life of Thomas Chal-
mers, D.D., Edinburgh, 1881; Donald Fraser:
Thomas Chalmers, D.D., LL.D., London and New
York, 1881.

CHAMIER, Daniel, b. 1565; d. Oct. 17, 1821
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 Dispute de la Vocation
Des Ministres en l'Eglise Reformee, Larchelles,
1588; Epistolae Jesuiticae, Geneva, 1599; La Honte
de Babylon, Larchelles, 1612; Panstraticc Cather-
cities, unfinished, published by his son, Geneva,
1626, etc. See Memoir of D. Chamier, London,
1852; Read: Daniel Chamier, Paris, 1858.

CHANDIEU, Antoine de la Roche, b. at the
Château de Maconnais (Saone-Loire),
1554; d. at Geneva, Feb. 23, 1581; 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
Maconnais, 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 pro-
fessor of Hebrew. His principal works are,
Histoire des persecutions et martyrs de l'église de
Paria depuis l'an 1557 jusqu'au temps de Charles
IX., Lyons, 1583; Locus de Verbo Dei Scripto,
1584; De Christi Sacerdotio, 1588; De Vera Pecce-
torum Remission, 1591, etc. Most of his writings
were published either anonymously, or under the
pseudonymes of Sadee and Zamariel. Collected
edition appeared in 1592.

CHANDLER, Edward, opponent of Collins; b.
at Dublin, 1670; d. in London, July 20, 1750.
He was made Bishop of Lichfield, 1717, and trans-
ferred 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 Christi-
anity 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 Col-
llins, A.; also Cairns, Unbelief in the Eighteenth
Century, pp. 77—79.

CHANDLER, Samuel, b. at Hungerford in
Berkshire in 1693; 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
1716 he was pastor of the Presbyterian Church at
Peckham; and from 1726 pastor of the Presbyte-
rian Church, Old Jewry, London, to which he min-
istered for forty years. His learning and talents
were recognized by his election to the Royal
and Antiquarian Societies, and distinguished in theology,
both from Edinburgh and Glasgow. 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, 1833. Among his
other works of note (all published in London),
are, A Vindication of the Christian Religion
against A. Collins, (against A. Collins's Vindication of Dar-
iel's Prophecies, 1728; The History of Persecution,
1736; 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 Ser-
mons, 1768. In theology he was a semi-Arian.

CHANNING, William Ellery, the most cele-
brated and influential Unitarian theologian and
philanthropist of America, and better known in
Europe than most American authors; b. at New-
port, R.I., April 7, 1780; d. at Bennington, Vt.,
Sunday, Oct. 2, 1842. His father was an hon-
ored judge and a moderate Calvinist; his mother,
a refined and pious woman; under such influences
he early manifest a deeply religious nature, and
chose the clerical profession. He traced his con-
version to the influence of the funeral of his
father, and a religious revival which then swept
over New England. He was graduated at Har-
vard College. He devoted his leisure hours chiefly
to the study of Shakspeare. In 1798 he went as
private tutor to Richmond, Va., and while there
had such mental agony from religious doubts,
that he was physically enfeebled, and returned to
Newport in 1800 a thin and pallid invalid with
a constitution permanently injured. 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 enli-
ened the pulpit by themes of Christian philan-
thropv and social reform.

Not very long after this time, it became appar-
ent that many of the Congregational churches of
New England, especially in Boston and its neigh-
brhood, 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 to no 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 Dr. Henry C. Glass, he expresses the noble sentiments: "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 Beecham, 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, vol. II. p. 380). From this confession some have inferred that towards the close of his life he leaned more to orthodoxy; but this is emphatically denied by his nephew and biographer, and by Dr. Gannett, his colleague and successor. 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 because I believe it stands higher than many others, as encouraging freedom of thought, as raising us above the deposal of the Church, and as breathing a mild and tolerant spirit into all the members of the Christian body" (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 overlooked by Calvinism, and aid one of the way. He emphasized the human element in infection of the moral character of Christ. He held a high idea of the nobility of human nature, and 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 humanitarian, like Priestley, but rather an Arian, as his nephew calls him (Memoir, II. 28). 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, I. 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 imprisonment for trespasses, and for the propagation of the Bible. He held the 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 worldly spirit. He was singularly free from self-seeking and selfishness, and full of an ardent sympathy for others. A French-Catholic writer calls him the "American Fénélon." 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. 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,—Roman or Protestant, Trinitarian or Unitarian."

Channing's Works were published in six volumes, Boston, 1848, and in London, 1863, two volumes; German translation by Sydow and Schulze, Berlin, 1880. The best known of them are his Evidences of Christianity, delivered at Cambridge, 1821; his treatise on Slavery, 1841; his discourses on the Character of Christ; and his critical essays upon Milton, Fénelon, Bonaparte, Self-Culture. His Memoir, with Extracts from his Correspondence and Manuscripts, was prepared by his nephew, the Rev. William Henry Channing, London and Boston, 1814, 3 vol., 10th ed., 1874. (Cf. the French work, Channing, sa vie et ses œuvres, with a Preface by Ch. de Rémusat, 1857, enlarged ed., 1861.) An abridgment was published as a Centennial Memorial Edition in 1880 by the American Unitarian Association.

On the 7th of April, 1880, the centenary of his birth was celebrated at Newport, R.I. In the morning the Rev. Dr. Henry W. Bellows of New York delivered a Discourse (afterwards published, New York, by G. P. Putnam); in the afternoon the corner-stone of the Memorial Church was laid, and an address delivered by the Rev. W. H. Channing. Another meeting was held in the evening. Memorial meetings were also held in New York, Brooklyn, and Washington, and in several cities of England. Among the books more or less called forth by this centenary, although all published before it, were C. T. Brooks's William Ellery Channing: A Centennial Memory;
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 (502 pages), contains an account of the memorial meetings in America and Great Britain, and reports of the addresses made on those interesting occasions, which show the extent of the impression which 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. 28, 1880. 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 Manliness, 1854; Lessons of Faith and Hope, 1877; The Church of the Living God, and Other Sermons, 1881; God's Requirements and Other Sermons, 1881. PALMER PEABODY'S Reminiscences of Rev. William Ellery Channing, D.D., published, Boston, 1881 (502 pages), contains an account of the memorial meetings in America and Great Britain, and reports of the addresses made on those interesting occasions, which show the extent of the impression which Dr. Channing made upon his age, especially in New England. The Channing Memorial Church was dedicated Oct. 19, 1881. PHILIP SCHAFF.

CHAPTERS, in the Roman-Catholic Church, mean ecclesiastical corporations, organized, both at the cathedrals, and, later on, also at collegiate churches, with special regard to the regulation 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 monastical vita communis (communal life) began to be transferred to the secular clergy.

Eusebius 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 in France by Chrodegang of Metz, about 750. See Mansi: Conc., 14, 813; Walter: Fontes Jur. Eccles., 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 propositus, to whose discipline they were subject. From pure monasticism this organization differed by retaining that gradation of rank which follows 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 communis 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-
action arose. The ascetic and monastic tendency was still in the ascendency; and supported by men like Petrus of Damiani, and Gerhoh of Reichenberg, and favored by the popes, an attempt at restoration was made. At many places the canonici seculares were replaced with canonici regulares, and at some, even the latter were replaced with Premonstratensian monks. Nevertheless, the ascetic tendency proved too weak, or, rather, the relations which the holding of property had established between the clergy and the world were too manifold and too strong; the restoration failed. From the thirteenth century, the rite canonica in its original form was of very rare occurrence.

The members of a chapter (canonici maiorum or cathedrales, at a cathedral church, and canonici collegiales, at a collegiate church) consisted of two groups, which, however, were not so very sharply distinguished from each other. The canonici seniores, or capilulares, had a votum in capitulo, a statum in choro, and, generally, a presbenda; that is, an individual revenue derived from real estate, ground-rent, tithes, tolls, etc. The canonici juniores, or canonicorum, or cellarum, or in many cases, the canonicorum seniores, were young men admitted into the chapter for further ecclesiastical development, and perhaps still frequenting the school (non emancipati). The conditions for admittance into the chapter were the tonsure, an age of fourteen years, a sound body, legitimate, and sometimes, also, noble birth, etc. Originally it was the bishop or the prepositus who selected the fit subjects for vacant places; afterwards it was the older members of the chapter itself; and finally, when by its participation in the administration of the diocese, and by its great wealth, the chapter had obtained an important political and social position, and a canonry had become the usual way in which the nobility provided for their younger sons, the pope, the emperor, the ruler of the country, the patron of the Church, and others, claimed a vote in the chapter. For admission into the class of canonici seniores a higher ecclesiastical consecration than the tonsure was necessary; and the degree as magister, or doctor, or licentiate, in theology or canon law, here formed a counterbalance to nobility of birth and secular influences.

At the head of the chapter stood the prepositus, whose business it was to administer the property of the institution. The decanus had to watch over the discipline among the members, and their proper discharge of the duties of the service. He accordingly exercised a certain power of punishment. The primicerius, or cantor, or praecentor, had charge of the singing; the scholasticus, of the cathedral school; the custos, of the utensils and paraphernalia belonging to the service; the sacrista or thesaurus, of the treasures; the cellarius, of the internal economy, etc. As the chapter grew in wealth and importance, these officers got one or more substitutes, who did the work while they themselves enjoyed the revenues,—the decanus, a subdecanus; the cantor, a succentor, etc. The rights and the duties, which originally referred chiefly to the service, assumed gradually a more and more secular character. Though the whole institution continued to stand under the authority of the bishop, the bishop could not sell or mortgage the property of any of the cathedral or dioceesan establishments, or make any important changes in the economical arrangements of the diocese, or take a coadjutor, etc., without the consensus of the chapter; and even in minor matters, by appointments or dismissals, by dispensations or confirmations, etc., he was bound to bear the consilium of the chapter, though he was not bound to follow it. After the sixteenth century, however, the institution disappeared almost entirely in countries in which the Reformation prevailed; and even in Roman-Catholic countries it has since that time undergone a number of simplifications and curtailments which have bereft it of a great deal of its importance.

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 Sancto Caro (Hugues de St. Cher, d. circa 1263), who is alleged to have made the division for use in 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 on canon law, ascribe to Hugo, the tonsure was necessary; and the degree as magister, or doctor, or licentiate, in theology or canon law, here formed a counterbalance to nobility of birth and secular influences.


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 Psalms was 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. (cxviii. in the Vulgate) it seems not to have been used at all. This division (except in the Psalms) was modified by Conrad von Halberstadt (circa 1290), who reduced the divisions of the shorter chapters from seven to
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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 sōph pasāk. 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, first printed at Venice 1524) seems to have been made upon the basis of a numeral for each verse; but the earlier printed Hebrew Bibles marked each fifth verse only with its Hebrew numeral. Arabic numerals were first added for the intervening verses by Joseph Athias, at Amsterdam, 1680; at the suggestion of John Leusden. The first portion of the Bible printed with the Massoretic verses numbered was the Psalterium Quincuplu (Latin) of Faber Stapelus (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 Sanctus Paghrinus ubi (Leiden), printed at Paris by M. Mayer) have felt called upon to defend their 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.

In Beza's editions of the Greek Testament (1563—1804) sundry variations were introduced, which were followed by later editors, notably the Elzevirs (1633, etc.). But many minor changes have been verses, quite distinct in the present day. (For variations in the Greek Testament see Dr. Ezra Abbott's collation in C. R. Gregory's Proleg. to Tisch. Gr. N. T., ed. viii.) These Stephonic 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.

CHAPTERS.  

CHARITIES for war, although used by the Philistines, were introduced among the Jews by David (2 Sam. viii. 4); but, as those in general use under the kings came from Egypt (1 Kings x. 29; 2 Kings xviii. 24; Isa. xxxi. 1), a description of an Egyptian chariot will answer for the Jewish. It was an "almost semicircular wooden frame with straightened sides, resting posteriorly on the axle of a pair of wheels, a rail of wood or ivory being attached to the frame by leathern thongs, and a wooden upright in front. The back of the car was open; and the sides were strengthened and embellished with leather and metal binding; the floor was of rope net-work, to give a springy footing to the occupants. On the off-side were the bow-case, sometimes the quiver, and spear case, crossing diagonally; the last-named inclined backward. If two warriors were in the chariot, there was a second bow-case. The wheels had usually six spokes, fastened to the axle by a broken ring, the piercing of which was the sign of a horseman's death. The horses had a breastband and girths attached to the saddle, but were without traces. They wore head-furniture, often ornamented, with a bearing-rein. The driving-reins passed through rings on each side of both horses. Two persons, generally, were in a chariot; but there was sometimes a third, holding the umbrella of state." (Wilkinson: Ancient Egyptians, vol. I. pp. 222-241, vol. II. pp. 201-203). The occupants sometimes fought from them, sometimes used them merely for purposes of transportation.

CHARISMATA. See GIFTS, SPIRITUAL.

CHARITY, Brothers of, a religious order founded by Johannes Ciudad, or di Dio, a Portuguese, b. 1493, d. 1550, who in 1540 hired a small house in Granada, and filled it with poor sick people, whom he nursed, working, begging, and praying for them. He was soon joined by others, who were roused by his example of self-sacrifice; and at his death he left a well-regulated association, which in 1572 was confirmed by Pius V. as a religious order under the rules of Augustine (Frères Miséricordia). To the common monastic vows was added that of nursing the sick, and this became the characteristic feature of the order. It spread rapidly in Italy (Fratelli), in France (Frères de la Charité), in Germany (Barmherzige Brüder), etc. Its monasteries were hospitals, in which poor sick people were taken in and cared for, without distinction of religion. Such hospitals, on a grand scale, are found in Madrid, Paris, Rome, Naples, Vienna, and Prague. In the order, the study of theology is generally replaced by that of medicine.

CHARITY, Sisters of, Daughters of Charity, Gray Sisters (from their dress), names applied to several orders of celibate women in the Roman Catholic Church, who devote themselves to the care of the sick, and children. Some of these orders are very small; others very large; but the two most important are "The Sisters of St. Vincent de Paul," and "The Daughters of St. Carlo Borromeo."

1. The first was founded in Paris, by Vincent de Paul and Madame Louise de Marillac le Gras. The providential occasion was an appeal for help to a suffering family, made to Vincent de Paul at Chatillon, just as he was about to enter his pulpit, 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 desired her herself 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 into Poland. 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 is renewed every year; but it is not given until after a probation of five years. The simplicity and flexibility of the rule had worked admirably 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, it did 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 Emmetburg, Md. There she opened a religious house in 1812; and the "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, and art. "Schwestern, barmherzige," in Wetter u. Welte, Kirchen-Lexikon, 1st ed. vol. ix.

2. Different from the order of "St. Vincent de Paul" is that of the "Sisters of St. Borromeo," founded, and provided with a rule in 1622, by Epiphanius Louis, Abbot of Estival, general of the order of the Premonstrants. The Sisters who that year took the vow to dedicate their whole lives to the sick and to children chose this name for the order, and then served in the Hospital of St. Carlo Borromeo, at Nancy. This community also was wide-spread in France, and outlived the Revolution.

The idea of an order of single women devoted to the care of the sick, of the poor, and of children, particularly foundlings, was surely divine; and noble have been the services of the different communities of Sisters of Charity. They are the glory of the Church of Rome. All credit and praise to these women who have braved the horrors of war and plague, who, undeterred by dangers seen and unseen; have nursed the sick, bound up the wounds of soldiers, soothed the troubled spirits of the sufferers, and brought calm upon many a brow, and peace into many a heart, by their promise to care for the children. They have been, with few exceptions, genuine daughters of that divine love and charity which bless the world; and it is a pity and a shame that Protestants should often speak of them so disparagingly, for surely all who do good to Christ's little ones deserve respect and recognition. The charge against them is that they prostrate the sick: but, when we bear in mind that these sisters believe that all outside of the Roman-Catholic Church are lost, we can surely excuse and explain their action; for how can they conscientiously do otherwise? Then as to their enforced celibate life: such a life is the only one befitting their occupation. There is no sin in being unmarried, but rather virtue, if marriage be foregone for the kingdom of heaven's sake.

For general information, see BUSS: Der Orden der barmherzigen Schwestern, Schaffhausen, 1844. Also in this Cyclopaedia, see DEACONNESS; SISTERSHOODS; also AUGUSTINE, SISTER; DORA, SISTER.

CHARLEMAGNE, 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 Pope 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 man 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 fulfilment of the requirements imposed by the Church. His theocratic and possibly 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 (808). He was liberal to the Church. The exarchate of Ravenna was his splendid dona tion to the papal see. Churches and monasteries received enormous endowments everywhere in his realm; and the first business he took in hand after conquering a new territory was the formation of dioceses, the building of churches, the foundation of missionary-stations, etc. But of this church, made great and rich by his liberality, he demanded absolute obedience. The metropolitan received the pallium from the Pope, but only with his consent; and the bishops he chose in-itated to him—what, a century later on, was preached from the roofs—that there was within the Church a spiritual power to which even the emperor owed obedience. Church and State were one to him. His idea of government was theocratic, with the distinction, though, that, in his case, it was not the Church which had absorbed the State, but the State which identified itself with the Church.

Nothing shows more plainly than the circle of great men which gathered around Charlemagne that the principal problem which he expected the Church to solve had a general civilizing bearing. All the great men which gathered around Charlemagne, such as Alcuin, Leidrade, Angilbert, Eginhard, Angobard, Paschiasius Radbertus, Rabanus Maurus, Scotus Erigena, Hinemar, were connected, either as teachers or as
pupils, with that school which he had founded in his palace, and which became the fertile germ of the medieval 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 intended them to be—men whom he could send out as pupils, with that school which he had founded in his palace, and which became the fertile germ of the medieval 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 intended them to be—men whom he could send out as

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 as well as worldly 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 was brought 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 left so far to itself, that a diet of Spires (1526) 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 10, 1529), an outburst of the despotism 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 transferred the council from Trent to Germany, and personally placed 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 studied theology suddenly took a thrilling turn for him, when Duke Maurice of Saxony fell upon him at Insbruck, and compelled him to sign the treaty of Passau (Aug. 2, 1552), which gave to the Protestants complete religious liberty.

When in his retirement at 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.

Life.

CHARNOCK, Stephen, D.D., the author of Discourses on the Attributes; b. in London, 1729; d. there July 27, 1800. He studied at Cambridge, but became (1650) 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, 1832–33, fol. Best edition of his complete works in Nichol's Series of Standard Divines, with introduction by Rev. Dr. James McCosh, Edinburgh, 1864, 5 vols. 8vo.

CHARRON, Pierre, b. in Paris, 1541; d. there 1633; 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 a preacher, and finally as vicar-general in the diocese of Cahors. His Traité des trois vertés (1534), and Discours chrétiens (1800), 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 Correspondence de Ch. V. et d'Adrien VII., Brussels, 1862; La-masum: An exequial, 1581–46; LE CARRON: Etudes sur l'enseignement de l'éloquence, 1862; SEPULVEDA: Historic Caroli V., Madrid, 1785; SEPULVEDA: Historic Caroli V., Brussels, 1862 (Eng. trans., London, 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,—1851–55, in the seminary 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 Tennyson.
CHASSIDIM. 439

CHASUBLE.

writhing, howling, in order to exalt their minds, and do certainly succeed in working themselves into a state little short of frenzy. Their chief, 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 communion 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 pronounces on the sick and the barren his benediction, which is supposed to remove all infirmities, and to procure the fulfilment of every wish. The late Dr. Alexander McCaul, who for a number of years labored as a missionary among the Jews in Russia, once saw one of the most famous of these Tsaddikim, the Tsaddik of 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 one town alone were two thousand silver rubles, or about three hundred pounds." The articles of faith of the Chassidim, which may be gathered from the Ktisur Likkute Moharan, and the Sepher Haminidloth, may be thus summed up: "The most important of all principles is unreserved devotion to the Tsaddik; never to turn aside from his precepts to reject wisdom and science, yes, one's own understanding, and to receive only what the Tsaddik says. Even when one thinks that the Tsaddik is acting contrary to the law, he is still to believe that the Tsaddik is in the right: he must therefore reject his own understanding, and rest confidently on that of the rabbi." We thus see an infallible Jewish pope before Pius IX. The number of the Chassidim is still very large in Poland, Wallachia, Moldavia, Galicia, and Palestine. Modern Jews do not look very favorably upon them. Says Dr. D. Cassel (Lehrbuch der jüdischen Geschichte u. Literatur, Leipzig, 1870, p. 517): "To the disgrace of Judaism and modern culture, the Tsaddikim still go on with their disgraceful business, and are thus the most essential hindrances to the dissemination of literary progress in Galicia and Russia. There are still thousands who behold in the Tsaddik the worker of miracles, the prophet, one who is in close communion with God and angels, and who preaches that handwriting gifts, and promulgate the vogue which they have seen 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 impassive side of morality. 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 chastity 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 ἁμαρτία 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 own 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 in itself sinful, 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 dispensation to marriage (Rev. xiv. 4), which is a divinely-ordered protection. Modern ways of living have debased many from entering that state, but their celibacy is no excuse for unchastity. See the Ethics of Harless, Neander, Schmid, Wuttke, Martens, and Rother.
CHAUCER.

place in Italy and Spain, where the vestment
was known as the _planeto_, a century before it was
generally adopted by the whole Western Church.

CHAUCER, Geoffrey, the first great English
poet, b. (perhaps in London, where his father.
John Chaucer, was a vintner) before 1346 (pos-
sibly in 1340, though nothing is certain about it) ;
of London in the 1350s, the first known date of
his works (Oct. 11, 1386, has been given as the
date). The most of Cha-
cer's life was passed in
association with the
countries of higher classes of English society; and he is pre-
eminently the poet of the "gentles." A person
of his name entered the service of Lionel, third
son of Edward III., probably as page, in 1357
and in 1360 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
then we find him a pensioner at court, and one of
the valets of the king's household,—a position
he 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 follower of Wiclif, or at least a
sympathizer with him. While it is not improba-
able, that at a time when it was said that every
third man was a Wiclifite, and when the only
prisoner, but was ransomed in 1360, before the
great earthquake, which happened Jan. 1, 1368. He
first preached in Plymouth for three years, and
then at Scituate. In 1364 he received an invi-
tation to return to Ware, and was in Boston in
November to make arrangements for his depart-
ure, when he received the appointment of presi-
dent of Harvard College, successor to Henry
Dunster. Reluctantly he accepted the position,
but faithfully and ably he fulfilled its duties.
Cotton Mather, in his _Magna Christi Americana_
(Bk. iii. c. 23, 2d Amer. ed., Hartford, 1855, vol.
1. pp. 498-479), devotes a chapter to Chauncy, and
comments especially on 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 publica-
tion in London, 1641, of _The Retraction of Mr.
C. C._, formerly Min. of Ware in Harfordshire,
written in 1637, and published, as he says, "for
the satisfaction of all such who either are, or
justly might bee, offended with his scandalous
submission, made before the High Commission
Court, Feb. 11, anno 1635" (4to, pp. 40). He
published also _Antisynodalia Scripta Americana_,
or a Proposal of the Judgment of the Dissenting
Messenger of the Churches of N.E., Cambridge,
1692 (4to, pp. 39), 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 pastorate, 1701;
taught divinity in Dissenter's Academy in Lon-
don; d. Feb. 28, 1712. He wrote, _The Catholic's
Hierarchie, or The Divine Right of a Sacred De-
minion in Church and Conscience_, 1681; _Ecclesia
Enucleata, a Clear Demonstration of the True Gos-
pel Church in its Nature and Constitution_, 1684;
_Ecclesiasticum, or a Plain and Familiar Christian
Exposition of the Church of England_, 1686;
_Confessio_, 1690; _The Doctrine which is according to Godliness_,
etc., 1694; _The Divine Institution of Congregational
Churches_, 1697, besides pamphlets, etc.

CHAUNCY, Charles, relative of the above, b.
at Boston, Jan. 1, 1705; d. Feb. 10, 1787. He
was graduated at Harvard, 1721, and ordained pastor of the First Church in Boston in 1727, and there remained for sixty years. He was a learned, copious writer, and publicly taught Restorationism, or Universalism. He wrote, "Seasonable Thoughts on the present Religious Situation," Boston, 1743; 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, 1745; and a Letter to Rev. G. Whitefield, Boston, 1745; two treatises on church-government,—"The Validity of Presbyterian Ordination Asserted and Maintained, Boston, 1762, and A Complete 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 Scripture 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 Benevolence of the Deity fairly and impartially considered, Boston, 1784; "Five Dissertations on the Scripture Account of the Fall and its Consequences," 1785.


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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 Methodist-Episcopal 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 with the church and other agencies in society?" "How may the power of the Sunday school be increased by connecting it with 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 Conferences," "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. In its four-weeks' session, at Chautauqua on land, and Lochannon to sea, and at home 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. L. S. (Chautauqua School of Languages), the C. T. R. (Chautauqua Teachers' Retreat), the C. S. T. (Chautauqua School of Theology), and the C. Y. F. 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.

CHEKE, Sir John, an eminent Greek scholar, b. 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 he was 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, 1548, to secretary of state, and privy councillor, 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 an important phenomenon of the present day,—the reform of the spelling, i.e., according to sound. (See Stryve, 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 Stryve, pp. 165-167.) The most interesting is said to be the True Subject to the Rebel, or the Hunt of Sedition, 1549 (also reprinted in his 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 Stryye, 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. In 1543 he studied at Magdeburg, preparing for the university, but was then compelled to go to Calbe, and afterwards to Wriezen, 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, the Fathers, Luther, Lombardus, etc. But his theological interest allured him into the Ossiander controversy; and this became, at last, so disagreeable to him, that in 1559 he gave up his position at Königsberg, and went to Wittenberg. There he continued his studies of dogmatics, and began to lecture in the university on Melanchthon's Loc. Theologici; and his lectures attracted so much attention, that in 1554 he was called to Brunswick as coadjutor to the superintendent. In 1557 he was made superintendent himself, and in that position he remained until 1584, when, on account of ill health, he retired into private life.

Cheznitz made his first appearance in literature in the controversy concerning the Lord's Supper, by his memoir, Anatomie Propositionum A. Hardenbergii de Cena Domini, which was followed by his Vera et Sana Doctrina de Præsencia Corporis et Sanguinis Christi in C. D., 1560; Repetitio Vera Doctrina, etc., 1561; Fundamenta Sanae Doctrinae, etc., 1561; and De Dualibus Natura in Christo, etc., 1571. But his greatest celebrity he gained by his controversy with the Jesuits. In 1560 appeared in Cologne the Censura (1e edition), 1562, in which he treated the Jesuits as a faction, a conspiracy. He soon discovered, however, from the works of Andrade, that the Jesuits were in reality the true exponents of the Roman-Catholic Church, and he went to work on a greater scale: from 1563 to 1573 he published his Examen Concilii Tridentini in four volumes, a classical work as yet unsurpassed. In the latter part of his life he was very active, together with Andreae, for the unification of the evangelical churches, but without decisive success; though in many respects he seemed to be the right man for such a task. He was not a creative mind: order, arrangement, systematization, was his talent. In that direction lie also his literary merits. The preceding generation the Reformers had been the producers: Chemnitz took the inheritance, and became the first theologian of the Reformation. His Loc. Communæ, however, were not published until after his death (1592), by Polycarp Leyser.

LIT.—C. G. H. Lenz: Dr. Martin Chemnitz, Gotha, 1866; Herm. Hachfeld: Martin Chemnitz, Leipzig, 1871. From 1539 to 1542 he studied at Magdeburg, preparing for the university, but was then compelled to go to Calbe, and afterwards to Wriezen, 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, the Fathers, Luther, Lombardus, etc. But his theological interest allured him into the Ossiander controversy; and this became, at last, so disagreeable to him, that in 1559 he gave up his position at Königsberg, and went to Wittenberg. There he continued his studies of dogmatics, and began to lecture in the university on Melanchthon's Loc. Theologici; and his lectures attracted so much attention, that in 1554 he was called to Brunswick as coadjutor to the superintendent. In 1557 he was made superintendent himself, and in that position he remained until 1584, when, on account of ill health, he retired into private life.

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LIT.—C. G. H. Lenz: Dr. Martin Chemnitz, Gotha, 1866; Herm. Hachfeld: Martin Chemnitz, Leipzig, 1871. From 1539 to 1542 he studied at Magdeburg, preparing for the university, but was then compelled to go to Calbe, and afterwards to Wriezen, 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, the Fathers, Luther, Lombardus, etc. But his theological interest allured him into the Ossiander controversy; and this became, at last, so disagreeable to him, that in 1559 he gave up his position at Königsberg, and went to Wittenberg. There he continued his studies of dogmatics, and began to lecture in the university on Melanchthon's Loc. Theologici; and his lectures attracted so much attention, that in 1554 he was called to Brunswick as coadjutor to the superintendent. In 1557 he was made superintendent himself, and in that position he remained until 1584, when, on account of ill health, he retired into private life.

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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. 2. The second sort of cherubim is that in Isaiah xvi. xi. 22; cf. xli. 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 vice versa, 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, lxi. 10 sq., lxxv. 6 sq., cf. xxvii. 19 sq.). In the Apocalypse this later conception is again modified. The cherubim [who in the authorized version misleadingly are called heasts] 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 four 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 angels, who, with others of the Society of Jesus, 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,—of 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 fulfill 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 southern provinces of Valdivia and Llanquihue the German settlers have an evangelical minister residing at Puerto-Montt. Another evangelical congregation was afterwards formed at Aconc.

CHILIA SM. See Millenium, Millenarianism.

CHILLINGWORTH, William, b. at Oxford, October, 1602; d. at Chichester, Jan. 30 (?) 1644. He was 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 probable ecclesiastical fate of 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 pressure on him forcibly to him, that he determined to leave Douay, return to Oxford, and investigate the 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 treatise, *Charity Misanthene,* and so is Dr. Potter replied in 1631, in the important work, *Chillingworth* 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,* 1637, 1638,—a work yet read and prized as a consummate piece of prose. In its day it was widely circulated: two editions were sold within five months of publication. It is a vindication of Protestantism, and of the author's return to it, and proclaims that "the Bible, the whole Bible, and nothing but the Bible, is the religion of Protestants," and that no church of one denomination is infallible. In the preface, however, Chillingworth seems to grant practical infallibility in teaching to the Church of England; and this position is all the more strange because it is notorious, that in 1633, while busy with his book, he had said that he could not conscientiously subscribe to the Thirty-nine Articles, and had considered that the damning clauses in the Athanasian Creed were "most false, and also, in a high degree, schismatical and presumptuous." Indeed, previous to its publication, Laud, then Archbishop of Canterbury, had the book examined by the Vice-Chancellor of Oxford and two professors of divinity, because "the young man had given cause why a more watchful eye should be held over him and his writings." But, now that Chillingworth had expressed his unqualified assent to the Church, he was willing and able to accept the preferment he had previously refused; and so in 1638 he took the chancellorship of the church of Sarum, with the prebend of Brixworth in Northamptonshire annexed to it. While an advocate of religious, he had no idea of civil, liberty; for he wrote (1612) an unpublished treatise on the *Unlawfulness of Resisting the Lawful Prince,* although most Impious, Tyranical, and Idolatrous. In the civil war he of course followed the cause of the young man, had given cause why a more watchful eye should be held over him and his writings. The charge of Socinianism, was presently branded for a Socinian. Besides his great work, Chillingworth wrote 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 Mazer: *Historical and Critical Account of the Life and Writings of W. Chillingworth,* London, 1725.

**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 left is a stone table dated A.D. 781, still standing in Si-nan, the ancient capital of China. Its author was Liu Siu-yen, a court-councilor; 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 their life and continuity.

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 there alone eleven years; when Clement V. made him archbishop, on hearing of his zeal and success, and sent him seven assistants. He translated the Psalms and New Testament into Mongolian; and at his death, in 1298, 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 in stony ground; for after the expulsion of the Mongol rulers from China in 1269, nothing survived of these numerous churches or their bishops. John of Florence, one of the Pope's nuncios, returned to Europe in 1358, 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. Matteo Ricci and Michael Ruggiero were then designt-
ed by Valignani, and entered upon their work with zeal and tact. The details of their efforts, disappointments, and successes during the next thirty years, until they and their colleagues were settled in Peking, Nanking, and other cities, are fully given by D{"o}mer, in his Pioneers in China. Their increasing labors, and skilful uses of means and men 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 plat of ground west of the city, given for the purpose by the Emperor Wanlih, 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 proved its purity and power; and some of them continued it on the same principles: while, on the other hand, his conduct has called forth criticism from his own church, and Protestants, according to their differing views taken during many years of charitable and consistent efforts among their countrymen. She built thirty-nine churches in different provinces, printed a hundred and thirty Christian books, established foundling and other hospitals, and was regarded with such consideration, that the emperor conferred on her the title of “virtuous woman.”

Other societies also entered the field. Franciscan 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. His mantle fell on Longobardi, who exhibited great prudence in the trying times of disorder and opposition while the Ming dynasty was hastening to its downfall. The growing faith was then upheld by the co-operation of its native adherents, among whom Paul Su and his daughter Candida shine forth during many years of active service. She built thirty-nine churches in different provinces, printed a hundred and thirty Christian books, established foundling and other hospitals, and was regarded with such consideration, that the emperor conferred on her the title of “virtuous woman.”

Then, when the Manchus possessed themselves of Peking in 1644, Schaal and his colleagues made friends with their chiefs during the reign of Shunchi; but during the minority of his successor, 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 they did not cease propagating the Romish Church. 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 dissensions 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 ministries 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 1708 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 communion. Since then it has steadily increased; so that in 1846 the report enumerates 20 bishops, 8 coadjutors, 293 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 Louis Philippe sent M. Lagren{é} 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-tan 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 through 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 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. The publication 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 (1844) 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 1844, 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 (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 suitableness 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 brought into a
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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 include girls 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 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 has the result of removing much of this ignorance and prejudice. The divine declaration, "The entrance of thy words giveth light, it giveth understanding unto the simple," is found to be literally true.

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have taken the old name along with them to the
new site; as in the case of Sarepta by the seaside,
which is now differently named. On the hill, a mile and
a quarter off. We have also the itinerary of the
German bishop, Willibald, who visited Pales-
tine 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 (Tolner's Description of
Territorial Scenery, 1874, p. 89). "This order of places
is exactly that of Robinson. [For another view,
see Caperneum.] 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-
scons, 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
decayed 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-
gether different office. In the East it continued
for a time among the schismatics. A modern
analogy is the English suffragan bishop. See
art. Chorepiscopus, in Smith and Cheetham:

**CHRISM.** (from *XPPOA, "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, confirmation,
and 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
usage dates far back into the Christian Church.
The earliest testimonia are, Tertullian: *De
Baptismo* c. 7; St. Cyprian: *Epist.* 70, c. 2;
*Apost. Constit.*, VII. 43 § 3; 44 § 1. The right
to consecrate chrism is, since the Council of
Toledo (366), an episcopal privilege in the West-
ern Church; in the Eastern it is reserved for the
patriarchs alone.

**CHRISMAL.** The word is applied to, (1) The
vessel or flask which held the chrism, (2) A cloth
for covering relics, (3) Chrismom, see below.

**CHRISOM, the white cloth with which the
Roman priest covers the head of an infant after
the administration of baptism, a "christened child."" Before the intro-
duction of infant baptism, the catechumen received
a white robe, *chrismalos*; which word is also used of the
vessel in which the chrism was preserved.

**CHRIST JESUS.** See JESUS CHRIST.

**CHRIST, Pictures of.** None of the evangel-
ists 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 humili-
ation, starting from the prophetic description of
the suffering Messiah in Ps. xxii. and Isa. iii.;
the victorious Church liked to imagine him in
his state of elevation, starting from the Messianic
pictures in Ps. xlv. 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 Publius
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
both love and fear him. His hair is wine-colored,
golden at the root, straight, lustreless, parted
down the middle of the crown, after the fashion
of the Nazarenes [Nazaretes?]; his beard is full,
but short, forked, and hazel-colored; and his
eyes are blue and brilliant. In reproof and
rebuke he is formidable; in exhortation and
teaching, gentle and amiable. He has been never
seen to laugh, but oftentimes to weep." The
letter was first discovered in a manuscript copy
of the works of Eusebius 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 Nestorius
f. 40; firm: the fifth century. In Christian art,
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 one in the Kasr Khamas, and that impressed
on the silken handkerchief of Veronica. See the
articles on AGBAR and VERONICA. Modern pic-
tures of Christ show generally, either the *Salvator*
type, with its expression of calm serenity and dignity, or the Ecce Homo type, with the crown of thorns and the tears of suffering.


CHRISTIAN, Origin of the Name. The Greek Χριστιανός is a transliteration of the Latin Christianus, 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 xi. 19, 20). The name may have been given in ridicule, for the Antiochians were known for their scrupulous wit; but the time had come for naming, in some popular, intelligible way to call the religion, other Gentiles, nor Jews. The name arose, probably, in the mistake 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, "Jesus," is just the opposite, even in Roman-Catholic lands. See Conybeare and Howson's Life of Paul, vol. I. chap. 4. The form of the word is suggestive. (Bishop Lightfoot is in the minority in denying the Greek form of this Latin word. See his Com. on Philippians, p. 16, n.) It is a combination of the two widespread languages, Greek and Latin, reminding us that Christianity desires not concealment, but publicity, and prophecying that in all tongues the name of Christ shall be heard.

CHRISTIAN CONNECTION, The United States, one of the grandest fruits in history of combined Christian labor, 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 six 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, who alone had the authority to call the convention; and on Oct. 28 an official call was issued, and the convention was accordingly held in the rooms of the Young Men's Christian Association of New-York City on Thursday and Friday, Nov. 14 and 15, 1861. The result of their deliberation was the organization of a commission of the Young Men's Christian Association and the public, collected money and contributions of various kinds, and kept up the interest in the movement. The amount 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 wants were cared for, and the soldier's comfort was much increased. The soldiers knew there 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 were ameliorated; the wounded were tended, and given spiritual comfort. Into a Christian's ear the dying told his secret, or gave his last bequest. 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 looked after the bodies of the wounded and the dead; and, besides, it circulated "Loan-Libraries" of general literature through the army. The money collected for this cause was, in the aggregate, nearly $2,750,000; but counting in the gifts of books, etc., and the value of the facilities gratuitously given, the official Annals of the United States Christian Commission reckon the total amount as $6,291,107.88 (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 Mission, Phila., 1868.

CHRISTIAN CONNECTION, or CHRISTIANS (often pronounced Christ-yans). The denomination is the resultant of three independent secession movements. The first was in 1793, in North Carolina, when certain seceders from the Methodist-Episcopal Church called themselves "Republican Methodists," but, influenced chiefly by Rev. J. O'Kelley, adopted the name of "Christians." The second movement was in Kentucky and Tennessee, among the Baptists: and a church was organized at Lyndon. The third movement was in Kentucky and Tennessee, among the Presbyterians, in 1801; and the Springfield presbytery, which proclaimed the principles of the denomination, was formed in 1804. It was a union movement; it 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 antitrinitarians, yet call Christ a divine Saviour, and acknowledge the Holy Spirit to be the power and energy of God; immersionists, yet open communions of the widest kind, extending their fellowship to other Christians. In ecclesiastical politics they are congregational, but have annual State conferences, and quadrennial general conventions. At first their ministry was not well educated; but now the sect has several
institutions of learning, including the Christian Union College at Merion, 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 WINEBERNER (1844), and by BELL CHY (1880); also BAIRD: Religion in America (1880).

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 works" 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 Societies; 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 Cyclopaedia, pp. 803, 804.

CHRISTIANS OF ST. JOHN. Some Carmelite missionaries laboring in the regions of Baarab and Susa, in the middle of the seventeenth century, met there with a body of Christians who called themselves Nazareans or Mendana, but by the Mohammedans were called Sabinians. They pretended to be the descendents of the disciples of John the Baptist, and to have been called Nazareans or Mendana, but the Mohammedans called them Nazarian. Some of them have been published, with a Latin translation, Codex Nazareus, by Matth. Norberg, London, 1815–16, 3 vols. See IGNATIUS A JESU: Narratio Originis, Riluum, eet Ermitae Christianorum, S. Thomaschren, Giutersloh, 1877.

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 descendents of the convert of the apostle Thomas in 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 seven thousand families, in a very poor condition, and under their protectorate its very independence and natural character were threatened. In 1599 the Archbishop of Goa brought it in connection with Rome. The Jesuits came, and the conversion began; but in 1653 most of the converts separated from the Roman Church, and at present one-half, comprising about ninety-seven thousand, follow their old Syrian rites, while the rest conform to the Church of Rome. The language of the liturgy is not the Malabar, but the Syriac. See W. GERMAN: 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 Kerst, is formed analogous to such names as Candlemas, etc. The name "wheel" is a literal translation of the Hebrew Chanuka, the name of the Jewish festival of the dedication or purification of the temple by Judas Macconeus, the Scandinavian Juul, and the Anglo-Saxon Geola, 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. 1, cap. 21), it was celebrated by the Eastern Church on Jan. 6, and by the Western Church on Dec. 25, under the name of Epiphania. This discrepancy is easily accounted for, however, by the circumstances 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 searching 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, it is believed, on Christmas Day, 386, 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 resemblance. Others, again, insist on the singular errors, the Eastern Church unanimously reed upon this date, and invugate 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 Eastern Church adopted it without much contradicition; which fact goes far to show that the date cannot well have been invention, but must have had some kind of tradition to support it.

The date once fixed, Christmas gradually be-
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It embraces the doctrine of Christ's person; while soteriology is the doctrine of Christ's work, or the doctrine of salvation. Some writers include both the person and work under the term; but 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,
(2) 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 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 descendents of Adam, but the Son of man emphatically; as the representative of the whole race; as the second Adam, descended from heaven (comp. Rom. v. and 1 Cor. xiv.); 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 descendents of Adam, 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 "my" Father. He is, as his favorite disciple expresses it, "eternally begotten of the essence (οὐσία) 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 how 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 Way and the Truth and the Life," which 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 pleading 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, not 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 Nicea, 325). The ecclesiastical development of this fundamental dogma started from Peter's confession of the Messiahship of Jesus (Matt. xvi. 18), and from John's doctrine of the incarnate Logos (John i. 14). It was stimulated by two opposite heresies,—Ehonianism 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 (διαφανές, φαντάσμα); 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
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centuries two forms of Unitarianism or Monarchi-
anism. (1) The Rationalistic or Dynamic Unitari-
nism — represented by the Alogians, Tho-
edos, Artemon, and Paul of Samosata — either
divided the Divinity of Christ into Essence and Person, or res-
solved it into a mere power (δύναμις), although they generally admitted its supernatural gener-
ation by the Holy Spirit.

(2) The Patриarchian and Sabellian Unitari-
nism 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, Notus, Callistus
(Pope Calixtus I.), Beryllus of Bostra, and
Sabellicus.

In antagonism with these heresies, the Church
taught the full divinity of Christ (εκτός Εβί-
onism and rationalistic Monarchianism), his full human-
ity (εκτός Gnosticism and Manichaeism), and his independent personality (εκτός Patri-
archianism and Sabellianism). The dogma was
developed in close connection with the dogmas 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-
statements, 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. 50, 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,
and from the heathen testimony of Pliny the Younger,
the singing of hymns to Christ as
God ("Carmen Christo quasi Deo dicerc," Ep. x.
97), from the "Gloria in Excelsis," which was the
same in the Nicene and Apostles' Creeds. See
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 edifica-
tion. Ignatius of Antioch does not hesitate to
call Christ God without qualification (Ad Ephes.
c. 18; ὃ γὰρ Ἰησοῦς ὄνομα Ἰησοῦς ὁ Πάπ., c. 7; ἐν παντὶ
γενόμενος θεός, comp. Ad. 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 Irenaeus, Hippolytus, and Tertullian, in the
West.

Justin Martyr (d. 100) takes up the Johann-
nean 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 sugges-
tion 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 dimi-
nution of the divine substance. This begotten
Logos he conceives as a hypothetical being, a
person distinct from the Father, and subordinate
to him. He co-ordinates the Father, the Son, and
the prophetic Spirit, as objects of Christian worship
(αγάπης καὶ προφητικῆς Απολ. 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 in the state of humili-
ation to have been literally without form or
comeliness (Isa. lii. 2) but the internal distinc-
tion between two kinds of beauty, the outward
beauty of the flesh, which soon fades away; and
the moral beauty of the soul, which is perma-
nent, and shines through the servant form of
our Lord (Ped. III. c. 1).

Origen (d. 254) felt the whole weight of the

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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 Homoeanism 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 (Θεός), and a second God (δεύτερος Θεός, or αὐτρός Θεός). 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 (answering to the lower Jesus, and the higher Soter of the Gnostics), and a merely temporary validity of the body of the Redeemer. As to the relation of the two natures in Christ, he was the first to use the term “God-man” (Deus hominum), and apply an application 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. 203), 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 (ὁ ἱερός ἀνθρωπός). He likewise uses the terms “Logos” and “Son of God” inter-changeably, and conceives the distinction, made also by the Valentinians, between the inward and the outward 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, thinking and speaking, coincide. He repudiates also the doctrine of a merely temporary derivation of the Son from the Father. This he holds to be an incomprehensible mystery. He 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 increase, — without beginning, and eternal; all plainly showing that Irenaeus is much nearer the Nicene dogma of the essential identity of the Son with the Father than Justin Martyr and the Alexandrians. If, as he does in several passages, he still subordinates the Son to the Father by bringing into it the Father he is certainly inconsistent, and that for want of an accurate distinction between 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, equidistant from both extremes, and asserts alike the essential unity and the eternal personal distinction of the Father and the Son. 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 truly 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 have taken place even without 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 doketism of the Gnostic schools. Christ must be man, 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 (συνεπελευθερούμενος, recapitulato) 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. Her. II. 22, § 4: omnes venit per semet ipsum salutare ... infinies et parvulos 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 viii. 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 latter the passive and receptive principle.

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 not 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 should not take figurative language too strictly, and must remember that Tertullian was especially interested to distinguish the Son from the Father, in opposition to the Patripassian Praxeans. In other respects he did the Church christological material service. He propounds a threefold hypostatical existence of the Son (filiation, personality, and humanity): (1) the preexistent, eternal immmanence 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
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 (Ad. Murcianem, and De carne Christi) and the Patripassians (Adv. Prazeam). 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 (262), came nearest the Nicene view. He maintained, especially in the controversy with Dionysius of Alexandria, the unity, the three persons, 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 Athanasius (De sent. Dionisii, c. 4, and Routh Reliq. u. III. 384).


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 deity, different in essence from God (τριτοθεός), pre-existing before the world, yet not eternal (ἐν πρὸ ἑαυτοῦ), himself a creature of the will of God out of nothing (εἰκὼν ἐκ οὐ), whereas 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 men who held it.

In opposition to these heresies, Athanasius of Alexandria ("the father of orthodoxy," at one time "unus versus mundum"), and the three Cappadocian bishops. — Basil, Gregory of Nazianzus, and Gregory of Nyssa, maintained and defended with superior ability, rigor, and fervor, the homo-ousia, i.e., the essential oneness of the Son with the Father, or his eternal divinity, as the cornerstone 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 asserted in the second ecumenical council. It is briefly and tersely laid down in the chief article of the Nicene-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, Baun, Donner, Hefele, etc., Möhler’s monograph on Athanasius (1844); J. H. Newman, on the Arians of the Fourth Century (1838 and 1854); Bishop Kaye, on the Council of Nicea (1853); Vogt: Die Lehre des Athanasius (1861); and Dean Stanley’s Lectures on the Eastern Church (1862, lect. II.—VII.); 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 (εἰκών) and animal soul (γόγγος), but not a human spirit or reason (γόγγος λογικής, κόροις, ψυχών); he put the divine Logos in the place of the rational soul, and thus substituted a θεῖος παρεκκλήσας for a real θειόπνεος, — 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 (κοινωνία) rather than a vital and personal union (εὐζυγία); and hence it objected to the unscriptural term “mother of God” (Γορδέως, Δειπήρας), as applied to the Virgin Mary, while willing to call her “mother of Christ” (Χριστότοκος).

(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 phrase “God is born,” “God suffered,” “God was crucified,” “God died.”

The third and fourth ecumenical councils
CHISTOLOGY.

(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 faulty so-called "Robber Synod" of Ephesus, in 449, under the lead of Dioscorus of Alexandria, who inherited all the bad, and none of the good, qualities of his predecessor, Cyril But Dypophysitism re-acted; and Dioscorus and Eutyches were condemned a few years afterwards by the Council of Chalcedon. The Creed of the holy Fathers has handed down to us this full statement of the orthodox christology as follows (see the Greek and Latin text in Act v. in MANN'S Conc. tom. vii. p. 115, and in SCHEFF'S Creeds of Christendom, II. 62-01):

"Following the holy Fathers, we all with one consent teach men to confess one and the same Son, our Lord Jesus Christ, the same perfect in Godhead and also perfect in manhood; truly God and truly man, of a reasonable soul and body; consubstantial in all things to the Father, begotten before all ages of the Father according to the Godhead, and in these latter days for us and for our salvation, born of the Virgin Mary, the Mother of God, according to the manhood; one and the same Christ, Son, Lord, Only-begotten, to be acknowledged in two natures, inconfusably, indiscernibly, inseparably; the distinction of nature being by no means taken away by the union, but rather the property of each nature being preserved, and concurring in one Person and one Subsistence, not parted or divided into two persons, but one and the same Son, and only begotten, to be acknowledged in two natures, inconfusably, indiscernibly, inseparably; the distinction of nature being by no means taken away by the union, but rather the property of each nature being preserved, and concurring in one Person and one Subsistence, not parted or divided into two persons, but one and the same Son, and only begotten, to be acknowledged in two natures, inconfusably, indiscernibly, inseparably; the distinction of nature being by no means taken away by the union, but rather the property of each nature being preserved, and concurring in one Person and one Subsistence.

"And we likewise preach two natural wills in him [Jesus Christ], and two natural operations undivided. For the right Faith is, that he believes and confesses: that our Lord Jesus Christ, the Son of God, is God and Man; God, of the Substance [Essence] of the Father; begotten before the worlds; and Man, of the Substance [Essence] of his own mother; both perfect God and perfect Man; of a reasonable soul and human flesh subsisting; equal to the Father, as touching his Godhead; and inferior to the Father as touching his Manhood. Who although he is God and Man; yet he is not two, but one Christ. One; not by conversion of the Godhead into flesh, but by assumption of the Manhood into God. One altogether: not by confusion of Substance [Essence], but by unity of Person. For as the reasonable soul and flesh is one Man; so God and Man is one Christ; who suffered for our salvation; descended into Hell (Hades, spirit world), rose again the third day from the dead," etc.

LIT.—MANN: Acta Conc., tom. VII.; HAR- DUN: Conc., tom. III.; GALLANDI: Bibl. P. tom. X.; LIBERATORIUS: Breviarium caesarum Nesticorum et Eutychianistarum; ARENDT: Papae Leo der Grosse (1853); IKKELE: Conciliengeschichte, vol. II. 392 sqq.; also BAUR, DUNNER, NITZSCHE, already quoted. On the Athanasian Creed, see the lit. in SCHAFF'S Creeds of Christendom, I. 34 sqq.

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 to other learned members of the council, although they afterwards submitted to an infallible modern
pope and council versus infallible old popes and councils. Monothelitism continued among the Monophysites, who are all Monothelites.

With the sixth ecumenical council closes the development of the ancient Catholic christology. The Adoption controversy, which 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 (nuncupative). 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 Frankfort-on-the-Maine, 794; but it did not result in a positive addition to the creed statements.

The scholastic theology of the middle ages made no real progress in christology, and confined itself to a dialectical analysis and defence of the Chalcedonian dogma. The mediaeval Church almost forgot, over the glorious divinity of our Lord, his real humanity (except his passion), and substituted for it virtually the worship of the Virgin Mary, who seemed to appeal more tenderly and effectually to all the human sensibilities and sympathies of the heart than the exalted Saviour.

VI. ANALYSIS OF THE ECUMENICAL COUNCILS.

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 (the ὑπωστασια, and he has all the properties which the Son of God has, except his Godhead as co-eternal and consubstantial with the Father, but in the weakness of human nature. His deity is not a (Nestorian) 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 (ἀναπηρωμ, inconsummation, and ἀπρόσωπος, immutabilius), yet, on the other hand, without division or separation (σειρα&alpha;τος, indissolus, and ἀποκριτικό, inseparabilis); 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 (προσωπος). 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 (the ὑπωστασια), and he has all the properties which the Son of God has, except his Godhead as co-eternal and consubstantial with the Father; but in the weakness of human nature.

5. The unity of the person (ὑπωστασια, ὑπωστασιατυκτικ, ὑποστατικ, or ὑποστατικος). 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 consubstantial 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.
7. The Ankyphostasia, or, more accurately, the Ekyphostasia (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 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 after-thought 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 unable to go beyond it in the endeavor to unfold the mystery of Christ's complex person;" and he therefore wisely ignores all subsequent christological controversies and speculations. Dr. Hodge, in his Systematic Theology, vol. II. 307 sqq., notices and criticizes several of the more recent "erroneous and heretical doctrines," as he calls them, but abides in the Chalcedonian statement as adopted by the scholastic Calvinists of the seventeenth century.

On the other hand, the Chalcedonian christology has been subjected to a rigorous criticism in Germany by evangelical as well as rationalistic divines,—by Schleiermacher, Baur, Dorrer, Hothe, and the modern Kenoticists. It is charged with a defective psychology, and now with dualism, now with docticism, 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 it 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 viii. 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 exist in the same mind? How can one and the same individual pervade and rule 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 reality 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 perfect and unique divine-human personality of Jesus of Nazareth.

At the same time, the Chalcedonian dogma is the root from which 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 Scolias 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 truths 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 and his 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 in 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 the Socinians,—that Christ was raised by his own merit to a par

The Augsburg, confesses as to Christ's human nature, when 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 exist in the same mind? How can one and the same individual pervade and rule 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 reality 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 perfect and unique divine-human personality of Jesus of Nazareth.

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“Also they teach that the Word, that is, the Son of God, took unto him man's nature in the womb of the blessed Virgin Mary, so that there are two natures, the divine and the human, inseparably joined together in unity of person; one Christ, true God and true man: who was born of the Virgin Mary, truly suffered, was crucified, dead, and buried, that he might reconcile the Father unto us, and might be a sacrifice, not only for original guilt, but also for all actual sins of men.”

The Second Helvetic Confession, by Bullinger (1560), 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, confounded 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 from everlasting of the Father, the very eternal Son of God, and of one substance with the Father, took man's nature in the womb of the blessed Virgin Mary, 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. viii. § 2: —

“The Son of God, the second person in the Trinity, being very and eternal God, of one substance and equal with the Father, did when the fulness of time was come, take upon him man's nature, with all the essential properties and common infirmities thereof, yet without sin, being conceived by the Holy Ghost from the Virgin Mary, of her substance: so that two whole, perfect, and distinct natures, the Godhead and Manhood, were inseparably joined together in one person, without conversion, composition, or confusion. Which person is very God, and very man, yet one Christ, the only Mediator between God and men.”

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 upon this foundation, features, and developed new aspects 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 (idōnypatra, propietares) 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 idiomaticum (or idōnypatikia), 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 sq.; John iii. 13sq.

(b) The genus apotelesmaticum (or aptopatikia), whereby the redemptory functions and actions which belong to the whole person (the ἀποτελέσματα) are predicated only of one or the other nature (1 Tim. ii. 5 sq.; Heb. i. 2 sq).

(c) The genus eucharisticum (or eucharistikia), or majesticum, whereby the human nature is clothed with and magnified by the attributes of the divine nature (John iii. 13, 18, 20; Rom. iii. 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). Bremius and the Swabian Lutherans maintained an absolute ubiquity of Christ's humanity from his very infancy, thus making the human nature 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 Saxton divines called this view a monstrity, and taught only a relative ubiquity, depending on Christ's will (hence called voluntaristic ubi-

volipræsenția), who may be present with his whole person wherever he pleases to be, or has promised to be.
CHRISTOLOGY.

(d) A fourth kind would be the genus kenoticum (from κένωσις), or tapeinoticum (from ταπεινωμα). 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. Coni. p. 612), but is asserted by the modern Kenotacists (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 διαλογικ, 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 a human body, as well as with the Scriptural 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 inconclusive. 2

(2) The doctrine of the twofold state of Christ, — the state of humiliation and the state of exaltation. This is based upon Phil. ii. 5-9, and is no doubt substantiously true. The status exaltationis (humiliationis) embraces the supernatural conception, birth, circumcision, education, earthly life, passion, death, and burial of Christ; the status exaltationis includes the resurrection, ascension, and the sitting at the right hand of God.

But here, again, the two confessions differ very considerably. First as to the descent into hell, or Hades rather. The Lutherans regarded it as a triumph over hell, and made it the first stage of exaltation; while the Reformed divines viewed it as the last stage of the state of humiliation. It is properly the turning-point from the one state to the other, and thus belongs to both.

Secondly, the Lutheran Creed refers the two states only to the human nature of Christ, regarding the divine as not susceptible of any humiliation or exaltation. The Reformed divines refer them to both natures; so that Christ's human nature was in a state of humiliation as compared with its future exaltation, and his divine nature was in the state of humiliation as to its external manifestation (εἰκὼν σαρκὸς, or σάρκες). In them the incarnation itself is the beginning of the state of humiliation; while the Lutheran symbols exclude the incarnation from the humiliation.

Finally, the Lutherans regard the humiliation only as a partial concealment of the actual use (κατ' χαρακτήρα) of the divine attributes by the incarnate Logos.

The proper exegesis of the classical passage in the second chapter of Philippians decides here in favor of the Reformed, and against the Lutheran theory. The αἰχμών, or self-humiliation, cannot refer to the incarnate Logos, who never was ἐν μορφῇ διὸ, but must refer to the pre-existent Logos (the λόγος ἀπαράκτως). This is admitted by the Greek fathers, and by the best modern commentators, Lutheran as well as Reformed. (See quotations in Schaff's Creeds, etc., I. 328 sq.)

(8) The threefold office of Christ. (a) The prophethical office (munus or officium propheticum) includes teaching and the miracles of Christ. (b) The sacerdotal office (munus sacertotale) consists of the satisfaction made for the sins of the world by the death on the cross, and in the continued intercession of the exalted Saviour for his people (redemption et intercessio sacerdotalis). (c) The kingly office (munus regium), whereby Christ founded his kingdom, defends his Church against all enemies, and rules all things in heaven and on earth. The old divines distinguish between the reign of nature (regnum naturae sive potentiae), which embraces all things; the reign of grace (regnum gratiae), which relates to the Church militant on earth; and the reign of glory (regnum glorie), 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.

LI. — On the Luther side: The Formula Concordiae (1577); BRENZ: De personali unione durum naturarum in Christo (1561); De Maiestate Domini nostri J. C. (1562); CHEMNITZ: De duobus naturis in Christo, de hypostatica eam unione, de communicacione idiomatum (1571, revised 1576). — On the Reformed side: the Admonitio Neoestadiensis (1577) and the christological writings of BEZA, URSSINUS, SADEREL, DANIEUS (Examen libri de duabus naturis a Chemnito compositi, Genéve, 1591); ZACHSCHIUS (De Incarnatione Filii Dei, Heidelberg, 1598).

On the difference between the Lutheran and Reformed Christology, see especially MATTHIAS.

1 Dr. Hodge (Syst. Theol., II. 410) 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 substantial, incorporeal, and almighty, is not a human soul. The Christ of the Bible and of the human heart is lost, if the doctrine be true."

2 Dr. Lightfoot, also, in his Com. 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 expression below (κατὰ τὸν χειρός) did not directly refer to the incarnation, as they appear to do, nothing else can be understood by ἐν ὁμοιωματι (ζητηθήτω) γεγονός."
Christology.

Schneckenburger: Zur kirchlichen Christologie. Die orthodoxe Lehre vom doppelten Stande Christi nach lutherischer und reformirter Fassung, Pforzheim, 1849, 2d ed. 1861; also his Verhandlungen der lutherischen und reformirten Lehrgänge, herausgegeben durch Edt. Güter, Stuttgart, 1855, 2 parts. Very accurate and discriminating. (Schneckenburger was a Swabian Lutheran, but professor at the Reformed University of Berne, and hence well qualified to appreciate the strength and the weakness of both Confessions. He made the first preparations for Herzog's Encykli before his death, 1848.)


IX. THE KENOSIS CONTROVERSY between Giessen and Tübingen. This is the last chapter in the development of the orthodox Lutheran Christology on the basis of the Formula of Concord. The Reformed churches had no share in it; since they rejected the divinity of Christ, its humanity, which it presupposes. In the early part of the seventeenth century, there arose a subtle controversy between the Lutheran divines of the University of Giessen and those of Tübingen about the Kenosis and Krypsis; that is, about the question whether Christ, in the state of humiliation, entirely abstained from the use of his divine attributes (κενός, ἀποκενόντα ἀπ' αὑσ, Phil. ii. 7), or whether he used them secretly (κρυπτός, ἀκυρπλιατί). The divines of Giessen (Bathasar Mentzer, his son-in-law Feuerborn, and Winkelmann) defended the Kenotic; those of Tübingen (Thumm, Hafenreffer, Osiander, Nicolai), the Kryptic view. Both schools agreed as to the possession (κτίσμας) of the divine attributes by Christ, including omnipotence, omniscience, and omnipresence, during all the stages of his humiliation, and differed only as to the use (χρήσις) of them, — whether it was a κλώσμα χρήσις (a concealed use), or a κρυπτός χρήσις (a non-use). The Kryptic view of Giessen is logically (i.e., from Lutheran premises) more consistent, but carries the theory of the communicatio idiomatum to the very verge of Gnostic doketism, which resolves the human life of Christ on earth into a magical illusion. The Kenotic view of Giessen is more in accordance with the facts of Christ's life, but agrees with the other in this. Did Christ, after all, an exceptional use in the performance of miracles. The controversy was waged with violence, and threatened to weaken the Protestant cause at a very critical period. The Lutheran princes interfered. In their name, Hoe von Lennep, field-marshall and bridegroom of the Saxon Solida Decisio (1624), essentially favoring the cause of the Giessen Kenoticists; but the Tübingen divines defended their position till the controversy was lost in the disastrous events of the Thirty-years' War, without leading to any positive result. This historical controversy was renewed recently, but in a modified form, and on a new basis (see below).

LIT. on the Giessen-Tübingen Kenosis controversy:


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 re-action against symbolical 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 genuine humanity 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.
CHRISTOLOGY.

Both Hegel and Schleiermacher gave impulse to orthodox 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. 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 an Arian. 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 partakes of the nobler of the noblest tributes to Christ's character and inspiring example.


2. The Pantheistic Christology, suggested by Schelling and Hegel, and best represented by Daub, Marheineke, and Goechel (of the right or conservative wing of Hegelianism), and by Baar, Strauss, and Biedermann (of the left or radical wing), starts from the idea of the essential unity of the divine and human, and teaches a continuous incarnation of God in the human race as a whole, but denies, for this very reason, the specific divinity of Christ as the one and only God-man. This, at least, is the theory of the "left" or radical and negative wing of the Hegelian School, although Hegel himself had no sympathy with rationalism, but despised it. "The infinite," says Strauss, "cannot pour out its fulness into a single individual." The peculiar position of Christ, however, is that he first awoke to a 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.


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 Urbild) has been fully realized: at the same time he rises above Humanitarianism by emphatically asserting Christ's essential sinlessness and absolute perfection ("wesentliche Unschuld," and "schlechthinige Vollkommenheit"), and a peculiar and abiding indwelling of the Godhead in him ("ein eigentliches Sein Gottes in ihm"), by which he most eloquently tributes to Christ's character and inspiring example. 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 conciliarism, and the abstract unity and 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.

Ullmann (d. 1865), originally a pupil of Schleiermacher, but more orthodox, wrote the very best book on the important topic of the sinlessness of Christ, which has an abiding doctrinal and apologetic value, independently of all speculative theories (Die Sündlosigkeit Jesu, 7th ed., 1853).

Somewhat similar is the christology of Richard Rothe (d. 1896), 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 abandons 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 admits the divine-human character of 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 har-
monious, religious moral growth, and a corre-
spondingly 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 schlech-
thin 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 ele-
vation above all the limitations of material exist-
ence into the divine mode of existence (a return
to the μορφή θεοῦ) 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
total 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. Bush-
nell, 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
course given in that article coincides” with his own view, and confirmed him in
the results of his own private struggles (l. c. 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 conscious-
nesses, wills, and understandings; and he substi-
tutes for them a simple trinity of revelation, or what
he calls (p. 175) 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 condi-
tions. There are not two distinct subsistences

1 See his Dogmatik (published after his death, from MSS.,
by Schenkel, 1870), vol. ii, p. 158; “Der Proces der störlichen
Dienerschaft der zwei Adama ist gleichzeitig die Gebur-
bereit, eine städtige Menschwerdung Gottes und eine städtige
Gewährung des Menschen (des zweiten Adams)."
to the limits of space and time, and the laws of development and growth. He ceased to be omniscient and omnipotent, 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 Liernecker 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, Göttinger, 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 creationism, and presupposes the theory of self-conception. 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.

MARTENSEN, 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 his 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 rein Logos), 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, takes the form of a recollection. But Martensen 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 Müller (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 of the Logos-revelation and the Christ-revelation, and not simply the assumption of human nature into union with the Son of God, but simply receives and unites some thing 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 God which pre-existed in him from eternity, and became incarnate by taking flesh, and occupying the place of the soul.\(^1\) 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 power, and he awakes with the full faculties 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.

Dr. Crosby holds, that, according to the Scripture, the Son of God reduced himself to the dimensions of humanity, to a state of dormancy," but desires to entreat the speculation about the possibility of such self-reduction, which he regards as transcending human thought. The supreme Godhead of Christ is clearly taught in words, he says, but Christ nowhere showed it in action from Bethlehem to Calvary; for his miracles, the miracles of Moses, Elijah, and the apostles, were wrought by the power of God, by a delegated authority, and proved merely that he was sent from God, not that he was God. His Godhead, therefore, was in a state of quiescence during his humiliation, and awoke with the resurrection, after which the divine overshadowed the human.

Criticism. A theory advanced by so many learned and pious divines cannot be altogether false. We cannot think too highly of the amazing condescension of God, and the self-denial of his love for the good of his creatures. The Kenotic theory has the merit to have brought out the truth of the classical passage in Phil. ii. more forcibly than ever before. But it carries the idea of the humiliation and self-limitation of the Logos to the extent of a metaphysical impossibility: it contradicts the essential unchangeableness of God. The humiliation of the Logos is an abandonment of his godhead, but not of the divine being. He laid aside his divine majesty, and assumed the condition and function of a servant; as a king in noble self-denial may condescend to the lowest of his subjects, and put himself on an equality of condition with him, without losing any of his qualities. The true Kenosis is a renunciation of the use of the attributes, but not of the possession of the attributes. The former is possible, the latter impossible. God can do nothing that is contrary to his rational and moral nature. It is admitted by the Kenoticists that the Logos cannot, in the incarnation, limit or suspend his moral attributes of love and holiness, but reveals them most fully in the state of humiliation. But his metaphysical and intellectual attributes belong just as much to the essence and nature of God as his moral attributes, and all are inseparable from his nature; so that God cannot give up any of his attributes, he cannot, in the flesh, be far from destroying his own being. He cannot commit suicide, nor can he go to sleep. He cannot reduce himself to the unconscious existence of an embryo, without ceasing to be God, and without destroying the life of the world, which without him cannot exist a single moment. The illustration borrowed from sleep proves nothing; for man's identity continues undisturbed in sleep, and he awakes with all the faculties.

Moreover, we cannot conceive of such a self-reduction of the Logos without suspending the inter-trinitarian process, and also the Trinity of revelation. It would stop for thirty-three years, as Gess frankly admits, the eternal generation of the Son, the procession of the Spirit from the Father and the Son, and the government of the world through the Logos. To say that the Logos remained unchanged in the Trinity, while at the same time he went out of the Trinity, and became man, is virtually to establish two distinct Logos, or a Logos with two heads, which is no better than the orthodox theory of two parallel natures,—one infinite, the other finite.

Dr. Gess holds, that, according to the New Testament, heconomically became man, but not of the divine being. He lays aside his divine majesty, and assumes a condition and function of a servant; as a king in noble self-denial may condescend to the lowest of his subjects, and put himself on an equality of condition with him, without losing any of his qualities.

True, but a person without a nature is an impossible abstraction. If the Logos surrendered his divine self-consciousness, his omnipotence, and omniscience, how did he regain them? Was it by a recollection of his pre-existent state? Or by a reflection on the Old-Testament Scriptures? Or by a revelation from the Father? Or by the development of a native instinct? These and similar questions cannot be satisfactorily answered by the consistent Kenoticists.


For an adverse criticism of the Kenesius theory see Dorner: 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 Chrisl. Gl. lehre II. 367 sqq.; also Rother: Dogmatik. 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., Lect. IV. Dr. Hodge also notices the Kenotic theories of Thomasius, Ebrard, and Gess, but condemns them very severely, saying, "Any 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 pardonable to say so, shocks the common sense of men" (Syst. Theol. II. 439). He also objects that the Kenosis destroys the humanity of Christ, since a being which never had a human soul and a human heart cannot be a man. But Gess maintains that the Logos became a true human.

5. The last theory which promotes a solution of the problem, but has not yet been sufficiently matured, is the theory of a gradual or progressive incarnation. It carries the divine Kenosis, or the motion of God's love to men, through the whole earthly life of Christ, instead of confining it to an instantaneous act when the Holy Spirit overshadowed the Blessed Virgin. When John says that the "Logos became flesh," he spoke as one of those who " beheld his glory, the glory of the only-begotten of the Father," as it manifested itself in his whole public life. We discard the impossible idea of an essential limitation of the Logos, but assume instead the rational idea of a limitation of the self-communication of the Logos to humanity. There are various degrees in this self-communication. The being and actuality of the Logos remained metaphysically and morally unchanged; but Jesus of Nazareth possessed the Logos merely so far as was compatible with the truth of human growth and the capacity of his expanding consciousness. In other words, the eternal personality of the divine Logos entered into the humanity of Jesus, measure by measure, as it grew, and became capable and worthy of receiving and manifesting its eternal and perfect self-communication. There were two corresponding movements in the life of Christ,—a descent of the divine consciousness, and an ascent of the human consciousness. There was a progressive self-communication of the divine Logos to Jesus, and a moral growth of Jesus in holiness keeping step with the former. The process of union began with the supernatural conception, and was completed with the ascension. The first act of the incarnation of the Logos was the beginning of the man Jesus, and both constituted one undivided personality. There was a personal unity and identity throughout the whole period, the same life of the divine-human personality, but in actual growth and development from germ to full organization, from infancy to ripe manhood. Christ became conscious of his Godhead as he became conscious of his Manhood; but the divine life always was the basis of his human life. The twelfth year of Jesus in the temple, and the baptism in the Jordan, mark two important epochs in the development of this divine-human consciousness. There was in connection with the gradual incorporation of the divine Logos into the humanity of Jesus an actual elevation of his humanity into personal union with the Godhead, as he grew in moral perfection; hence his exaltation is spoken of by Paul as a reward for his humiliation and obedience (Phil. ii. 9; comp. Heb. v. 7-10).

This theory escapes the difficulties of the Kenotic theory, and is even better reconcilable with the orthodox christology of the creeds, as far as the result is concerned; the difference being only that the latter puts the end at the beginning, and ignores the intervening process by which the result is attained. Nearly all christologists admit now the genuine growth and development of Christ's humanity, to which the Kenoticists add the impossible growth of the divine Logos from unconsciousness and impotence to omniscience and omnipotence. Our view teaches the former without the latter, and saves the continued integrity of the Logos. There still remains the speculative problem felt by the Reformed divines,—how the infinite consciousness of the eternal Logos can ever become absolutely coincident with the limited consciousness of the man Jesus; but this difficulty attaches to every theory which holds fast to the strict divinity of our Lord.

Lit.—Comp. Dorner: Christliche Glaubenslehre, Berlin, 1880, vol. II. 431, where he sums up his matured view of a gradual incarnation, hinted at towards the close of his classical History of Christology.

6. Conclusion.—In reviewing these various theories, we can readily accept the elements of truth which they variously express. Christ is the ideal man realized, the head of the redeemed race, the perfect model for universal imitation. So far, even the Humanitarian theory is correct;
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 dyophysitic 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 Kenoticists, 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 blessed mystery of godliness, the inexhaustible theme of meditation and praise for all generations. How the whole fulness of uncreated divinity can be poured out into a human being passes our understanding, but not more, perhaps, than the familiar fact that an immaterial and immortal soul made in God's image, and capable of endless perfection, inhabits and interpenetrates a material and mortal body. And deeper and grander than both mysteries is the infinite love of God which lies back of them, the very depths of eternity, and which prompted the incarnation and the death of his only-begotten Son for the salvation of a sinful world. Yet this love of God in Christ, whose "breadth 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 Dorner'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, 1832; H. P. Liddon: The Divinity of our Lord and Saviour Jesus Christ (Bampton Lectures for 1868), London, 1868; M. T. Sabler: Emmanuel, or the Incarnation of Christ, London, 1867; Alex. B. Bruce: The Humiliation of Christ in its Physical, 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. PHILIP SCHAFF.
CRONICLIA. The First and Second Books of. The name, since Jerome, for the Hebrew "Book of the Events of the Days," called in the Septuagint Παρακλήσια ("things omitted"). Originally our present First and Second Chronicles, Ezra, and Nehemiah, formed one book. The proof of this is the similarity of style, language, point of view, and the identity of the last two verses, of Second Chronicles (xxxvi. 22, 23) with the first two of Ezra. These books, therefore, were once one book, a history of the Israelites from the beginning; although the first part is exclusively genealogical tables to the post-exilian period. Our present division of this book into four parts is very ancient, originating with the Seventy. Chronicles contains a reliable history, being drawn from the official records of the Israelites, which explains the numerous instances in which it coincides even verbally with Kings; and where it differs in names, etc., the discrepancy can be explained by textual corruptions, either in Chronicles, Kings, or their common source. But the point of view is priestly, and therefore the author deals at greater length of the history which are ecclesiastical. Accordingly we find his narrative very full about David's religious reforms and arrangements, Solomon's erection of the temple, its consecration, and his care for religion (he passes over his defection). In regard to the other Kings he emphasizes those like Asa, Jehoshaphat, Josiah, Hezekiah, and Josiah, who were zealous for the Jewish religion. While, therefore, accurately, his language, times, mind, and purpose colored his story. He often translates the old speech into that of his day; alters expressions and things; omits single facts, and explains them peculiarly, and not always correctly; scatters over his pages all kinds of reflections and remarks. He is influenced by his dogmatic environment. By leaving out intermediate causes he represents ordinary events as miracles. He reproduces the spirit rather than the letter of the old speech, he professes to copy. He infuses into his frequent descriptions of the religious festivals of former days too much of the feeling of his own day. A hint, at times, furnishes him materials for a picture. In general, then, it is true that his ideas are correct and historical; but his mode of treating them follows the fashion of a later day, and peculiarities must be borne in mind when using 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 general style 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 (2 Chron. xxxvi. 22; Ezra i. 8, etc.); nor is it surprising according to the post-exilian ("drums") (1 Chron. xxix. 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. — And Second Chronicles 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 Peshitta.

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 commentaries. 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 has written at greater length on this book, upon those features of the history which are ecclesiastical. Of modern works the best are, E. BERTHEAU: Die Bücher der Chronik erklärt, Leipzig, 1865, 2d ed., 1873; C. F. KEIL: Bibl. Komment. über das A.T., Leipzig, 1870 (translated in Clark's Foreign Theological Library); B. NETZLER (B. C.): Die Bücher der biblischen Chronik, übersetzt u. erklärt, Münster, 1878; RAPHE. KIRCHHEIM: Ein Commentar zur chronik aus dem 10 Jahrh. zum erstenmal hrsg., Frankfurt-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 438, and distinguished himself as one of the most eloquent preachers of the fifth century. A hundred and seventy-six Sermons 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 chain of reasoning. The first of the series was given by

Concilia Germaniae, I. 96; and Migne: Patrologia Lat., 89, 1097.

LIT. — Chrodegang's Life was written by Paulus Warburg in Liber de Episcopis Mettensis, written in 784, published by Pertz, Mon. Germ., II. 267; and by John of Gorzi, between 965 and 973, published by Pertz, Mon. Germ., X. 552, and in Act. Sanct., March, I. 453. MEIJER.

CHROMATIUS, Bishop of Aquileia from 988 to 406, was a friend of Ambrose, Rufinus, Jerome, etc., and exercised considerable influence in the controversies of that time, not so much, though, on account of his writings, as by his frank and sympathetic character. Most of what he has written is lost; but some considerable fragments of homilies on Matthew, etc., are still extant, and have been published by Galland in Biblioth. Patrum, VIII. p. 333, and separately by Pietro Braidà, Udine, 1816.

CHROMATIUS.

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CHRYSOLOGUS.
Vincentinus, 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 Bibl. Max. Patrum, Lyons, Tom. V1I. German translation, Kempen, 1874.

CHRYSOSTOM (CHRYSOSTOMOS), Joannes, b. at Antioch, 394; d. at Comana in Pratas, 407. He was the son of a pagan 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 of the state, and received instruction from the celebrated rhetorician Libanius. But there was a deeper craving in his nature. Rhetoric was 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 Tarasus, 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 Theophanius. 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.

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 hauled down from the pedestals into the dust. But the rebellion was speedily suppressed, and the city was in an agony of fear. Chrysostom proceeded to Constantinople to aver the emperor's wrath; and in the mean time six-seven sermons on Genesis, sixty on the Psalms, ninety on the Gospel of Matthew, eighty-eight on the Gospel of John, and a number on the Epistles to the Romans, Corinthians, Galatians, Ephesians, Timotheus, 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 dignity of a patriarch. 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 anything 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 unto fury, and exceedingly 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 guilty, recommending his deposition 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. 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, sixty on the Psalms, ninety on the Gospel of Matthew, eighty-eight on the Gospel of John, and a number on the Epistles to the Romans, Corinthians, Galatians, Ephesians, Timotheus, and Titus. Of a more strongly-marked doctrinal character is the series of sermons against the Anomoeans, belonging to the same period.

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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. Constantine had 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 recall; 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.

Lit. — Collected editions of his works have been given by Savilius, Elmira, 1813 (8 vols.), Fronto Ducius, Paris, 1800-36 (12 vols.), and Montfaçon, Paris, 1718-38 (13 vols.), reprinted at Venice, 1755, re-edited in Paris, 1835-40. Separate editions of his single works are very numerous. [English translations of the homilies and De Sacerdoto are found in the Oxford Library of the Fathers (1842-53).] His life was first written by his contemporary Palladius. Dialogus Historici... de Vita et Conversazione Chrysostomi; compare Socrates: Hist. Eccels. VI. 2-21; Sozomenus, VIII. c. 2-23; Theodoret, V. 27, 34; Jerome: De Vir. Ill., 128.


CHUBB, Thomas, deist, b. in East Hartham, near Salisbury, Sept. 29, 1670; 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 defense 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 characterized it as an essential moment in the historical development of Deism; The Author's Foreword 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, written by his own hand, which he burned, and whose value is evident from the contents. He represents the decay of Deism in 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 xvii. 21) in those who are good ground for the seed sown by the Son of man (Matt. xiii. 3-8, 37-43). These, together with those in whose hearts the gospel does not grow, are "the tares;" and those on 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' rock (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 and xviii. 17 sqq., however, he contemplated the Church which should rest upon the sermon and activity of the inspired Man of Rock; and the Day of Pentecost realized his prophecy. But of any succession in office, and government of the Church thus established, there is not a word. For the meaning of the phrase "power of the keys," see Keys, Power of the.

Very naturally in the Early Church the apostles 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. xxviii. 19-20 our Lord speaks of sending "prophets, wise men, and scribes;" and in Matt. xxviii. 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 essential rite. Before the kingdom of God, as it was revealed to the disciples, could be established, they had to be made "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 sycophantically, 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 in this way that the idea 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 another aeon, when the Lord shall in person unite Christianity, and bring it to its highest development. In the present aeon, Christianity is a developing, spreading force, working upon the hearts and practices of men: in the future it will be completed (cf. 1 Cor. vi. 9 sqq., xv. 24, 50; 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 endowed with particular gifts. In a collective sense the duties were called deaconia ("ministrations," 1 Cor. xii. 5). The leaders were known as diakonos ("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 and special direction for their continuance: on the contrary, the New Testament contains no particular ecclesiastical polity. The future Church was left 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...
Christian consciousness of their times, but rather of their consciousness,—quite a different thing. [Indeed, the Epistles are the very best evidence that the Church was not always such model communities as pious fancy pictures; although, speaking generally, the spontaneity and beauty of the new life must be freely and heartily granted.]

We now examine the writings of the Fathers, with a view to bring out their ideas upon the Church. And first, Clement of Rome, in his First Epistle to the Corinthians, parallels the episcopacy, or the presbyterate, with the Old-Testament priesthood, and the offerings in prayer which these bishops bring with the offerings of the priests, but knows nought of bishops as successors of the apostles, nor of offerings by them of saving efficacy for the congregation. In the Pastor of Hermas, the high idea of the Church comes out in his identification of the "Jerusalem that is above" (Gal. iv. 26) with the earthly Church. Ignatius, in his Epistle to the Church of Smyrna, and the Muratorian Fragment, first speak of the "Catholic Church,"—a phrase of contested meaning, but probably in opposition to the dividing and differing heretical churches. 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 presbyters, who are about 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. Irenæus 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 Irenæus (IV. 26. 2) and his famous sentence (III. 24. 1):

"Ubi ecclesia, ibi Spiritus Dei, et ubi Spiritus Dei, ilic ecclesia et omnis 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 presbyterate, 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" (ponsifex maximus, apòspearis). 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 gnosia was out of the stream of New-Testament Christianity. Against this stream Montanism tried to work its way, but feebly. When we find the Church thus benefited by the situation, and exhibited a marked departure from New-Testament ideas in other ways, there was not necessarily any fall from so-called "primitive purity." It is important to bear in mind that the apostles were not infallible men, but inspired and elevated above their times. Their writings are not, therefore, to be considered as the expression of the
Pope Leo I. claimed for the Papacy, in the way of
government more than of doctrine, the care
of the Universal Church. Out of his teachings
the later claims were naturally developed. The
political position of Rome in the empire, and
the support given to the Church of Rome by the
emperor (edict of Valentinian III., A.D. 445),
helped very greatly this tendency. The desire
of the Latin and German peoples in the middle
age for an earthly representation of the divine
was gratified in the appearance of the one Roman
representative of the one heavenly Lord, as
by the doctrines of the mass, the saving efficacy
of the sacraments, the transmission of the Holy
Spirit through the ordination and the priesthood,
with their ability to forgive sins as God's vice-
gerents. Over the State the Church claimed
authority; and the great popes of the middle
age, Gregory VII. and Innocent III., carried out
this authority to its widest possible extent.
Finally, the Occidental Church claimed to be
the only Catholic Church, denying to the Greek
Church any part in the genuine Church of Christ
(or, rather, calling it schismatical).

But these pretensions of the Chair of Peter had
not yet been formulated as a dogma; for in oppo-
sition to them stood not only the civil authority,
which endeavored to break the yoke of the
Church, but also national pride, as in France,
during the pontificate of Boniface VIII., the
consciousness of their original independence and
importance on the part of the bishops, the bad or
weak character 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
motis unius et ref. eclecs.) these ideas were pre-
sented in the great Reform councils: the coun-
.cils 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 universi-
ties; the Head of the Church was Christ; the
Pope was not the head, but only the vicar of
Christ. The divine right of episcopacy, and the
divine ordination of the papal primacy, were not,
however, denied; and Hes was condemned to
die, even by a Gerson and a D'Ailly, for main-
taining that the true Church was made up of the
elect, that the Papacy was not divinely appointed,
and that councils 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 pro-
fessors 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 to the long
development, in its dogma of the infallibility of
the Pope, when speaking as the apostolic univer-
sal 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,
3. The Church and the Protestant Dogma 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-organization, 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 jure 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 next champion of Protestantism to Hus is Luther, who, at the Leipzig Disputation (1517), defined 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 groups of the elect gathered; springing 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 sainthood 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. In 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 question of a return to episcopacy was left open for 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 con

isted its visibility. [He also favored a modified episcopacy, and was willing even to allow a papal supremacy over the Church, provided the Pope tolerated the freedom of the gospel. See Schaff: Creeds, I. 254.]

The Reformed Confessions describe the Church as the Communion of Believers, 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 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 of 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 rather the satisfaction of personal religious wants through ecclesiology. The Pietists, which here 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 (1798–1834); 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. 806). 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 acts 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. Rothe: Die Anfänge der christlichen Kirche, Wittenberg, 1837.]

The fright of revolution in the first part of the century produced in Germany, in some quarters, a longing for authority: there 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 polity or 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. J. Köstlin.

In England, about the same time, arose High-Churchism (Anglo-Catholicism) with its romanticizing tendency as expressed in the famous Oxford Tracts for the Times. See Possewa, 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 apostolical 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 Irvingites. 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 Elliot and Lightfoot, G. A. Jacob, and E. Hatch. See Bishop; England, Church of.


Widersacher der Päpste, Leipzig, 1874; Th. Förster; Der Alttchristianismus, Gotha, 1879; K. Hackenschmidt: Die Kirche im Glauben des evangelischen Christen, Erlangen, 1881.

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 church-building, the cemetery, etc.), and to the poor. The administration devolved originally upon the presbytery, and afterwards upon a steward, 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 the office 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 384, 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 bequests for 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 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 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 benefit of the Church.

But the question now arises, 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 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 a fact might have been so regarded, but it is certain that it made a deep impression on people in general, and exercised great influence on the formation of public opinion. There was also a theory afloat according to which the property of the Church belonged to the poor; but the practical difficulties of this theory were so obvious, that it remained a mere phrase. But the true theory, that on which practical life moved along, was, that each ecclesiastical institution was the real owner of its property: not so, however, that the present representatives of the institution, the congregation of the Church, the members of the order, the inmates of an asylum, etc., could do with the property what they liked; for the property did not belong to the persons who enjoyed it, but to the purpose, religious or charitable, for whose promotion it was set apart.

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 for religious or charitable purposes. See Luther: Ordnung eines gemeinen Kastens, Ratschlag, wie die geistlichen Güter zu handeln sind, 1523. 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, a State institution, and the State became 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 evangelical countries to revise the now ruling system of Church organization in favor of freedom and independence; and the revision will, of course, have its influence also on the question of holding property. See the articles on Territorialism and Collegialism.

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 exist-
liun idea, that there is honor, not defilement, in motherhood; and women safely delivered are bound to thank God publicly for his mercy in granting them offspring, and in preserving their lives. In the Church of England the title to the office in the first book of Edward VI. was "The Order of the Purification of Women," the old title; but in the second book it was altered to "The Thanksgiving of Women after Childbirth; commonly called the Churched of Women." No set day was appointed for it, but custom would naturally fix upon one. The ceremony prescribed is very simple and beautiful. Some curious information upon this subject will be found in vol. iii. pp. 1751-1763, of the Book of Common Prayer, with Notes by Archibald John Stephens, London, 1864. 3 vols.

**CHURCH AND STATE.** The relation between Church and State may be conceived of on three different principles,—the supremacy of the Church, the supremacy of the State, and their reciprocal independence of each other. Each of these principles has, in succession, been tried in the history of the Church. The first is the ideal of the Roman Catholic Church, and has long continued to be the cause of perpetual contests, full of confusion and misery. At one time it seemed to be on the high road to victory; but it finally failed, and it now stands in history as a ghastly spectre from the past. The second was adopted by the Reformed churches as the most, if not the only, practicable issue,—as a convenience, if not as a necessity. But in course of time it proved so ill suited to the strongest demands of the Church, so incapable of satisfying her deepest impulses, that it became an object of many reproaches, and was driven into much compromising, remodelling, and patching up, probably as a preliminary to its entire abandonment. The third finally developed in the United States of America, as the natural result of their free political constitution; and the success which it has already achieved indicates that it has opened a new chapter in the history of the Church,—a chapter of the most decisive importance.

The Christian Church started in the Roman Empire as a forbidden organization, and was, as such, subject to bitter attempts at extinction. 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 its new acquisition, it ceased to be a religion, and became itself a philosophy. Its enthusiasm sprouted out in speculation; its conscience got entangled in dogmatism; its wisdom became petrified in mere dogmatism. In the West, under 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 prestige 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 could possibly change their lots. But in the ecclesiastical world the Church stood second 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 richest, 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, 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 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 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-
vollous success. But she never achieved a complete solution; and hence it follows, that she never came to try herself fairly on the second part of the problem. In his contest with Germany the Pope succeeded in making the papal election completely independent of the Emperor; but with respect to the next step in the process of emancipation, his attempt to make the episcopal election dependent on the papal see alone, he accomplished only a compromise. In spite of such striking scenes as Henry IV. at Canossa standing bare-footed, almost naked, for hours and days under the window of the Pope, or the army of Barbarossa before the gates of Rome melting away like snow, vanishing into nothingness, until the victorious emperor must flee, alone, and with no one but Death himself for a groom, the victory was only apparent. The investiture with ring and staff was reserved for the Pope; but the bishops' oath of allegiance to the Emperor was abolished. Equally ambiguous was the Pope's victory in his contest with England. The question was, whether the canon law, or the "customs of our fathers," should rule over England; that is, whether, in secular affairs, the English clergy should be amenable to the jurisdiction of the civil courts of the country, or whether, in secular as in spiritual matters, they should be amenable only to the jurisdiction of their own ecclesiastical courts. But though Henry II. was soundly flogged on his bare back by the Canterbury monks before the miracle-working corpse of the murdered Thomas Becket, the English king could never be prevented from dragging into the civil courts the priests who happened to commit murder or theft, and punishing them according to the "customs of our fathers." Thus, although the organization of the Church into one compact body, independent of all secular powers of the States, was carried onwards with triumphant energy, it was never completed; and the result hereof was, that when the Pope attempted to meet the secular power in its own field, and to overawe it by its mere presence, his attempts were looked upon by many contemporaries as a dangerous and unseemly proceeding; but sometimes they even assume a somewhat humorous aspect. He pretended to give away the crowns of Naples, of Hungary, indeed, all crowns, even of the murdered Thomas Becket, the English king could never be prevented from dragging into the civil courts the priests who happened to commit murder or theft, and punishing them according to the "customs of our fathers." 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siaistical or Civil, in all causes doth appertain. ... They [the princes] should rule all states and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain, with the civil sword the stubborn and evil-doers" (Article XXXVII.); or in the Westminster Confession of Faith: "The civil magistrate ... has authority, and it is his duty, to take order, that amity and peace be preserved in the Church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, all corruptions and abuses in worship and discipline prevented or reformed, and all the ordinances of God duly settled, administered, and observed" (chap. xxiii. sect. III.).

It was Luther's as well as Calvin's view, that the Church should stand free and self-governing under the protection of the State. But the view proved impracticable. When the Protestants cut loose from the old church-moorsings, the question was not simply of reorganization, but of self-defence. But the Reformers could go nowhere else for protection than to the secular powers,—when the State, therefore, gave their support to the people, the Peasants' War showed; and the princes were sure to give no support unless their ideas of reform agreed with those of the Reformers. Thus the power of reform lay practically in the hands of the princes; and the maxim, "whoever rules in the State has the say in religion," became the established rule. Furthermore, as the bishops everywhere protested against the Reformation, the episcopal authority and jurisdiction had, in the Protestant countries, to be conferred on the civil ruler. He became the master of the Church as the Pope had never been. He authorized its creed and rituals; he appointed its ministers and teachers; he held and administered its property without responsibility, etc. The Church became a mere department of his government, a mechanical apparatus, by which he proposed to instil quietness, submissiveness, industry, and good morals in general, into his subjects, just as he distilled money from them by means of the taxing machine. For the theoretical justification of this practice see Grotius: De imperio summum potestatum circa sacra, 1623; Puffendorf: De habita religionis ad vitam civitum, 1672; Thomasius: Kirchenrechtlichen Vortrugen, published after his death, 1738; Brennessen: De jure principis circa adiaphora, 1695.

The results to the Church herself, of this her complete subordination to the State, were, first, the so-called orthodoxy, 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 pietism 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, but 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 that 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 non-conformists 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 Act, etc. (1828—29), gave the dissenters access to Parliament and public offices. The Registration and Marriage Acts of 1836, 1837, and 1844, gave the baptisms and marriages performed by dissenting ministers valid before the law. The Reform Bill of 1854 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: The Freedom of the Church, unfinished, and published after his
CHURCH AND STATE


The principle of independence as the true relation between Church and State was not brought to America by the Puritans. Though they left their native country on account of the tyranny of its church-establishment, they established a state-church themselves no less tyrannical. No man, they enacted, who did not belong to the Church of the Colony, should have the freedom of the Colony. Romanists, Baptists, and others were excluded. Quakers were punished with imprisonment, and, in four cases, even with death. But other denominations were settled in other Colonies,—the Baptists in Rhode Island, the Episcopal Church in Virginia, the Roman Church in Maryland, the Quakers in Pennsylvania, etc.; and when these Colonies were united, and a Constitution was framed for the Union, it was found necessary to secure entire freedom of religion by the provision that “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.” From the Constitution of the Union this principle was gradually introduced into the constitutions of the individual States, so far as it was not found there beforehand. In Virginia it had been established already in 1785; but in Massachusetts it was not completed until 1833, up to which time the Church was still supported in Massachusetts by State taxation; and with the State support followed, of course, a kind of State control. Now, in all the States and Territories (except in Utah), the Church is entirely separated from the secular government, forms her creeds, arranges her ritual, builds and owns her churches, educates and appoints her ministers. In the Mormon Territory of Utah, politics and religion are blended; but other denominations have built churches in all the States and Territories (except in Utah), and London, 1879 (in the Proceedings of the Society for the Propagation of the Gospel in Foreign Parts, 1878), M. Muscular-r1: German trans., Gotha, 1878: Aus dem lla!., Vien, 1878: M. M. Schaff: History of 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 times and places. The Church is the expression of 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 of society, 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 ascendancy, 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 humanity, 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 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 the beacon-bearers of ecclesiastical and secular history of North America. In modern times the tendency is more and more towards separation of the spiritual and temporal powers:

CHURCH HISTORY

I. NATURE AND AIM.

—Church history is the largest, and, with the exception of exegesis, the most important, department of theological science or sacred learning. It embraces, in the widest sense, the whole religious development of mankind, from the creation down to the present time, and is continually growing in bulk. In a narrower sense, it is confined to a history of spiritual life in 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 times and places. The Church is the expression of 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 of society, 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 ascendancy, 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.

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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, animating, 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, hymnbooks, church-laws, papal bulls and encyclicals. (2) The writings of the personal actors in the history, and contemporary observers and reporters, such as the Fathers for ancient Christianity, the Schoolmen for medieval, the Reformers and their opponents for the Reformation period. (3) Inscriptions on walls, pictures, churches, tombs, and other monuments. The history of the Jewish religion has derived much light from modern discoveries of monumental remains in Egypt, Babylon, and Assyria, the deciphering of the hieroglyphic and cuneiform inscriptions, the Moabite stone (1883), and the Siloam inscription in the tunnel of the Kedron Valley at Jerusalem (1880).

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 elaborate treatises of Tertullian or Origen. The basilicas are characteristic of the New, the Byzantine, churches of the Byzantine age and the Eastern and Russian Church; the Gothic cathedrals, of the palmy days of mediaeval Catholicism; the Renaissance style, of the revival of letters. Even now, most churches and sects can be best appreciated in the localities, and in view of the monuments and the people, where they originated, or have their centre of life and action.

IV. DUTY OF THE HISTORIAN.—(1) He must master the sources in the original languages in which they were written (Greek, Latin, Syriac, and the modern languages of Europe); separating the genuine from the spurious, the original from corruptions and interpolations, sifting the truth from falsehood, the facts from fiction and partisan judgment, comparing the accounts of all actors, friend and foe, narrator, eulogist, advocate, and antagonist, whether orthodox or heretic, whether Christian, Jew, or Gentile, aiming in all this laborious investigation, at the aim of truth, and nothing but the truth." (2) He must, then, reproduce the clearly ascertained facts and 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 narrator of history differs as much from the dry chronicler 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 (Faciæus, Baronius, Tillemont, 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 ἐκφαγή, from ἐκφαίνω, "to stop," "to pause") and circuits (περιήγησις) 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.
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, from Gregory I. (590): Greek-Latin, Patristic, Catholic, the common stock from which the Greek, the Roman, and the Protestant churches have sprung. Subdivisions:—
(a) The life of Christ and the apostolic age (see A 2); (b) The age of persecution, to Constantine; (c) The age of scholasticism, mysticism; the reformatory councils of Pisa, Constance, and Basel; (d) The Latin Church extending west among the Celtic and Germanic races; (e) The north-east among the Slavonians (in Russia); (f) The age of patriarchs, Christian emperors, and ecumenical councils (to 590). Some historians carry ancient Christianity down to Charlemagne (A.D. 800) and the beginning of the Holy Roman Empire and the temporal power of the Papacy. In this case we have a fourth subdivision, from Gregory I. to Charlemagne (A.D. 500 to 800). But Charlemagne belongs to the middle ages and the Germanic phase of Christianity.

(2) History of Medieval Christianity, from the close of the sixth to the beginning of the sixteenth century, or from Gregory the Great (A.D. 590), the first medieval pope, to Luther (A.D. 1517). Character: The Greek and Roman churches, divided since the controversy of Photius and Pope Nicolas I., pursue their independent course; the Latin Church extending west among the Celtic and Germanic races; the Greek, north-east among the Slavonians (in Russia); conversion of the Northern and Western barbarians; conflicts with Mohammedanism; the crusades; rise and progress of the papacy, scholasticism, mysticism; the reformatory councils of Pisa, Constance, and Basel; revival of letters; invention of printing; discovery of America; spread of Christianity and various forms of scepticism and secularism (from Deism in England, and the French Revolution, to our time). 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, and the triumphant march 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.

VI. LAT. — We confine ourselves here to works on General Church History. (1) Ancient Historians — Eusebius (d. 340): Church History, from the birth of Christ to Constantine the Great (324); his successors in the Greek Church: Socrates, 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. — Matthaus Flacius (d. 1575) and other Lutheran divines of Germany wrote the Magdeburg Centuries (Basle, 1556–74), covering thirteen Christian 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, Casar Baronius (d. 1607) wrote Ecclesiastical Annals, in 12 folio vols. (published at Rome, 1688 sqq.; new ed. by Aug. Theiner, Bare-Duc, 1808 sqq.), continued by Raynaldus, Spondeus, Theiner, and others,—a work of extraordinary learning and industry, but to be used with great caution. Tillemont, in his invaluable Mémoires historiques, 1693–1712, 16 vols., wrote 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 of Spener, in his Imperial History of the Church and of Ecclesies (Frankfort, 1699 sqq., 4 vols. fol., to A.D., 1688), advocated the
interests of practical piety, and the claims of heretics and schismatics, and all those who suffered persecution from an intolerant hierarchy and orthodoxy. J. L. Mosheim (d. 1755) wrote his Institutes of Ecclesiastical History (in Latin, Helmstadt, 1755, and often since in several translations) in the spirit of a moderate Lutheran orthodoxy, polished with impartiality, and clear style, after the centurial arrangement of Flicius, 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. Schleiermacher'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 forsakes the mechanical centurial division, and substitutes for it periodic arrangement. Henke (d. 1800) followed with a thoroughly rationalistic work in 9 vols. (1788-1816).

(3) Historians of the Nineteenth Century.—Neander, a converted Israelite, professor of church history in Berlin (d. 1850), marks an epoch in this branch of theological literature; and by his truly Christian, conscientious, impartial, truth-loving, just, and liberal, and, withal, thoroughly learned and profound spirit and method, he earned the title of "Father of Church History." His General History of the Christian Religion and Church (Hamburg, 1825-52, 11 vols.), though incomplete (it stops with the Council of Basel, 1439), and somewhat diffuse and monotonous in style, is an immortal monument of to the development of Christian life and doctrine, and is edifying as well as instructive. It has been naturalized in England and America by the translation of Professor Torrey (Boston, 1847-52; 5 vols., 12th ed., 1872, new edition with a complete index, 6 vols., 1881), and will long be studied with profit, although in some respects superseded by more recent researches in the first three centuries. Equally valuable, though of an altogether different plan and spirit, is the Church History (Leipzig, 1839-43, 3 vols.) of B. F. Neander (ed. by his son, Leipzig, 1869); then by Cunningham in Philadelphia (1846), then by Davidson and Hull in England, and revised and completed by H. B. Smith of New York (1857-90, in 5 vols.). The text is a meagre 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.


CHURCH JURISDICTION. See Jurisdiction, Ecclesiastical.

CHURCH POLITY. See Polity.

CHURCH, States of the (Patrimonium Petri; Stato della Chiesa), the region occupying the
century; and, though the Pope had people burnt
at Strassburg in 1478 for saying so, that century
was a forgery of the ninth
century. It was only through reflection that Jerusalem could be any thing 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 representative of the metropolis of the world. The donation of Constantine is a mere fable.

Constantine did not move his residence to Constantinople in order to give room in Rome for the "spiritual emperor;" nor did he cede the city of Rome, or the provinces of Italy, or the whole western part of the empire, to the Pope. The instrument of this bequest is a forgery of the ninth century; and, though the Pope had people burnt at Strassburg in 1478 for saying so, that century did not run out before Laurentius Valla and Ariost had made the hollow pretension the laughing-stock of Europe. But by a decree of 321 Constantine allowed the Christian Church to receive bequests by will; and the Bishop of Rome soon became one of the largest landed proprietors of the realm. Estates in Italy, Gaul, and Spain, were bequeathed to him; and to this solid wealth privileges and immunities were added by Gratian, Valentinian III., and others. His money helped him to enforce his authority, and his authority helped him to multiply his money. Still there were as yet no traces of any sovereignty in the Pope's position. For centuries after the alleged "donation of Constantine," he remained a humble subject, and much too often even a humble servant, of the emperor.

But circumstances were already preparing for the coming sovereignty. The removal of the imperial residence to Constantinople left an empty space in Rome; and on thousands of occasions, each, perhaps, very insignificant by itself, the Pope stepped in to fill the void. The idea of a spiritual empire, the condition of a temporal sovereignty, was fully developed, and ready to be acted upon, with Gregory the Great (590-604).

Actual opportunities were neither lacking nor neglected. The storms before which the Western Empire finally fell, the continuous invasions of Italy by barbarous tribes, the feeble rule which the Byzantine emperors exercised in Italy, and the still feeble defence which they could give the country,—everything tended to gather the people of Rome around their bishop as their natural leader, and to allure him into the political field, first as a mediator who deserved his reward, then as an ally who demanded his recompense. Gregory II. received in 728 the city of Sutri from Liutprand, the king of the Lombards; and this is the first possession which the popes held independently of the emperor. Zacharias received in 742, from the same hand, the cities of Amelia, Orte, Benevento, and others.

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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 Innocent III. (1198-1216), 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 1179 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, preceding the Reformation, the papal sovereignty was often in danger, but only from interior or domestic causes. Every now and then the temporal power was put into the hands of the people of Rome, and cause turbulent commotions. Arnold of Brescia was the first of those heroes from Hades; and Lucius II. was massacred in the streets of Rome (1145). Cola di Rienzo (1354) was the last; and his failure was his own fault. Clement VI. and Innocent VI. sat doubtful and powerless at Avignon. Equally dangerous were the feuds and rebellions of the great families,—the Colonnes, Orsinis, Frangipanis, etc. They drove the sovereign from his capital; they caused schisms; and at times the Pope had only a very feeble hold on his own territory. Nevertheless, in the papal monarchy, as in most other European monarchies, the contest between the sovereign and the large sef-holders ended with the victory of the former; and, at the beginning of the Reformation, the Pope was not only in sure and quiet possession of the states of the Church, but he had even now again something upon which he could be thus called, is now confined to the Palace of the Vatican. 

From the Reformation the Papacy received a shock from which it never recovered, and which affected it in all its manifestations, also in the temporal sovereignty of the Pope. This sovereignty has another basis than royalty. It rests upon the spiritual supremacy, the infallibility, of the Pope; and the moment this infallibility, this spiritual supremacy, is understood to be a mere nightmare upon the moral and intellectual development of Christendom, the temporal sovereignty of the Pope becomes something merely incidental, which may last a thousand years, or one hour, according to circumstances. 'The strange light which the Reformation threw upon the Papacy lasted till the conclusion of the peace of Westphalia (1648). The Pope protested against this official recognition of a Christendom outside of the Roman-Catholic Church; but no regard was paid to his protest. His position in the political system of Europe was shaken, if not already ruined; and how little was thought of his sovereignty within her possessions to the Po. She died 1115; but her will was immediately disputed by the German emperors, and the question was not decided until the days of Innocent III. (1198-1216), 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 1179 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, preceding the Reformation, the papal sovereignty was often in danger, but only from interior or domestic causes. Every now and then the temporal power was put into the hands of the people of Rome, and cause turbulent commotions. Arnold of Brescia was the first of those heroes from Hades; and Lucius II. was massacred in the streets of Rome (1145). Cola di Rienzo (1354) was the last; and his failure was his own fault. Clement VI. and Innocent VI. sat doubtful and powerless at Avignon. Equally dangerous were the feuds and rebellions of the great families,—the Colonnes, Orsinis, Frangipanis, etc. They drove the sovereign from his capital; they caused schisms; and at times the Pope had only a very feeble hold on his own territory. Nevertheless, in the papal monarchy, as in most other European monarchies, the contest between the sovereign and the large sef-holders ended with the victory of the former; and, at the beginning of the Reformation, the Pope was not only in sure and quiet possession of the states of the Church, but he had even now again something upon which he could be thus called, is now confined to the Palace of the Vatican. 

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CHURTON, Ralph, Archdeacon of St. David's; b. near Bickley, Cheshire, Dec. 8, 1754; d. March 23, 1831. He delivered the Baunton Lecture of 1785, on the Prophecies respecting the Destruction of Jerusalem, published at Oxford the same year. He issued, besides, _Memoir of Archdeacon Townsend_, prefixed to Practical Discourses (3d ed., London, 1841), _Lives of Bishop Smith and Sir Richard Sutton_ (1800), _Life of Dr. Lardner_, _CHYTREUS_ (Kochhafe), _DAVID_, b. at Ingelfingen, Feb. 26, 1530; d. at Rostock, June 25, 1600; studied, under Camerarius and Schneff, at Tübingen, 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 XIV. and Innocent XI. (1678-89) shows. When, towards the close of the eighteenth century, the great ideas began to move, the Pope, as the sovereign of the states of the Church, was simply treated as people treat an inconvenience, with a mixture of patience, indifference, and contempt. France occupied Avignon and Venaisin in 1792, and, in 1796, Ferrara, Bologna, and the Romagna, which, by the Peace of Tolentino (Feb. 19, 1797), were incorporated with the Cisalpine Republic. Next year (Feb. 15, 1798) the Republic was declared in the forum of Rome; and Pius VI. was deposed, and bereft of all temporal power. Once more, however, the Pope came into possession of his sovereignty. The Congress of Vienna, whose principal task was to undo what Napoleon I. had done, re-established the states of the Church, nearly with their old boundaries; and for about a decade every thing went on smoothly. But, since the French Revolution, people in Europe had generally got some sense for good government, and the papal government was as bad as it possibly could be. The administration of justice was bad enough, and the administration of the finances was stupid. Commerce and industry died out; science and art sickened; the country filled up with thieves and brigands; and riots became of daily occurrence. From 1832 to 1838 an Austrian army-corps occupied Bologna, and a French one Ancona, to preserve order. In 1848 the riots grew into a blazing revolution. Pius IX. fled to Gaeta, in the Neapolitan territory, and did not return until 1850, under the protection 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 any thing in existence which can be thus called, is now confined to the Palace of the Vatican.
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 Helmstadt, and wrote the statutes. His theological works, among which is Theologiae, an Historia Confessionis Augustanae, etc., were collected in 2 vols. fol., Leipzig, 1569. He also wrote a Chronicon Saxonia, 1500–95. His biography has been written by Sturz (Rostock, 1601), Schütz (Hamburg, 1720), Frenzel (Elberfeld, 1862), and Krabe (Rostock, 1870).

CIBORIUM (from the Greek σιβορίον) 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 cibos ("food").

CILICIA, the southeasterly 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 birthplace of Paul, was Paul's capital, and was a famous school of philosophy. The province contained many Jews. There are many references to it in Acts (see vi. 9, xx. 23, 41, xxi. 39, xxii. 3, xxxiii. 34, xvii. 5; also Gal. i. 21). The goat's-hair cloth, called cilocium, 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 parts of the prepuce, was, in the oldest times, performed with a stone knife, both among the Israelites and the Egyptians (Exod. iv. 25; 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. xxiv. 25). Every Israelite was allowed to perform the rite, but no Gentile. Generally it was the office of the father (Gen. xvii. 29); only under certain circumstances it became that of the mother (Exod. iv. 25; 1 Mac. 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 Moslem 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 child was 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. 59, 61; comp. Gen. xvii. 5).

Besides the Israelites, circumcision was practised, not only by the Terachitians, peoples, such as the Edomites, Ammonites, Moabites (Jer. ix. 25, the interpretation of the passage is somewhat doubtful, however), 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 even Josephus does not see fit to contradict (Cont. Ap., 2, 13). 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, Origen, 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 impossible to bring 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 Aristobulus among the Iturzeans (Josephus: Ant., 13, 9, 1, and 13, 11, 3). Among the nations with which the Israelites had to deal, the Philtinines are most frequently spoken of as uncircumcised; and, among the prophets, Ezekiel most strongly emphasizes the state of non-circumcision as a feature of heathenism. Among the nations practising circumcision, Herodotus also mentions the Cilicians, a colony from Egypt, and the Ethiopians and Phoenicians. The Coptian and Habesan Christians still retain the rite; and by Islam, which found it in general use among the Moslems, was retained, especially when performed on adults. The custom is also found among nations which have no traceable connection with any form of ancient civilization; as, for instance, among the Congo Negroes and Caffrarians in Africa, the Salivas Indians in South America, the inhabitants of Otaheit 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 host, which occasioned the erroneous derivation from cibos ("food"); for sacrifice means the selection of something pure for the host, which is traceable 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 host, which is traceable 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.).
same point of view, as, for instance, the Egyptians (Herodotus, 2, 37; comp. Philo: De Circumcisione, 2, 211). The Arabs of to-day call the operation tuwr, takhr, “purification.” Thus the idea of bodily cleanliness forms the very basis, among the Israelites, for the religious rite of circumcision. But the idea of bodily cleanliness gradually grew into that of spiritual purity, such as was demanded of the chosen people of God: hence such expressions as those in Jer. vi. 10; Lev. xxvi. 41, etc.: the non-circumcision 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 patents 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 without which he was not allowed to participate in the Paschal feast. In spite, however, of the exertions of the Judaized-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. Michael 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 into society two new entities into the hermits’ camp; and Molesme was soon as bad as St. Michael de Tonnerre. A second time Robert tried a change, and retired to Haut, a desert in the neighborhood. But the monks of Molesme would not lose their abbot; and the Bishop of Langres compelled him to return. Later on, however, he obtained permission of the papal legate, Archbishop Hughes of Lyons, to retire to Citeaux, in the diocese of Châlons, where he formed a settlement of twenty hermits, who bound themselves to a strict observance of the rules of St. Benedict, he undertaking proving eminently successful. Count Odo built a monastery, and the Bishop of Châlons made Robert abbot. Donations came in plentifully, and it was apparent that Robert was destined to become an ornament to the diocese in which he lived. But this roused the envy of the Bishop of Langres, so much the more as the rise of Citeaux would surely become the fall of Molesme; and, through the Pope, he compelled Robert to leave Citeaux in 1099, and return to Molesme, where he died in 1108.

At Citeaux Robert was succeeded by Alberic, and Alberic’s first great task was to make his monastery independent of Molesme. Delegates with letters of recommendation from the Bishop of Langres, the Archbishop of Lyons, etc., were sent to Rome; and in 1100, by a special bull, Paschal ii. placed the Monastery of Citeaux directly under the papal authority. Shortly after, Alberic issued the Statuta Monachorum Cisterciensium, in which a strict observance of the rules of St. Benedict is adopted as the leading principle; and gradually the monks of Citeaux assumed the position as the reformed, or as the only true Benedictines. They got a costume of their own. At first they were gray or tan-colored, like the monks of Molesme: but one night the Virgin descended from heaven, and presented Alberic with a white garment, and from that moment the Cistercians always appeared in white in the choir, and in black in the streets; hence the names of White-, Black-, and Gray-Friars. Nevertheless, a strict observance of the rules of St. Benedict may mean very much as a maxim of conduct, and very little as a principle of life. The example set by the Cistercians was much admired, but it was not followed. When Alberic died (in 1109), the ranks of his monks had been fearfully thinned out; and his successor, Stephan Harding, an Englishman, was in great fear that Citeaux would die out without having had one single novice. Then came the living principle with St. Bernard.

Instinctively the Monastery of Citeaux had formed itself as an opposition to Clugny. Cluny was wealthy and magnificent: at Citeaux every kind of display was banished. The crucifix was of wood, the candlesticks of iron, the censers of copper; no gold, no silver. This austerity attracted St. Bernard. When he and his thirteen friends determined to renounce the world, and devote their lives to the service of God, they entered Citeaux, and not Cluny. But in St. Bernard, asceticism was represented, not as a penance, but as an enthusiasm; not as a cross, but as a glory; and the influence produced by this most extraordinary phenomenon was at once instantaneous and overwhelming. Such a number of monks crowded to Citeaux, that, within two years after the admission of St. Bernard (in 1118), Abbot Stephan had to found four new monasteries, — La Ferté, Pontigny, Clairvaux, and Morimond. In 1119 the number of Cistercian abbeys had increased to thirteen; in 1151, to five hundred; in the middle of the thirteenth century, to eighteen thousand. 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 cooperation 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, Alcantara, 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. It
lost its historical mission, which was inherited by the mendicant orders; and the internal decay of the rich and proud 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 1498 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 Feuillants, the Trappists, etc., which see.

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as a mathematician, he constructed the first
encyclopedia 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 printed in New Haven. Although, as
was universally acknowledged, a truly pious man,
he opposed Whitfield, and against him wrote,
A Brief History and Vindication of the Doctrines
received and established in the Churches of
New England, with a Specimen of the New Scheme of
Religion beginning to prevail (1755). His opposi-
tion caused so much feeling that in deference
to which he resigned his office. His Annals or History
of Yale College appeared in 1768.

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 excep-
tion of Becket, Jan. 25, 1164. They are a monu-
ment in the line of upward progress; because they
took the encroachment of the Church upon the State, put clerics guilty of crime under the
civil tribunals, prevented all appeal to Rome, and
bound them to observe the "Laws of Thomas.
The Constitutions are in sixteen chapters, of which ten were
condemned by the Pope: the rest were tolerated.

CLARE, St., and the CLARISSES. Clara
Seiff, b. at Assisi, 1194. d. there Aug. 11, 1253,
belonged to a distinguished family, but left her
home in 1212 to follow St. Francis; practised,
under his guidance, the severest asceticism; found-
ed the order of the Nuns of St. Clare, or the
Clarisses; and was canonized by Alexander IV.
shortly after her death. The rule received its
name 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 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
original rule. In 1631 Francisca of Jesus Maria,
belonging to the house of Farnese, founded the Congregation of the Strictest Observance; and in
1776 Peter of Alcantara founded the Congrega-
tion of the Hermits of Alcanton, both of
which went still farther in austere asceticism.
See Act. Sanct., and Butler: Lives of Saints,
Aug. 12; and the biographies of St. Clare, by
Vitalis, Milan, 1648; Steckler, Vienna, 1675;
Vaucord, Paris, 1762; Orsbach, Aix-la-Cha-
pelle, 1844; Dr. Moreau, Marseilles, 1848; and
Locatelli, Naples, 1854.

CLARKE, Adam, the commentator, b. at Moy-
beg, north of Ireland, 1760 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 print-
ing of their Arabic Bible. From 1815 till his
death he devoted himself to literary work. In
1808 Aberdeen 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 Bibliographi-
cal Dictionary, Liverpool, 1802, 9 vols.; The Biblio-
graphical Morellian, or Supplement to the Biblio-
graphic Dictionary, London, 1806 (both works
were published anonymously); Succession of Sa-
cred 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, 1833, 3 vols.; Everett: Adam Clarke

CLARKE, John, a founder of Rhode Island, b.
in Bedfordshire, Eng., Oct. 8, 1660; d. in New-
port, April 20, 1768. He joined Roger Williams's
colony, and at Newport, 1744, founded the second
Baptist church in America. He was, with Wil-
liams, in 1651 sent to England as an agent of the
Colony, and published in 1652 the famous tractate,
Its News from New England, or a Narrative of New
England's Persecution (4to. 1652). CLARKE, Samuel, the English philosopher and
divine, b. at Norwich, Oct. 11, 1675; d. in Lon-
don, Saturday, May 17, 1729. He studied at
Caius College, Cambridge, and greatly distin-
guished 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, West-
minster, London. He was the author of numer-
ous works, several of a scientific nature; but his
fame chiefly rests upon his Boyle Lectures (1704—
1705), printed together under the title, A Dis-
course 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,—"some-
thing has existed from eternity,"—and often
directly appeals to facts. Among other propo-
sitions 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 General 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 punish-
ments. Inasmuch as the original tendency of
give 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 line of upward progress; because they took the encroachment of the Church upon the State, put clerics guilty of crime under the
civil tribunals, prevented all appeal to Rome, and
bound them to observe the "Laws of Thomas. The Constitutions are in sixteen chapters, of which ten were
condemned by the Pope: the rest were tolerated.

CLARE, St., and the CLARISSES. Clara
Sciff, b. at Assissi, 1194. d. there Aug. 11, 1253,
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 rule received its
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 the only 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
original rule. In 1631 Francisca of Jesus Maria,
belonging to the house of Farnese, founded the Congregation of the Strictest Observance; and in
1776 Peter of Alcantara founded the Congrega-
tion of the Hermits of Alcanton, both of
which went still farther in austere asceticism.
See Act. Sanct., and Butler: Lives of Saints,
Aug. 12; and the biographies of St. Clare, by
Vitalis, Milan, 1648; Steckler, Vienna, 1675;
Vaucord, Paris, 1762; Orsbach, Aix-la-Cha-
pelle, 1844; Dr. Moreau, Marseilles, 1848; and
Locatelli, Naples, 1854.

CLARKE, Adam, the commentator, b. at Moy-
beg, north of Ireland, 1760 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 print-
ing of their Arabic Bible. From 1815 till his
death he devoted himself to literary work. In
1808 Aberdeen 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 Bibliographi-
cal Dictionary, Liverpool, 1802, 9 vols.; The Biblio-
graphical Morellian, or Supplement to the Biblio-
graphic Dictionary, London, 1806 (both works
were published anonymously); Succession of Sa-
cred 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, 1833, 3 vols.; Everett: Adam Clarke
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, 1599; d. at London, Dec. 25, 1682. He was educated at Emmanuel College, Cambridge; was minister of St. Bennet Fink, London, and ejected 1682. 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, 1648, 12mo; 2d ed., 1654, 8vo; 4th ed., 1671, 1672, 2 vols. fol.; The Marrow of Ecclesiastical History, 1650, 2 vols. 4to; 3d ed., 1675, 2 vols. fol.; A General Martyrology, 1651, fol.; same with Lives of Thirty-tee English Divines, 1652, fol.; 3d. ed., corrected and enlarged, 1677, fol.—2. Commentator, b. at Shotwick, Nov. 12, 1626; d. at High Wycombe, Feb. 24, 1701. Educated at Cambridge, and gained a fellowship, which he lost by the Rebellion. He afterwards became rector of Grendon, Buckinghamshire, and was ejected 1662. His reputation rests upon his learned work, The Old and New Testament, with Annotations and Parallel Scriptures, London, 1690, fol. The notes are very brief but judicious, and were highly commended by Owen, Baxter, Howe, and others. The book has, however, been superseded. —3. Orientalist, b. at Brackley, Northamptonshire, 1623; d. at Oxford, Dec. 27, 1669. He was made M.A. at Oxford, 1648, and in 1658 returned to his Alma Mater, to be superior of law and architypographus, — the last person who united the two offices. His great service was rendered in connection with Walton, whom he assisted in his famous polyglot. He contributed to the 6th. vol. Variae Lectiones et Observationes in Chaldæiis Paraphrasis. His acquirements comprised Hebrew, Chaldee, Syriac, Ethiopic, Coptic, Arabic, and Persic.

CLARKSON, Thomas, an anti-slavery leader, b. at Wisbeach, Cambridgeshire, March 28, 1770; d. at Playford Hall, Suffolk, Sept. 28, 1846. In 1785 he gained the Cambridge University prize for a Latin essay upon the question, "Is involuntary Servitude Justifiable?" which was afterward published in English, and had an immense circulation and influence; and the rest of his life was devoted to vigorous efforts to put into practice the principles he held. He was particularly useful in collecting and diffusing information about the slave-trade. With William Dillwyn, Granville Sharp, George Harrison, and other Quakers, under the leadership of William Wilberforce, he labored untiringly, until on March 23, 1807, the British slave-trade was abolished. His principal writings are, Portraiture of Quakersism (1800), 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 distinctive 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 inquire 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 some of these informed me they found such and such a one did not walk as he ought. It struck me immediately, here 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 auvetat~du~
CLAUDIANUS. 491

CLAUDIUS.

ince, and moved 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. In controversy with Nicole, Réponse aux essais traités intitulés le perpetuité de la foi (1665), with Arnauld, Réponse au livre de M. Arnauld (1670), and with Bossuet, Réponse au livre de M. l’Évêque de Meaux (1683), attracted great attention; but his principal work is La défense de la réformation (1679). In his exile he wrote his Plautes de Protestant; and after his death his son published five volumes, Œuvres posthumes and letters. His life was written by De La Terêze, Amsterdam, 1857.

CLAUDIANUS (Claudianus Mamertes, Claudianus Ecdetius Mamertus), d. 474; was a prebendar of Vienne, brother of the bishop of the diocese, and an intimate friend of Apollinaris Sidonius. His work De Statu Anima, which during the middle ages exercised considerable influence on the whole treatment of the subject, was 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 Max. Bel. Pain, VI., and with notes by Barth, Zwickau, 1655. Two letters by him—one to Apollinaris, and one to the rhetorician Sapandus at Vienne—are still extant; the former having been published among Apollinaris’s Lectures, IV. 2, the latter in Baluze: Miscellanei, VI. p. 535. Amo, lingua gloriosi, is generally ascribed to him.

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 tumultu incite,” and removed to Montauban. There, too, he was forbid 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. In controversy with Nicole, Reponse au livre de M. Arnauld (1670), and with Bossuet, Reponse au livre de M. l’Évêque de Meaux (1683), attracted great attention; but his principal work is La défense de la réformation (1679). In his exile he wrote his Plautes de Protestant; and after his death his son published five volumes, Œuvres posthumes and letters. His life was written by De La Terêze, Amsterdam, 1857.

CLAUDIUS, Matthias, b. at Rheinfeld, near Liébeuge, Aug. 16, 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 over the signature of Amus 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, Goth., 1857, 3d ed., 1863; Münckemberg, Hamb., 1870; Redlich: 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 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. 9-16). See also Apostolic Council.

CLEMANGES, 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; 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, the abdication of the pontiff, 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, 1394; and the following year Clémanges went to Avignon as his secretary. But in 1398 France withdrew from the obedience of Benedict; and in 1407 Benedict laid the king and the country under the ban. Clémanges, who was at Genoa when the bull of excommunication was issued, immediately returned to France, and repaired to Langres, where he a short time before had obtained a canonry. His enemies, however, accused him of being the author of the bull, and he was compelled to live in concealment,—first in a Carthusian monastery at Valprofonds, afterwards at Fontaine-du-bosc. His benefice of Langres he exchanged for one at Bayeux, and after the lapse of some years he once more emerged into public life. In 1425 he in a public disputation at Chartres: in 1427 he 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 Eremi, De Fructu Iterum Adversarum, De Nuis Festivitatis non Innocentibus, De Studio Theologicorum (of special interest for the encyclopaedia of theology), Disputatio de Ceciole Generali, Oratio ad Galliarum 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 the Pope he placed the ecumenical council; but above the ecumenical council he placed the Bible; 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. Lydius, 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 Adolph Müntz, Nicolas Clémanges, sa vie et ses écrits, Strassburg, 1846.

The two works De Ruina Ecclesiae, or De Corrupto Ecclesiae Status, and Apostoli (i.e., litterae missoriarum et Responsio per Nationem Gallicanam Dominum Mellitus, etc.) generally ascribed to him are, as Adolph Müntz has shown, not by him. C. SCHMIDT.

CLEMENS 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 Ireneus (Har., III. 3, 8) 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. 6), and Jerome (De Vir. Ill., 10); 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 Hippiolyte, in which Clement is placed before Cletus,—Petrus, Linus, Clemens, Cletus; and this succession was adopted by the Liberian Catalogue, by Augustine, Optatus, 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 Cletus, thus producing 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 Felician Catalogue, which is merely a combination of the Liberian and Leonian Catalogues, arrives at the following succession,—Petrus, Linus, Clemens, Cletus, Anencletus. The pseudo-Tertullian Carmen adv. Mariam finally places both Cletus and Anencletus before Clement; while the epistle said to have been written by Clement to the apostle James narrates that Peter himself appointed Cletus his successor; but the idea found nowhere else, all at the latter only one,—the author of the pseudo-Clementine romance. See Lirsws: 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 the author of the pseudo-Clementine romance. See Lirsws: Chronologie der römischen Bischöfe, Kiel, 1869.
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 evidently spurious, as, for instance, the *Apostolical Constitutions*, and the whole group comprising 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 (1752), and afterwards by Villecourt, in *Migne, Patrol. Græc.*, I., and by I. 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 *Vet. Ep.* I., 12), perhaps also Epiphanius (*Hær.*, XXX. 15). The two *Epistles to the Corinthians*, on the contrary, especially the first, belong among the most important documents of Christian antiquity still extant. In the Ancient Church they were held in the greatest esteem, and in many places 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 Cyrilus Lucaris to King Charles I., and published them at Oxford (1633).

Up to 1875 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, 1867 and 1873; Lightfoot, London, 1869, to which an appendix was added 1877; Hilgenfeld, Leipzig, 1876; Laurent, Leipzig, 1870; and finally by Gebhardt and Harnack, in *Dresd. Patr.* 1., 1875, were taken from it alone. But in 1875 Bryennios, metropolitan of Serræ, gave an edition from a newly-discovered manuscript in the Library of the Holy Sepulchre at Farnar, 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 the epistles.] R. L. Benson 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 written by Clement and Julius, and it was always read aloud in his congregation (*Eusén.: Hist. Ecc., IV. 28*). Clemens Alexanderinus also holds it in great esteem, quotes often from it, and designates its author as an apostle.
(Strom., IV. 17; I. 7; V. 12; VI. 8). 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 (Patr. Ap. Prolegomena, p. XXXII.) and V. Weissler (Eine Untersuchung über den Heileinbrief, Kiel, 1801), 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 all the apostles, have died, 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 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 that some time has elapsed since that event. On the one side, not only Peter and Paul, but all the apostles, have died; 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.

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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; as between 192 and 202, when he began on his principal work, he was a man in his best years. The place of his birth was not Alexandria, since he speaks of Egypt as a country in which he finally settled. He was probably a native of Greece,—Epiphanius says, of Athens. His parents seem to have belonged to the upper classes, and to have been Pagans. He speaks of himself as one who has come to grace through penitence; and he shows an intimate acquaintance with Pagan life, even with its darkest sides. He frequented the schools of the rhetoricians, and, though strict method is not the most striking feature in his authorship, he studied logic and dialectics with great zeal. He was well versed in music; and the brilliant development which church-music achieved in Alexandria was no doubt due to him. But the principal subjects of his studies were the poets and the philosophers. His works bristle with quotations from the older Greek literature, and have, for this very reason, an additional interest to the student. But neither the poets nor the philosophers were able to fully satisfy his craving for truth. He began to study Christianity; and in Egypt, in Alexandria, he finally found a man who could give him what he wanted. Eusebius is probably right, when in this man he recognizes Pantanus, who acquired great fame as teacher in the Church of Alexandria. In this position Clements afterwards succeeded him, and in fame he soon surpassed him. During the persecution of Septimius Severus he was driven away from Alexandria, and sought refuge with Alexander, bishop in some Cappadocian city, and afterwards of Jerusalem. It is a letter from Alexander which contains these notices of Clement: another letter of a later date speaks of him as having recently died.

The three works of Clemens Alexandrinus still extant, Προτεράμου (“Exhortation to the Heathen”), Παθαγωγός (“The Instructor”), and Στρωματικός (“Miscellanea”), are his three principal works. The former is a systematic teaching of Christianity, beginning with the conversion from Paganism, and ending with full initiation in the Christian mysteries. [These three works have been translated into English in the Ante-Nicene Library, vol. IV., Edinburgh, 1867.] Other works are mentioned by Jerome and Photius, but they have perished. The writings of Clements 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 be systematic, much remains loose, and only mechanically tied together. The elements which he proposes to harmonize are the Greek philosophy 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 which 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, 1046—Oct. 9, 1047). After the abdication of Gregory V., he was elected pope; and the next day Suidger, who assumed the name Clement I., crowned him. 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
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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. With King William of Scotland he came into a secret compact. The chapter chose one bishop; the king appointed another. 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 at the papal rule, and was received into the order of the Knights of St. Stephen in Rome, where Clement died. See JAFFÉ: Regesta; and WATTERICH: Pontif. Roman. Vita, Tom. II. There was an Antipope of the same name (see GREGORY VII.). — Clement IV. (Feb. 5, 1255—Nov. 29, 1268), a native of France; monk of the order of St. Benedict at Cluny; studied law, and held a high station at the court of Louis IX.; married, and had two daughters, but was, by sorrow over the loss of his wife, led to enter the Church, and was made Bishop of Le Puy in 1257, Archbishop of Narbonne in 1259, and cardinal in 1265. He was on a journey to England as papal legate, when he heard of his election to the papal throne; but such was the state of Italy that he had to put on the cowl of a mendicant friar in order to reach the papal dominion. His whole reign was occupied almost exclusively with the affairs of the Apulian Empire. The long tradition of the papal policy, the inveterate hatred of the curia to the Hohenstaufen House, and the necessity of withstanding the attacks of the Ghibellines, determined his course. Feb. 26, 1265, Charles of Anjou was invested in Rome with the fief of Apulia, and the war with Manfred began. Clement felt very indignant at the arrogance, faithlessness, and licentiousness of Charles, and was about to open negotiations with Manfred, when the latter died. Conradin now appeared in Italy; and in spite of the papal ban, launched against him Nov. 18, 1267, he entered Rome in triumph. But his defeat at Tagliacozzo was the end of his rule and of that of the House of Hohenstaufen. It is sure, however, that Clement had no part in the pitiful end of his adversary. He was a right-minded and warm-hearted man; and the energy with which he attacked and suppressed nepotism, the cancer of the papal rule, is so much the more praiseworthy, as he had many poor relatives. See MURATORI: Script., III. P. I. p. 504, and P. II. p. 421; and the list of his letters given by POTTIEST: Regesta Pontif. Rom., II. — Clement V. (June 5, 1305—April 20, 1314), a native of France; was made Bishop of Comminges in 1293, and Archbishop of Bordeaux in 1299, and showed himself a firm adherent of Boniface VIII., and a decided adversary of Philip the Fair. Cunningly manoeuvring with this prestige, he secured the election after Benedict XI.; and only a few persons knew that he had actually bought the papal crown by a number of the most degrading sacrifices of the Church's freedom. He was crowned at Lyons, and took up his residence, first at Bordeaux, then at Poitiers. Finally he settled (1309) at Avignon with the whole curia. No argument or flattery or threat could induce him to go to Rome; and thus began the so-called Babylonian Exile of the Popes, which lasted for seventy years. At Avignon he led a brilliant but scandalous life; and, in spite of his ostentatious arrogance, he was not much more than a tool in the hands of Philip the Fair. In June, 1306, he invited the grand master of the Templars, Jacques de Molay, to Avignon, apparently to discuss the plan of a new crusade, but in reality as the first step towards the abolition of the order; which he had promised the king. An investigation was instituted, but only in order to give in an indirect manner the sanction of the Church to the violent proceedings of the king. Without waiting for the result of the investigation, the king at once imprisoned all the members of the order living in France, and confiscated their property. A general council was convened at Vienne, Oct. 16, 1311; and a papal bull of May 6, 1312, dissolved the order. But, though the bull reserved both the members and the property of the order for the decision of the Pope, the king burnt the members, and pocketed the property; and the Pope kept silent. While the process of the Templars was going on, a process was begun against Boniface VIII., whose memory Clement also had promised the king to condemn as a heretic. He confined himself to annul his acts of excommunication and interdict, and especially his bulls Clerici Laicos and Unam Sanctam, but only because the king did not find it necessary to press his claims. The decrees of the Council of Vienne, augmented with his own decretals, he ordered to be collected; and, under the name of the Clementines, they now form the seventh book of decretals. See BALUZIUS: Vita Papar. Avignon., Paris, 1683; MURATORI: Script., III. P. I. p. 673, and P. II. p. 641; VILLANI: Historia, 1315—1345. — Clement VI. (May 7, 1342—Dec. 6, 1352), a native of France; monk of the order of St. Benedict; Archbishop of Rouen; remained at Avignon, though the Romans, through an embassy of which Petrarch was a member, most humbly and most urgently solicited his return to Rome. He sat quietly at Avignon, and looked on while Cola di Rienzi played his farce in Rome. In the affairs of Germany he interfered in a very high-handed manner; and his claim to choose or confirm the Roman king was practically recognized. Avignon, which belonged to the crown of Sicily, he bought of Queen Johanna, and he spent great sums to adorn it. For the Church he had no interest: the most remunerative offices he gave to his relatives. A sumptuous table, fine horses, brilliant pageant, and the company of beautiful women, were the things he liked; and in order to procure the necessary means he introduced the custom of celebrating the jubilee of the Church every fiftieth year, instead of every hundredth. See BALUZIUS: Vita Papar. Av. — Clement VII. (Nov. 19, 1523—Sept. 25, 1534), an illegitimate...
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 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 Speiers 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. demanded a general council; 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 ZIEGLER: Hist. Clementis VII., in SCHICKHORN: Aemint. Hist.; ROSSI: Clemente VII., Rome, 1857; BALAN: Politica di Clem. VII., 1884. There was an Antipope of the same name (Clemente VI. I.).—Clement VIII. (Jan. 30, 1592—March 5, 1605), Cardinal Ippolito Aldobrandini, descending from a 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 23, 1593) was not a sufficient guaranty. The absolution did not follow until Paris and the greater part of France had accepted the king (Dec. 17, 1595). 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, 1723. There was also an Antipope of the same name (Clemens VIII., I.).—Clement IX. (June 20, 1655—Dec. 9, 1669), a native of Pistoja, and a peace-loving man; mediated the peace of Aix-la-Chapelle (1698), and the Pax Clementina, which brought the Jansenistic controversy to a temporary conclusion. See PLEVIN: Clemente IX., Paris, 1870; GUARACCI: Hist. Pontif. a Cl. X. ad Cl. XI. —Clement XI. (Nov. 23, 1700—March 19, 1721), b. at Urbino; was a man of great ability, and achieved considerable results as a reformer of the internal administration of his dominion, but was very little successful in his external policy. His protest against the assumption of the royal crown by the ruler of Prussia (1700) made him almost ridiculous. In the War of the Spanish Succession he favored Philip V., but was compelled to acknowledge Charles III., who disturbed his relations with Louis XIV. In the controversy between the Dominicans and the Jesuits, concerning the advisability of allowing Chinese converts to retain certain pagan customs, Innocent X. had decided in favor of the Dominicans, Alexander VII. in favor of the Jesuits; and Clement now decided in favor of the Dominicans. The Jesuits submitted, but only apparently. In the Jansenistic controversy, in which the Pope took a very decided stand, the bull of July 16, 1705 (Vincens Dominii), demanding absolute submission to the decrees of Innocent X. and Alexander VII., against the book of Jansenius, was registered by the Parliament of Paris, and enforced by the king; but the bull of Sept. 8, 1718 (Unigenitus), against Quesnel's work, caused a great commotion, rallied all adherents of the Gallican views around the Jansenists, and contributed more than anything else to stir up the hatred to the Jesuits, whose work the bull was. See Clementi XIII. Epiat. et Brevia Seleta, Rome, 1724, 2 vols.; Bullarium Clementis XI., Rome, 1723; Orat. Consistor., Rome, 1722. His life was written by BUDER (1721), PIETRO POLIDORO (1727), ROUDET (1738), LAPIFETTE (1752). —Clement XII. (July 12, 1770—Feb. 6, 1774), a Florentine by birth, and seventy-eight years old when he ascended the throne. His attempt to reclaim Pavia and Placentia, and to incorporate the republic of San Marino, failed; and, while the political power of the Papacy visibly crumbled into dust, the literary and scientific opposition became sharper and more open day by day. —Clement XIII. (July 6, 1758—Feb. 3, 1769), b. at Venice; ascended the throne by the aid of the Jesuits, and became their zealous defender, though he thereby brought the Papacy itself to the very verge of ruin. The storm against them began in Portugal. In 1759 they were expelled from that country, and, with the aid of Prussia, the Papal States. In France the king proposed certain modifications in the constitution of the order; and, when the Pope refused, the Parliament voted that the Jesuits should leave the country within a month, the king fixing the day at Dec. 3, 1764. But the Parliament refused to obey; and, in the bull Apostolicum Pascendi Munus, in which he spoke of the order as a useful and holy institu-
critical edition, Leipzig, 1865. The book consists of two letters to James, and twenty homilies, also addressed to him. The first letter is from Peter to James; the following day all the Jesuits living in Spain. They were packed like slaves in some merchant-vessels, and carried across the Mediterranean to the shores of the Papal States. The contest became still more violent. The Duke of Parma introduced some reforms in his dominions; and by a breve or monition of Jan. 30, 1768 (Aliud ad 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 Venaisin; Sicilian troops, Benevent and Ponte Corvo; and no other issue seemed possible but the destruction of the political power of the Papacy, when Clement suddenly died. See Théiner: Geschicichte d. Pontif. Cl. XIV., May 19, 1769—Sept. 22, 1774. The enmity which assembled the death of Clement XIV. (May 19, 1769—September 22, 1774) 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 any thing of his dignity; and, when he understood the necessity of dissolving the order of the Jesuits, he did it by a breve of Aug. 16, 1772, quietly, but firmly. He had been warned against the revenge of the Jesuits; and he died, indeed, and enly and under suspicious circumstances. He founded the Pio-Clementinum. His letters were collected, in Rome, and published by him at Gottingen, and Parma, without losing anything of his dig. extant,—the Clementine Homilies, the Recognitions, the Epitome. The best edition is that at 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.

Attention was first drawn to the Homilies of Clemens Romanus by Turrianus in his book, Pro Canonibus App. (1578); but of this translation the manuscripts are quite numerous, bearing various titles, generally dramatic terms referring to the meeting between Clement and his brethren. The work was published before the Homilies, first by Sichardus (Basel, 1526 and 1530), then by Lambertus Gruterus Venradius (Cologne, 1563 and 1570). The best edition is that by Gersdorf, in Bibl. Patr. Lat., Leipzig, 1838, vol. I.
ture 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 Ebionitarium Origine, Tubingen, 1831; *Die Christuspartei in der koninktischen Gemeinde*, Tubingen, 1831), but seemed afterwards inclined to ascribe more importance to the Gnostic elements (Die christliche Gnade, Tubingen, 1835; Über den Episkopat in der christlichen Kirche, 1838). In opposition to Baur, Schliemann wrote his *Die Clementinen nebst den verwandten Schriften und der Ebionismus* (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 *New Apostolischen Zeitalter* (see I. 364 sq.), formed the transition from a purely doctrinal to a purely literary treatment. The turning-point was Hilgenfeld's *Die clementimischen Rekognitionen und Homilies*, 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 Reckonitions formed the basis for the Homilies, and were themselves based on a still older tract, of Roman origin and Judéo-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, Uihlorn attempted to show, in his *Die H omilien und Rekognitionen des Clemens Romanus* (Göttingen, 1854), that the author of the Reckonitions 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 Reckogn., I. 27-72, but in Hom., XVI.-XIX. The one-sidedness of these two works was eliminated by Lehmann, who, in his *Die clementimischen Schriften* (Gottha 1868), begins by dissolving the Reckonitions into two different clusters, by two different authors, 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 Petriasse* (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 Reckonitions, and the Epitome are three independent elaborations, perhaps at first hand, perhaps at second or third, of some older tract not now extant.

G. UHLHORN.

CLERICUS (Jean le Clerc), b. at Geneva, March 19, 1837; d. at Amsterdam, Jan. 8, 1736; studied theology and philosophy in Geneva, Grenoble, Strassburg, Paris, and London; was, by the reading of the works of Currélaeus and Eusipcos, drawn over to the Remonstrants, and became professor of philosophy and belle-lettres at Amsterdam, and, after the death of Limborch, professor of church history. Of his numerous works, his *Harmonia Evangelica*, are still valuable. See NICÉRON: *Mémoires*, Tom. XL. 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 atrocious offences this exemption was not allowed; consequently offences were divided into clergyable and unclergyable. This exemption ultimately was the cause of 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 to 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. 27; 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 binds (declares to be wrong or false) is bound in heaven, i.e., has also the divine condemnation, and what it loses (declares to be right or true) is in heaven, i.e., has also the divine approval. Decency, order, and efficiency demanded that certain persons should make it their business to conduct the services, and have the oversight, of the congregations. 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 church would be defeated. If everybody dis-
rect personal commission; yet the baptism of the Spirit on Pentecost fell not upon them exclusively, but upon the whole body of the disciples (Acts i. 15, ii. 1). 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 not necessary to dispatch apostles or evangelists to tell the 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, xx. 2 sqq.), and of the ordination of elders by 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 beginnings 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. xii. 4-13, 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, professing, and praying, like singing, and taking up a collection; reading of the Scriptures, 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 to 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. 

Archaeological and Historical. 1. Meaning of the Word. The word "clergy" is derived from the Greek kleros, "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, the early Church did not find the distinction between clergy and laity. The three proper orders of bishops, presbyters, and deacons, were called primi clerci; and the lower orders,—the readers, singers, porters of monasteries, etc.,—inferior. The monks formed a third class of religious persons. "Clergyman," or "clerk," in the sense of a "scholar," or one who could write, dates from the eleventh century. The term regularis coming into use when monachism was becoming regarded as 'religion' (i.e., about the eighth century), the term secularis also gradually lost its general sense of worldly, and became simply the antithesis of a 'regular,' or monk. Clerus regularis thenceforth meant a clergyman who was also a monk; and clerus secularis, a parish clergyman, or one who kept a school, or lived in any way not under a rule. 3. Support of the Clergy. In the days of persecution the clergy derived their support both from the weekly offerings at the altar, and the monthly to the common treasury of each church. When, however, the cessation of persecution made it safe for the Church to hold landed property, it came into possession of it by inheritance and gift, and thus could depend, in part, upon its own revenues. Occasionally the Christian emperors gave large sums of money for the support of the clergy; and by Constantine and his successors (except Julian) they received an allowance from the State. The emperors paid the travelling expenses of the clergy coming to the oecumenical councils. Tithes were also collected by law; although, up to the time of Charlemagne, they were purely voluntary. 4. Immunities and Privileges. The clergy enjoyed, under the christianized Roman Empire (see JUSTINIAN, CODE OF), immunity from certain taxes,—such as the poll-tax, the soldiers' horses tax, etc.,—and from the obligation to fill certain public offices. They were likewise exempted from the jurisdiction of the secular courts in respect of minor offences,—a privilege outrageously abused, and converted into a crying shame. In this way "clerks" were punished more lightly than laymen for the same offences. Neither bishops nor presbyters might be tortured, nor the bishops be summoned as witnesses, nor sworn; their simple word being regarded as sufficient. Civil cases came before the bishops as magistrates; and in criminal cases they appeared as intercessors: and, as they thus time and again defended the accused, so they came to have the legal defence of the weak; the churches, the right of sanctuary; and the clergy, the censorship of public morals. The clergy had other immunities and privileges of a more ecclesiastical and private kind. Thus the clergy and the laity enjoyed the right to elect the bishops. The bishops had absolute authority over their clergy. The Bishop of Constantinople presided as lord over sixty presbyters, one hundred deacons, forty deaconesses, ninety sub-deacons, one hundred and ten readers, 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.
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 it acquires 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 ANACLEATUS AND CLEMMENS ROMANUS.

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.

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 gedinim, which were made out of linen, wool, and cotton, although silk is also mentioned (Ezek. xxvi. 10). Clothing to orders were sold. Slaves, comedians, tax-gatherers, those who had been married twice, persons of a mean and servile occupation, those who had performed public penance, homicide, adulterers, lapsed, usurers, mutilated or self-crippled, climes (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.

7. 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 of kings, and discussed 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. Introd.)


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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 council of kings, and discussed 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. Introd.)
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,” “beauty.” Gloves were not unknown; yet they appear not to have been used as a part of the attire, but merely as a protection of the hands from injury and soiling (cf. Mishna, Chelim, 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 and sorrow; sackcloth (of coarse stuff) was worn. Prophets also used this kind of habiliments to express their sorrow over the sins of the people. On solemn occasions, however, the Israelites used so-called state dresses. Kings and nobles had a goodly wardrobe, which was superintended by the keeper of the clothes (2 Chron. xxxiv. 22). Such costly garments were also used as presents (Gen. xlv. 22; Esth. iv. 4, vi. 8, 11). Persons changed their clothes for religious reasons when they had become ceremonially unclean; and those in eminent stations, and females, anointed and perfumed their garments (Ps. xlv. 9; Cant. iv. 6). Persons wearing the clothes of their office (Gen. xiv. 11), were also attached to the outer garments was a sign of piety, especially of Pharisaic piety, the longer these ribbons were. To shake the garment was a sign of abhorrence (Acts xviii. 6), and to exchange it with another, a sign of friendship (1 Sam. xvii. 4). Public reverence and honor toward the monarch consisted in spreading the garments along the way; and the ribbon of blue attached to the outer garments was a sign of piety, especially of Pharisaic piety, the longer these ribbons were. To shake the garment was a sign of abhorrence (Acts xviii. 6), and to exchange it with another, a sign of friendship (1 Sam. xvii. 4). A person elevated to a post of honor was solemnly invested with the clothes of his office (Gen. xii. 42), and it was regarded as a disgrace when the clothes were half cut off.

As for the ornaments, they were especially common to the male, 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 gold drops strung together; to which must be added the anklets, 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.

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COADJUTOR. 502

imperished 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 forty-four of them belonged to the congregation; but the improvement was only temporary. The further history of Clugny is a steady decline. The abbot lost his power. In order to defend itself against the counts of Châlons, Clugny 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. The internal decay, however, was still worse. In vain Abbot Yvo of Vergy (1296) founded the College de Clugny at Paris in order to encourage studies and literary pursuits among the monks. In vain several abbots tried to introduce reforms, or at least to better the discipline. The whole result was a split in the order between the old Cluniacenses and the Reformates, which gave rise to much haggling, and even scandal. The whole organization was in a state of dissolution when the Constituent Assembly (1790) confiscated the property, and sold the church and the buildings to the city. The church was broken down. The last abbot, Cardinal Dominique de la Rochefoucauld, whose rare visits to Clugny had been marked by drinking-bouts and lascivious festivities, died in 1800. See Biblioth. Cluniacens., Paris, 1614; Lorain: Essai Historique sur l’Abbaye de Clugny, Dijon, 1839, which book, however, is full of circumlocution and bombast. C. SCHMIDT.

COADJUTOR is the assistant of an ecclesiastic who by sickness or age is prevented from fulfilling the duties of his office, and may be appointed temporarily or perpetually; in the latter case with or without right of succession. Generally, however, the name is applied only to the assistant of a bishop. According to an old canon no successor shall be appointed as long as the bishop himself is alive (c. 5, 2, Can. VII. qu. 1. [Cyprian. a. 252]. c. 3, 4, Can. VIII. qu. 1. [Conc. Antolchen. a. 332. c. 23.]); and in case of his being disabled the neighboring bishops shall come to his aid, or a dispenser, intercessor, intervenor, shall be appointed (c. 1, Can. VII. qu. 1. [Gregor. I. a. 601]). Such appointments were originally made by the provincial synods, though with the consent of the Pope; but later on, the Pope reserved this causa episcopalis, like all causa majores, for his own decision (c. 13, 14, cit. c. 17 eod. [Zacharias ad Bonifacium a. 748]. c. 5, 6, X. de cleroce agrotante [III. 6]. [Innocent. III. a. 1204; Honorius III.]; cap. un. de cleroce agrot. in VI. [III. 5]. [Bonif. VIII. a. 1298]). The old principle, ne in una urbe duo sint episcopi (Conc. Niceno. a. 325. c. 8), was preserved, at least formally, by consecrating the coadjutor at the title of some other church. The Council of Trent further decreed (reg. X. IV. 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.—OBERBERG: Diss. de Electionibus Coadjutorum Episcopalium, Münster, 1780; Köhler: Quest. inaup. de Coadjutoribus in Germania, Mayence, 1787. For the right of succession of coadjutor being as coadjutor in Mayence see MEIJER: Zur römischen Fragen, 1, 110. For the election of Cardinal Geissel as coadjutor in Cologne see HELD: Das Recht zur Aufstellung eines Coadjutors, 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; d. in East Boston, Mass., Oct. 31, 1866.

COBHAM, Lord (Sir John Oldcastle), a prominent supporter of the Lollards; b. in Herefordshire about 1380; martyred at London, Dec. 23, 1417. He married about 1408 Joanne (whose fourth husband he was, and who married again after his decease), grand-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 in defence and 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 had the practical effect of leading to a law which forbade the publication of excommunications issued by the Pope. In 1395 he wrote a book in prose and poetry entitled the abortion of the Church. After his marriage he was employed in France (1412) to support by English arms the interest of Philip the Bold, Duke of 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 with a number of determined burgheers, and delivered him. For three months he lay concealed in the city. Very probably the king connived at his escape: at all events, no steps were taken against him until some disturbances on the part of the Lollards raised the rumor that Lord Cobham headed a conspiracy against the State. The king issued a proclamation against him (Jan. 11, 1414), and set a price of a thousand marks (53,220) upon his head (an enormous amount in those days), and five hundred marks for information which should lead to his capture. Lord Cobham left his hiding-place, and died in Wales, where he was discovered early in 1417, and in
the fall of that year taken prisoner. On Dec. 14 he was brought before the Lords in Parliament assembled, and the proclamation of January, 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 kindled on the ground. He died praising God, and exhorting the people to follow Christ.


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 1636 he became professor of biblical philology in Bremen, in 1639 professor of theology in Leyden. He laid down the guiding exegetical principle, that every passage 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 himself in opposition to the scholastics and the Cartesian moderns. 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, rational, 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 Covenant of Works the "Covenant of Grace," 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 way handles the doctrines of redemption under nine divisions,—its purpose (the promised grace), its mode (gratuitous), its founder (a mediator), its means (faith), its recipients (believers), its cause (God's good pleasure), its revelation (the Bible), the method of its application (the operation of the Holy Spirit), its ultimate object (the glory of God). — The history of the second Covenant falls into three divisions (economies), — the autode-legal (the law under the form of conscience, the grace under which the patriarchal protevangel 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 prophecy, the kingdom of God existed in the nation), the imperfect (which Christ himself appeared as the completely fulfilled personal 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 punishment into a deliverance from the body of sin, and, lastly, the resurrection of the body. See his Summa Doctrinae de Fide et Testamentis Dei, 1648, 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 sixteenth century. Man, he taught, was not a machine 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 Eberard: Christliche Dogmatik, § 227. As was to be expected, the scholastic school attacked him, and called him a heretic. He replied that "orthodoxy à la mode" was the ruin of the Reformed Church, because it prided itself upon its orthodoxy, and yet was full of worldliness. Cocceius had the spiritually-minded upon his side. He took the substantially identical ground that one should not listen to those preachers who regarded the work of teaching religion merely as a profession. Unhappily the controversy took a political turn. The aristocratic party which had supported Arminius supported the Cocceians; the Orans party, his opponents. At one time a deeper split than Arminianism had made threatened the Netherland Church; but by pacificatory measures peace was restored, and it was established by law that one out of every three ordinariats at each university should be a Cocceian.

As an exegete Cocceius is open to the charge of fancifulness, but not more so than other students 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 important part, in that he delivered the Reformed Church from the tyranny of the scholastic orthodoxy, and taught her to give heed to her true character and work as emphatically a Bible Church, and, as such, capable of great theological freedom. But he also lays theology in all churches under great obligation, in that his system of the covenants was the first attempt at a biblical theology. He built his system upon the Bible, and purposely arranged his theology under the biblical categories. In this method we perceive the influence of his teacher, Sixtinus Amama, who emphasized the study of the original 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 Theologiae (3d ed., 1655), which was more conventional in its use of terms, but not less independent in its explanations and contents. Among his followers are Wilhelm Momma and Hermann Witsius, who carried out the analogies between the two covenants with trifling ingenuity (De Economia Faderum Dei cum Hominibus, Leewarden, 1685); but far more important is Franz Burmann (Synop- sis Theologiae et Speculam Economiae Faderum Dei, Utrecht, 1871), who, in general, follows his teacher in his安排ments into the discussion of all the scholastic questions which had genuine value, and embodies the results of the Federal theology in a perma-
the following year, however, he was condemned to death for the law; became a monk, and from 405 to 431 is often mentioned in the writings of Augustine and Jerome. He was friend and collaborator of Pelagius. He was condemned by a council of Carthage (412), but acquited of heresy by Zosimus in 417. In the writings of Augustine and Jerome, he is not heard of any more. If his causes of the grandest spiritual movements from the meanest personal circumstances. See Una. In the history of the Church as the arrogantPelagianism by the Council of Ephesus (431), he is not heard of any more. If his name came to have a wider application, the name did not mean anything. It was soon after ordained a priest at Ephesus, was successively rector of the Latin School in Nuremberg, dean at the Church of Our Lady at Frankfort, secretary to Duke Georg of Saxony at 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 and Historia Hussitica he derives with unexamined cynicism the causes of the grandest spiritual movements from the meanest personal circumstances. See URB. DE WELDING-CHEMER: De Joannis Cochleus Vita et Scriptis, Münster, 1863; CARL OTTO: Johannes Cochleus, Breslau, 1874.

COELESYRIA. According to the early classic geographers, Coele Syria 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. Coele Syria thus expanded contained nearly all the cities of Decapolis within its limits; and, though the name does not occur in the Bible, it is frequently mentioned in the Apocryphal books (1 Esd. ii. 24, 27, iv. 48, vi. 29; 1 Mac. x. 69; 2 Mac. xiv. 5, 6, 8), and by Josephus (Ant. XIII. 4, 2; XIV. 9, 5; 11, 4) and other writers. It has a legendary history of its own, attested by curious monuments. At Kerak Noh 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 Samel, the father of 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 Coele Syria, or Hollow-Syria, as its original Greek name signifies.

That remarkable valley, now called el Búkka'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 as seen from above seems to be quite level; but this appearance is deceptive. It is, in fact, a cold, rugged, and barren region. The northern end of the Búkka'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 perennial source of that river is the copious fountain that flows out from under the cliffs of Lebanon, near Mughrat er Ráhib. Passing below Kamúû's Hürmul, 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 xxv. 6), and the equally fertile region around the artificial Lake of Kedes. The shapeless ruins near Tell Nebi Mindau may mark the site of the chief city of the Hittite Kingdom. Issuing from the artificial Lake of Kedes, 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 Nusairiyeh 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 Búkka'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. Looking down upon the Búkka'a from any one of the human settlements on Lebanon and Hermon, the beholder is charmed with the checkered and endlessly-varied expanse of blooming wheat-fields, green or golden, recently-ploughed land, black or reddish-brown, and broad belts of dun-colored fallow-ground, reaching to and climbing up the gray foot-hills of the mountains.
COELICOLÆ. Through the centre of the Bukk’a meanders the Littâny, the ancient Leontes, one of the longest and largest rivers of Syria. It rises at Ain es Sultan, above Balâbeck, and is joined, as it flows southward, by many tributaries, amongst them el Ha’s. It is very slow, and woun-ded at Lebanon, and the large remitting fountain near ‘Anjar, that flows out from the very roots of Anti-Lebanon, near the site of the ancient Chalcis. Below Jubb Jenîn the Littâny enters a profound gorge, along which it has worn its way through Southern Lebanon to the sea, near Tyre.

Coleseria, 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 Coelicolæ, enjoining either to embrace Christianity within a year, or to suffer the penalty of heresy. Their chief crime was, that they had induced some Christians to embrace Judaism; and this crime was considered as treason, and punished in the severest possible manner. Augustine says (Ep. 163) 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 Coelilorum, Helsmatidt, 1784. HERZOG.

CENOBITES. See MONASTICISM.

COFFIN. See BURIAL.

COFFIN, Charles, a hymnist, b. at Buzancy, 1766; 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 “Éloge” by Lenglet.

COLENASIANS. See GNOSTICISM.

COKE, Thomas, D.C.L., first superintendent of the Methodist-Episcopal Church; b. at Brecon, South Wales, Sept. 2, 1747; d. at sea, on a voyage to Ceylon, May 2, 1814. He was a gentleman commissor 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 servant. In 1781, at Bristol, set him apart as a superintendent of the work among the Methodists in America. “Wesley 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, 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 superintendence, and with his consent the Wesleys discharged their 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., 1837; R. STEELE: Burning and Shining Lights, London, 1864.

COOLERIDGE, 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, and incessantly 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 helioum 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 given for the Greek ode in November, 1793, in a fit of despondency, he suddenly left Cambridge for London, where, under the pressure of want, he enlisted as a private in the Fifteenth Light Dragoons. After serving four months, he was discharged, and went back to his college. About this time he openly avered.
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 Susquehanna a new social order, called "Pantisocracy," perished in its birth. In October, 1795, he married, at Bristol, Sarah Fricker, whose sister 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 Wordsworth. During this period he composed his finest poems. In September, 1798, in company with Wordsworth and his sister, he went to Germany, 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 translation 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 dwelling-place. This period was one of severe suffering, trials, and disappointment, relieved, however, by the hospitable kindness of Mr. and Mrs. Basil Montague and other devoted friends. In April, 1816, he became an inmate of the family of James Gillman, a surgeon of Highgate, near London. The friendship and watchful, affectionate 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 literary 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 Sermons, and, a few years later, in the Aids to Reflection (1829). And in writing The Friend, 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 noteworthy, his genius as a thinker blossomed even earlier than his genius as a poet. "Come back into memory, like as thou wentest in the day-spring of thy fancies, with hope like a fiery column before 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 expect to see." Shortly after his death, De Quincey 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
COlERIDGE.

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 prominent 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 princi- 

gles of government, are marked by deep reflection, ardent zeal for both liberty and law, and a skil- 

ful use of the lessons of history. If not always convinc- 

ing, 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 influ- 

ence 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 

other minds to the same light by showing, to use his own words, that Christianity, though not dis- 

coverable by human reason, is yet in accordance 

with it; that link follows link by necessary con- 

sequence; that religion passes out of the ken of 

reason, only when the eye of reason has reached 

its own horizon; and that faith is then but its con- 

tinuation, even as the day softens away into 

the sweet twilight, and twilight, hushed and 

breathless, steals into the darkness." As a phi-

losopher 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 wis- 

dom. A subtle rationalism was everywhere at 

work sapping the ancient foundations in morals 

and religion. Coleridge undertook, at first al-

most 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 be-

 tween reason and understanding, a distinction 

familiar already to German thought, and as old, 

indeed, as Aristotle. A careful statement of his 

views on this point may be found in *Aids to Re-

flection*, 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 a most 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 

any years ago, even if perhaps, even if perhaps, even if perhaps, he was 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 indi- 

cated by his fondness for the four gospels, for 

Leigh, Hooker, Leighton, Donne, Baxter, Jeremy Taylor, and Bunyan. The writings of Archbishop Leighton 

and Pilgrim's Progress were his especial de-
light. As a theologian he revered the Fathers of the Reformation, and accepted heartily the catho-

dic doctrines of faith, substantially as contained 
in the ancient creeds and in the great Protestant symbols. His orthodoxy has been warmly im- 
pugned, particularly in reference to inspiration 

and the atonement. It can hardly be denied 

that, in the re-action from what he called bibliola-

try, 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 gen-

eral, it may be said that his writings, although not dis-

credited by their logical coherence, are full of 

finished 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 

color, Coleridge must still be regarded as the 

most original, profound, and many-sided Chris-


tian thinker who has lived in England in the 

nineteenth century.

LIT. — The Poetical Works of S. T. Coleridge, 

3 vols., 1835 (London, William Pickering; Bos-


ton, Hilliard, Gray, & Co.); several later editions 

have appeared; *The Friend*, edited by H. N. 

Coleridge, 3 vols., 1837, and later; *Biographia 


and his widow, Sara C., 1847; *Aids to Reflexion*, 5th 
ed., enlarged, 2 vols., with President Marsh's 

Preliminary Essay (1845); *The Complete Works 

of S. T. C.*, edited, with a preface and Introduc-

tory Essay, by Professor Shedd, 7 vols. (Harper 

& Brothers, 1836). J. Cottle's *Reminiscences* con- 

tain an account of Coleridge's opium-eating and 

its effects. Archdeacon Hare's estimate of Cole-

ridge may be seen in the dedication and preface 

of *The Mission of the Comforter*. See, also, a very 
appreciative paper on Coleridge in Professor 

Shairp's *Studies in Poetry and Philosophy*. In 1866 
appeared *Spiritual Philosophy, founded on the 


5vo), written by his friend and pupil Dr. J. H. 

Green.

COlERIDGE, Hartley, b. at Clevedon, near Bristol, 1796; d. at Rydal, Westmoreland, Jan. 6, 

1849; eldest son of Samuel Taylor Coleridge; was 
educated at Oriel College, Oxford. He inherited 

not a little of his father's poetical and conversa-

tional power. Some of his sonnets are very fine. 

*The Worthies of Yorkshire* (Bristol, 1836), his 

most noted prose-work, has unusual merit.
He lies buried near the grave of Wordsworth in Grasmere churchyard. He was a frail mortal, but gifted with qualities which secured to him the friendship of 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., 1851. G. L. PRENTISS.

COLET, John, Dean of St. Paul's, and founder of St. Paul's School (1512); b. at London, 1466; 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 became the tutor of the King's Bench. By his well-opened mind, and the light in them, the light of his own." See Memoir and Letters of Sara Coleridge, edited by her daughter, New York, 1874. G. L. PRENTISS.

COLET, 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 councilor in 1838. He was an intimate friend, and the biographer, of the poet Keble.

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COLE, Samuel Taylor, the father 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 Drobizhoffer's Account of the Abipones, an Equestrian People of Paraguay, 3 vols., 1822. After the death of her husband (1843), she took his place as editor of her father's writings. She wrote a fairy-tale called Phantomion, 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.

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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 that followed. The negotiations for the marriage of 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 Bivoli), 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. At a meeting of the Parliament Oct. 27, 1572, declared Coligny guilty of treason, and decreed that his executors should be broken by the hangman, 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, 1599.

LIT. — Of the writings of Coligny, the manuscript of a history of the religious wars was burnt by Catherine of Medici. A number of his letters have been published in Bulletin de la Société de l'histoire du Protestantisme Français, Paris, 1852, especially in series I., II., XIV., and XXII., and in Archives des Missions Scientifiques et Littéraires, series III. Tom. 2, 3. His life was written by FRANZ HOTHMANN: Gaspar Coligny Magni..., Vita, 1575, translated into English by Golding, London, 1576; MEYLAN: Vie de Gaspard de Coligny, Paris, 1862; TESSIER: L'Amiral Coligny Paris, 1872; [BESANT: Coligny and the Failure of the French Reformation, N.Y., 1879; cf. BAIRD: History of the Rise of the Huguenots of France, N.Y., 1879, 2 vols.] TH. 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 patronage to the bishop for institution into a benefice. 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. 68; Bright's Ancient Collects, pp. 188 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 maturer 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 are some points of 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 avowedly devoted to the main tenance of Christian doctrine (as held by the Puritans at Harvard and Yale, and as held by the Church of England at William and Mary). The 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 Bache lor'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 the progress of art to the point of Master; thus implying that the freer study of the university rightly 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 his 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 1693 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, although all such new 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 3,986 instructors and 57,987...
students; but these figures are not of much value
without elaborate statements in respect to the
character of the instruction which is given.
Almost without exception, the universities
of Michigan, Wisconsin, Minnesota, Iowa, Cali-
ifornia, and other Western States, commonly
including professional schools of law and medicine
with the college departments. Colleges of
agriculture and the mechanic arts, fostered by
the national land-grant of 1862, are to be found in
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 Gov-
ernment have greatly aided the foundation of
colleges and universities.

The most noteworthy innovation upon the
traditional college system was made by the founda-
tion of the University of Virginia, in 1828.
"The classical system," that is, the study of
Greek and Latin, of great value, was not introduced; great
freedom was allowed in the choice of studies; and
much stress was given to examinations. Gradu-
ally 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 op-
tional or eclectic plans of study.

The Johns Hopkins University, which was
opened in Baltimore in 1878, with a generous
and unconditional endowment, has been organ-
ized in such a way as to give prominence to uni-
versity 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
new and independent endowments for the in-
struction of women; and the foundations which
bear the name of Smith, Vassar, Wellesley, and
Taylor, give promise of the highest utility.

The tendency to a separation of colleges from
common schools is much to be regretted. Care-
ful inquiries show that the number of college
students in proportion to the population has dimin-
ished. College-bred men, for one reason
or another, are less called upon than formerly to
assume the lead in public affairs: they are less
conscientious in their treatment of the com-
munity as a whole; and this is particularly the
case in the South. All this is here mentioned with
regret; but there is not space to discuss the rea-
sons, or point out the remedies. On the other
hand, the colleges grow in wealth, in libraries,
in museums, in admirable buildings: they grow
more liberal, also, in their instructions, and are
hearty in their support of new institutions in
Church and State. As we review the politi-
cal, the literary, the scientific, and the religious
history of the land, we perceive, that, after all, it
is the college-bred men who have moulded our
affairs, and given to this country its present
standing as an enlightened and prosperous re-
public. D. C. GILMAN.

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 col-
legeia, and in the Anglican Church by a dean and
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, inclusive
of three churches, with their mission-churches.
Out of the income their ministers' salaries and
other expenses are paid. The fact of several
clergymen 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 as *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 *Jus 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 Christiana ad Vitam Civilem* (1686) Pufendorff showed that religion and religious worship did not belong to that portion of his freedom which an individual sacrificed 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. Paff in his *Akademische Reden 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 Paff 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.

**COLLIER, Jeremy**, b. at Stow-cum-Qui, Cambridgeshire, Sept. 23, 1636; d. in London, April 29, 1726. He entered M.A. at Cambridge, 1676; entered the ministry, but at the Revolution he refused to take the oaths, and was imprisoned (1688 and 1692) for advocating the cause of James II. In 1697 he won considerable fame by his *Essay upon several Moral Subjects*, of which a second series appeared 1705, and a third 1710. The essays cover much ground, and are interesting, and in their way valuable. In 1698 he issued *A Short View of the Profaneness and Imorality 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. (1708–17), new edition, with life of the author, London, 1840, 9 vols. He also translated and continued Morey'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 justice of peace, and the intimate friend of Locke. His best known work is *A Discourse of Freethinking, put into plain English, by way of abstract, for the use of the Poor*, London, 1713. This was attacked, and, in the judgment of most, demolished, by Bentley, under the pseudonym of *Phileleutherus Lipsiensis*. Swift also wrote against it a pamphlet in his inimitable style, *Mr. Collins's Discourse of Freethinking*, London, 1713. 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 criticism was mean. 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 defence of necessitarianism. In 1724 he published his *Discourse on the Grounds and Reasons of the Christian Religion*, to show, that since the fall, only valid proof of Christianity, and such "fulfilment" 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 (1779). These works, as well as his earlier, Vindication of the Divine Attributes, an attempt to show that we 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 secret. See also, Steele's History of English Thought, 2d ed., London and New York, 1881; Cairns: Unbelief in the Eighteenth Century (Edinburgh, 1881), pp. 37-78.

COLLON, Daniel Georg Conrad von, b. at Oerlinghausen, in the principality of Lippe-Detmold, Dec. 21, 1758; d. at Breslau, Feb. 17, 1833; studied theology at Marburg, Tübingen, and Gottingen, and was appointed professor of theology at Marburg in 1818, and at Breslau in 1818. In 1830 he published, together with his friend David Schulz, Über theologische Lehrfreiheit, which called forth from Schleiermacher a Sendeschreiben, in Theol. Studien und Kritiken, 1831, pp. 1-39, also, in Schleiermacher's Sammliche Werke, I. vol. 5, p. 667. Colln was a moderate rationalist, and his treatise a warning against certain orthodox formulas. In his Sendeschreiben, 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. Colln and Schulz also published Zwei Antworteschreiben, Leipzig, 1831. Besides a number of articles to periodicals, and minor essays, Colln'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, preface to his Biblische Theologie.

COLLYRIDIANS, according to Epiphanius (Herex, 76), a party of enthusiastic women in Arabia, who considered themselves priestesses of Mary, and, on the day consecrated in her honor, carried cakes (κολλυριον) around in a solemn procession, which were presented as a sacrifice to the Virgin, and then eaten in common. Epiphanius considered the whole affair as idolatry: probably it arose from the Pagan harvest-feasts in honor of Ceres. HERZOG.

COLMAN, an Irish missionary; d. at Inishbofin, County Mayo, Ireland, Aug. 8, 676. He was consecrated Bishop of Lindsfarne in North Britain, 661, and in 664 held with Wilfrid (see title), in the presence of King Oswy, at Whitby, a public debate upon the Easter controversy and other points then in dispute between the Scotto-Irish portion of the Christian population of Britain 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 Ij, Ireland. In 668 he removed to the Island of Inishbofin, now Inishbofin, off the west 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. 10, 1674; d. there, Aug. 20, 1747. He was graduated at Harvard College 1692, ordained in London, Aug. 4, 1698, 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 the bibliographical appendix 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 Inculcation (1709), and family Worship (1730). See E. Turrell: 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 Ubii. 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 Agrippina. While belonging to the Romans, it was the metropolis of Germania Secunda.

In the beginning of the fourth century the city was Christian, and the seat of a bishop. In 313, on occasion of the Donatistic controversies, Maternus is mentioned as Bishop of Cologne; and in 314 his name is found under the acts of the Council of Arles. But in 330 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 the Ripuarians until the time of Charlemagne, when it was incorporated with the empire. Hildebald, Bishop of Cologne (784-819), was by Charlemagne made archiepiscopus in 794, and 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 prospered, and increased 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. Apollinarius, and other relics which 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. (1515-48) favored the Reformation, but was excommunicated and deposed. Gebhard II. (1577-83) openly embraced Protestantism, but was also deposed and excommunicated. For nearly two centuries in succession the see was occupied by Bavarian princes, who squandered its wealth, neglected the discipline, and coquetted with France. Joseph Clemens (1688-1728) was only eighteen years old when he was enthroned. Clemens August I., who was only fifteen years
COLORS IN THE BIBLE. The names of colors which are mentioned in the Old Testament are (1) White, bright, pale, gray, cream-colored; (2) Yellow, green; (3) Red, fox-colored, ockred, crimson; (4) Purple, violet; (5) Black, brown. Of the natural colors noticed in the Bible we find white, black, red, green, but very seldom yellow. Some colors were more preferred to others. Thus white dresses were the raiment of the gentlewoman (as the black coat in our days); purple, the garment of the princes, and the sign of royal dignity. Each color had its special significance. Light colors were the expression of joy; dark, that of sorrow (2 Sam. i. 24; Mal. iii. 14).

White was also symbolical of innocence: hence the raiment of the angels (Mark xvi. 5; John xx. 12) and of glorified saints (Rev. xix. 8, 14). White was symbolical of victory, in opposition to black, which denoted evil (Zech. vi. 2, 6). Red was symbolical of bloodshed. But this color, of which the Hebrews seem to have had no conception, was also regarded as an element of personal beauty (comp. 1 Sam. xvi. 12; Cant. ii. 1, where the lily is the red one for which Syria was famed; Cant. iv. 3, vi. 7, where the complexion is compared to the red fruit of the pomegranate; and Lam. iv. 7, where the hue of the skin is redder than rubies, contrasting with the white of 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. 9; Ezek. xxvii. 7). Next to purple we notice (2) scarlet. This dye was produced from an insect somewhat resembling the cockle shell, 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. 30; 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. 9); 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. xxvii. 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 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 symbolical of innocence, 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, in the Scriptures, it absorbs all colors, and thus is the symbol of death, and of every thing that tends towards death. But life, light, holiness, and
COLORS IN THE BIBLE.

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 oppositions, and to which the two aspects of the God of love and the God of anger. As to the purple and blue, they were meant as antidote against uncleanness through contact with a dead body was to be without blemish, and upon which never came contact with a dead body. The God of love is light, or he is holy, i.e., holy love. Suppose that the color of the scarlet, as the emblem of fire. The light is the symbol of communicating love, 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 and scarlet, or between, as they are only 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 two-fold 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 there was something Godlike in the man, and the song at the Red Sea says, "The Lord will reign for ever and ever" (Exod. xv. 18); and the song of Moses, "And he was king in Jeshurun" (Deut. xxxii. 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 contact with a dead body. The God of love is light, or he is holy, i.e., holy love. Suppose that the color of the scarlet, as the emblem of fire. The light is the symbol of communicating love, 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 and scarlet, or between, as they are only 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 two-fold 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 there was something Godlike in the man, and the song at the Red Sea says, "The Lord will reign for ever and ever" (Exod. xv. 18); and the song of Moses, "And he was king in Jeshurun" (Deut. xxxii. 5). The red color of the red heifer, whose ashes, mixed with water, were to be used in purification of the unclean, had also

COLOMBIA.

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 it was in a state of its own, and 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 Colossae? The Codex Sinaiacus gives Kolossai in the title, and, i. 2, Kolossaei, but, in the headings of the pages and the subscription, Kolossaeir. 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 Epesus (A.D. 54-57).

COLOSSIANS, Epistle to. See PAUL.

COLOMBA, St., or Columkille: b. at Gartan, County Donegal, 7th December, 521; d. at Iona, Whitsunday, 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 blemishes, 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 545, 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 monastery, and stirring up war against the king who had violated it. For this he is said to have been excommunicated, and to have been enjoined as a penance, or to have voluntarily consented, 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.
COLUMBIA.

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 Dalriad 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, Jona, 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 Dalriad 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 Pagans, and a shelter for such converts as might desire 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 him the hearts of the king and the nation; and holding that the real miracle needed was his steadfast faith in the Master he served, and unwearying devotion to that Master's work. In his first visits he may have addressed the Picts through an interpreter; and he had among his companions at least two of Iro-Pictish descent, Conghiall and Cainnech, who would be able as well as acceptable interpreters to the chiefs of this nation. But the Pictish dialect was so nearly allied to his own, that he could have no difficulty in acquiring it. With the aid of his companions he strengthened and confirmed the Christian Scots, and ultimately won over to the Christian faith the Picts of the North, as well as the tribes on the banks of the Tay, and even the inhabitants of Fife, once partially evangelized by St. Ninian. He founded among them, and in the islands of the West and North, religious houses,—little Christian colonies,—all in subordination to the mother-house of Iona, and under his own direction. His religious establishments in Ireland also continued under his guidance, and were occasionally visited by him. One visit he paid to Ireland in the year 575 was especially noteworthy, as he took with him Aidan, whom he had inaugurated as successor to Conal in the kingdom of the Argyllshire Scots, and secured his more entire independence of Ireland. The evening of his days was passed in his island home, and the closing scene was pastoral. The day before he died, ascending the hill which overlooked the monastery and its little farm, he stood surveying it for some time, and, lifting up both his hands, bestowed on it his parting blessing. Returning to his hut, he resumed his daily task in transcribing the Psalter, and proceeded to the place where it is written, The place where he wrote was designed for any good thing. "Here," he said at the close of the page, I must stop: what follows let Baithene write;" indicating him apparently as his successor. After some time he lay down to rest; but, when the bell for matins rang, he hastened to the church, and, ere the brethren could approach him, he had fainted before the altar. Unable to speak, he made a feeble effort once more to raise his right hand to bless them, and, with joy beaming in his face, passed to his rest and reward.

Columba was "of lofty stature and noble bearing. He could express himself with ease and gracefulness, and had a clear, commanding voice. He was a man of quick perception and great force of character,— one of those masterful minds which mould and sway others by mere force of contact." His faith in its essence was that of the church of his day, though by his isolation he may have become preserved from some of the errors which were already creeping in elsewhere. He had an intense love for the word of God, and spent much time in reading, studying, and copying it. He gave much time also to prayer, and to the guiding of the communities which put themselves under his care, endeavoring to train them in useful arts as well as in Christian knowledge. At times he failed to curb an imperious temper, 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 laceret." 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 preserved, 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.

COLUMBANUS, b. in Leinster, Ireland, about 543; d. in Bobbio, 615; was educated at Bangor; went about 595, with twelve brother-monks, to France, and settled in the wilderness of the Vosges, where, on the ruins of the Castle of Annegray, he founded a monastery after the Irish model; that is, a school at once for ascetic devotion and sacred learning. The undertaking was eminently successful. Similar establishments arose at Luxeuil, Fontaine, Besançon, etc., and in the next generation all the most prominent members of the clergy of Gaul had been educated in Columban's schools. But the success engendered jealousy. Brunhilde, the grandmother of Theodoric, was afraid of the influence of the austere monk, and used the discrepancies between him and the Frankish Church with respect to the computation of Easter, the tonsure, the monastical organization, etc., so cunningly, that a synod condemned him, and banished him from the country. He found refuge with Chlotar of Neustria, and afterwards went to Austria, where King Theodebert also received him well. He settled on the shore of the Lake of Constance, at Bregenz, where he took possession of an abandoned church, and enjoyed the support of the bishop. But in 612 Theodebert was defeated by Theodoric, and his dominions were conquered, 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 Trebis, south of Pavia, he founded a new monastery, Bobbio, which soon became a prominent centre of learning and study. There he died, according to general acceptance, on Nov. 15; according to Martyrol. Rom., on XI. Cal. Decemb., according to the biography by Jonas, on II. Cal. Decemb.

As a pupil of Bangor, and son of the old Irish church community, Columban occupied a very peculiar position with respect to Rome and the Pope. He deviated from the Roman Church in many points of rites, liturgy, and government; and, though he acknowledged Rome as the metropolis of the Church, the idea of a papal primacy was entirely foreign to him. In 602 he addressed a letter to Gregory I. to defend his computation of Easter; but he received no answer. Two more letters, one to Boniface III., after the condemnation of the Gallic synod, and one to Boniface IV., in the controversy of the Three Chapters, had the same fate. But in spite of their small effect, the general tone of these shows the independence of the writer. More difficult to decide is the point of difference between the Roman and the Iro-Scottish Church with respect to monastical organization and rules. Two documents, both referring to the subject, but of a very different character, are still extant,—the Regula Columbani and the Regula Coenobialis Frairium de Hibernia. The former is a thoroughly biblical direction towards a Christian life in evangelical freedom: the latter orders that he who neglects to make the sign of the cross over the spoon before eating shall be punished by a sound whipping; that he who has no bread to eat, and is in debt, may be helped by singing a number of hymns, etc. But while the character of the Regula Columbani corresponds very closely with that of Columban's sermons, which are genuine, the Liber Pandiensionalis Columbani, which corresponds to the Regula Coenobialis, is evidently spurious.


AUG. WERNER.

COLUMBIA, United States of, contain, according to the census of 1871 (not so very reliable), 2,910,329 inhabitants, besides about a hundred thousand Indians living in a state of savagery. The religion of the State is Roman-Catholic. The Church is governed by the Archbishop of Bogotá and the Bishops of Popayán, Cartagena, Santa Marta, Antioquia, Popam, and Chica. The number of priests, however, is insufficient. In 1854 there were thirty-two monastic establishments, with six hundred and ninety-seven inmates; but the number is decreasing. For the education of the clergy a theological faculty and four seminaries are provided; but the provision is inadequate, and the moral influence of the clergy on the population is said to be small. Since 1851 other denominations have the liberty of public worship: but the Protestants of Bogotá have no church, and form no congregation; they have only a separate cemetery. The Christianization of the Indians is still one of the great problems of the government.

G. FLITT.

COMBEFIS, François, b. at Marmade, in the department of Lot-et-Garonne, 1605; d. in Paris, March 28, 1679; entered the Dominican order in 1624; taught theology and philosophy in several of the schools of the order, but retired, and devoted himself exclusively to the restitution of the texts of the works of the Fathers, for which purpose he was pensioned by the French clergy. His principal works are Graeco-Latinæ Patrum Bibliotheca Novum Auctarium, Paris, 1648, 2 vols. fol., which work displeased the palat court on account of the openness with which the Monothelite controversy was represented; Bibliotheca Patum, Paris, 1662, 8 vols. in fol. reprint ed. 1747; a complete edition of the works of Basil the Great, 1679, 2 vols.; the works and fragments of Amphilochius, Methodius, Andreas of Creta, St. Maximus, etc.

COMENIUS, Latinized form of Komensky, Johann Amos, the last bishop of the Church of the Bohemian Brethren; b. at Nüzvitz, Moravia, July 28, 1592; d. in Amsterdam, in November, 1670. After studying theology and philosophy at Heidelberg, he entered the ministry, and had charge, first of the parish of Prerau, afterwards of that of Fulnek. In 1624 he and his co-religionists were expelled from Bohemia, and in 1627 he settled at Lissa in Poland. Driven away, also, from this place, in 1634, he finally settled in Amsterdam. As a preacher, and leader of the Church, he enjoyed a great reputation; and his Labyrinth der Welt und Paradies des Herzens and Unum Necessarium belong to the best which the Church of the Bohemian Brethren produced. But his greatest fame he attained as a pedagogue. His Geofisnetz, Otherwise Ordo 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
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Parliament, 1642), Transylvania (by Rakoczy, 1650), Sweden, etc., to examine and reform the whole educational department; and many of the ideas of Rousseau and Pestalozzi may be found in his writings in fully developed form. [He was even invited, through Governor Winthrop, to succeed Henry Dunster as president of Harvard College. See COTTON MATHER'S Magnalia, 4th book, pt. 1, § 6, ed. Hartford, 1839, vol. ii. p. 146.] For biography, see CRIEGEY: Johanna Amos Comenius, als Theolog, Leipzig, 1881; LAURIE: The Life and Educational Works of Comenius, London, 1881. [PAUL KLEINERT.

COMMENDA, or in commendam, from the Latin commendare, "to intrust," a term applied when the administration of an ecclesiastical office and the enjoyment of its revenues are, for some reason, temporarily intrusted to a person already holding another ecclesiastical office. As the canon law forbade the accumulation of offices, the way in which the popes evaded the law, and indulged their nepotism and favoritism, was to give offices in commendam, but for lifetime; and so general became this irregularity, that the Council of Trent felt unable to cope with the evil, and confined itself to making some restrictions.

COMMERCE AMONG THE HEBREWS. The ancient Hebrews, whose descendants became the commercial people of the globe, were not originally predestinated for commerce and traffic on account of their theocratic position, although Palestine possessed all the conditions for commercial enterprises. The many enactments forbidding the intercourse with Gentiles, rather tended to impress the belief that commerce was ill becoming a theocratic people; which was not the case with agriculture, on account of the many religious duties connected with it. On the whole, foreign trade was, indeed, contemplated in favor of agriculture, and against foreign trade (Deut. xvii. 16, 17; Lev. xxv.). As the ancient Hebrews, whose descendants became the commercial people of the globe, were not originally predestinated for commerce and traffic on account of their theocratic position, although Palestine possessed all the conditions for commercial enterprises. The many enactments forbidding the intercourse with Gentiles, rather tended to impress the belief that commerce was ill becoming a theocratic people; which was not the case with agriculture, on account of the many religious duties connected with it. On the whole, foreign trade was, indeed, contemplated in favor of agriculture, and against foreign trade (Deut. xvii. 16, 17; Lev. xxv.); and the tribes near the sea and the Phoenician territory appear to have engaged, to some extent, in maritime affairs (Gen. xl. 13; Deut. xxxiii. 18; Judg. v. 17); but the spirit of the law was maintained in favor of agriculture, and against foreign trade (Deut. xvii. 16, 17; Lev. xxv.). As the country was rich in produce, the possibility for an export trade was given (Deut. xxviii. 12); and we know that Phoenicia was supplied from Judea with wheat, honey, oil, and balm (1 Kings xi. 11; Ezek. xxvii. 17; Acts xii. 20). Until the time of Solomon, the Hebrew nation may be said to have had no foreign trade. The earliest contact of the Hebrews with foreign trading nations was in the time of the patriarchs. With the exception of the Ishmaelites, or Midianites, who, on account of their descent from Ishmael, were ruled with the Hebrews; all the trading nations mentioned in Scripture were mostly Hamites, modified, perhaps, somewhat through Semitic elements. Prominent among these nations were especially the Phoenicians (comp. Isa. xxvii. 1; Ezek. xxvii. 17; Joel iii. 4 sq.). During the reign of Solomon the people of Israel had an active part in the commerce of the world, mainly represented by the king himself. Against the prohibition of the law (Deut. xvii. 16), he imported from Egypt horses for himself and other kings. Ships were built for him in Eziongeber, which, with other vessels, was 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 Caesarea 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. Pharisaic separatism from the un circumcised, it is true, quenched the spirit of traffic; although the prophets Hosea (xii. 7), Amos (i. 6, viii. 5 sq.), Micah (vi. 10 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. HERZFEU. Geschichte des Handels bei den Juden im Alterthum, Braunschweig, 1879 (the arts. Commerce, in KITTO'S Cyclopaedia and in SMITH'S Dict. of the Bible).

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, 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 parenthetical, written in the third decade of the third century, first edited by Rigaltius, Toul, 1650, last by Oxeler, in GUNKERDES Biblioth. Patr. Eccles. Lat., XIII., Leipzig, 1847; and Carmen Apologeticum, consisting of ten hundred and fifty-three verses, written in 249, first edited by Patra, in the Specileg. Solomense, Paris, 1852, T. I., last by Rönsch, in Zeitschrift f. d. hist. Theologie, XIII., 1872. In both poems the author shows himself to be addicted to Christianizing, with what 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. EBERT.

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 (73, 4) it was his concubine Marcia, who, though not a Christian herself, induced him to stop the persecutions. Irenæus says (Ad. Haer., 4, 30) that Christ ascended to the throne of the imperial palace. As the laws against the Christians still existed, instances of martyrdom continued to occur. Thus the senator Appollonius was decapitated.

HÉROZOG.

COMMON LIFE, BRETHERN OF. See BRETHREN OF THE COMMON LIFE.

COMMON PRAYER. See LITURGIES.

COMMUNICATIO IDIOMATUM, 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, Monophysite, and Monothelite 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 eschatological presence, undertook to expand its internal relations, which resulted in the doctrine of an actual transfer of attributes or properties of one 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 idiomatum); (2) The execution of personal acts and functions by one of the two natures (genus apotelmaticum); (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 tapeiitonicum). 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 Kenotitists, as Thomasius, Geis, 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 IHERMANN 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.

COMMON. See Lord's Supper.

COMMON OF THE DEAD. See DEAD.

COMMUNION OF. See COMMUNION OF SAINTS.

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 Greek Church the phrase is not found. We find it in the West, for the first time, in Faustus, Bishop of Reji, Southern Gaul, about 455; also in the council of Apollinarius in Egypt, in 56, in the Council of Ephesus, where 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 final blessedness. Hence 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. The Roman-Catholic Church expresses 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 with one another. 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 symbols, the First Helvetic, and the Scotch Confession of 1560. 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. § 3), "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. KÖSTLIN.

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 much debated question, differently answered, for instance, by the Church of England and the Moravian Society. But none, except sectarian fanatics such as Thomas Münzer, 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 REYBAUD: Reformateurs 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 Illustrious Church of Sarum, London, 1881. See CANONICAL HOURS.

COMPOSTELLA, The Order of the Knights of
San lago de. According to a Spanish tradition, the apostle James the Elder, son of Zebedee (Acts xii. 2), who 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 1181 by Don Pedro Fernandez, confirmed by Celestine 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, having, in the privacy of council, taken the revival of the devotion and affection of the education of the princesses Mary and Anne. His opposition to Roman Catholicism was firm, and cost him his curship, 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 overshadowed by political positions, and he was appointed one of the revisers of the English Bible.

COMTE, Auguste, the founder of the positivist movement, was b. at Montpellier, Jan. 19, 1798, and d. in Paris, Sept. 5, 1857. He entered the École 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 in a lunatic asylum. In 1828 the lectures were resumed. In 1830 the first volume of La Philosophie Positive was published. In 1833 Comte was appointed examiner at the admission to the École Polytechnique, and in 1842 he finished his great work by the publication of the sixth volume. According to its ground-plan, this work is simply an attempt at an arrangement of the hierarchy of the sciences on a new principle,— the positive principle, in contradistinction to the theological and metaphysical principles. Moving from the more simple and abstract to the more complex and concrete, he aimed at reducing 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 laws of the phenomena, and reducing the metaphorical and mysterious elements to 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 dismission from his position at the École 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 in 1854, 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 positivism, the religion of humanity, cannot be a theology. But it has in the scale, either humanity is an ideal, and can never be made a god; and, at this time of the day, it is futile to press the development of mankind back to that moment when the Greek tragedy was produced, when the god was the ideal, when religion and art were still struggling on a common field.
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atley 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, memories of this passion mix with a discernible manner with reminiscences from the palmy days of the Roman-Catholic Church. It is true, as Mr. Morley says in the last edition of Encyclopaedia Britannica, that the queer dreams of the SYSTEME de la Politique Positive are not altogether incidental, but form, indeed, the foundation of the later 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, Hugo, etc. The latter has a relation to theology; it excludes it: the former has none; it only counterfeits it.

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 defines the universalia as the very essence 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 1056 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 V. died at Viterbo (1314), seven 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 cardinals to the whims of the weather; and the very same day Gregory X. was elected. This experience led the second council of Lyon (1274) 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 meatiest and grossest frauds and intrigues which any election can present. See T. A. TROLLOPE: On the Papal Conclaves.

CONCORD, Formula of (Formula Concordiae), the last of the six symbolic 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 Württemberg, and Landgrave William IV. of Hesse-Cassel, commissioned Jacob Andreä 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 Andreä 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 Württemberg and Margrave Charles of Baden, Lucas Osiander, Barthasar Bembach, and Abel Seifrieder composed, in 1575, the Formula of Mauclerci; 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...
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twenty-three more or less elaborate criticisms. A new committee of theologians, among whom were Martin Chemnitz, Nicolaus Selnecker, David Chytræus, etc., was formed to digest and utilize these criticisms. They began their meetings at Bergen, near Magdeburg, in 1577; and the final result of their labor was the Formula Concordia. It was immediately accepted by Saxony, Brandenburg, Brunswick, Württemberg, Baden, Hamburg, Lübeck, 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 Declaration, each containing twelve articles.


F. FRANK.

CONCORDANCE, from Latin concordare, to agree: hence a collection of passages which in one respect agree with one another. Concordances 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 orderly 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., Shakspere, Milton, Pope, Tennyson, etc.); but in this article we treat of those upon the Bible, for which, of course, there has been most demand.

I. 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. eccl. ad ann. 1245, pp. 247 sqq.) as an aid in his Commentary on the Bible. Since the verse-divisions did not yet exist, he supposed each chapter divided arbitrarily into seven parts, which he designated by as many letters consecutively (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 Derrington, Richard of Stavenitz, and Hugo of Croydon (about 1250) set about to correct it by adding the words in immediate connection. This made Hugo's work a veritable concordance in our sense of the term. On account of the English extraction of the revisers, their work was known as the English Concordance. The next builder upon Hugo's foundation was Conrad of Halberstadt, or of Hamburg (de Alemannia), the Elder, who, towards the end of the fourteenth century, further improved the original work by subdividing the shorter chapters into four parts each (letters a-d), while the longer were, as usual, divided into seven (letters e-g), and by reducing the number of words cited in the index, which materially reduced its size. This new sort of concordance entirely supplanted the old, and was the one printed. The influence of this concordance is seen in the printing upon the margin of the Vulgate, even as late as 1526, in an edition printed at Frankfurt, of the letters Conrad used to divide the chapters. As late as 1431-49 a grave defect in the concordance was discovered. John of Ragusa, a very learned man (d. 1444), held an animated discussion with Bohemians at the council, upon the true meaning; in the Bible, of the particle nisi, and later, with Greeks at Constantinople, whither 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 particles. He determined to remedy this defect, and, unable himself to command the time, intrusted 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 Concordantia partium seu dictionum indeclinabilium totius Bibliæ ("Concordance to the particles or indeclinable words in the entire Scriptures"), as the second part of the Conrad Concordance. And so the defect in Hugo's Concordance was supplied. The first printed concordance bore the title Fratris Conradi de Alemania Ord. Fratric. Concordantiae Bibliorum, etc., Argentorati (Strassburg), c. 1470, 2d ed., 1475. Bindseil (see LIT.) gives a list of sixty-four concordances to the Vulgate: of these, that by Robert Stephens, Geneva, 1555, deserves especial mention. In it he introduced the verse-numbers already used in his Greek-Latin Testament. The last is by F. P. DUTTHOV: Bibliorum Sacrorum Concordantiae, 7th ed., Paris, 1850.

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 as follows: he was disturbed 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 first printed at Venice, by Daniel Bomberg, in the year 1554, under the title Concordantiae hebraeicarum; i.e., The Light to the Way, called "Concordances." An interesting point in connection with this title is the fact that the final word is a mere transliteration, in Hebrew characters, of the Latin Concordantiae. After the words, alphabetically arranged, are explanations in rabbinical characters, the word concordances occur. Editions of this work appeared subsequently at Venice (1564) and at Basel (1561).
under Buxtorf's supervision; and a Latin translation (poor and very defective) was made by Reuchlin, Basel, 1560. 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 Calabio, appointed by Pope Paul V. public teacher of Hebrew at Rome. He wrote a Hebrew grammar and dictionary; d. Jan. 24, 1630. 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 Minori general, Benignus of Genoa, 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 Concordance 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 published. — Collected (1646), Rome (1657), London (1747-49), 4 vols. fol. The third concordance was begun by Johann Buxtorf the Elder, and finished by his son Johann Buxtorf, Basel, 1632, fol. It was professedly an improved edition of Nathan's. It is, therefore, upon the same general plan. Each word is followed by Nathan's explanations in rabbinical characters, but also in Latin. An improvement is the assignment of the different forms to the different passages in which they occur, instead of massing the passages together. 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 Bär, Stettin, 1881. Two abridgments of the Buxtorf concordance, one at Wittenberg, 1653; 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, 1854-57, 2 vols. fol. These were superseded when Baron Taulhnzt brought out that of Dr. Julius Fürst, assisted throughout by Dr. Franz Delitzsch (to whom he generously ascribes great praise), Librorum Sacrorum Veteris Testamenti Concordantia Hebraica etque Chaldaica, Leipzig, 1840, folio. This well-known and elaborate work is based upon Buxtorf, but is a great improvement upon the original. It was prepared, designed 1830, published London, 1843, 3d ed., 1866, 2 vols. The editor, who also paid for the work, was George V. 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 in which the word occurs, 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 chapters and verses 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 its father are under the same head.

The Hebraist's Vade Mecum, edited by Mr. Wigram (a verbal index to the Hebrew and Chaldee Scriptures), London, 1867, is valuable. It gives all the words, grammatically arranged, and under each form the passages wherein it occurs. A revised and corrected edition of B. Davidson's excellent Concordance of the Hebrew and Chaldee Scriptures appeared in London, 1876, under the care of the Rev. Joseph Hughes.

III. GREEK.—Euthalius Khodius, a monk of St. Basil, is said to have finished (1500) 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 Kirrcher, 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 word 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 canonical and apocryphal passages.

But the second independent concordance is much more valuable. It appeared under the
title *Abrahami Trommi Concordantiae Graece Versionis vulgo dicae LXX. Interpretum, cujas voces omnes in ordine elementorum sermonis Graeci digesta restentur, contra aliquo in opera Kircheriano factum fuerat, Amsterdam (Amsterdam) et Trajecti ad Rhenum (Utrecht), 1718, 2 vols. fol.* This is a genuine Greek concordance, containing the Greek words in proper order, with their meanings in Latin, the corresponding Hebrew words at the bottom, and under them the passages in the canonical and apocryphal books. When the word occurs in any of the Greek versions, — Appendix, Theodotion, or Symmachus, — the passages are put below those from the Septuagint, as are also the passages from the Apocrypha. The work cost Tromm sixteen years' labor, and he was eighty-four when it appeared. It is still the standard work.

Tromm's derogatory remarks on Kircher led to a publication, by Professor John Gagnier, of *Vindicia Kircheriana animalversiones in novas Ab. Trommini Concordantia Graecus versionis LXX.* Oxford, 1718.

(2) Concordances to the New Testament. — The first appeared under the title *Symphonia, seu soluta dictis Bacich.* Basel, 1540. It was the work during eight years of Xystus Bestellius (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, 1589. 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 in a Greek concordance. 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 Emperor Tromm's derogatory remarks on Kircher led to a publication, by Professor John Gagnier, of *Vindicia Kircheriana animalversiones in novas Ab. Trommini Concordantia Graecus versionis LXX.* Oxford, 1718.

The fourth is Karl Hermann Bruden's, under the title *Symphonia, seu soluta dictis Bacich.* 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 Tauschitz.

Besides the above, there is the *Englishman's Greek Concordance of the New Testament* (London, 1840, 5th ed., 1869), 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 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 no further attempt is made to indicate its pronunciation, except by marking a disvoice 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 given; e.g., πείραζον (epigínàko). On next line, Matt. vii. 16: "Ye shall know them by their fruits." Mark ii. 8: "And immediately when Jesus perceived," etc. 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.

In 1870 appeared *A Critical Greek and English Concordance* to the New Testament. Prepared by Charles F. Hudson, under the direction of Horace L. Hastings. Revised and completed by Ezra Abbot, Boston, 3d ed., 1875, 506 pp. 12mo. The smallest and most convenient complete Greek-English concordance. Novel in plan, and scholarly in execution, it has been indorsed by all examiners. 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, μητρέω, between, Matt. xviii. 15, etc.; meantime, John iv. 31; next, Acts xiii. 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 Abbot.

IV. SYRIAC. — Carl Schaff published at Leyden (1709) a *Lexicon Syriacum Concordantiale, ommnis Novi Testamenti Syriaci voces—compendium.* 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 *Concordantiae Novi Testamenti zu teutsch,* Strassburg, 1824, 1826, folio,—a concordance to Luther's version.

2. Conrad Agricola (Bauer) first brought out a concordance upon the entire German Bible, *Concordantiae Bibliorum, Datis in biblica Concordantia und Verzeichniss der Fünnbenen Wörter,* Frankfurt-a.-M., 1010. In 1012 he issued an appendix, which supplied deficiencies. Editions appeared 1621, 1632, and 1640, which incorporated the appendix. Christian Zkusius (in Leipzig, 1668) brought out an improved concordance based upon Agricola's.

3. Friedrich Lanckisch issued *Concordantiae Bibliorum Germanico-Hebraico-Graecae,* Deutsche, Hebräische und Griechische Bibel, Leipzig u. Frankfurt-a-M., 1677, folio. This was a truly important work, and well received; 2d ed., 1688, 3d ed., 1696, 4th ed., 1705, each edition being carefully revised and improved. Notwithstanding the pains already taken, Christian Reineck found it wanting, and published a correction (1718). Lanckisch himself died in 1689, 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...
the 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 Bünchert. His concordance more or less agrees with Cruden's in that it is a so-called Real Concordance, 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 1776 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 Wicßmann's Concordance (Dessau and 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. Hübner to revise the work, and get 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 1844; 8th, 1850; 11th, Braunschweig, 1859; 15th, 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. Späth.

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 Saintes Ecritures, Paris, 1840.

VII. ENGLISH.—The first concordance was entitled The Concordance of the New Testament, most necessary to be had in the hands of all those who desire to bring the articles of the New Testament, London, n.d., but certainly before 1540, and very probably by the printer John Day, though attributed to a "Mr. Thomas Gybson." The first concordance to the entire Bible was by John Marbecke, entitled A Concordance, that is to say, a Wurke wherein, by the ordre of the letters A, B, C, ye maie redely finde any woords 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, openyng (hewayc to the principall Histories of the whole Bible, and the most common articles grounded and comprehended in the Neue Testament and Olde, in maner as amply as doth the great Concordance of the Bible. Gathered and set forth by Henry Bullinger, Leo Jute, Conrad Pellecone, and by other ministers of the Church of Lugurie (Zurich). Translated from the Hugge Almanye into English by W. Wantz, in which are added Notes, and an Explanation of the Third Books of Machabees. This was a translation of the Index Biblirium of Conrad Pellican, Zurich, 1837. See additional titles in Darling'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, 1590, 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 commended 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 various 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 reproduced in America by Nathaniel West, D.D., New York, 1833, which was again thoroughly revised and greatly improved by Professor Roswell, D.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 appendices, including a brief Dictionary of Religious Denominations, Sects, Parties, and Associations.

See H. E. Bindseil: Concordantiarum Homericarum specimen cum Prolegomenis in quibus praeclairim Concordantiam biblicam recensentur earumque origo et progressus declaratur, Halis, 1867; the
CONCORDAT.

CONCORDAT means a treaty between the Pope, 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 distinction 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 fifteenth century, when national kingdoms were consolidating and monarchical states organizing, the concordats 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 Harde in his Ecum. Constantiense Concil., Leipzig, 1700, in tom. I. p. 1055, tom. IV. p. 1565, and tom. I. p. 1079, respectively. That with England was considered as final, those with France and Germany only as provisional. The principal features of the Gallican concordat were the recognition of the number of cardinals, and provisions with respect to their appointment, revenues, etc.; restrictions of the appeals to the Pope, of papal dispensations, of indulgences, etc.; provisions with respect to annates and other papal taxes, to commendandas, etc.; very severe rules against simony, etc.

The opposition of the episcopal system to the papal system, which had shown 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. 19, 1618, a new concordat was concluded between Leo X. and Francis I., containing the necessary result; and in 1682 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 Traites de Droits 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 expressly stipulated that Napoleon would never, in any 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 were 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, etc. Without awaiting the final consent of the Pope, Napoleon published the concordat in the Moniteur as part of the law of France, and together with the concordat a number of organic articles which the Pope had never seen, and never would recognize. See Portalis: Discours, Rapports, etc., sur le Concordat de 1801, and les Articles Organiques, Paris, 1845; Memoirs des Cardinal Consalvi, Paris, 1861, 2 vols.; HENKBELVILLE: L'Eglise Rommaue et le Premier Empire, Paris, 1869; AUG. THEIMEN: 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 1810 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 these concordats and the 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 as in France. The decrees especially emphasized by the Instrumentum Acceptationis (see Kock: Sancio Pragmatica Germanorum Illustrata, Strassburg, 1759) are those concerning the regular recurrence of ecumenical 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 deposed the archbishop-electors of Treves and Cologne, the two first prelates of the German Church, but also known as the two staunchest 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; and he should accept the decrees of the Council of Basel, restore the two archbishops, convocate an ecumenical council in some German city on May 1, 1447, or they would leave his guidance, and follow the council; which might mean that they would, follow Felix V., the Anti-pope. Eugene IV. yielded. He accepted the Concordata Praemii, issued in Francfort, and his successor, Nicholas V., confirmed it. See Kock,
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The most important works on the question are: E. Miicx: Vollsldndige Sammlung kirchenrecht, 21, 22. In Austria the Josephine

CONCUBINAGE.

The word has two entirely different senses,—a good, as in application to Hebrew usage, and a bad, as in use among us. The ancients recognized inferior wives, who yet had rights, and whose children were legitimate. The Romans had three sorts of marriages, "which might be simultaneous in any particular case. The highest was a genuine marriage, with certain rites. The children were full heirs: the wife was mater familias. In the second sort the wife was called a uxor tantum ("wife" only, in contradistinction to mater familias, "mother"). No formalities were required, only residence for a year uninterruptedly in the man's house. The bond was a loose one, for an absence of three successive nights broke it. The third sort was simple concubinage. The children were not called bastards, yet they could not inherit. This last concubinage was legalized. The Justinian Code calls licicia consuetudo ("allowed custom"). This legal concubinage is still known in Germany, Austria, and Denmark, where monastic ("left-handed") marriages occasionally take place between persons of varying ranks, e.g., a prince and a commoner. In such cases neither the wife nor the children have claim upon the man's name, title, or estate; yet the marriage is real, as among the Romans, in the sense that infidelity in the woman is adjudged adultery.

The Christian Church was founded in a community accustomed to far laxer notions on the relations of the sexes than ours; and some scholars see in Paul's demand that "a bishop must be the husband of one wife" (1 Tim. iii. 2) a repudiation by the apostle of those who had concubines. The Church could not legislate against such unions in all cases; yet for a married man to have a concubine was declared to be adultery. So Augustine, in Sermo CCXXIV. (Migne's ed., tom. V. 1093). But the common case, where the man was unmarried, was differently dealt with. The Apostolical Constitutions, dating from before 325 (see title), in a section (vii. 32) reputed to come from Paul, says, "Let a concubine who is slave to an unbeliever, and confines herself to her master alone, be received;" but, "if one of the faithful hath a concubine, if she be a bond-servant, let him leave off that way, and marry in a legal manner; if she be a free woman, let him marry her in a lawful manner: if he does not, let him be rejected." It may be said, therefore, that, before the fifth century, the Church tolerated concubinage. So the Council of Toledo (A.D. 400) in its seventeenth canon: "If any one has not a wife, but instead a concubine, let him not be kept from communion" (Hefele, Concilien geschichte, 1st ed., vol. ii. p. 87). But from that time on, the Church frowned upon the custom. So Leo I. (458), in his decretals, declared marriage was the only moral sexual union, although he did not directly condemn concubinage. See also, the canons of the following synods, as given in Hefele, vol. iv.—vii.: Mantua (827), Paris (899), Mainz (951), c. 12, "Whoever has a con-
CONCUBINAGE.

concupine 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 (905), c. 38, "Marriage is only allowable among equals. A man who already has a concubine can marry; but, if he has married an emancipated 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." Piacenza (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 Olfen (1279), c. 47, "No laic may publicly have a concubine." Nougarot (1363), c. 14, "All notorious concubinators, usurers, and adulterers are to be publicly announced as excommunicated;" c. 5, no concubine was to be tolerated by the priests, under penalty of a heavy fine. Valladolid (1322), c. 22, "A married man who has openly a concubine, and a further unmarried man who has an infatuated concubine, is ipso facto excommunicated." Benevent (1331), c. 57, "No married man is allowed a concubine." Patencia (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, which were to all intents and purposes marriages, "concubinage," 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 Basle (1341-49), which was of the most rigorous description. The guilty priests were to be punished with loss of position, imprisonment, and fine. Concubines and all suspicious women were to be driven from the houses of the clergy, and the children born of such unions were not to be brought 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 (1545-39) likewise, not only put this sort of concubinage under the ban of the Church (sess. XXIV., c. 8, De Ref. 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 punishable. If, after three 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. XXIV., De Sacramento Matrimonii) 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 (Schaaff, Creeds, vol. ii. p. 195). — In Protestant churches the immorality of concubinage has never been doubted. It constitutes ample ground for the excommunication of a member. The convocation by the Lutheran Reformers at the diet of Philip of Hesse is an exceptional case.

S. M. JACKSON.

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 efficientis. In the Bible the idea does not occur. The Bible says that the earth covers itself with grass and herbs, that 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 the fruits 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 speculation, 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 CONGRUITY, or meritum de condigno and meritum de congruo, are terms used by the schoolmen after Thomas Aquinas in their attempts at reducing the doctrines of grace into one harmonious system; meritum 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 meritum de condigno denotes the ability to perform works which are pleasing and acceptable to God, after the infusion of grace.

And by the aid of the Spirit.

CONON, Spencer Houghton, D.D., b. at Prince-town, N. J., April 30, 1785; d. in New York, Aug. 28, 1855. After teaching for several years, in 1805 he went on the stage, and played with great success. But in 1812 he became a journalist, and in 1815 a Baptist minister; and the chaplain to Congress, 1815-16. He was pastor of the Baptist Church in Alexandria, D.C., 1814-25; of the Oliver-street Church, New York, 1828-41, and of the first Baptist Church, from 1841 till his death; a corresponding secretary of the American Bible Society, 1832-35, but resigned because of its action in the matter of the Burmese translation of the New Testament; and was the leader in the formation of the American and Foreign Bible Society (1836), and later of the American Bible Union (1856), of both of which societies he was president. See BIBLE SOCIETIES, pp. 263, 264. His Memoir was written by his sons, New York, 1857.

CONFERENCE. 1. — In the Roman-Catholic Church the term assembly 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 irregular gatherings. She demands that they shall be limited both in numbers and in topics, and shall be under the entire control of the heresy. Yet the abuse 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 progress.

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 feast (hence the name Calendae), and were called by the archpriest or dean. Harduin gives account of several. One was held in London, 1240; 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 WETTE, Kirchen-Lezikon, s. "Conferenzen" (1st ed. vol. ii. pp. 786-789).

II. — In the LUTHERAN Church in Germany there are diocesan clerical conferences, at which the superintendents preside. For the conference in the Lutheran Church of the United States see title.

III. — Two famous and fruitful ENGLISH ecclesiastical gatherings are known as conferences. 1. The Hampton Court Conference. Hampton Court, which is near London, the favorite residence of Henry VIII., and one of the principal royal palaces until George II., was built by Cardinal Wolsey, and by him given to his king. There, on Saturday, Monday and Wednesday, Jan. 14, 16, and 18, 1604 (old style, 1603), a conference between four leading Puritans, and nine bishops, and eight deans, was held, presided over by King James I., who also took a leading part in the discussions. The leaders were John Whitgift, Archbishop of Canterbury; Richard Bancroft, Bishop of London, and John Reynolds, President of Corpus Christi College, Oxford, the spokesman for the Puritans. The conference was nominally called to discuss the usages complained of by the Puritans; such as nonresidence, pluralities, the use of the cross in baptism, the cap and the surplice, and other ceremonial peculiarities: but in reality the prelates were so insistent toward their adversaries, and so servile to the king, and the Puritans were so intimidated, that discussion was impossible. Yet the conference had one most important result,—the revision of the Prayer-book; but such was the temper on both sides, that no results were arrived at. Baxter 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 and 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 holds 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. 231-256). Attendance is obligatory upon all travelling preachers. The conference takes cognizance of all matters properly ecclesiastical, collects 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, ¶¶ 73-86, pp. 53-61).

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 pastor, and 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
CONFESSIO N OF FAITH. See CREED.

CONFES SION 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 BINTERM: Denkwürdigkeiten, 1825–33, I, 1, 3; KLEE: Die Beichte, 1828; SIEVERS: Die sacrament. Beichte, 1814. Already Dalleucus, 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 privately to the abbot. See JEROME: De 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. BALLEERI, Ep. 168. In the eighth and ninth centuries the practice thus legalized was made compulsory. The synod of Liege (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. Christgau's (M. A., XIV, 313) demanded that ecclesiastics should confess twice a year; and, while the synods 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 Signa te absolve (“I absolve thee”). When the right of hearing confessions was granted to the Dominican order, conflicts arose with the parochial clergy; and in 1321 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. See VERZETTITZ.

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 to 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 by the bishop, 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, consignatio, crisma, unctio, or impositio manuum, 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, with the prepared and consecrated oil, addressing him as follows: Signo te signo oracis et confirmo te chrismate salutis. The sacrament is not absolutely necessary, but cannot be repeated: its effect is the communication of the Holy Spirit.
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, 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 any thing 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 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 vow, 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 Bachmann: Die Konfirmation der Käthermenen in der evangelischen Kirche, Berlin, 1852.

CONFLICT OF DUTIES. See Duties, Con-

COnfucius (a name Latinized from Kung fu-tze, 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 success of his management, he proceeded 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 revive 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 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 Loy-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'i 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 place. 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. 490).

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 Kiu-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 revered.

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; and he enjoined kind and upright dealings among friends, thus inculcating as his leading tenets 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 its teachings and the attention paid to the rules and ceremonies 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 was established by the Inquisition, and of the Portuguese arch-inquisitor, 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 and not a defense of the freedom of the Will and 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 1598 the Pope ordered the formation of the so-called “Congregatio de auxiliis 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 Valentia 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, 1603, 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. 26, 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 three years of many controversies. 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, Cornell, and DeLemos, 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 Blance), and a Jansenist (anonymous), published at Lyons another history. To meet this, the Jesuit Levin Meyer, under the name of Theodore Eleutherius, prepared his Historia Controversiarum de divina graecia auxilia sub. P. Sixto V., Clemente VIII., et Paulo V., Autw., 1705. See complete and interesting art. Congregatio de auxilia, in Wetzer u. Weltk: Kirchen-Lexikon, 1st ed. vol. iii. pp. 786-794; also G. Schniermann: Weitere Entwickel. d. theologisch-molinist. Contro. Dogmengeschicht. Studie, Freib.-in-Breisgau, 1881. Samuel M. Jackson.

CONGREGATION. 553 CONGREGATION.

II. ECCLESIASTICAL USAGE. 1. General.—The primitive congregations were modelled upon the synagogue, and governed by elders, who were styled “presbyters,” or “bishops,” 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 patroni (“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 restored in a measure the primitive system. The Lutherans and Reformed churches vindicate 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 his death. Congregationalism in England and America has developed most fully the principle of independence (see those articles). See MEYER: Lehrbuch des Kirchenrechts, 3d ed., Gottingen, 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 Indulgences and Sacred Relics; (11) Of Extraordinary Ecclesiastical Affairs. Besides the seregetul congregations, there are others which have been organized to deal with emergencies, or supply temporary service; as those of Study, of the Fabric of St. Peter (to keep the building in repair, etc.), and of Ceremonials. 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, there 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 Oratory, the Redemptorists, etc. (3) The so-called "congregation orders," branches of the Benedictine order, which have sprung up under the leadership of energetic monks, or from the exigencies of the times, and have assumed partial independence of the original order. To this class belong the Congregation of the Camaldulcs, 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. (4) The word "congregation" is applied unto the meetings held separately by the different nations (English, German, French, Italian, and Spanish) which were represented at the Council of Constance (1414-18). The Emperor Sigismund introduced the plan of voting by nations, giving only one vote to the nation; and therefore it was necessary in such meetings to find out the national sentiment as expressed by the representatives; and as the majority would vote on the impending measure, so the vote was cast. (d) In France the congregation of the regular canons of Sainte-Genevieve is called the "Congregation of France." 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, 1559. The title came from the frequency with which 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., when speaking of the troubles of Frankfort says, "A new discipline was devised by Ashley, a gentleman of good note among the laity there, and his party, while the tendencies of pastors and elders was laid aside, and the supreme power in all ecclesiastical causes put into the hands of congregations" (Hist. Ref. Pt. II., 62, 3). Thus it is seen that Congregationalism is co-eval with the other forms of church government which exist in England.

But those who embraced and advocated this system were few and weak, and, because of the opposition they encountered, were obliged to seek concealment. Little is known of their actual history; but Henry Ainsworth and John Robinson recognize the existence of a separatist church in England, in the early days of Queen Elizabeth, of which Mr. Fitz was pastor before Robert Browne published the system with which his name is associated. There is evidence that it was not a mere company of godly men, but a church organization, having a pastor and deacon, Richard Fitz and Thomas Rowland, both of whom died in the Old Bridewell prison before 1571.

III. But, though Robert Browne may not have been the first English Congregationalist, he has claims to be called the founder of English Congregationalism; as he was the man who first clearly developed its principles, and brought them into public notoriety. His singular career in connection with these principles commenced about the year 1571, when, for disseminating doctrines regarded as seditious, he was cited before the Ecclesiastical Commissioners. He refused to appear, claiming his privilege as domestic chaplain to the Duke of Norfolk. His first desire appears to have been to reform the gross evils he found prevailing in the parochial assemblies; but he came at length to the conclusion that the parishes were in such bondage to the bishops, that reformation was impossible. The evil was the natural outcome of the existing ecclesiastical constitution.

About 1580 he went to Norwich, holding this belief, that, if reformation were impossible, "every true Christian was to leave such parishes, and to seek the church of God wheresoever." Here his principles were fully developed, and this was founded a Congregational church. He was at Bury St. Edmund's in 1581, setting forth his views, and influencing the people. In this town, where in 1583 the first martyrs of Congregationalism suffered, and where its principles were baptized in blood, it was found that his spirit lingered even till the year 1646, when the Independents attempted to form a church under the guidance of the renowned Catherine Chidley. This church adopted a covenant which breathes unmitigated Brownism, and will give us a good idea of its spirit.

"Convinced in conscience of the evil of the Church of England ... fully separated, not only from them, but also communicate with them, either publicly or privately; we resolve by the grace of God not to return unto their vain inventions, their human devices, their abominable idolatries or superstitions high places which were built and dedicated to idolatry, etc."

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Browne developed the principles of Congregationalism more perfectly, and held them more consistently, than those who came after him; but he held them, not charitably. He not only denied that the parochial assemblies could in any sense be regarded as Christian churches, but refused communion with any 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." In the autumn of 1581 they emigrated in a body to Middleberg, where, in consequence of their attempting a too rigorous internal discipline, the church was distracted and divided, as the result of which he relinquished his office, and removed 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 last outwardly conformed to the Established Church, about 1586, and accepted preferment in it.

IV. Henry Barrow 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, 1588. During their imprisonment they wrote much and well in exposition and defence of their principles; but it is to be noticed that Barrow's Congregationalism differed from that of Browne in one important particular. Seeking to avoid the evil, as he thought, of too much democracy in the government of the church, he placed that government in the hands of the eldership, and not in the whole brotherhood,—a modification which prevailed in the churches for many years.

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 utterly to extinguish 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. Barrow 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 Barrowist 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 temperament 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 Scooby Church, came to Amsterdam: they found the church here in an unsettled state, and "contentions ready to break out." Consequently they resolved to remove to Leyden, where the Brownist church at Amsterdam was a strict Brownist; but, after his settlement at Leyden, he modified his views and practices 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, and for ten 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.

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, and for ten 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 1616, 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 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 Canne afterwards ministered; 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 over to Holland, which they called "their home and which proved to be their training-school; for there they were led to embrace the principles the
CONGREGATIONALISM.

m maintenance of which gave them the disinguished 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 exi and the course they pursued in Holland, and the purpose they desired to effect on their return, can 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 in Rotterdam, 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 forbear for a convenient time the joining 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 Presbyterians far outnumbered them in the Assembly; and these, urged on by Baille 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 ascendancy, more liberal counsels prevailed. Congregational churches were now formed generally in the kingdom, and during that ACCoiitment and thus resembled the Congregational, except in 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.

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 Holland, and during the Commonwealth, 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 only those things which could not be shaken might remain. The restoration of Charles II. followed in 1660, and the sifting began.

IX. The hierarchy was re-established, and the 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 curtes. 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 Act of Toleration 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 presbytery, 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, and 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 rights of citizens; but the death of Queen Anne, the last of the Stuarts, put an end to such endeavors; and, under the present reigning family, those 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. Formal meetings of ministers and fraternal associations have often had cases 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, with power to act together, and 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, not 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 professed object is "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 Hanbury published his Historical Memorials relating to Independents, 3 vols. 8vo, 1839-44. 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, 1851, 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 assist the weaker churches in maintaining 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 and 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 1878, with these objects in view: (1) To aid the weaker churches; (2) To plant and foster new churches; and (3) To do 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 summary given in the Congregational Year-Book for 1886 shows the total number of churches, branch churches, and preaching-stations in England and Wales, to be 4,347; and the total number of pastors, lay-preachers, and evangelists, to be 2,729. Within the same limits, there are 14 Congregational colleges, having 44 professors, and 415 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.

LIT. — Caley: Abridgment of Baxter's "History of his Life and Times," with Account of Ejected Ministers, 1702, 8vo; 2d ed., 2 vols. 8vo, 1713; continuation, 2 vols. 8vo, 1727; the whole arranged by Samuel Palmer, as The Nonconformist Memorial, best ed., 3 vols. 8vo, 1802;


Joshua Toulmin: Historical View of the State of Protestant Dissenters in England, 1814;

Bogue and Bennett: History of Dissenters, 4 vols. 8vo, 1808;

Bennett: History of Dissenters, continuation, 8vo, 1839;

Wilson: History of Dissenting Churches in London, 4 vols. 8vo, 1806-14;

Brook: Lives of Puritans, 3 vols. 8vo, 1813;


Fletcher: History of the Revival and Progress of Independency in England, 4 vols. fcp. 8vo, 1849;

Stoughton: Ecclesiastical History of England from 1640-1702,

Churches of the Civil Wars, Churches of the Commonwealth, Churches of the Restoration, 6 vols. 8vo, 1860-73; new edition called History of Religion in England from the Opening of the Long Parliament to the End of the Eighteenth Century, 6 vols. fcp. 8vo, 1881;

Spiritual Heroes, 12mo, 1850;

Church and State 200 Years Ago, fcp. 8vo, 1862, etc.;

Vaughan: History of England under the Stuarts, 1840;

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时间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 body of Congregationalism in New England agreed that 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 un-baptized were as Pagans, probably had a great influence. Still the principle of a regenerated church membership, which in some churches, the sacrament of the Lord's Supper was administered to all who took what has been called the "Half-way 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 Congregational churches deserves more thorough, exact, and comprehensive investigation than it has yet received. The worst effect, doubtlessly, was the diminution, in the public mind and conscience, of a sense of the obligations of personal religion; and this disastrous result was widespread.

The evils thus introduced were partially arrested by the "Great Awakening,"—a religious revival 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 churches, and led to the abandonment of the plan of the Half-way Covenant. Before, however, this result was fully reached, a large number of churches, chiefly in Eastern Massachusetts, became Unitarian in faith. 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 denomination, has not yet found its historian, though very valuable contributions to it have been made. [See Gillett: Hist. Mag., 1871, pp. 221-324; 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; Punchard: Hist. of Cong., vol. V. pp. 507-604.]

In 1708 a synod, convened at Saybrook by order of the Legislature of Connecticut (which now included the Colony of Rhode Island), adopted what is called the Saybrook Platform; viz., the Savoy Confession of Faith, the Heads of Agreement (which had united Presbyterians and Congregationalists in England), and Articles for the Administration of Church Discipline, the chief peculiarities of which are the union of churches with their pastors in consociations, of ministers in associa-
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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 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 1702) have held the foremost rank. The National Council of 1865 declared its adherence to 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, 1880) to appoint a committee of seven to “select from among the confessions 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 the result of 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. 183, 192, 435-452, N.Y. ed., 1888; Ib.: Hist. of the Church of Christ in Chronol. Tables; McClintock and Strong’s Cyclopædia, II. 479, X. 827, art. on New England Theology, by President Warren.

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; and no other can be imposed 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 democratic one, 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 constitution, and to develop whatever agencies 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, which meets triennially. For a fuller account of these bodies we must refer to their several constitutions, which present minor diversities.

The action of a council is advisory, and not juridical; yet it is the recognized agency through which a decision is reached of all questions of ministerial and ecclesiastical fellowship. For the constitution and more special functions of councils, see Boston Platform and the accepted manuals by Upham, Pynchard, 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 eighteen century, in connection with the increasing purpose to secure political independence of the national mind, this concept of church communion was overshadowed. The organiza-
tion of the Union of States, the outbreak of Unitarianism, with the lessons it enforced, the growth of the missionary spirit, the propagation of learning, the development of American civilization, and above all, the necessity of a definite basis of co-operation 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 1885) give as the number of

<table>
<thead>
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<th>Churches</th>
<th>Members</th>
<th>In Sabbath schools</th>
<th>Ministers</th>
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<td>4,170</td>
<td>1,186,864</td>
<td>210,339</td>
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The following theological seminaries are Congregational:

- Andover (Mass.), opened 1817
- Bangor (Me.), opened 1817
- Yale (New Haven, Conn.), opened 1822
- Hartford (Conn.), opened 1834
- Oberlin (Ohio), opened 1832
- Chicago (Ill.), opened 1833
- Pacific (Oakland, Cal.), opened 1869

PERIODICALS. — Bibliotheca Sacra, Andover, Mass. (quarterly); New-England, New Haven, Conn. (bi-monthly); Religious Newspapers.


(II.) General Histories, Essays, Reports, etc.


CONNEXA, in scholastic usage, are such concepts as must necessarily be thought of together; e.g., creator and creation.

CONNOTATA, in scholastic usage, are concepts which necessarily suggest one another; e.g., father suggests the idea of son, son that of father.
CONON, pope from Oct. 21, 688, to Sept. 21, 687; was a Roman by birth, and educated in Sicily. The report that he commissioned St. Kilian to go as a missionary into Eastern Francia is wholly unhistorical.

CONONITES, 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, Johannes and Conon disagreed very much. The sect had disappeared at the end of the seventh century.

CONRAD OF MARBURG. See KONRAD 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 on the juridical position of the Protestant Church in its relation to the Roman-Catholic Church, the empire, etc., — De Constitutione Episcoporum Germaniae (1647), De Concilis (1650), Defenso Ecclesiae Protestantim adversum duo Pontificiorum Argumenta (1654), De Germaniorum Imperio Romano, etc. The edition of his works by Güstel, Brunswick, 1730, in six volumes in folio, does not contain his medical works; also a number of his letters are omitted.

CONSALVI, Ercole, Marchese di, b. in Rome, June 5, 1757; d. there Jan. 24, 1824. The last representative of an old Roman family, he received a careful education, first in the College of Frascati, afterwards, when he had adopted the Church as his career, in the Academia Ecclesiastica in Rome. In the last days of Pius VI. he was minister of war; and this position, as well as his strong average our sense. It had no religious bearing. It is very severely treated when the French occupied his career, in the Academia Ecclesiasticain Rome. In the last days of Pius VI. he was minister of war; and the restoration of the papal dominions near in their old extent was turned to his office; and the state of the body, Johannes and Conon disagreed very much. The sect had disappeared at the end of the seventh century.

CONSCIENCE. See KONRAD OF MARBURG.

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CONSIDERATE. See KONRAD OF MARBURG.
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 habitus of the moral principle. *Conscientia*, on the other hand, denoted the application of this *synteresis* to the individual. It is therefore, according to Thomas Aquinas, only an *actus*. With its application came to the idea of fallibility; and so the door was opened to the influence of the Aristotelian psychology, which probabilism removes. By Gerson and other mystics the *synteresis* defined the longing of the soul to come into immediate communion for its approval of the doctrine of justifica
tion. 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 religious 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 good" consciences. Theologians speak 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 morality,—a quite different thing from the "conscience" of the Reformation. Kant, on the other side, emphasized *duty*, and the "inner court." His influence was long felt. Fichte defined conscience as "the immediate consciousness of specific duty." But of late conscience has been considered [particularly by the school of Herbert Spencer] a product of education.

With the individuality of conscience is connected "liberty" of conscience, which primarily means that God, and not man, decides rightfully how a man shall worship. But this liberty is not license. It is abused, when in its name pretended worship is turned into an orgy. It is denied, when any one church undertakes to say what worship shall be rendered in other churches.


**CONSCIENCIAI,** the followers of Matthias Knutsen, a candidate of theology, b. at Oldenburg, Schleswig, who came to Jena in September, 1674, and boasted to have gathered around him six hundred students and peasants from Jena and Altorf. His opinions were infidel and atheistic; but he professed to have derived them by an appeal to conscience. It is needless to add that his conscience allowed him and his followers to lead licentious lives. The Jena University authorities felt called upon to deny all connection with the scandalous sect, and deputed Professor J. Musaus to write for them. The result was *Abelung der ausgesprengten abscheulichen Verleumde, ob wäre in der Universität Jena eine neue Sekte der sogenannten Gewissener entstanden*, Jena, 1674, 2d ed., 1675. After this we hear no more of the sect. A letter of Knutsen is reprinted in *Historia Atheismi a Jenkino Thomasso.* See ADELUNG: *Gesch. d. menschlichen Narren*, Leipzig, 1785-98, 8 vols.

**CONSECRATION.** This term means to set apart for holy uses, and is variously applied. In the Bible both persons and things—vessels (Joel vi. 19), profits (Mic. iv. 13), fields (Lev. xxvii. 28), cattle (2 Chron. xxix. 33), 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 distinctly holy. Thus churches, bishops, and the elements in the Lord's Supper, are consecrated. For the two latter uses of the word see Bishop and Lord's Supper respectively. This article is limited to the

**Consecration of Churches.** 1. The idea of setting apart by solemn and peculiar ceremonies a building for the exclusive use of God's servants and service would seem to be born. All nations have sacred places in which esoteric rites are performed. Accordingly the Jews had such places, and pre-eminently a temple whose consecration had in it supernatural elements. It may well have been that synagogues were consecrated, although there is no record of the fact. Christian churches are mentioned in the third century (see *ARCHITECTURE, Christian*), and perhaps were formally consecrated; so that, although Eusebius (fourth century) in his *Life of Constantine* gives the first account of such consecration, the form used may have been in part traditional. Of espe-
CONSECRATION.

544 CONSILIA EVANGELICA.

The principal interest is the account of Constantine's consecration of the church called the "Martyrium" over the holy sepulchre at Jerusalem. From all parts of the empire bishops assembled, besides an immense concourse of clergy and laity. The services included discourses of different varieties, and were held Saturday, Sept. 13, 335. The dedication of St. Sophia in Constantinople (380) was with "prayers and votive offerings." Later 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 religion. No eating or drinking was permitted in them, nor any carrying of arms. This latter prohibition speedily made them asylums; 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. After 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., Attollite portas, et introbte Rex Glorie ("lift up, O gates, and the King of Glory shall come in"). A deacon shall up in the church demands, Quis est iste Rex Glorie? (Who is this King of Glory?)" To which the bishop answers, Dominus fortis et potens, Dominus potens in pra
tio ("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, fugiant 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 divine service; after which, the bishop with his pastoral staff describes, as with a pen, the several places [the Greek and Latin] in the altar which are 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 special 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 Episcopalian 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. 1890), and consists of Scripture readings, prayers, an address, sermon, etc., all which service is conducted by the minister.

CONSensus GENEvensis, drawn up by Calvin for the purpose of uniting the Swiss Reformed churches with regard to the doctrine of predestination, appeared at Geneva in 1532, 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.; SCHAPF: Credes of Christendom, New York, 1877, 3 vols., vol. I. p. 474.

CONSensus TIGurinus 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; SCHAPF: Credes of Christendom, 3 vols., New York, 1877, vol. I. p. 471.

CONSILIA EVANGELICA. In contradistinction to the precepts, 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 New Testament (see Matt. xxv. 21; Luke xvi. 10; 1 Cor. vii. 10, 26; comp. HERMAS: Pastor Simul., III. 5. ed. Frohberger, 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 reference to Matt. xix. 11, 21; Luke xiv. 26. With Thomas Aquinas the distinction between precepts and consilia is fully developed (Sum., II. pr., Ques. 108); and in the mean time the number of vows increased from three to twelve, referring...
CONSISTENTES. See Penitents.

CONSISTENCY 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, 1414, to April 22, 1418, 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 that ensued in Bohemia, and to carry through a general reform of the Church. It 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; 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 five 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 electing 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. (in 1410), the leaders of the Pisan council elected John XXIII. (Balthasar Cossa). All the three popes imported into Constance, but only John was present in person.

He was a dissipated and unprincipled rascal, ready at any time for any crime; but he was courageous, shrewd, inexhaustible in shifts and intrigues, and equal to any emergency. He hoped to lord it over the council by means of the very great number of Italian prelates, who, mostly dependent upon him, accompanied him to Constance. But in this he failed. The order of business adopted by the council was that of working and voting by 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 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 ecumenical 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 fortieth session.

The Bohemian affairs were treated with great thoroughness; for Hus was 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
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, 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 Card. Dr. Newman (Two Essays on Biblical and on Ecclesiastical Miracles, 3d ed., Lond., 1873, pp. 271 sq.), but cannot stand the test of critical examination. Constantine may have seen some phenomenon in the skies; he was no doubt convinced of the superior claims of Christianity as the rising religion; but his sudden conversion presupposes a relation of 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 forgave 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 carelessness 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, 313) 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 religious, political, and social injuries. The revolution. Christians were admitted to the ranks of the armed forces, in which they 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 carelessness 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.

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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 emperor stood 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 criminal politics which now lay farther to the east, that he must sportively around him to snatch up a bit of his munificence, and the next flew madly into each other's faces for some incomprehensible mystery. Nevertheless, he learnt something from those people. He saw that with Christianity was born a new sentiment in the human heart hitherto unknown to mankind, and that on this sentiment the throne could be rested more safely than on the success of a court-intrigue, or the victory of a hired army. The only rational legitimation which the antique world had known of the king's descent from the gods; but this authority had now become a barefaced lie, and was utterly without commercial and political consequence; but the importance of the place was, of course, manifold increased when it became the imperial residence. It had long been felt that the natural centre of the Roman Empire was not Rome any more, that the political pre-eminence of the capital was definitely transferred to East. It was the first time the 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 Apostle, that of St. Sophia, afterwards rebuilt by Justinian, etc. After a short time the city numbered a hundred thousand inhabitants.

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 prodigal, 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 scuffle between the eunuchs of the ante-chamber; 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, howsoever her direct influence may be considered.

The Bishop of Constantinople belonged originally to the metropolitan diocese of Heraclea. Just as the political prestige of Rome formed the most powerful impulse in the development of the papacy, exactly in the same manner the 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...
**CONSTANTINOPLE.** 548

**nople was the new Rome, the second capital of the empire. The Council of Chalcedon (431) went still farther. Its can. 28 gave the Bishop of Constantinople equal rank with the Bishop of Rome, and the right of superstendence, ordination, and convocation of synods for Pontus, 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 FABRICHUS: *Bibl. Græc.* VI. p. 707); 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 (861), 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 (1453); 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 vice. The abolition of the clergy, and the conscription, and comparatively few become students (or *sofas*) in the religious schools of the city, coming from all parts of the empire; and the *ulema* (or learned doctors of the law) are the most influential body of men in the city. In these schools they teach the Arabic and Persian languages, the Koran, the commentaries upon it, and the *Sheriat*, or sacred law; but the majority of the students enroll themselves simply to escape the conscription, and comparatively few become *ulema*. The chief schools, including a Lycée founded under French influence; but they are not well managed, and exert but little influence. The military, naval, and medical schools, supported by the government, are more important, but of inferior quality. Outside the palace and the ranks of the *ulema* and the *sofas*, there is now but little fanaticism among the Mohammedans of Constantinople, and the official classes are supposed to be generally atheistical. The decay of the temporal power of the Sultan has weakened his 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 probable 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 foreigners, who are under the exclusive jurisdiction of the diplomatic and consular authorities of their respective countries. There are some forty thousand Jews of Spanish descent, who are Turkish subjects, but under the authority of their own *Hakam Bashî*. 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 *en masse* 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 Porte. They were nominated by the communities, and appointed by the Sultan, their rights and duties being carefully specified in the imperial *irâd* 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 standpoint, 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, and to create an *Osmanlî* 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
by the Bulgarian schism he lost four million of
countenance. He no longer has an 'authority over
schools in Constantinople, but they are gen-
the Sultan as a civil ruler un er roper European
an important schism in the Armeno-Catholic
the increasing influence of the laitv, and the gen-
the Roman-Catholic Church
orthodox Oriental churches, but liberal, and in-
its establishment resulted from the labors
missionary of the American Board. It was de-
The school at Scutari was established later; but it
Modern Constantinople is no longer what it was
even fifty years ago. The material civilization of
ships, railways and tramways, telegraphs, and
the state of the Church, and making proposi-

CONTEMPORARY CREED. See Ni-
CONSUBSTANTIATION, a technical term
denoting the Lutheran view of the elements of
the Lord's Supper, in contradistinction from the
Roman-Catholic view,—transubstantiation. Ac-
the Lutheran doctrine, the bread and wine remain
bread and wine; though, after the consecration,
and with the natural elements, just as a heated
bar still remains an iron bar, though a new ele-
the bread and wine; while, according to the
Lutheran doctrine, the bread and wine are by the
transubstantiation of the elements denoting the
Lutheran view of the elements of the
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American College was founded in 1863, by the munificence
of Mr. C. R. Robert of New York, and under the
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A missionary of the American Board. It was
to give to the people of the East, without
of race or religion, an educational in-
It has now fifteen professors and two hundred
the school at Scutari was established later; but it
is for girls essentially the same work
of the young men.

III. in 1555 suddenly and unexpectedly made
him a cardinal, he accepted the position without

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 WA SBURNE
(Principal of Robert College, Constantinople).

May 49
CONTARINI.

CONTEMPORARY CREED. See Ni-
CONSUBSTANTIATION, a technical term
denoting the Lutheran view of the elements of
the Lord's Supper, in contradistinction from the
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The European ambassadors, who used to submit
quietly to every indignity, now dine with their
wives at the Sultan's table, and dictate his poli-
The Christian rayah 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 Ramazan 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

which Robert College is doing for young men.

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cannot be lightly estimated.

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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. Steam-

schools, railways and tramways, telegraphs, and
newspapers have forced their way into it. The
streets are lighted with gas. Ready-made cloth-
ing 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.

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tions to its reform; and when Paul III. received his Consilium de Emendanda Ecclesia without offence, 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 unsuccesful 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 published in Paris (1571) and in Venice (1589). In 1588, the latter edition, however, the text of the treatise on justificationism mutilated and altered. See Lehre der Card. Conlarini, by the same, in Sludwn in f. Historische Theologie, 1875, II. C. WEIZEBÄCKER.

BRIEGER: Th. Gasparo Contarini und der Regen:

of administration or government.

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CONVENT means both the whole establishment in which a society of monks or nuns are settled, its buildings, rules, purpose, etc., and the meeting 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 meetings of the dissenters from the Church of England.

CONVENTICLE ACT, the first passed 1664, the second April 11, 1670; repealed by the Toleration Act, May 24, 1689. According to the first, "If any person above the age of sixteen, after the first of July, 1664, shall be present at any meeting, under color or pretence of an 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 adjudged felons, and suffer death without benefit of clergy. Sheriffs or justices of the peace, or others commissioned by them, are empowered to dissolve, disband, 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. Married women taken at conventicles are to be imprisoned for twelve months, unless their husbands pay forty shillings for their redemption. 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 lowered, 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 encouragement 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. 251, 256).

CONVERSION (Hebrew תַּשַּׁנָּה, "return," "re-pentance" [once, Isa. xxx. 15], from תָּשַׁנ, "to turn;" Greek περιτομή, "a change of mind;" περιτομή [once, Acts xv. 3], "a turning towards or about;" Latin, conversion) denotes the act in which the sould 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. 18), 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. 24). 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. 19; Tit. iii. 5). 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 has not been forced to repent; rather he has earnestly desired the altered life. In this work of God, therefore, the human and the divine work 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, Synergists, have in vain tried to solve it. The Lutheran 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 rejected. The grace is not a force that is no longer bound by sin, but inclined towards God. Weak though it may be, it is capable of upward growth. God is in it, and he will see to its development.

No one can lay down laws for the process of conversion. Once the sould is quickly turned about; to another a long struggle is requisite. In the former case there will be found a preparation:
Journey from Jerusalem to Damascus, and the process of growth is effected, particularly by the word of God, in the form of preaching (Acts xvi., Acts xvi.); yea, the malefactor on the cross (Luke xxiii. 40 sq.) showed that already he was a sudden conversion: yet the three days be not entirely. The grace of baptism affords a basis for the divine operation. By other means the truth of that new faith for which Jews and Gentiles were often overtaken by violent fits of convulsions. The grace of baptism is rejected 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.

**CONVULSIONISTS** is the name of a fanatical sect of the Jansenists. In 1727 the Dean François 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 crowded in great numbers to the grave of François, God himself thus bearing witness against the Pope and his hated bull Unigenitus. People crowded in great numbers to the grave, 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-
CONYEBARE. 552

COOK, Charles, the father of Methodism in France and Switzerland; b. in London, May 31, 1787; d. at Lausanne, Feb. 21, 1858. 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 there was a revival of religion among French Protestants under the Restoration. He organized numerous little societies, which either joined the Reformed Church, or continued independent. One of the most important controversies he carried on — for he must needs fight his way — was with César Malan, upon the doctrine of Predestination, which led to his publication of his valuable work, L'Amour de Dieu pour tous les hommes. See his Life by J. P. Cook, Paris, 1862.

COOK, Emile Fr., son of the preceding; b. in Niort (Deux-Sévres), 1830; d. at Hyères, in the south of France, Jan. 29, 1874. He was educated in Lausanne and the Wesleyan institutions in England; ordained in 1854; and in 1866 came to Paris to be pastor of the Wesleyan Congregation there. He came to America as delegate to the General Conference of the Evangelical Alliance held in New York Oct. 2-12, 1873. He perished in the ill-fated Ville du Havre (Nov. 22, 1873), only to die on land. See Mrs. Houghton: Story of Emile Cook’s Life, Phila., 1881.

COOK, Henry, D.D., LL.D., the champion of Orthodoxy against Arianism in the Irish Church; b. at Griggah, County Londonderry, Ireland, May 11, 1788; d. in Belfast, Sunday, Dec. 13, 1869. After graduation at the Glasgow University, he was ordained (1808) pastor of Dunlavey in County Antrim, but remained only two years. He then held successively charges at Donegore, near Templepatrick, in County Antrim (1811-15), at Killyleagh, County Down (1818-29), in Belfast (1829) till his death. He was elected in 1847 professor of sacred rhetoric, and president of the faculty in the Assembly’s College at Belfast; but, yielding to the urgent request of his congregation, he remained their preacher. He was a man of eloquence, tact, and influence. He was raised up to destroy Arianism in Ireland, and he did the work appointed him. From the first year of his preaching unto the last, he strove earnestly for the Orthodox views on the person of Christ, and for the consequent growth of piety. The opposition to him at the start was very great. It is striking proof of the intensity of his devotion, that not finding himself able to cope successfully with the Arian leaders, who were men of much culture and learning, he studied for three years in Glasgow University and Trinity College (1815-18), and resumed his ministry with much increased mental strength. He taught his hearers like a romance. He defeated his opponents again and again. He stemmed the tide of popular sympathy, and turned it strongly and permanently to Orthodoxy. He drove Arianism out of the colleges, synods, and congregations of the Irish Presbyterian Church; so that in 1856, after a crushing defeat in the synod of Ulster, at Lisburn, the Remonstrant synod of Ulster was formed by the Arians. But it has not flourished in Ireland; for to-day there are not four thousand adherents, while in England Presbyterianism became almost entirely Arian. (The present Presbyterian Church in that country is an exotic, being imported from Scotland.) This victory may properly be put, under God, to the credit of Henry Cook; for he was the indomitable energy, the facile learning, the polished tact, and the worldly prudence, which combined to make him triumphant. He won golden opinions: his brethren rejoiced to honor him. He was made in 1829 D.D. of the College, Pennsylvania, and LL.D. by Trinity College, Dublin. Three times he was elected moderator of the General Assembly. He was made professor in the Assembly’s College, and throughout his long settlement in Belfast he was their most admired and trusted presbyter. In private life he was simple, dignified, and gentle. For

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 he was sent to Washington, and in the winter was elected chaplain of the United States Congress. Here he won fresh laurels, and lived the life of a popular and beloved man, with some Account of his Father, the Rev. Jacobites, the sectarian name of the community, and for "dispersing of Brownes books and Harrisons books." 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.

COPE (Coppin, Copyn), John, a martyr of Congregationalism, a layman of Bury Saint Edmunds, who was hanged on Friday, June 5, 1583, for "dispersing of Brownes (Robert) books and Harrisons books." 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.

COPTIC 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, whither the Egyptian Christians are said to have sought refuge during a persecution, nor from Jacobites, the sectarian name of the community, but from 'Abyurru, of which it is an abbreviation or corruption. When the Arabs conquered Egypt, Greek was the language spoken in the country; and "Ghubit" or "Ghibit" is still the name by which the Arabic tongue designates those among the natives who kept aloof from the conquerors, and strove to preserve intact their religion and their nationality. A still stronger evidence of this connection is the Coptic language, essentially the same as the old Egyptian tongue, and, for this very reason, of the greatest philological and historical interest. It is not spoken any more. In popular life, private as well as public, it has been completely superseded by the Arabic tongue; but it is still used in divine service, studied by the priests, and taught in the schools. It is written with Greek letters; and only in a few cases, in which the Greek alphabet had no sign for the Egyptian articulation, the old Demotic characters have been retained. The typical character, finally, and certain usages and customs, point directly...
towards old Egypt. Circumcision, for instance, performed together with baptism, and total abstinence from pork, are peculiarities which the Copts have inherited 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 Jacob-el-Baradai (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 troops, it had the power. Between the two 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 desertson both sides of the Nile Valley.

The steadily repeated attempts of suppression from the side of the Byzantine Government produced a steadily increased persecution among the Egyptian Christians; and the result was, that the latter actually hailed the Arabs (in 639) 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 a compact population. They are scattered all over the country, mostly in small communities. They are most strongly represented in Fayum (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 "Mutran-el-Iscanderijeh" (Metropolitan of St. Mark). The next to the Patriarch ranks the abuna of the Abyssinian Church, residing at Gondar; and then follow the bishops, of whom there are no 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 always 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 only to the regular clergy and to the higher grades of the secular clergy. Genealogical data of the people; though the stand-point it actually occupies, spiritually and morally, does not command respect. Of theological education very little is found, even among the highest dignitaries. The priests know generally nothing of the Bible but the Gospels and a few Psalms; they can read the 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 raki together, and even the church festivals are often 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 Arab 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 1850 the United Presbyterian Church of North America entered the field; and in 1875 it founded at Siut a promising seminary for the education of young Coptic preachers. The St. Chrischona Society at Basel began in 1881 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.


M. Lütke:

COQUEREL, Athanase Laurent Charles, French Protestant liberal theologian; b. at Paris, Aug. 25, 1795; d. there Jan. 2, 1868. He studied theology at the Protestant seminary of Montauban, and was ordained 1816, and from 1817 to 1822 was pastor of the French church at Amsterdam. In 1823, on the invitation of Baron Cuvier, he came to Paris to be colleague to Marron. He was very outspoken on behalf of Protestant liberalism, and founded successively the journals, Le Protestant (1831), Le Libre Examen (1834), and Le Lien (1841), for the proliferation of his opinions. By the latter he labored to unite the factions of French Protestantism. He was also a member of the Consistory of the Legion of Honor (in reward for his orious defence of the University of Paris), and of the National Assembly of 1848, and after the coup d'état of Dec. 2, 1851, he confined himself exclusively to professional duties. “His last days were saddened by the predominance of Orthodoxy in the French Protestant Church.” He was an eloquent preacher, a prolific writer, and a popular speaker. Eight volumes of his sermons were published between 1819 and 1852. He wrote, besides, Biographie sacrée (1825–26), Histoire sacrée de la Bible (1839), Orthodorie moderne (1842), Christologie (1858). These and other of his works have been widely circulated at home, and translated into English, Dutch, and German.

COQUEREL, Athanase Joseph, son of the preceding; b. at Amsterdam, June 10, 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. He was also a member of the Consistory of the Legion of Honor (in reward for his orious defence of the University of Paris), and of the National Assembly of 1848, and after the coup d'état of Dec. 2, 1851, he confined himself exclusively to professional duties. “His last days were saddened by the predominance of Orthodoxy in the French Protestant Church.” He was an eloquent preacher, a prolific writer, and a popular speaker. Eight volumes of his sermons were published between 1819 and 1852. He wrote, besides, Biographie sacrée (1825–26), Histoire sacrée de la Bible (1839), Orthodorie moderne (1842), Christologie (1858). These and other of his works have been widely circulated at home, and translated into English, Dutch, and German.

CORBAN (Old Testament 1,3147) “offering,” apçap, oblata; in New Testament, ἀποθεόμενον; 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 fulfilment 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 he was free from all claims and demands, and was thus turned from 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 οἰκονομος (Matt. xxvii. 6) to indicate the treasury. It was in the court of the women, where stood thirteen chests, called trumpha, used for their form, to receive the money offered in the temple.

CORBINIAN, whose true name was Waldekiso, 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 missionarèmes; 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 by Aribo, his fourth successor in the Episcopal see of Freising, and is found in Act. Sanct. (Bolland) Sept., III. p. 281; Butler: Lives of the Saints, II. p. 434.

CORDELIERs, 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 them who they were, and was answered that they were the men corde lis.

CORDOVA, the Corduba of the ancients, appears twice in the history of the Church as the source of a remarkable influence,—first, in the middle of the ninth century, when it was the meeting-place of one of the most famous synods ever held in Spain, and next, during the period between the tenth and the thirteenth centuries, when it was the seat of one of the most celebrated schools in Europe.

The Synod of Cordova was convened in 852, on the instance of the Caliph Abderraham II. Many Christians, especially monks, impelled by fanaticism, and a mistaken idea of the merit of martyrdom, stously provoked the Mohammadans among whom they lived, simply in order to stir up persecution, and win the martyr’s crown. A majority of the synod, among which were Bishop Hostegis of Malaga, and Bishop Recafred of Sevilla, carried a decree forbidding this kind of voluntary martyrdom; but a minority—among which were the presbyter Samson, author of an Apologeticus 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 concilia tum, 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 Alcar, Leipzig, 1872.

The School of Cordova was founded in 980 by the Caliph Hakem II. Before that time, both theology and jurisprudence had been cultivated in Cordova by famous teachers; but, by Hakem's energy and support, chairs were erected also for other branches of learning, teachers were invited,
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 medieval speculation. Its most famous pupil was Averroës, and his most famous pupil was Maimonides. See JOURDAN: Recherches critiques sur . . . traductions latines d’Aristote, Paris, 1843; E. RENAN: Averroës et l’Acerroisme, 2d ed., Paris, 1861; LASINIO: Studii sopra Averroës, Florence, 1875; and in general II. MIDDENDORFF: De Institutis Literariis in Hispania, Göttingen, 1876. 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 bluff, Acro-Corinth, which rose just in the rear of the city. It had two harbors,—Cenchreæ 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. Lechæum was made the capital of the Roman province of Achaia. Gallio, the brother of Seneca, was proconsul during Paul’s first visit there. It soon became one of the most important commercial places on the Mediterranean; but its character was somewhat peculiar. It was not a Greek city, nor a Roman one. Its population was extremely heterogeneous. A numerous colony of Jews settled there when driven away from Rome by Claudius, and among them were Aquila and Priscilla. Everybody went to Corinth to make money, or to spend it. All nations were represented there; but nearly the only bonds which held the inhabitants together were their common enterprises and their common debaucheries.

Paul visited the city three times,—first in 53 (Acts xviii. 11), then between 54 and 57 (according to 1 Cor. xvi. 7; 2 Cor. xii. 13, 14, xiii. 1), and finally in 58 (Acts xx. 2). From Corinth he wrote his Epistle to the Romans (Acts xx. 3; comp. 1 Cor. xvi. 6; Rom. xvi. 1) and to the Christians of Corinth he wrote two epistles.

CORINTHIANS, Epistles to the. See PAUL, EPISTLES OF.

CORNELIUS, Bishop of Rome from June, 251, to Sept. 14, 252, adopted a milder view of the case of those who had fallen off from the Church during the persecution of Decius, and corresponded about the matter with Cyprian; of which correspondence several letters from each side are still extant, and given among Cyprian’s works. In Rome itself there was a minority which favored the severer views of the Bishop of Carthage; and the head of this party, Novatianus, became the first antipope.

CORNELIUS À LAPIDE (con der Steen), b. at Roehaff, in the diocese of Liège, in 1568; d. in Rome, March 12, 1637; was professor of exegesis, first at Louvain, and afterwards in Rome, and wrote commentaries on nearly all the books of the Bible. On account of the ample quotations from the fathers which they contain, these commentaries enjoyed great favor in the Roman-Catholic Church, and are still used. Collected editions appeared at Antwerp, Paris, Lyons, and Venice. An edition in 20 vols. 4to appeared at Lyons in 1872. See T. W. MOSSMAN: The Great Commentary of Cornelius À Lapide, London, 1881.

CORONATI QUATUOR, “the Four Crowned Brothers,” is the common name of four martyrs—Severus, Severianus, Carphophilus, and Victorinus—who suffered martyrdom in Rome during the persecution of Diocletian. Their festival falls on Nov. 8. The old church built in their honor is mentioned by Gregory the Great. It was repaired in 446, 841, then, after a confagation, by Paschal II., and again by Paul V. One of the cardinal-priests takes his title from it. See BUTLER: Lives of the Saints, II. 300.

CORPORAL, or CORPORALE, is the white linen cloth with which the remnants of the consecrated elements are covered; also, and usually, the linen cloth, never decorated in the Roman Church, upon which the Eucharist is laid. The name and texture are derived from the story of the wrapping of our Lord’s dead body (Luke xxiv. 53). Originally it was large enough to cover the altar.

CORPUS CATHOLICORUM denotes the Roman-Catholic states of Germany so far as they were united into one body, and acted as such in their relations with the Protestant states,—the Corpus Evangelicorum. The thing existed long before the name. As early as the Diet of Spires (1529) and the Peace of Nuremberg (1552), traces of such a union are apparent from the unanimity with which the members act; and at the conclusion of the Peace of Westphalia (1648), the unity is completely constituted: it has its representatives and its organs. The name was still avoided, however. The Roman-Catholic Church could not and would not officially recognize a body whose rights and liberties might prove so many limits to her own authority; and with respect to the Peace of Westphalia, which arranged the relations between the Roman-Catholic and the Protestant states of the empire as between two bodies, the Pope never gave his sanction. Nevertheless, towards the close of the seventeenth century the name came into general use, and was employed officially by the union itself. With the dissolution of the German Empire in 1806 the union disappeared. See CORPUS EVANGELICORUM.

CORPUS CHRISTI (the Body of Christ), the name of a festival of the Roman-Catholic Church in honor of the transubstantiation. It was instituted in 1264 by Urban IV.; and, after the times of Clement V., it became one of the most imposing pageanties of the Roman Church, the consecrated host being paraded along in a magnificent procession, and exhibited for adoration.
CORPUS DOCTRINÆ.

The origin of this festival was the vision of Juliana, prioress of the Nunnery of St. Corneli, near Liége, recorded in her Life, in Act. Sanct., April 5. She saw the moon fully illuminated, with the exception of one dark spot, and was told that this indicated a festival of a certain type of faith, or of a certain individual church. The first of these collections—the so-called Corpus Doctrinae Philippicorum, or Manichacum, 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 Saxonicæ, Loci Theologici, Examen Ordinorum, Responsio ad Articulos Bavaricæ Inquisitionis, together with the Refutatio Serveli. 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 stand-point and orthodox Lutheranism. The very same year the Corpus Doctrinae Christianæ was published, appeared the Corpus Doctrinae of the City of Hamburg, consisting of five confessional declarations, issued since 1548 by the clergy of Hamburg. It was strongly Lutheran in its character; and still more strongly so was the Corpus Doctrinae of the City of Brunswick, which appeared in 1563, and consisted of the Ecclesiastical Ordinances of the City of Brunswick by I. Bugenhagen, the Confessio Augustana, the Apology, the Articles of Smalcald, and the Articles of Luneburg. A remarkable specimen of these collections is the Corpus Pomeranicum, made in 1564. Up to that date the Corpus Doctrinae Christianæ had been accepted as the authorized representation of the Pomeranian Church; but an addition was now made of the Greater and Lesser Catechisms of Luther, the Articles of Smalcald, and some minor treatises of Luther, by which addition the exclusively Melanchthonian tendency of the Corpus was thought to be duly counterbalanced. All these Corpora Doctrinae—and many more might be mentioned, as, for instance, the Corpus Pratenicum, Corpus Thurincicum, Corpus Brandenburgicum, etc.—lost their importance when the Formula Concordiae was produced, and accepted as the common Corpus Doctrinae of the whole Lutheran Church.

LIT. — FENERLINUS: Bibliotheca Symbolica Evangelica Lutherana; Baumgarten: Erläuterungen der im christlichen Conventienbuch enthaltenen symbolischen Schriften; HEFFE: Die Entstehung und Entwicklung der Confessiones, etc.

CORPUS EVANGELICORUM, also called Corpus Sociorum Augustanæ Confessionis, denotes the union into one body of all the Protestant states of Germany. From the earliest days of the Reformation, various Protestant princes had tried to unite all the Protestant states into a permanent confedcracy, 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 to treat 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. T. V. WULF: Ueber Geschichte und Verfassung des C. E., Regensburg, 1795; [A. FRANTZ: Das Katholischen Directorium des Corpus Evangelicorum, Marburg, 1880.]

CORRESPONDENCES. See Swedenborgianism.

CORRODI, Heinrich, b. at Ziirich, July 31, 1752, d. there Sept. 14, 1793; studied theology in Halle, under Semler, and was in 1780 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 Chiliasmus (1781), Geschichte des jüdischen und christlichen Bibelkons (1792), Beiträge zur Beförderung des verständigen Denkens in der Religion (1780–93), 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 Sollinge, 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 Hyxori, the present Höxter, on the bank of the Weser. Here it thrived prodigiously under the name of Corbeja Nova, or New Corvey, in contradistinction from Corbeja Aurea, or Vetus, the mother-convent. During the lifetime of Adalhard it remained united to Corbie under the same abbott; but after his death it obtained its own abbott, Varinus, and, after the lapse of a short time, it completely 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 it all his...
CORVINUS.

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 Lutheran views; studied theology at Wittenberg, from 1528 to 1531, and at Witzenhausen, during three years. Without very great creative power, he had a considerable talent for organization; and tried to convert Duke Erich II., who was afterwards converted to Romanism; and on Nov. 1, 1549, Corvinus was imprisoned for his other writings are published in the Library of Anglo-Catholic Theology, Oxford, 1843-53, 8 vols.

COSMAS and DAMIANUS, two brethren from Arabia; lived in Cilicia, where they practised medicine without taking any fees, and were marveled 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. 526.

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 in twelve books, which has come down to us, and is found in MONTFACON: Coll. Not. Patr. Græc. Paris, 1706, vol. II. pp. 113-346, and GALLANDI: Bibl. Vetorum Patrum, vol. xi., Venice, 1776. The general idea which the author entertains of the earth, as a parallelogram, flat, and covered with a vault, is absurd; but his remarks on details are often acute and striking, and his book is by no means without interest. See BARING: Leben Corvinus, Hanover, 1749; UHLHORN: Ein Sendbrief von Antonius Corvinus mit einer biographischen Einleitung, Göttingen, 1853.

COSIN, John, Bishop of Durham, and a leader of the Anglo-Catholics; b. at Norwich, Nov. 30, 1584; d. in London, Jan. 15, 1652. He was educated at Caius College, Cambridge, and after service as domestic chaplain to the Bishop of Durham, prebendary of Durham, and archdeacon of the East Riding of Yorkshire, was elected master of Peterhouse, Cambridge, in 1684. In 1689 he was made vice-chancellor, and Dean of Peterborough, 1640, but in the next year was cashiered from all his benefices, and impeached for popish practices by the House of Commons, but dismissed on bail, and not again called for. In 1642 he was commanded sending the plate of the University of Cambridge to the king, and in consequence was ejected from his mastership. He went to France; but at the Restoration he was restored, and in December, 1660, raised to the see of Durham. He was distinguished for learning and controversial ability, and wrote several noteworthy books: A Collection of Private Devotions in the Practice of the Ancient Church, called the Hours of Prayer, taken out of the Holy Scriptures, the Ancient Fathers, and the Divine Service of our own Church, London, 1627, 9th ed., 1889 (a manual prepared by royal command for the use of the Queen's maids of honor); Historia Transubstantiationis Papalis (Eng. trans., History of Popish Transubstantiation, London, 1676, new ed. with memoir by J. S. Brewer, 1840); A Scholastical History of the Canon of Holy Scripture, or the certaine and indubitate books thereof, as they are received in the Church of England, London, 1637. These and his other writings are published in the Library of Anglo-Catholic Theology, Oxford, 1843-53, 8 vols.

COSIT, Francway Ranna, b. in Claremont, N.H., April 24, 1790; d. at Lebanon, Tenn., July 3, 1863. He was graduated at Middlebury College, 1813, and received there the degree of D.D. in 1839. His parents were Episcopalians, and after a number of years teaching, he was ordained as a minister of that denomination. Circumstances led him to go to Tennessee, and he met Cumberland Presbyterians. Their methods and success greatly interested him; and, after a careful consideration of the matter, he decided to become one of them (1822). He rose to eminence in his new relations. He was elected successively the first President of Cumberland
COSTUME. See Clothing among the Hebrews among the Early Christians, Vestments of the Clergy.

COTELERIUS (Cotelier), Jean Baptiste, b. at Nismes, in December, 1627; d. in Paris, Aug. 19, 1686; studied theology and philosophy in Paris; was in 1697 commissioned by Colbert to investigate and catalogue the Greek manuscripts of the Royal Library, and became professor in Greek at the Royal College in 1676. 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; but there have been later editions by Clericus, of 1699 and 1724. Cotelier's piece on the Grac. Monumenta, Paris, 1677–88, 3 vols., and Homilize IV. in Psalmos, Paris, 1661, which he ascribed to Chrysostom. See Ancillon: Mémoires, p. 379; Nicéon: Mémoires, IV. p. 243; and Balzne'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 Khoostea, on the Ganges, Oct. 6, 1866. He was graduated at Trinity College, Cambridge, appointed head master of Marlborough College in 1852, and in 1855 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, 1853; two volumes of Sermons, 1856 and 1859; and since his death, Sermons preached to English Congregations in India, London, 1867, and his Memoir, with Selections from his Journals and Correspondence, by his widow, London, 1870, have been published.

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, but was a fellow of Emmanuel College. For twenty years he was vicar of St. Botolph's, Boston, Lincolnshire, and a noted Puritan; but, on being cited by Laud for not kneeling at the sacrament, he fled to London, and thence to America, landing in Boston Sept. 4, 1633. He took, in the New World, even a more prominent position than he had taken in the Old. On the 17th of October he was ordained teacher of the First Church in Boston (see DEXTER: Congregationalism, as seen in its Literature, p. 422), and colleague of Mr. John Wilson. In 1642 he was invited, along with Thomas Hooker of Hartford and John Davenport of New Haven, to sit in the Westminster Assembly of Divines; but none of them went (see DEXTER, 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 Palgrave: he was "far from being the ruling spirit of the Colony," yet "acting with others, and advised and instructed and checked 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, 1684); 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 famous Lectures on the Revelation) (1642); The Keys of the Kingdom of Heaven, 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 MATHER: Magnalia Christi Americana, ed. Hartford, 1855, vol. I. pp. 252–286.

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. 10). One, said to have been held in Sicily, in 125, against the Gnostic Heracleon, and another, said to have been held in Rome by Bishop Telesphorus (d. 189), are entirely unhistorical. A little later, towards the close of the second century, a number of councils were held—at Epheusus, under the leadership of Polycrates; in Palestine; at Oesoene in Mesopotamia; in Pontus; and in Gaul, under the leadership of Irenæus—concerning the Easter question; and from the same time dates a passage in TERTULLIAN (De Jejunitis, 18), showing that this custom, which had originated in the Eastern countries, among the Greeks, now 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 came very frequent. Meanwhile they lost in the East the aspect of being something extraordinary. According to a letter from Firmilian, Bishop of Cesarea in Cappadocia, to Cyprian (Ep. 70), 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-
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, though the later logical systematization and philosophical argumentation have modified the outlines of the definitions, none of the dogmas then settled has ever afterwards (381), convened by Theodosius the Great, freely modified the outlines of the definitions, and only the dialectical relations between these constituents were left to be elaborated by the aftertime. See Arianism. The Council of Ephe sus (431), convened by Theodosius II. and Valentinian III., frequented by about two hundred bishops, among them Cyriacus of Alexandria, and the Council of Chalcedon (451), convened by Marrian, frequented by five or six hundred bishops, and led by the representatives of Bishop Leo of Rome, laid the foundation upon which the orthodox christology of our days is still resting. See NESTORIUS, EUTYCHES, and MONOPHYSITES. It is noticeable, with respect to these two councils, first, that the invitations were not issued to the bishops, but only to the metropolitans, to whom it was left to select such of their bishops as they wanted to be present at the councils; next, that Bishop Celestine of Rome instructed his representatives at the Council of Ephesus not to participate in the discussion, but simply to give the decision,—an attitude which was assumed still more pronouncedly by the representatives of Bishop Leo of Rome at the Council of Chalcedon. The fifth ecumenical council did not meet until a century later (553). It sat in Constantinople, but was frequented by only a hundred and fifty bishops, mostly belonging to the Eastern Church, and it is generally considered as a mere epilogue to the Council of Chalcedon; while the sixth ecumenical council, also sitting in Constantinople (869), and convened by Constantine Pogonatos, actually carried the christological discussion a step farther. See MONOPHYSITES. The part which the bishops of Rome played at these two last councils was not so advantageous as that they had played at the two preceding ones. Pope Vigilius was present in person in Constantinople (533), and signed the decrees of the council; but those decrees met with an obstinate resistance in the Western Church and among the Monothelites, who were excommunicated and anathematized as heretics in 680, as was also Pope Honorius, —a fact rather embarrassing for the dogma of papal infallibility. The seventh ecumenical council, convened at Nicaea (787) by the Empress Irene, was chiefly concerned with the question of image-worship; the eighth, convened in Constantinople (869) by Basilius Maredo, with the affairs of Photius; but the authority of both, especially that of the latter, was nearly confined to the Greek world. The schism between the Eastern and Western Church had now become complete, and it has lasted until the present day.

The second group of ecumenical councils (869–1181) belongs exclusively to the Western Church, and gives a very vivid picture of the growth and culmination of the papal monarchy. For two centuries the Council of Constant inople (869), there were held in the Western Church only provincial and national synods, in Spain, France, England, and Germany. Though several of these synods, especially those 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 twelve bishops, and eight hundred abbots and priors, 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. But these and other measures did not originate in the assembly itself: they were, so to speak, dictated to the council by the curia, as appears from the new formula under which they were adopted, synodo approbante sancium. 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 depoing 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 attained to its last period of power. The most important among the legates who accompanied the king of France to Rome, in order to compel the Pope to 'solve' the question of the election of a successor in the case of Pope Urban V., by which the order of the Templars was dissolved, was also one of the principal objects of the Council of Pisa (1409) and of Constance (1414–18). At the same time there arose within the Church itself a strong reaction 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 (1431–43), 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 (1668–70), by which the dogma of the Trinity was declared.


COURAYER, Pierre Francois Le, b. at Rouen, Nov. 17, 1681; d. at London, Oct. 16, 1776, was canon regular of the Abbey of Ste. Geneviève in Paris, taught theology and philosophy in its schools, and had charge of its library. In 1723 he published at Brussels a treatise on the validity of English ordinations, in which he declared, that, in the episcopacy of the Anglican Church, there had occurred no breach of succession since the days of the apostles; and this assertion roused such a storm among his Roman-Catholic coreligionists, that he felt compelled to leave France. He sought refuge in England, where he was well received, and obtained a pension. He published at London, 1737, a French translation of Paolo Sarpi's history of the Council of Trent.

COURCELLES, Etienne de (Curcellae, b. at Geneva, May 2, 1560; d. in Amsterdam, May 22, 1599; studied theology under Calvin and Beza, and afterwards in Heidelberg, and was appointed pastor at Bois-le-Roi, near Fontainebleau, in 1614. In 1621 he became pastor at Amiens; but, having refused to subscribe the decrees of the synod of Dort, he was deposed. He afterwards gave in his position in 1634, went to Amsterdam, and became (in 1637) Episcopius's successor as professor of theology in the Remonstrants' College. Besides his edition of the Greek text of the New Testament, he wrote Vindicla Armimii (1645), Defensio Blondelli (1657), Dissertationes — 60, appeared in a collected edition, Amsterdam, 1675.

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. In the times of Moses, the latter, who combined in his person all theocratical offices, was the judge; but, as the burden became heavier, he appointed, by the advice of Jethro, heads over thousands, over hundreds, over fifties, and over tens, to arrange smaller matters, whilst in more important cases his counsel was to be sought. In appointing judges, moral and intellectual qualifications were considered; but it is probable that 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 judges of the fathers, belonged. The prophets also exercised judicial functions. After the return from Babylon, the Sanhedrin adjusted all legal matters.

The legal proceeding was very simple. The complaint was made either by the parties themselves (Deut. xxi. 14, 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 Massechta Sibhedrin, 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 Ardeche, May 17, 1696, and died at Lausanne, June 18, 1780. He lost his father when he was four years old, and grew up in poverty under the shadow of the martyrdom of Brousseon and Homel, and among the wonders and miseries of the wars of the Cévennes. 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 the providential 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 bravado.

The situation was exceedingly difficult. A circle of edicts closed around Protestantism, and
kept it walled up as in a tomb. Marriages consecrated by a Reformed minister were considered by the civil law as mere concubinage, and children of such a marriage were treated as bastards. To preach Protestant ideas was death on the gallows. 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 Protestant 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 Protestant congregation without its dangers. While one part, the "newly-converted" as they were called, gradually relapsed into Romanism, another, influenced by the prophets of the Camisards, was led astray by a spiritualism which rejected the Bible as norma et regula fidei, and produced sectarianism. 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 sunrise 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 dangers, but with very great success. Congregations were formed in Poitou, Bretagne, Agenois, Fois, Provence, and Picardie. After an interruption of sixty-six years, the first national synod met at May 16, 1726. In 1728 the evangelical numbered about two hundred thousand in Languedoc and Dauphiné. In Languedoc (with Rouergue and Vivarais) there were a hundred and twenty parishes with three synods and four ministers (Corteis, 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 1744) 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 Normandie numbered seventeen parishes, Poitou thirty, Dauphiné sixty. Nimes 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.


Cousin, Victor, b. in Paris, Nov. 28, 1792; d. at Cannes, Jan. 14, 1867; was educated in Lycée Charlemagne and Ecole Normale, and began to lecture on philosophy in 1815 in the Sorbonne, where he soon gathered a great number of enthusiastic students. In 1821, when the reaction movement again was strong enough to indulge its passions, Cousin was discharged; but he was re-instated in 1828, and, after the revolution of 1830, he was made counsellor of state, director of Ecole Normale, peer of France, and for a short time (1840-41) minister 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, 1844, 1857); Du vrai, du beau, du bien, 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 A. J. Berquhard's works (1836-48). 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 dogmatic method of the French and Scotch philosophy, and introduced the dialectic method of German philosophy. A complete system he did not produce. He was an eclectic, but his eclecticism 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 last analysis, drew him and his pupils nearer and nearer to Christianity.

Covenant, an agreement or mutual obligations, contracted deliberately and with solemnity.

1. Theological Use. God's covenant with men signifies his solemn promise or engagement (Gen. xvii. 14; Exod. xxxiv. 10; Deut. iv. 3; Isa. lx. 21). The Hebrew word for covenant is from נְקָד ("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 "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 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 latter was made through Christ, sealed by his own blood, and secures to every believer the blessings of salvation and eternal life (comp. Exod. xx. 24; Gal. iii. 14, 17; Heb. viii. 6 sqq.). The titles "Old and New Testaments" arose from the inaccurate
rendering in the Latin Vulgate of the word "covenant" (δαογαί) by testamentum. It would be a decided gain if the correct titles could be used. In the New Testament, the word "covenant" is everywhere the translation of δαογαί 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 which is appended to the confession of faith drawn up by each church independently. It is either original, or derived from some authoritative symbol. On the "National Covenants" 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. ii. 13; Num. xxxi. 19; 2 Chr. xiii. 5).

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 1550, at the request of King James VI., by his chaplain, John Craige, 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 1596, on occasion of a memorable revival of earnest religion, it was proposed that the Covenanters be renewed; and the proposal was very cordially carried out by the General Assembly in the Little Church of Edinburgh, March 30, 1596. In 1600 when the Covenant 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 worship of God; and to labor by all means lawful to recover 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 by the Assembly 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 Defence of Religion, the Honor and Happiness of the King, and the Peace and Safety of the Three Kingdoms of Scotland, England, and Ireland." This Covenant, besides binding the subscribers to maintain the Reformed Church in its integrity, according to the word of God, pledged them "to endeavor the extirpation of popery, prelacy (i.e., church government by archbishops, bishops, their chancellors, canons, deans, deans and chapters, archdeacon, 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, and the assembly of Divines in England, 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 Scoon 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 instructed 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 national 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. Coming 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 rescissory" rescinded all acts passed between 1638 and 1650. In 1662 it was declared by the obscure 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, so utterly opposed to the principles 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...
Courts were instituted, and no minister was allowed to remain in a parochial charge without satisfying them. A commission headed by the Earl of Lauderdale was sent over the worst 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, scourced 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 1686, which terminated in the defeat of the insurgents at Rullion Green among the Pentland Hills near Edinburgh. Another battle took place at Drumcloy, where the Covenanters defeated Claverhouse; but at Bothwell Bridge they were vanquished. At Sarnarhar, in 1680, a declaration was drawn up by Sir James Hargrave 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 Cameronians, 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 minister, who was accused by his brethren of betraying the Presbyterian cause, was attacked by some Covenanters on Magus Moor, near St. Andrews, and put to death.

The state of things underwent little alteration until 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 numerous, and in many cases most harrowing. It was reckoned, that, in twenty-eight years, eighteen thousand persons were either banished or put to death. At the Revolution the Covenanters ceased to be distinguished by that title, with the exception of a small body who had been followers of Cameron, and who stood out against the Revolution settlement as not being a sufficient recognition of great Bible principles in the constitution both of the Church and of the State. See CAMERONIANS.

Very different estimates have been given as to the number of the Covenanters, according to the ecclesiastical and religious proclivities of their judges. By high-churchmen they have been denounced as coarse, fanatical, intolerant, cruel, and unscrupulous; by high Presbyterians they have been exalted as men of the highest goodness, champions of liberty, holy martyrs and confessors, the saviors of their country. It is very certain that between 1580 and 1688 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 the revivals 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 the design of the Covenanters to be difficult in its later stages. But the stand for freedom, civil and religious, made by the Covenanters, was of the noblest character, and conferred incalculable benefit on both Church and State. Had they been crushed, ecclesiastical liberty would have almost perished within the Reformed churches of Europe.

Among some of the friends of the Covenanters 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 Revolutions and Civil Wars in 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.
near Strasburg. On his return, in 1548, he was made one of Edward VI's chaplains, and almoner to the Queen-dowager, Catharine Parr. In 1550 he was appointed a member of the commission against the Anabaptists, and on Aug. 14, 1551, Bishop of Exeter; and so extreme was his poverty, that the usual payment of "first-fruits" was remitted in his case. On the accession of Mary (1553) he was deposed, imprisoned, and banished. He was ordered to return to England to hear the intercession of the king of Denmark, whose chaplain was Macalpine, Coverdale's brother-in-law. Again an exile, he lived for a while at Wesel in Friesland, as pastor of an English congregation, then at Bergzabern, and finally at Geneva, where, with characteristic zeal and self-forgetfulness, he shared in the production of the Genevan Bible. In 1559 he returned to England.—Mary being dead,—but was not re-instanted in his episcopal. From 1564 to 1566 he was rector of St. Magnus the Martyr, London Bridge, but resigned the position because of infirmity, or because of his Puritanical views in the matter of vestments, which had already drawn him into the intercession of the famous, Rev. John Newington, one of the great lights of the Evangelical party, to which he owed his escape from death to the intercession of the House of Lords; but, the right of nomination of the famous, Rev. John Newington, one of the great lights of the Evangelical party, to which he owed his escape from death to the intercession of the House of Lords; but, the right of nomination of the famous, Rev. John Newington, one of the great lights of the Evangelical party, to which he owed his escape from death to the intercession of the house of Lord, was a pointed argument in favor of the commission of the Parker Society, Camb., 1844, 1846), and Letters of the Martyrs (edited by the Rev. E. Bickersteth, London, 1837). Darling's CyclopediadBibliographica gives a list of Coverdale's writings.

COWL, corresponding to the Latin cuculla, means primarily the hood which the monk draws over his head to prevent the eyes from laczing; but, as this hood was a 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 casula.

COWLES, Henry, D.D., a commentator; b. in Norfolk, Conn., April 24, 1803; d. at Janesville, Wis., Sept. 6, 1881. He was graduated at Yale College, 1826; studied theology; was from 1828 to 1835 a missionary in the Western Reserve in Ohio; from 1835 to 1843, professor, first of Greek and Latin, and then of Hebrew, in Oberlin University; from 1843 to 1863 he was editor of The Oberlin Evangelist. In 1863 he began his Commentary, which eventually extended to 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 came of gentle blood. His father was 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 "faggery" 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 1765 he went 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 Newington, 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 Task (1782). It was then he met 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 Lady Austen left, and Lady Ilketh, 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 1794 he obtained a pension of three hundred pounds. The last four years of his life were passed under a cloud. His reason was wittily destroyed, and the only original poetry he wrote was The Castaway. 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, 18 vols.; reprinted, with additional letters, by Bohn,
CRABBE, George, poet; b. Aldeburgh, Suffolk, Dec. 24, 1754; d. at Trowbridge, Feb. 3, 1832. His career was somewhat checkered. Educated as a surgeon, he abandoned his profession in 1790, 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 1783 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., reprint in 1 vol., 1867.

CRADOCK, Samuel, a nonconformist divine; b. 1620; d. at Bishop's Stortford, in Hertfordshire. Oct. 7, 1708. 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 Practice*, London, 1598, 4th ed. with eight new chapters, 1702; *The Apostolical History*, 1727; *The History of the Old Testament methodized*, 1663, in Latin, at Leyden, 1685; *Harmony of the Four Evangelists*, 1869; *Exposition of the Revelation*, 1890.

CRAIG, John, one of the Scotch reformers; b. 1512; d. in Edinburgh, Dec. 19, 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. In Scotland, became the colleague of John Knox, wrote the *National Covenant* in 1580, and compiled part of the Second Book of Discipline.

CRAIG, John, d. in London, Oct. 11, 1751; author of the extraordinary *Theologia Christiana Principis Mathematica*, London, 1699, 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 3144, and then disappear, "unless the second coming of Christ prevent its extinction."


CRAMER, Johann Andreas, b. at Jôhstiidt, 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 Crelowitz in 1748, and of Quedlinburg in 1750; 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 1794 chancellor of the university. His character as a theologian is that of a popularizer of rationalism, and the means he employed were those of the mistaken poet. Buton his principle he abandoned 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 Bible as the noblest aesthetic and literary enjoyments, corresponded exactly to the taste of the time; and he exercised a consid-
erable influence, both in Germany and Denmark, others. Cranmer made a very fruitful and afterward his writings and those of his fellow-workers. He is the principal figures in the Reformation, and his works have left a permanent mark on the history of the church and the world.

Cranmer, Thomas. Archbishop of Canterbury. Acted as an ardent advocate of the Reformation, his writings and those of his fellow-workers. He was the principal figures in the Reformation, and his works have left a permanent mark on the history of the church and the world.

Cranmer was born in London, 1510, and was educated at Cambridge University. He was ordained a priest in 1533, and was consecrated Archdeacon of Canterbury in 1534. He was appointed a member of the King's Council in 1536, and was made Bishop of London in 1539. He was appointed Archbishop of Canterbury in 1533, and was consecrated in that year. He was the leading figure in the English Reformation, and was the chief architect of the Anglican Church. He was also the author of many important works, including the Book of Common Prayer and the Thirty-Nine Articles.

Cranmer's life was marked by controversy and suffering. He was repeatedly imprisoned for his views, and was finally executed for treason in 1556. His work, however, has left a lasting legacy, and his writings continue to be studied and read today.
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 it was shades of the vagueness of a dream. God is not wholly immersed 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 perpetually 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 Philo and the Alexandrian school. In the two first centuries the Christian apologists and polemists were occupied with refuting the theories of emmateri, 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 Philo 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 followed strictly the 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. In the Western Church, Augustine occupies the principal place among the writers on Christian cosmogony. In his earlier commentary, De Genesi contra Manichaeos, as well as in books XI.--XIII. of his Confessiess, and book XX. of his De Civitate Dei, where he also treats of 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 litteram the allegory often assumes the character of casuistry. Like Lactan- tius 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? etc. 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 Elucidatoriae 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 takes 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 moral mysticism. Curious is his exposition of the creation, on the first day, of the luminaries, the great 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 to de famillie, shows the Libri Sententiarum by Petrus Lombardus, the true representative 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. The works of the later schoolmen consist, with regard to the dogma of creation, to a great extent, simply in commenting upon the sentences of Petrus Lombardus.

Contemporary with the Reformation, there opened a new era also in the history of natural science. The Spanish and Portuguese discoveries in the latter part of the fifteenth and the beginning of the sixteenth centuries completely changed the ruling view of the form of the earth: there were antipodes. As completely, Copernicus changed the ruling view of the position of the earth in the universe: the system was heliocentric. The old idea of the earth as a flat disk covered with a semicircular expanse of crystal, on which the sun and the moon and the stars were moving, had to give way; and in the seventeenth century it began to provoke a smile. But however great the change was, it seems not to have affected the truly religious people in any great degree. Luther, though utterly averse to the Copernican system, wrote his great commentary on Genesis, and Calvin wrote his, without coming into any conflict with natural science. Indeed, the enemy which the new science of nature has presented to the Church is not so much a change of the form as to the church, as less the Church in the nobler and truer sense of the word, but the old science of nature, the Aristotelian influence, the scholasticism which had made itself a part of the Church, and thereby had come into possession of a great power. In all the bitter attacks which were made upon the new science of nature, it was not the Church which struck the blows, but the old science of nature; and it could strike with so much the more effect as it had succeeded in making people believe that its case was also the case of the Church. This was a mistake, however. There was no real antagonism between the tendencies and results of the new science and the true doctrines of the Church. On the contrary, the only influence which the revival of the study of nature in the period of the Reformation can be said to have had on the expositions of the dogma of creation is, that it served to make people more closely to the words of the biblical narrative, and to avoid more carefully any trace of allegorization. But there came a time when natural science felt called upon to construct a doctrine of creation; and from that moment the middle of the eighteenth century, until our time, a more or less noisy controversy has gone on between the orthodox party of the Church and the radical students of natural philosophy.

It was, in the beginning, chiefly from the science of geology that the arguments against the biblical representation were drawn. Evidence derived from the most authentic document (the earth itself), and by the most infallible method (scientific observation), were marshed up to show, that, instead, of a creation in six days, there was, indeed, a progressive development through huge periods. The scriptural narrative was ridiculed as childish; and captious questions were put to those who still adhered to its very letters. These attacks from the geologists were met on one side with great coolness. "When God made the rocks," there was answered, "he also made the fossils embedded in them." Especially the English literature is rich in instances of people obstinately refusing to acknowledge that geological evidences have or can have any bearing on the correctness of the biblical representation of creation. See Henry Cole: Popular Geology subversive of Divine Revelation; George Young: Geology of Scripture; Peter MacFarlane: Exposure of the Principles of Modern Geology, etc.,—all from the third decade of the present century. On the other side it was urged that the geological evidences contradicted only the exterior form of the biblical view, its esthetical costume, not its inner religious idea; and, on the basis of this vague and yielding proposition, the biblical narrative was represented and treated as a kind of poetry, as a myth. Various developed instances of this method are frequent in German literature: Schleiermacher, Paulus, Strauss, Marheinecke, Bretschneider, etc. Meanwhile attempts were also made to reconcile the two antagonists, and that in a double way,—first by the theory of restitution, then by direct harmonizing. The former method, the theory of restitution, tries to accomplish the reconciliation by placing the geological periods as a development of chaos independent of, though sometimes co-ordinate with, the creation, and was adopted both by the rationalists, Kromer, Müller, Michaelis, etc., and the theosophists of Schelling's school, Martin, Baader, etc. The direct harmonization was first tried by Cuvier, but further developed by Buckland and Lyell, and found its completion in Hugh Miller: Footprints of the Creator (1852). But, shortly after, the whole question received 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. Ziebner: 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 theories thus: "The question is, 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 vitally 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 and silent they slept 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 Nicæa, 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 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 Eriigena; 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 Müller, 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 the 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 peculiar materialism of Tertullian, — he protests that every thing 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 instinct 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 conclusion, the 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 concurrus 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, Anseim, 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 LUTHER, 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 words of Augustine, Maximus, and by the first of the schoolmen, John Scotus Eriigena: “Non sum aliquid definire, quia fator me nescire” (“I do not venture to define a matter of which I must confess myself to be ignorant”).

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 essential truths of the faith, 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.

CREDNER, 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 1828) and (in 1832) 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 destined to live with the 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. 1832, II. 1888), Einleitung in das Neue Testament (1838, generally considered his chief work, but unfinished), Zur Geschichte des Neutestamentlichen Kanon, edited after his death by Volkmar, Berlin, 1860. ZÖCKLER.

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.

Credos never precede faith, but presuppose it. They emanate, of traducianism, the unity of the human race, and the transmission of qualities and propensities by inheritance; but he rejected the conclusion, the 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 concurrus divinus,
The Church has only one foundation, which is Christ, but many builders: hence her creeds are many and different. This is due rather to their different objectors than to the Church's increased knowledge. A creed may proceed from the general life of the Church, as in the Reformation 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 of the 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 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 canons regulate the government; liturgies and hymn-books, her worship. Any higher view of the authority of symbols is unprotestant and essentially Romanizing; for the Greek and Roman churches regard the Bible and tradition as two co-ordinate sources of truth and rules of faith, and claim absolute and infallible authority for their confessions of faith.

To the question, Of what use are creeds? the answer may be made, that, when they are put in due subordination to the Bible, they are of great use as summaries of the Bible doctrines, aids to their sound understanding, bonds of union among their professors, public standards, and guards against false doctrine and practice. In the form of catechisms they are of especial use in the instruction of children and in the systematic upbuilding of the believer in the faith. — Numerous and by no means contemptible are the objections to creeds. They are said to impede the study of the Bible, to confound the knowledge of science and the right of private judgment, to produce hypocrisy, intolerance, bigotry, and so by way of re-action, dissent, dogmatic indifference, and infidelity. But these objections apply particularly to the creeds of state churches, and are much multiplied by the denominations, if they are supposed to have been written 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 the ad of 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 is not only plain and full 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 embrace 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.

**CRESPIN, 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 1553; and d. 1572. Like many other celebrated printers he was himself an author, and wrote, besides other books, *L'Estat de l'Eglise* (Geneva, 1562) 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, 1619, 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, Ed. 4to, 1700, with Memoirs and Notes, 1791; *Christ made Sin*, 1691; new ed. by Dr. Gill, 1832, 2 vols. 8vo.

**CRISPINUS and CRISPINIANUS,** 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 salvation of Pagans. They settled at Soissons, and maintained themselves, after the example of Paul, by the works of their hands: they were shoemakers.
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.

CRITICI SACRI, a thesaurus of Bible antiquities and exegesis produced by combining the labors of many of the best English and Continental scholars of the sixteenth and seventeenth centuries. It was undertaken and published by Cornelius Bee (London, 1647, 9 vols. folio), a London bookseller, as an appendage to Walton's Polyglot, under the direction of Bishop Pearson, John Pearson, Anthony Scatteredgood, and Francis Gouldman. It was reprinted at Frankfort, under the care of Gurtler, in 1695, 7 vols. Best edition, CRITICI SACRI, see annotated doctissimarum virorum in Vetus ac Novum Testamentum, quibus ad unintenta tractatus variis theologico-philologici (9 vols.), Et Thesaurus theologico-philologicus, et Thesaurus Novus (4 vols.), in all 18 vols., Amsterdam, 1698-1732. See DARLING'S Cyclop. Bibliog. for table of contents.


CROCIUS, Johann, b. at Lasaphe, in Hesse, July 28, 1590; d. at Marburg, July 1, 1659; 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 1624 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 stand-point is best defined are Commentarius de Augustana, Confess. (Cassel, 1647), Illustratio Dissertacionis Omnubrigensis (Cassel, 1647), De Ecclesiae Unitate et Schismate (Cassel, 1650). The more remarkable of his polemical writings are Anti-Becanus (1643) and Anti-Weigelius (1651).

CROMWELL, Oliver, Lord-Protector of the Commonwealth of England, b. at Huntingdon, Mar. 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 was equal to the hard task he had undertaken, and 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 had 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 his cannon; and so the sound of his voice, the cruisers of his ships, the cannon 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. 28, 1658; but on Jan. 30, 1661, by order of Charles II., his remains were hanged, beheaded, and buried at Tyburn.

One of the most remarkable reversals of historical judgments in modern times is in relation to Cromwell. The 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 castrated, Cromwell was praised. The old epi
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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 surnames 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 vindicated."

The sign made with the hand or the finger was the crux ansata: the cross actually executed in some kind of material was the crux exemplata. According to a passage in Tertullian (Apologet. 18), cruces exemplata, made of wood, and painted, must have occurred even at his time; and Chrystostom, 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 cruces 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 seals, 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; and the staurológia, from σταυρολογία, "a cross," became a special part of heraldry. Of these forms the principal are: 1. The cruz deussata, 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 cruz comemissio, 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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among them it always remained a supplicium servile (Hor.: Sat., I. 3, 80–83; Cic.: In Verrem, V. 60), applied only to slaves or to the meanest criminals, such as highway robbers, assassins, and burglars. Tiberius 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 Menades (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, 10), afterwards by specially appointed persons, appurtenances, 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. 60; Tacitus: Ann., 15, 44; Livius VIII., 15), and was preceded by a scourging, performed either in the pretorium, or on the way to the place of execution (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 scar around the joints, and the crown of thorns, found in all Christian representations of Christ crucified, are additions of the imagination; and the representations of the mediaeval 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 Gregory Nazianzen, Nonnus, and modern Christian art, the feet are placed crosswise, and one nail driven through them both. The administration of a supplicium was a Jewish custom. The punishment of crucifixion was abolished by Constantine the Great.

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 some by were discovered. The Macarian crosses, together with the nails which had been 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 one of the 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 greatest 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 spoils. But in 628 a reverse of fortune took place. Siroes, 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 exalitationis crucis had been instituted in the Eastern Church. In the Western Church it was introduced by Honorius I., and in the thirteenth and fourteenth centuries, however, the Byzantine type began to exercise influence on Western Europe; and, after Giotto, a more healthy realism gained ascendency. In the crucifix, too, a similar difference of type was recognizable; but in the Eastern Church the crucifix disappeared during the iconoclastic controversies. In the Western Church the crucifix was very frequently met with, not only in the churches, as an object of public devotion, but also and especially in the houses, as an object of private devotion.

aided Luther in the translation of the Bible, and partook, mostly as secretary, in the numerous discussions of the school. He was an expert in shorthand writing, and thus preserved many of Luther's sermons and lectures. Some of his letters and orations are found in Corpus Reformatorum XI., XII.

CRUDEN, Alexander, the author of the Concordance, b. at Aberdeen, May 31, 1701; d. 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 book-seller 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, 1738, by Robert Wightman, a notoriously conceited, whimsical man; where he was chained, hand-cuffed, strait-waist-coated, 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 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 beneficial effect upon his health. But his health was little troubled. In 1769 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, beside twenty copies on fine paper. He was thus reimbursed for his early expenditure, and acquired a comfortable property. 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 (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.

Crudens 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 Crudens, 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, which, in this fight for the glory 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 miscarried at 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, the son and the nephew of Robert Guiscard, ecc. 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 the 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, and another a little later under Walter
the Penniless, a third under Gottschalk; but
all these swarms, after committing horrible ex
cesses and crimes, melted away under the resist
ance and punishment of the Magyars, the Slavs,
and the Greeks. The regular armies, moving by
sea and by land, united in Constantinopile in the
last days of 1096; and June 24, 1097, Nicopol
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 synagogues: all the infidels—some say
seventy thousand—were massacred. Through
the desolate streets the victors went in a proces
sion 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 eye wit
nesses and contemporaries among which the
most important, are collected in Bongar
sius: Gesta Dei per Francos, Hanover, 1611. See,
also, Matthew of Edessa: Recit de la première
croisade, trans. from the Armenian by Edouard
Delsaurier, Paris, 1850; H. Stiel: Geschichte d.
ersten Kreuzzuges, Leipzig, 1841, 2d ed., 1881;
II. Haagenmeyer: 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 reli
gious enthusiasm of the West was rekindled.
Eugene III. placed himself at the head of the
movement; and Bernard of Clairveaux 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 Con
rad III. of Germany and Lewis VII. of France,
moved toward the East. 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 Pallanes the Christian inhab
itants of the besieged city, descendants of the first
 crusaders, soon brought the whole undertaking
to a sorry end. Consternation, anger, and de
spair filled the whole of Germany and France;
and Bernard added what he could to the misery.
He saved his fame as an inspired prophet by
declaring the crusading armies unworthy of vic
tory, and the defeat a divine punishment of their
sins. See Kübler: Geschichte des zweiten Kreuz
zuges, Stuttgart, 1868.
III.—Oct. 3, 1187, Jerusalem was taken by
Saladin, and Gregory VIII. preached a new cru
sade. Frederic Barbarossa of Germany, Phillippe
Auguste of France, and Richard I. (Cœur-de
Leon) of England, followed the summons; and
after a long and bloody campaign, they join
the undertaking. Frederic 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 Constantinople. The
Venetians 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 Memorials of Richard I., edited
by W. Stubbs, 1884; Thayeno: De Expeditione
Asiatica Frederici I., in FreyGer: Script.
Rerum German., 1., append.; Spalding: Ge
schichte des Konigreich Jerusalems, Berlin, 1889;
Verho: Histoire des Chevaliers de St. Jean de
Jerusalem, Amsterdam, 1732; 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 Zara 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 chil
dren, 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-mar
kets. Two regular armies were organized in
1217 by Andrew II. of Hungary, and Count Will
liam of Holland. But, Andrew having 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 Geo
froi de Ville-Hardouin: Histoire de la con
quête de Constantinople, Paris, 1656; G. Z. Gray:
The Children's Crusade, New York, 1872; L.
Striet: Beiträge zur Geschichte der vierten Kreuz
züge, Anklam, 1877.
V., VI., VII.—The complete failure of the
undertaking of Andrew II. and Count William
was generally ascribed to the indecision of
Andrew II., who had taken the cross in 1215, but steadily
refused to fulfil the promise given. Compelled
by the Pope, Gregory IX., he finally embarked (Aug. 15, 1227) at Brunsbutium, but returned a few days later; he then poisoning 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, denying the jurisdiction of the excommunication. Jerusalem, however, was not long in the possession of the Christians. The uproar which the Mongolian avalanche caused in Southern and Western Asia reached also the Holy Land. The Chawaresmans, 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. 12, 1270). His son and successor, Philippe III., made peace with Tunis, and returned to France. See JOINVILLE: Histoire de St. Louis, edited by Charl. du Freme, Paris, 1868.

CRUSIUS, Christian August, b. at Leuna, near Merseburg, Jan. 10, 1715; studied theology and philosophy at Leipzig; was appointed professor there, first in philosophy (1744), and then in theology (1750), and died there Oct. 18, 1775. In philosophy he was a stanch adversary of Wolff. He wrote a series of treatises on logic, psychology, metaphysics, and morals, in direct opposition to the Wolffian system. In morals he based the idea of duty on that of divine authority, while Wolff derived it from the idea of perfection (Beiträge der christlichen Moralphilosophie, Leipzig, 1772, 2 vols.). In theology he defended the tradition of the Church, as an element in true exegesis, against Erasmus, who subordinated the exegetical principle submitted only a purely grammatical interpretation (Hypomnemata ad Theol. Propheticam, Leipzig, 1764, three parts, of which the last has appeared independently, under the title Commentarius in eumdem, 1772). In politics he was a stanch advocate of Wolff's system. The students of the university were divided into two camps, the Crusians and the Ernestians; but the noble repose of his mind was not disturbed by the contest.

E. SCHWARTZ.

CRYPT (Latin crypta; Greek κρυπτή, "a hidden place") meant the crypt, the lowest 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 altar of the cathedral—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), which was 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 Elector 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. 362.) 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 Calvinism of Wittenberg and Saxony 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; for they held rigidly to the eucharistic view. For the defence of (semit-

CUDWORTH, Ralph, English Platonist; b. at Allerheite, near North Cadbury, Somersetshire, 1652, and d. at North Cadbury, 1679. He was educated at Emmanuel College, Cambridge; was fellow of his college, and M.A., 1659; master of Clare Hall, Cambridge, 1654-55; master of Clare Hall, Cambridge, 1654-55; and Hebrew professor, 1645 till death; rector of North Cadbury, 1650-62; D.D., 1651; master of Christ's College, Cambridge, 1654-62; rector of Ashwell, in Hertfordshire, 1662; and prebendary of Gloucester, 1678. As a philosopher and theologian he occupied an intermediate position between the Puritan and Romanizing tendencies of his time; and, without taking an 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 Cawdrey in 1673; 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, 1678, fol.; 2d ed., with Life of the author by Dr. Birch, 1748, 2 vols. 4to; Abridgment of 1st ed. by Rev. Thomas Wise, 1706, 2 vols. 4to; Latin translation by Mosheim, Jena, 1733, 2 vols. fol., with improvements, Leyden, 1773, 2 vols. 4to; original English edition, reprinted, Andover, U.S.A., 1877, 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 platonic phraseology for the independence of moral distinctions, and that they are discerned directly by the reason. The treatise on Free Will is a direct answer to the necessitarian doctrine of Hobbes, as propounded in his Letter to the Marquis of Newcastle, on Liberty and Necessity (1654). Cudworth did not thoroughly work out any more than the first part of his scheme. He called it The True Intellectual System; because its position over against the refuted errors made it true, and it was intellectual in distinction from physical systems, like the Ptolemaic, Tychoean, and Copernican. The, position of its appearance was the philosophy of Hobbes; and therefore a comprehension of Hobbes is an indispensable necessity to the comprehension of Cudworth. Hobbes (1588-1679) was the fashionable philosopher of the time; because his political views supported the policy of the Stuarts, and his estimate of the philosophy of Charles II., and his materialistic and necessitarian ethics sanctioned the corrupt morals of the Cavaliers. Cudworth entered the lists against him, and, as President Porter says, had him "prominently in mind, even when criticizing the ancients, necessitarians and materialists." The True Intellectual System in dealing with materialistic atheism considers four species, — the atomic, adopted by Democritus, Epicurus, and Hobbes, which recognizes no other substances than material atoms, and no other forces than their movements; the kylozoic, adopted by Anaximander, which makes infinite matter devoid of understanding and life, and form all things by a 'secretion or segregation,' which takes place according to inherent law; the hylozoic, asserted by Strato of Lampsacus, which explains everything by the supposition of an immanent, self-organizing, plastic life in matter; and the cosmic plastic, perhaps held by Seneca and the younger Pliny, which represents the universe as an organized being, like a plant, with a spontaneous and necessary but unconscious and unreflective development. The enormous learning of the book has hindered its usefulness. So fully did it state the views he intended to refute, that it was claimed in his day that he was at heart an atheist himself; and in ours the number of his quotations has led superficial readers to suppose that he had little original to say, whereas he is in reality profound, acute, and searching. Cudworth is a storehouse whence much precious material has been taken by many a less writer. But to the disgrace of his university there is no complete edition, even of his printed works; while many of his manuscripts lie unprinted in the British Museum and elsewhere. The publication of the first part of his Intellectual System was delayed seven years in consequence of court opposition; and the dread of a theological war restrained him from completing it. It would seem that adverse circumstances even yet debar him from his proper place and representation in literature. He was the leader of the Cambridge Platonists. See PLATONISTS, CAMBRIDGE.

CULDEES. The derivation and meaning of this name, and the exact functions, habits, 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 opinion 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 Booce, 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, the subject more learnedly and impartially. The monastic Church of the Columbites, after the fver 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 Deicoe came in time to be assigned to those who followed it, as that of Christicole was extended to ordinary Christians, or specially appropriated to Cenobites. Such persons were called Deicola, and Keledei. Callidaei of the seventh, or beginning of the eighth, century, 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 Patrick.

"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, Ceile De being applied to them as an equivalent of Deicola, meaning primarily socius, and secondarily servus, or fumulus Dei. The Latinized Irish form of Ceile De was Coidaei; its Scottish form, when it appeared later, Calledae and Kelaeidei. Calledae is the name applied by Jocelin to the singulares clericri of Kentigern's church, who lived in separate huts around it. Kelaeidei 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 Nectan had expelled the old Columban monks for refusing to conform to the Roman time of observing Easter; and Mr. Skene supposes that Adaman 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, lay and 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 "Kelaeidei, who were there." However they may have been originally introduced, they came in time to occupy many of the old seats of the Columbite monks within the Pictish kingdom, as at St. Andrews, Abernethy, Lochleven, Brechin, Dumblane, Dunkeld, Muthill, Rosemarkie, Dormoch, Lismore, Monymusk, etc. Of course they were regarded by many as an equivalent of Deicola, and Keledei. Callidaei indeed, so far as appears, of all external control, till, in the end, the strong hand of the king was laid on them; for, whatever their original fervor and unworldliness, they had mostly, long before this, fallen away from what their first patron the anchorite the king's serfs in their highest offices in their establishments were often in the hands of laymen, nominally monks it may be, but not clerics, and not qualified to perform any spiritual function, at best devolving such functions on some substitute with inferior emoluments; at times making no provision for them at all. Thus in some cases the establishment itself fell into ruin; and its site was marked only by some holy well or old churchyard remaining, and the lands around passing by a peculiar tenure, from father to son in the family of some former abbot or superior. To meet and remedy this state of matters was one main object of the reformation begun under Malcolm Canmore and his good Queen Margaret, and completed by the pious King David, which, whatever shortcomings it may have had, certainly substituted earnest, educated, and zealous monks in place of those whose zeal had sadly decayed, and whose influence had been lost. The old endowments, to a large extent, were transferred to the newly founded or restored bishoprics, and to the new orders of monks; the Culdees being generally absorbed into these, or gradually superseded by them. After the thirteenth century, all trace of them disappears, save, perhaps, in connection with the old Church of St. Mary of the Rock, at St. Andrews, over which King Constantine had once presided, and the provost of which, down to the time of the Reformation, continued to be instituted by lay investiture on the part of the king.

In conclusion, it is but right to add, that not all the 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 strictness 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 relieving 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 queen and queen gave the town of Balchristie, and to whom she added 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. Keltei.)
tic Scotland." by W. F. Skene, Esq., vol. II., Church and Culture, Edin., 1877. See also Geschichte der alt-irischen Kirche, von Karl Johann Greith, Freiburg, 1867, 8vo, and Die irisch-alschische Mission-Kirche, von Dr. II. Ebrard, Gütersloh, 1873, 8vo, also Grub's Church History of Scotland, and notes to Dr. Joseph Robertson's Church and Culture, Edin. 1877. See also Ge.

CULLEN, Paul, D.D., b. at Prospect, Co. Kildare, Ireland, April 27, 1808; d. in Dublin, Oct. 24, 1878. Educated at Rome, became archbishop of Armagh (1850), archbishop of Dublin (1853), cardinal-priest (1866). He was the main supporter of Armagh (1850), archbishop of Dublin (1852), began, in 1797, to develop itself in South-western Kentucky, under the labors of Rev. James McGready 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 whole 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 quietude 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 represented 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 prohibition, won a leave of absence for, and presented a memorial, in the spring of 1813, to the General Assembly, asking permission for his participation in what they denominated 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 circumstances 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 save 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 a confession of faith, catechism, and system of church order, in conformity with the principles avowed upon the organization of the first presbytery. The Confession of Faith is a slight modification and abridgment of the Confession of Faith of the Presbyterian Church. The Larger Catechism was omitted, and also some sections of the chapter on "God's Eternal Decrees." A revised Confession was adopted in 1883.

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 prominent and 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 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 enjoys 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. Its boards of publication and education are at Nashville, Tenn.; that of missions (sustaining five missionaries in the foreign field, besides doing much mission-work at home), in St. Louis, Mo.; that of ministerial relief, and its Woman's Board of Foreign Missions (sustaining four missionaries in Japan), at Evansville, Ind. Since 1881 several synods have been consolidated, and several new ones created. The published statistics for 1885 are as follows:—

Synods, 24; presbyteries, 115; ordained ministers, 1,536; candidates, 294; congregations, 2,494; elders, 9,534; deacons, 3,179; added by letter, 4,208; total increase of membership during the year, 15,295; adult baptisms, 6,521; infant baptisms, 2,013; total in communion, 126,911; total attending Sunday school, 65,385; funds contributed for church building and repair, $173,591; paid pastors, $265,879; presbyterian purposes, $8,051; charity, $10,985; total contributions, $477,564; value of church property, $2,319,006.

Lit.—FINIS EWING: Lectures in Theology, Nashville, 1874; JAMES SMITH: History of the Cumberland Presbyterian Church from its Origin to the Present Time, including a History of the Cumberland Presbyterian Church, Nashville, 1883; ROBERT DAVIDSON: History of the Presbyterian Church in Kentucky, with a Preliminary Sketch of the Churches in the Valley of Virginia, New York, 1847; F. R. COXST: Life and Times of Rev. Robert Donnel, Nashville, 1885; DAVID LOWRY: Life of Rev. Robert Donnel, Nashville, 1867; RICHARD BEARD: Biographical Sketches of Some of the Early Ministers of the Cumberland Presbyterian Church, Nashville, 1867, 2 vols.; The same: Lectures on Systematic Theology, Nashville, 1870, 3 vols.; The same: Why am I a Cumberland Presbyterian? Nashville, 1874; F. B. CRISMAN: Origin and Doctrines of the Cumberland Presbyterian Church, Nashville, 1875. R. V. FOSTER

(Professor in Theological School, Lebanon, Tenn.)

CUMMING, John, D.D., b. in Aberdeen, Scotland, Nov. 10, 1807; d. in London, July 5, 1881. He studied at King's College, Aberdeen, was tutor near London; ordained pastor of the Scotch Church, Crown Court, Covent Garden, London, in 1832, 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 (1850), The Great Preparation, or Redemption Dravett Nigh (1881), The Destiny of Nations (1847). Some of the early papers of the church appeared in the General Assembly Magazine (1849), Sounding of the Last Trumpet (1861), The Destiny of Nations (1862), The Full of Babylon Foreshadowed in her Teaching, in History, and in Prophecy (1870), and The Seventh Vial, or the Time of Trouble Began (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 20, 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 Episcopal Church, Washington, (In 1850 he withdrew from the first religious service in the new hall of the 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 3, 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 those of his own 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 the energy and willingness he 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 reveres his memory as
a man eloquent, conscientious, and devout. See

and degenerated slowly into mere collections

History of Decipherment.—The first inscriptions

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CUNEIFORM INSCRIPTIONS.

grandfather. The translations, "Xerxes the King, son of Darius the King," and "Darius the King, son of Ilystaspes," proved to meet all the requirements; and not only was 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. B. Drowne and C. L. Loring 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 Kuyundjik, opposite Mosul. Botta (1843-45) unearthed the palace of Sargon, at Khorsabad, and the Louvre received its treasures. Botta was succeeded in the work both by 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 Kileh-Shergat, and the crowning glory of unearthing the library of Ashurbanipal at Kuyundjik,—by George Smith (1873-76) who died at Aleppo on his third expedition, 1876), and by Rassam again, since 1876. In Babylonia, Frennel and Oppert made a valuable collection (1851-64); but the boat which held it capsized in the Tigris (1855), and all was lost. Something was done by Loftus and Taylor (1853-55); and since 1875 H. Rassam (see above) has made important discoveries in Babylonia as well as in Assyria. A vast amount of material for the decipherment 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 first species already deciphered gave the pronunciation of many signs in the parallel species, and in this way became the key to the whole Assyrian language. As early as 1849 De Sauly discovered that the language was Semitic: Hincks found that the signs present (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 Guillaume in France; and by Schrader, Friedrich Delitzsch, Haupt, Lotz, and Hommel in Germany.

The second species of cuneiform writing in the tri-lingual inscriptions proved to be of the ancient Median language, which still needs fuller investigation. The Accadian, with its dialect the Sumarian, was reached the median of the Assyrian by the aid of very numerous bi-lingual tablets. Accadian texts with Assyrian translations, either interlinear or in parallel columns.

Some of the far-reaching results of the decipherment of was this translation are: the discovery of several new languages, the proof that Semitic culture is largely derived from the non-Semitic Accadians, new light on the history of Semitic wanderings and on long periods of sacred and profane history. The early chapters of Genesis, and the earliest kings, from Ahab to the close of the exile, are the parts of the Bible which receive special illustration.

The contents of 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, Shalmaneser II. (contemporary of Ahab, Jehu, Thaddeus, and Hazael), Tiglath-pileser II. (Pul), Shalmaneser IV., who besieged Samaria, Sargon, his successor, who took it, Sennacherib (who describes his campaign in Palestine, and names Hezekiah as king of Jerusalem), Esarhaddon, and Assurbanipal, 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. 883-888); and the inscription is the same on all, with only slight variations. It celebrates the restoration of the ancient city of Calah (Nimrud).

LIT. (Selected: most important works starred).


CUNEIFORM INSCRIPTIONS.


CUNNINGHAM, William, D.D., an eminent Scotch theologian and controversialist; b. at Hamilton, Oct. 2, 1806; d. in Edinburgh, Dec. 14, 1881. 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 1847. 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 Medway and Sir William Hamilton. In the General Assembly his speeches were singularly weighty and telling. To his combativeness he added a simple, childlike nature, a warm heart, and a blunt, honest manner; so that, while 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., 1878]; *Sermons from 1828 to 1860 [1872], etc. His Life was written by the late Rev. James Mackenzie, and Rev. Dr. Rainy, who succeeded him as professor of church history, Edinburgh, 1871.
CURETON, William, a distinguished Oriental scholar, especially in Syriac; b. at Westminster, Shropshire, 1808; d. there June 17, 1884. He was educated at Christ Church, Oxford; was sub-librarian of the Bodleian (1834), assistant keeper of the manuscripts in the British Museum (1837-50), 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, in Syriac, Greek, and Latin; an English translation (1843); John, Bishop of Ephesus, the Third Testament (1845); Catalogue of the Ancient Syriac Manuscripts in the British Museum (1846); Vindicia 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, with copious notes and Introduction (1847); John, Bishop of Ephesus, the Third Part of his Ecclesiastical History [in Syriac]; (1853); a biography, translated by Dean Smith, 1860; Speculum Syriacum, containing Remarks of Bar- dessan, Meliton, Ambrose, and Mara-Bar-Serapion, with an English Translation and Notes (1853); Quatuor Evangeliorum Syriacae, recensiones antiquissimae, atque in occidente adhuc ignota quod supputat (1859).

The work is a defence of a semi-Calvinistic view of the sacrament of the Lord's Supper.

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; but this distinction has been abolished by 31 and 32 Vict., chap. 117, which confer the title of vicar on all perpetual curates. In the Anglican Prayer-Book the name is sometimes used in a general sense, denoting the incumbent of any kind of ecclesiastical office with which is connected the care of the souls of the 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 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 the cura habitualis.

GURATE, Perpetual. See Gurate.

Gurate, Perpetual. See Curate.

CURETON, William, a distinguished Oriental scholar, especially in Syriac; b. at Westminster, Shropshire, 1808; d. there June 17, 1884. He was educated at Christ Church, Oxford; was sub-librarian of the Bodleian (1834), assistant keeper of the manuscripts in the British Museum (1837-50), 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 (1815); Catalogue of Arabic Manuscripts in the British Museum (1846); Vindicia Ignatianum, or the Genuine Writings of St. Ignatius, as exhibited in the Ancient Syriac Version, vindicated from the Charge of Heresy (1846); 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, with copious notes and Introduction (1847); John, Bishop of Ephesus, the Third Part of his Ecclesiastical History [in Syriac], (1853); the same, translated by Dean Smith, 1860; Speculum Syriacum, containing Remarks of Bar-dessan, Meliton, Ambrose, and Mara-Bar-Serapion, with an English Translation and Notes (1853); Quatuor Evangeliorum Syriacae, recensiones antiquissimae, atque in occidente adhuc ignota quod supputat (1859).

CUREUS, Joachim, b. at Freistadt, Silesia, in 1582; studied theology and philosophy at Wittenberg (1550-51), and medicine at Padua 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 Exposition of the Consistory and the Integra Controversiae de Sacra Cena, which appeared anonymously at Leipzig in 1574, by the same publisher who had issued the Corpus Philippicum. The work is a defence of the Calvinistic view of the sacrament of the Lord's Supper, and occasioned the elector August of Saxony to discharge all those of his counsellors and theologians who leaned towards Melanchthon. The work has been reprinted at Marburg in 1853 by W. Schoeffel.

Cureton, William, a distinguished Oriental scholar, especially in Syriac; b. at Westminster, Shropshire, 1808; d. there June 17, 1884. He was educated at Christ Church, Oxford; was sub-librarian of the Bodleian (1834), assistant keeper of the manuscripts in the British Museum (1837-50), 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, in Syriac, Greek, and Latin; an English translation (1843); John, Bishop of Ephesus, the Third Testament (1845); Catalogue of the Ancient Syriac Manuscripts in the British Museum (1846); Vindicia 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, with copious notes and Introduction (1847); John, Bishop of Ephesus, the Third Part of his Ecclesiastical History [in Syriac], (1853); the same, translated by Dean Smith, 1860; Speculum Syriacum, containing Remarks of Bar-dessan, Meliton, Ambrose, and Mara-Bar-Serapion, with an English Translation and Notes (1853); Quatuor Evangeliorum Syriacae, recensiones antiquissimae, atque in occidente adhuc ignota quod supputat (1859).
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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 proper 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 in the beginning of the sixteenth century, before the Council of Trent, comprised the College of Cardinals assembling in consistories, the two signatures (Signatura Gratiae and Signatura Justitiae), the Pontificiaria, the Rota, the Dataria, and the Chancery. The last-mentioned, the Cancelleria 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 examined and approved. But it acquired of 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 shrunk into mere shadows. The Signatura Gratiae and the Pontificiaria treated all cases, assorting to the postestas legandi 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 Romana et Universalis Inquisitionis, or Sancti Officii, generally called Sant’Ufficio, founded in 1542, on occasion of the both the Reformation, and with the object of eradicating all heresy: it was afterwards considerably enlarged by the addition of the S. Congr. Judicis Liborum Prohibitorum for watching the literatures. A second congregation, S. C. Cardinalium Concilii Tridentini Interpretem, or Congregatio Concilii, or Concilio, was founded in 1564 for the correct publication and true interpretation of the decrees of the Council of Trent. Its verdicts (resolutiones, declarationes) enjoy great authority; and a collection of them (Theaurus Resolutionum), comprising over one hundred volumes, has appeared since 1718. Three other congregations were founded by Sixtus V.; namely, S. C. super negotii Episcoporum et Regularium, or Vescovi et Regulari, for all episcopal and monastical affairs; S. C. Ritum, 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 (1622), for the centralization of all mission business; S. C. Immunitatis Ecclesiasticae (1626), 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 1878 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 congregations and the new authorities sympathize; and he who has any business to transact can choose the party with which he prefers to deal, for reasons of speed, personal connections among the officials, etc.


CURIO, Callus Secundus, b. at Curie, 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, Melancthon, 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, of 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 incarcerated. 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
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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 1452) to Switzerland, where he was professor of law, language, at Basel. (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 Pasiuuli Ecatatii, a satire on the papacy and the Church, Geneva, 1544. A positive representation of his religious stand-point may be found in his Christianae Religionis Institutio, Basel, 1549. But the work which caused the most contradiction from all sides was his De Amplitudine Beatii Regni Dei, 1554.


WAGENMANN.

CUSANUS, Palestini (Korte, or Korteim) b. at Lebus, in Brandenburg, Jan. 6, 1401; d. at Lübeck, Nov. 29, 1464; came to Rostock to study theology in 1412, and entered the order of the Franciscans, but embraced the Reformation, and was made Protestant preacher at the Church of the Holy Spirit in 1512, and entered the order of the Franciscans, but embraced the Reformation, and entered the Franciscan order of Tener, 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 bravo, 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 though 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 wise to conceal any thing, 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, and hypotheses; and when the intellect can establish no other relation than that of conjecture between itself and absolute truth, an honest character can, just because it is honest, hardly escape, at least once in the course of its development, to be thrown from that stand-point, which is its very opposite, unless it can keep itself forever osceous...
in a sceptical dilemma. But Cusa was not a sceptic, either intellectually or morally. Intellectually he was a realist, not without a tinct 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 Eckart. The speculative result of this singular combination was an obscure and inconsistent pantheism—God as the maximum. He was a realist, not without a tint of eucyclopiadism, lengthy and unsystematic; ZIM pilanea and inconsistent pantheism—God as the maximum—which frightened his contemporaries; and the practical result is a number of mystico-materialistic absurdities—De Quadratura Circuli, De Novissimis Julian Calendar resembled those adopted after the maximum has nothing outside himself, the world appeared); Diix: Der deutsche Cardinal Nic. von Cusa, Breslau, 1880.

But of cowardice and ambition, and other moral blemishes, there is not much in the man. Cusa's lifelong work makes three volumes, and have been published three times; last edition by Henri Petri, Basel, 1565. 


CUSH (Hebrew קָשָׁ, Egyptian Kä, Kū, or Kē, Assyrian Kusi and Mituhi, LXX. Αἰθιοπία, Vulgate Αἰθιοπία, except Gen. x. 6–8, 1 Chron. i. 8–10, where LXX. have Χου, Vulgate Chus) is a name applied in the Old Testament to a person, a land, and a people. As a person, Cus is the first son of Ham, having five sons of his own—Seba, Havilah, Sabath, 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 Cus, with his sons and grandsons, as the founders of peoples known in his time: and, where these names are elsewhere mentioned (except 1 Chron. i. 8–10, which repeats Gen. x. 6–8), they refer not to the founders, but to the peoples descended from them, and to the lands (some in Asia, some in Africa) where these peoples lived. Seba (מרא, Psa. lxxii. 10; Isa. xlii. 3, lxxiv. 14) denotes probably an African people; Havilah (חיויא, Gen. ii. 11, x. 29, xxxviii. 13; 1 Sam. xv. 7, and see Eden), an Asiatic, and perhaps an African as well, for Ptolemy (Geogr. iv. 7, 27) puts the people 'Abaxian on the sinu αἰθιοπίας ("A'babia"), along the African coast near the Straits of Bab-el-Mandeb; Sabath (Σαβαθ), probably an Asiatic (an old commercial town of Arabia) was called Σαβαθαῖα); Raamah (Ῥαμαθαί), Ezek. xxvii. 22, Sheba (Σίθεα, Gen. x. 6); Sabtechah (Σαβτεχαῖα, Ezek. xxvii. 22, xxxviii. 13; comp. Gen. x. 28 and xxxviii. 3), and Dedan (Δεδάν, Isa. xxi. 13; Ezek. xxvii. 15, 20, xxxviii. 13; comp. Gen. xxv. 3), were all three Asiatic (Arabian) peoples; Sabtechah (Σαβτεχαῖα) was probably Asiatic also; and the great territory of Cush, divided among these peoples, formed the southern boundary of the inhabited world as known to the Hebrews. The appearance of Sheba and Havilah among the descendants of Shem through Joktan (Gen. x. 28, 29), and of Sheba and Dedan as descendants of Shem through Abraham and Jokshan (Abraham's son by Keturah, Gen. xxv. 1–3), points to a mixture of blood in these peoples, unless we have to do with different tribes bearing like names, which cannot be proved.

Cush, as applied to a land, is further used in a more limited sense (Gen. ii. 18, and elsewhere in the Old Testament,—twelve passages in all). 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. xxi. 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 (1. 1 and viii. 9) Cush is named as the extreme south-west limit of the kingdom of Ahasuerus.

This land of Cush was called by the Greeks Μηθύν, from its ancient capital city (native name Μεροῦς or Μερους, "white cliff"), situated near Mount Barkal, and identical with Napata.

The people of Kei (Κεί or Κη) are, in the Egyptian records, always distinguished from negroes (Ναχαῖοι), both 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 other branch wandered northward, and became the Phoenicians of history, and that Babylonia was peopled by colonists from the African Cush, see Φηγένια, Νιμρόδ.)
The (African) Cushites are first mentioned in the Egyptian records of the twelfth dynasty (Lepsius, c. B.C. 2850), which fought successfully 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.), they were 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 = Shabaka, 2 Kings xvii. 4), Shabataka (Sebichu), and Taharka (Tirhaka). The relation between these kings is obscure; and, besides these, Miamon Nut, successor, and perhaps son, of Piankhi, figures on the monuments. The Cushite kings of Egypt came repeatedly in contact with the Hebrews. Hosea of Samaria tried to form an alliance with Shabaka 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. 16 f.) 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 B.C. 691-686); and an attempt of Tirhaka to regain a foothold there was foiled by Asurbanipal, son of Esarhaddon, about B.C. 686. After this we find Ethiopian soldiers in the service of Egyptian rulers (Jer. xlv. 9; Ezek. xxx. 4 f.); 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 this 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 Ergameses, 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 Bischari tribes.

The Cushite kingdom existed until after the Christian era (Acts vii. 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 works 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 Bischari; but they employed the Egyptian hieroglyphs from an early time. A peculiar demotic character which abounds in the neighborhood of the Island of Meroe is not yet deciphered, but is believed to belong to the later Cushite period, probably since the time of Ergameses.

The land and people of Cush are usually called, after the Greek writers (so in the LXX., the Vulgate, and the Authorized Version), Ethiopians and Egyptians; but the Cushites must be carefully distinguished, not only from the Nubians and negro tribes generally, but also from the Semitic 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 Xwou, 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 681), 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 prior, 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 them by Alchfrith; and served there as hostiliarus (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 prior. Afterwards, however,
Cuthbert must have adopted the Roman views himself; for in 664 he was called as prior to Lindisfarne expressly for the purpose of influencing those views among the monks of that monastery; in which task he succeeded. For twelve years he stayed 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 the Firth of Forth. 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 679), 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 990, but were finally settled in 992 at Durham, in whose cathedral Cuthbert's remains now rest.

Of Cuthbert's own writings, Ordinationes and Precepta Vice Regularis, nothing has come down to us; but the materials for his biography are very rich. The oldest life of him was written between 688 and 705, by some unknown brother-monk, either from Lindisfarne or Melrose, and is printed in Act. Sancl. (March 20), and in Stevenson's edition of Bede Opera Minora (pp. 259–284). Of the Two Lives by 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. Sancl. (March 20). The Historia Translationum S. C. from the seventh century, and the Reginald Monachi Dunelmensis Libellus de..., from 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. 1., 297–317. See also: James Raine: Saint Cuthbert, Durham, 1828; A. C. Fryer: Cuthbert of Lindisfarne, London, 1881.

**CUTTY-STOOL.** A small raised seat or gallery in old Scottish churches, where unchaste men and women were obliged to sit during certain days, while they were rebuked by the minister, if they would be received to communion again.

**CYPRIAN.** St. Cyprian, 297–306, was 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 was educated at 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 presbyterial opposition 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 but 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 an attack could be made. 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 proffers— 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 characteristics everything 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 in hand. Towards the close of 250 he sent the two bishops, Caldunius and Heracleunus, to Carthage with money for the poor, with spiritual aid for the weak, with disciplinary power for those who had fallen. But in Carthage Caldunius and Heracleunus met with the most determined opposition from the side of Felicissimus, a desec; 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 libellatics, 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 synods 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 Eleemosyna), 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 primus inter pares, he recognizes the precedence as one of honor only, and by no means as one of power. Of a feeling of submission, of a yield 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 Curubis, 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. A new proconsul, Galerius Maximus, recalled him; but shortly after a much severer edict was issued, and (Aug. 13) he was again arrested. On Sept. 13 the trial began, and the next day the proconsul pronounced sentence of death by the sword. “Deo Gracias!” Cyprian exclaimed. 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 (Basel, 1590); 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 critical 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., 1888, and XIII., 1889.

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 Martyrii Cypriani, both given by Ruinart, Act Mart., II., and the former in


\textbf{HAGENBACH (LEIMBACH).}

\textbf{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. Its chief goddess was Venus, who had a famous temple at Paphos, and hence was called the Paphian goddess, as well as Cypria. The island was colonized in early times by the Phenicians. It 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 the East; in the seventh and ninth centuries the division of the Roman Empire the island fell to the East; in the seventh and ninth centuries of 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 (A.D. 1191), and gave it to the titular king of Jerusalem, 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. By a secret treaty of Lord Beaconsfield with the Sultan (1878), the island was secured by the English Government. Gen. Cesnola's excavations there have been of extraordinary interest and value (Cesnola: \textit{Cypus; its Ancient Cities, Tombs, and Temples}, N. Y., 1877).

In the Acts alone Cyprus is mentioned. The gospel very quickly reached it; and the response to the Master's commission: "Go!" was with promptitude (Acts xi. 10, 20; cf. xxi. 16). Barnabas was a Levite of Cyprus (iv. 36), and naturally began there his missionary activity (xiii. 4), and sailed thither after his dispute with Paul (xxv. 39). The other New-Testament references are purely geographical. All the notices of Cyprus occur in the \textit{Acta Sanctorum}, and \textit{Peregrinatio ad Orientem}, vol. iii., Flor., 1744, and in \textit{Engel: Kypros, eine Monographie}, Berlin, 1841, 2 vols.; \textit{Fr. LÖHNER: Cyprius, History and Description}, abridged, with much additional matter, by Mrs. A. B. Joyner, N. Y., 1878; (Anonymous) \textit{Leokosia, the Capital of Cyprus, London, 1861.}

\textbf{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 Great granted it to the Jews. It decayed 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); Cyriens 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.

\textbf{CYRENIUS.} See \textit{Cyprianus.}

\textbf{CYRIACUS (sonymous with Dominicus, "belonging to the Lord")} is the name of several persons, some legendary and some historical. Thus the \textit{Acta Sanctorum} contain no less than eleven saints of this name, among whom is 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 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 Nenuhausen, near Worms, boasts of possessing his remains.

Historical are Cyriacus, Patriarch of Constantinople in the time of Gregory I., and Cyriacus, Metropolite of Carthage in the time of Gregory VII. The former was presbyter and \textit{ezconimicus} of the Church of Constantinople, when (in 595) he was elected patriarch, on the death of John IV. Like his predecessor, he assumed the title of "Ecumenical Patriarch" and the \textit{ EZ onimicus} confirmed the title; but these proceedings were met with the most violent protests from Gregory I. of Rome, who wrote letters upon the Emperor Mauricius and to the other patriarchs of the Orient, denouncing the assumption as scandalous, perverse, punishable, anti-Christian, Satanic, etc. (see \textit{Jaffé: Regesta Pontif.,} 1105, 1109, 1111). In 602 Mauricius was dethroned by Photius, 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, accordingly, Photius issued an edict in which he designated the Bishop of Rome as \textit{caput omnium ecclesiarum.} 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 which some authors have thought to find between the impetuous edict and the death of the patriarch is mere fiction. See \textit{Gregorii 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 Saracen emir, who tortured him in a most cruel manner. He addressed himself to Gregory VII., and received from him letters of consolation. See Gregor. See Ch. and E. Sec. 3. 830; 1., I., 22, 28; and J.P.P. Reg. Pont. ad ann., 1073, Sept. 15, No. 3557. WAEGENMANN.

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 the faction of the Old Catholics away from Alexandria in 415; and he took part, at least indirectly, in the foul murder of Hypatia. He became most notorious from his controversy with Nestorius, Patriarch of Constantinople. Nestorius refused to give to Mary the disputed predicate. He became most notorious from his controversy with Nestorius, Patriarch of Constantinople. Nestorius refused to give to Mary the disputed predicate. He became most notorious from his controversy with Nestorius, Patriarch of Constantinople. Nestorius refused to give to Mary the disputed predicate. He became most notorious from his controversy with Nestorius, Patriarch of Constantinople.

He attempted to gain the emperor, Theodorus IL, of the two natures in Christ. The Antiochian school, especially at Diodorus of Tarsus, and Theodorus of Mopsuestia, whom he considered the true fathers of Nestorianism. Besides his dogmatical works, Cyril wrote ten books of Apologetics against Julian, and a number of homilies. His collected works have been edited by J. AUBERT, Paris, 1638, 4 vols. fol. His Life has been written by RENANDOT: Hist. Patriarcharum Alex., Paris, 1743, 4to. KOPALLIK: Cyrilis von Alexandria, Mainz, 1881, 8vo. T.BURK.

CYRIL LUCAR (Cyriillus Lucaris, Kyriilos Loukaris, i.e., Cyril, son of Lucar), Patriarch of Constantinople; b. 1658 or 1672, in Candia (Crete); strangled to death, by order of the Sultan, in Constantiopolis, 1688. He studied and travelled extensively in Europe, and was for a while rector and Greek teacher in the Russian seminary at Ostrog, in modern Volhynia, a part of Western Russia, formerly Lithuania. In French Switzerland he became acquainted with the Reformed Church, and in 1574. His works: 1. Five treatises (429), explaining the union of the logos and the human nature in Christ, and the birth of the logos by Mary, and to issue an encyclical letter to the Egyptian monks, warning them against Nestorianism. The controversy between the two patriarchs soon became very excited; and both endeavored to gain the emperor, Theodosius II., and Pope Celestine, over on his side. Celestine finally decided against Nestorius, and commissioned Cyril to excommuniate him if he did not recant within ten days. Cyril consequently convened a synod at Alexandria, and the anathema was spoken against any one who refused to give to Mary the disputed predicate. Nestorius answered with a counter-anathema, and both appealed to an ecumenical synod. This, the third, was called by the emperor, at Ephesus, 431. But, before John of Antioch and his bishops arrived, the synod condemned Nestorius and his doctrine of the two natures in Christ. The Antiochian bishops (from thirty to forty) then formed an independent synod, and condemned Cyril; and the emperor confirmed both condemnations, — both that of Nestorius and that of Cyril. The party of the latter, however, succeeded in gaining over the emperor; and Cyril was re-instated in his see, while Nestorius was sent back to his monastery. A reconciliation was afterwards effected between Cyril and John of Antioch; but the former continued to look with suspicion at the Antiochian school, especially at Diodorus of Tarsus, and Theodorus of Mopsuestia, whom he considered the true fathers of Nestorianism. Besides his dogmatical works, Cyril wrote ten books of Apologetics against Julian, and a number of homilies. His collected works have been edited by J. AUBERT, Paris, 1638, 4 vols. fol. His Life has been written by RENANDOT: Hist. Patriarcharum Alex., Paris, 1743, 4to. KOPALLIK: Cyrilis von Alexandria, Mainz, 1881, 8vo. T. BURK.
tized for fraud, extortion, and the part he took in Cyril Lucas's death; and the next patriarch, Patricius, was expelled from the Arians. However, 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 consigned by Maximus of Ceresas, 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 Ceresas as metropole. 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 (385). Cyril appealed to another and larger council, held at Seleucia (389), and mostly composed of Semi-Arians; and this council deposed Acacius. But in 386 a still larger council of Arians, held in Constantineople, 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, 1808), Thomas Milles (Greek and Latin, Oxford, 1703, fol.), and A. A. Toutte (Paris, 1720, fol., reprinted at Venice, 1708). There is a translation of them in German by Fedcr, Bamberg, 1786. See Van Vollenhoven: Specimen Theol. De Cyr. Hier. Cat., Amsterdam, 1837: I. TH. PLITT: De Cyrilli Hier. Orationibus Cat., Amsterdam, 1837: I.

NEALE: History of the Holy Eastern Church, London, 1862; the same: Geschickte der kirchlichen Akademie in Thessalonica, in which place Greek civilization, stimulated by the influx of the Slav elements, burst into a fresh bloom. It was also from Thessalonica that the conversion of the Slavs outside the Greek Empire was effected. Cyril and Methodius were born there in the first half of the ninth century. Cyril, 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 himself as a Christian apologist against the Mohammedans; and in this last direction went also his first activity as a missionary.

Among the Chazari, a Tartar tribe occupying the regions between the north-eastern shore of the Black Sea and the lower course of the Wolga, Jews and Mohammedans had for some time been busy making proselytes. Christian missionaries had also visited them; and when, in 860, they addressed the emperor, Michael III., on the question, he sent Cyrillus to them. In order to prepare 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. Clemenos to Constantinople, where he lived in ascetic seclusion, together with his brother, until a field of practical activity opened before them. But, with German missionaries of that time, conversion to Christianity meant, first and foremost, political submission; and this was the very reason why Rastislav wanted the whole matter put into the hands of the Greek Church. The Greek missionaries employed only instruction, no violence, and they were always willing to adapt themselves to national peculiarities. By their aid only an independent Slav Church could be reared; and, as it was only such a church which could fit into the politic fabric of Rastislav, he was eager to invite Greek missionaries to come to Moravia. Cyrillus and Methodius accepted the invitation. They were well aware of the importance of retaining the Slav language; perhaps they themselves belonged to a family of Grecized Slavs: at all events, they must have heard the Slav language at Thessalonica from their early youth. Cyrillus had even formed an idea of influencing the Slavs in a literary way. He had translated parts of the Bible into Slav, and invented an alphabet, by means of which the translation could be put in writing.

In 863 the two brothers arrived at the court of Rastislav, where they were well received; and the Slav language was introduced. They founded a seminary for the education of native priests; they distributed the holy writings in Slav translation; they taught the people, preached, and celebrated divine service, in the vernacular tongue, etc. The effect was very great. The German priests, with their Latin liturgy, which they did not understand themselves, and their perpetual hagglings about tithes and revenues, returned to their respective dioceses; and an independent national church began to arise among the Slavs. Pope Nicholas I. was well aware of the importance of this fact, and summoned the two brothers to Rome to have their work legitimized. The summons was immediately obeyed. Cyrillus always nourished a kind of mystic enthusiasm for Rome; and Nicholas I. was much beloved on account of the rare wisdom and full trustworthiness which he had evinced in the Bulgarian affairs. Accompanied by a great number of pupils, the brothers set out for Rome in 867, carrying thither the remains of St. Clemens. When they reached the city, Nicholas I. had died. But Adrian II. adopted, with respect to the Slav mission, the policy of his predecessor; and the organization of a Slav Church, independent both of the Greek and the German Church, and corresponding directly with the see of Rome, was agreed upon. Of the Slav translation of the Bible, of the Slav liturgy, the Pope took no umbrage, not even of the Greek dogmatists. Cyrillus died in Rome, Feb. 14, 868; and Methodius returned alone to Moravia, having been consecrated archbishop of the new church.

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 Salzburg originally had had just a Christian Empire on the eastern boundary of Germany. Its name was Moravia: its boundaries are uncertain, and were probably somewhat variable. A number of his subjects were Christians, converted by German missionaries from Pausau and Salzburg. But, with German missionaries of that time, conversion to Christianity meant, first and foremost, political submission; and this was the very reason why Rastislav wanted the whole matter put into the hands of the Greek Church. The Greek missionaries employed only instruction, no violence, and they were always willing to adapt themselves to national peculiarities. By their aid only an independent Slav Church could be reared; and, as it was only such a church which could fit into the politic fabric of Rastislav, he was eager to invite Greek missionaries to come to Moravia. Cyrillus and Methodius accepted the invitation. They were well aware of the importance of retaining the Slav language; perhaps they themselves belonged to a family of Grecized Slavs: at all events, they must have heard the Slav language at Thessalonica from their early youth. Cyrillus had even formed an idea of influencing the Slavs in a literary way. He had translated
sary of Methodius and the Slav churches. As Swatopluk, the successor of Rastislav, also leaned towards Germany, Wiching succeeded, by supposi-
titious letters from the Pope, exciting him against Methodius, whose position became more and more dif-
cult. Methodius addressed himself to the Pope for support, and the Pope answered him very kindly March 28, 881. But John VIII. died in 882; and in the contest with Wiching, Swato-
pluk, 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 Bulgaria, whither they brought the Slav translation of the Bible. The death-year of Methodius is not known: it va-
ries between 881 and 910. The Panonian legend gives April 6, 885. The Bohemians and Morau-
ians celebrated the thousandth jubilee of their apostle, July 5, 1863. Cyrillus and Methodius were canonized in 1881, under Pope Leo XIII.

LIT. — The sources to the life of Cyrillus and Methodius, among which, singularly enough, there
are no Byzantine, have been gathered by Scha-
farik in Slawische Altertümer (II. 471), and by Gruzel: Geschichte d. Slawenapostel (App. 1-72).
See also, Act. Sanct. March. 11. 14; Assmann: 
Kalenderia Eccel. Universa III.; Dobrowsky: 
C. und M., Prague, 1823, and Mährische Legenden von C. und M., Prague, 1826; Philaret: C. und 
M., Milan, 1847; Wattenbach: Beiträge z. Ge-
schichte d. christ. Kirche in Mähren und Böhmen, 
Vienna, 1849. 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; 
Ez. i. 1–8, iii. 7, iv. 3, 5, v. 13, 14, 17, vi. 3–5, 
14; Isa. xlv. 28, xlv. 1; Dan. i. 28, x. 1. 
For his history in detail we must look to Greek
writers, particularly Herodotus, Xenophon, and 
Ktesias, and to scanty but invaluable controver-
sial records in the cuneiform character. His 
early life is obscured by conflicting traditions,
through which only a few general facts may be
clearly distinguished. Cyrus (Persian K'ur'ush, 
Babylonian Kurul, Hebrew י'ר, Greek Κέρος: 
the meaning is in dispute) was the descendant of
a line of kings ruling in Anzan (Babylonian An
zan, or Assen), a country known to the nations 
west of it as Elam (highland). They had estab-
lished themselves there by invasion, not many 
generations before Cyrus, whose genealogy is 
 traced in the inscriptions no farther than his 
great-grandfather, Teispes. The order is as fol-
 lows: Cyrus, Cambyses, Tyrees. What the 
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 the captive, the daughter of Astyages, 
King of Media; this is certain; but the testim-
ony of Ktesias, 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, his 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 month Tisri (July, B.C. 552), 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-
ra ("City of the Sun," comp. Heb. ד'א') without 
striking a blow; and two days later his 
general, Gobryas, occupied Babylon, where Nabon-
idus, 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-
van), 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-
}
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 Derbikkas), 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, 1005; d. at Königsberg, April 15, 1059; studied at Königsberg, Wittenberg, and Magdeburg, and became teacher in the cathedral school of Königsberg in 1033, co-rector in 1038, and professor of poetry in the university in 1039. 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 1605 and 1675 contain many of his religious poems. The 

The Churbran-
denburgerische Rose, Adler, Löwe, and 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 Titzmann: Deutsche Dichter d. Zeiten Jahrhun-
derts, Leipzig, 1876.

D'ACHERY. See Achery, D'.

DA COSTA, Isaac, b. in Amsterdam, Jan. 14, 1788; d. there April 28, 1869; 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. Bilderdijk, into one of the most brilliant poets of the Dutch literature. His poetical works appeared in three volumes at Harlem (1861). 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 Tübingen 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 (1840, 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 Handelingen van de Maatschappij der Nederl. Letterkunde, 1860. J. J. van Oosterzee.

DAQQETT, Oliver Ellsworth, D.D., b. at New Haven, Conn., Jan. 14, 1810; d. in Hartford, Sept. 1, 1880. He was graduated at Yale College (1838); 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.

DA'QON (תַּקְנָם great fish), a Philistine divinity, having a marine body, and human face and hands. Phidias, followed by others, falsely derived the name from Σιγόν (corn), and designates the god as Zeus ἀρνίος (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 Derceto), 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").

DAI[LÉ, Jean, b. at Chatellerault, Jan. 6, 1594; d. at Charenton, April 15, 1670; studied at the seminary of Saumur, under Camero and Goma-
rus; was an intimate friend of Amyraut and Cappel; lived for a number of years in the house of Gov. du Plessy-Mornay as tutor to his grand-

son, with whom he visited Italy, where he made the acquaintance of Sarpi at Venice, Switzerland, England, and Holland; and was in 1626 ap-
pointed pastor at Charenton, that is, to the Re-

formed Congregation of Paris. His principal work is his treatise De suo 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, Phila-
delphia, 1842. His Exposition of the Philippins and of the Colossians have also been translated into English by Sherman, London, 1841.

D'ALLÉ, or D'AILLY. See Alli.

DALBERG, Karl Theodor (baron, arch-chan-
cello of the German Empire, prince-primate of the Rhenish Confederacy, grand duke of Frank-
furt), was b. at Hunsheim, 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 be-
came, as governor of Erfurt (from 1772), one of the centres of literary and politicallife in Ger-
many, a friend of Goethe, the Mecenas of Schiller, an intimate of Joseph II. Some very spirited writings of his belong to this period: Betrach-
tungen über d. Universum (1777), Verhältnisse zwischen Moral und Staatskunst (1780), 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); he signed the Rhenish Confederacy in 1806, and was made prince-primate; he accepted in 1810 the title and function as grand duke of Franc-
fort; but he paid in honesty what he got in
DALE.

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DACUS.

honors. After the battle of Leipzig he tried to explain his relation to Napoleon, but in vain. With a pension he retired from public life. His biography has been written by B. A. KRAMER, Leipzig, 1821, and also by J. MULLER, Wurzburg, 1874.

Dr. E. James Wilkinson, D.D., b. in the County, Del., Oct. 16, 1812; d. at Media, Penn., April 19, 1881. He was graduated at the University of Pennsylvania in 1831, and at Andover 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 1845 to 1860 he was pastor of the united Ridley and Middle-town Presbyterian churches in Delaware County, Pennsylvania, from 1850 to 1871 pastor of the Media, and from 1871 to 1876 of the Wayne, 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), Judaic (1871), Johannic (1872), Christic 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.

DAMASCUS, a mountainous district on the east of the Adriatic Sea, visited by Titus (2 Tim. iv. 10).

DAMATIA, a mountainous district on the east of the Anti-Lebanon Mountains, in latitude 33° 32' N., longitude 15° 30' E., a hundred and thirty-three miles north-east of Jerusalem, and about fifty miles east of the Mediterranean, at an altitude of 2,290 feet above the sea, is one of the oldest and most remarkable cities in the world,—remarkable both on account of its beauty and location and on account of the interest of its history. It is called the "Eye of the Desert." The Mohammedans regard it as the best earthly reflection of paradise. Josephus affirms that the city was founded by Uz, the son of Aram; and it was certainly known in the days of the patriarchs, as Abraham's trusted servant Eliezer was a native of Damascus (Gen. xv. 2). It is often mentioned in the Old Testament, both in the Acts, and twice in the Epistles of Paul (Gal. i. 17, and 2 Cor. xi. 32). David conquered it after a bloody war (2 Sam. viii. 5, 6); but, under Solomon, an adventurer made himself King of Damascus, and founded an empire, with which the Israelites came thenceforth often into violent conflict. In 732 B.C. the kingdom of Damascus lost its independence, conquered by Tiglath-pileser; and the prophecy of Isaiah was fulfilled (Isa. xvi. 1-3). Alexander the Great conquered Syria in 333 B.C. After various fortunes, the country became a Roman province in 63 B.C. At the New Casearius, Damascas had several Jewish synagogues. In the Byzantine Empire it became the residence of a Christian bishop next in rank to the Patriarch of Antioch, and numbered several churches and a cathedral in honor of John the Baptist. In 634 A.D. it fell into the hands of Islam; and Mosawyah, the first caliph of the Omeyyades, made it the capital of the Mohammedan Empire (606), and raised it to great splendor. During the crusades it shared the changing fortunes and misfortunes of the cities in the Holy Land. Saladin made it his headquarters in his campaigns with the Franks, and on the 9th of July, 1187, it passed into the possession of the Turkish Sultan. The cross has never since displaced the crescent. Damascus is still a provincial capital of Turkey.

The most important event which took place in Damascus, and one of the most important events in the history of mankind, is the conversion of St. Paul. It is reported three times in the Acts of the Apostles (ix. 1-22, xxii. 4-20, xxvi. 12-20), and several times alluded to in the Epistles of St. Paul. It occurred a few years after the crucifixion of Christ, and a few weeks after the martyrdom of St. Stephen, about 47. An old tradition points out the place at a distance of about five miles from the city, at a point where the direct road from Jerusalem crosses the one from Banias and Kefr Hauvar, near an oasis and a fountain, in view of the minarets of the city, which Ananias was to inquire after Saul of Tarsus, 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 hothed of Mohammedan fanaticism, and the Moslems mingle curses on the Christians with their prayers to Allah. Every Christian there remembers the frightful massacre in 1800. Taking advantage of the disturbances 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 the American Board. The London Missionary 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 staunch opponent of Arianism, and held one synod in Rome (in 368), which condemned the two Ilyrian bishops Ursacius and Valens, and another (in 370), which condemned Auxentius of Milan. He stood in intimate relations both with the father and the mother of the young prince, Henry. Henry submitted. His last great practical undertaking was the reform of the church of his native city.

LIT. — The works of Damiani, among which are many hymns and a number of sarcastic epigrams, were collected by Cajetan, and appeared in Rome, 1606, in 4 vols. fol.; later editions in Paris, 1610, 1642, 1663, and at Venice, 1743. The sources of his life are found in Act. Sanct., Feb. 23, and Act. Sanct. Ord. S. Ben. His biography has been written by Jacob Laderchi, in Latin, Rome, 1702, and by Neukirch, in German, Gottingen, 1786; [J. Kleinermanns: Petrus Damiani in sein. Leben u. Werken, nach d. Quellen dargestellt, Steyl, 1882].

DAMIANUS, ST. See Cosmas and Damianus.

DAMIANUS, d. 601; Patriarch of Alexandria, inclined towards monophysitism, and maintained views concerning the Holy Trinity very similar to those of Sabellius. "The godhead," he said, "of the Father, the Son, and the Holy Spirit, forms one single substance, in such a manner that the three persons of the Trinity are not God each by himself and separately, but only when united together." The adherents of this view were called Damiamites, or, after their meeting-place in Alexandria, the Angelium, Angelites. Their adversaries called them Tetrabites, Terpadra, because they had four gods — the Father, the Son, the Holy Spirit, and the Divine Being — in which those three were united.

DAN. See Tribes of Israel.

DANAEUS, Lambert, b. at Beaugency, in 1530; d. at Castres, 1565; studied, first law at Orleans, afterwards theology at Geneva, and was made pastor in Chien, but driven away by persecution in 1563; fled from France after the massacre of the night of St. Bartholomew (1572), and was made 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. 194. 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, 1854.

DANCE AMONG THE HEBREWS. The Hebrew language has several expressions denoting the art of "dancing." Thus we find rakaw, which means to skip, or leap for joy (Eccl. iii. 4); kirker, "to jump or spring" (2 Sam. vi. 14, 16); chagag, "turning round in a circle" (1 Sam. xxx. 16); and chud, "to twist," probably referring to the swirling motions of the dances (Judg. xii. 21). Occasions for dancing were either public or private in common life, or anniversaries partaking of a religious character. In the Old Testament dancing in connection with divine service is mentioned only in 2 Sam. vi. 14. When it is said, "Return, return, O Shulamite; return, return," what do we make up the night of St. Bartholomew (1572), and was made 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. 194. 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, 1854.

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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 the private houses, wherever they might be, without shame, without rest, hour after hour, until they dropped from sheer exhaustion. Then convulsions set in: they felt severe pain in the abdomen, and so they cried out lustily, until by cloths wound tightly about their waists, by blows with the fists, or even by being trodden on, they got relief. During the dance they sang, "Here sent Johan, so so, frisch ind fro, here sent Johan," and encouraged themselves to renewed exertions by crying, "Frisch, friskes." They also employed unintelligible expressions, which were, of course, interpreted as calls upon unheard-of demons; 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 classes sent in divisions, under proper leaders. The evil was universally attributed to a demoniacal possession, and treated accordingly. The confusion had to be put down by force. See FORSTEMANN, Die christ. Gesellsch. (Halle, 1828); HECKER, Die Tanzwuth eine Volkskrankheit im Mittelalter (Berlin, 1832). See H. MALLEY, in Herzog ed. 1.

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) and of wisdom (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 Jehoiakim, about thirty years ago, on the breaking up of a religious gathering, and the confusion had to be put down by force. See FORSTEMANN. From the time of Alexander the Great, Greek dances became customary in the East. From the time of Daniel, the dances the maidens made use of a tambourine, as is still customary in the East; and of the dances as were common among the Jews on the Feast of Tabernacles, or on the Day of Atonement, nothing is said in the Old Testament. They are the outgrowth of later Judaism.

DANIEL, the fourth of the great prophets. He was of noble, perhaps royal descent, and was carried off, in the reign of Jehoiakim, into exile by Nebuchadnezzar. With three other Hebrew youths he was, by command of the king, selected for his comeliness of person and talent, to receive special training for service at court. He became a conspicuous personage in the realm, and was promoted by Nebuchadnezzar to be ruler over all the province of Babylon, and chief of the governors over all the men of Babylon (Dan. ii. 48). During the subsequent reign of Belshazzar he seems to have withdrawn to private houses, where ever he might be, without shame, without rest, hour after hour, until they dropped from sheer exhaustion. Then convulsions set in: they felt severe pain in the abdomen, and so they cried out lustily, until by cloths wound tightly about their waists, by blows with the fists, or even by being trodden on, they got relief. During the dance they sang, "Here sent Johan, so so, frisch ind fro, here sent Johan," and encouraged themselves to renewed exertions by crying, "Frisch, friskes." They also employed unintelligible expressions, which were, of course, interpreted as calls upon unheard-of demons; 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 classes sent in divisions, under proper leaders. The evil was universally attributed to a demoniacal possession, and treated accordingly. The confusion had to be put down by force. See FORSTEMANN. From the time of Alexander the Great, Greek dances became customary in the East. From the time of Daniel, the dances the maidens made use of a tambourine, as is still customary in the East; and of the dances as were common among the Jews on the Feast of Tabernacles, or on the Day of Atonement, nothing is said in the Old Testament. They are the outgrowth of later Judaism.

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) and of wisdom (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 Jehoiakim, about thirty years ago, on the breaking up of a religious gathering, and the confusion had to be put down by force. See FORSTEMANN. From the time of Alexander the Great, Greek dances became customary in the East. From the time of Daniel, the dances the maidens made use of a tambourine, as is still customary in the East; and of the dances as were common among the Jews on the Feast of Tabernacles, or on the Day of Atonement, nothing is said in the Old Testament. They are the outgrowth of later Judaism.
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. vii.: otherwise Hebrew. The Hebrew, when compared with that of the ancient authors, as well as the Mishna, exhibits many peculiarities, and much harshness of style, but bears resemblance to that of the chroniclers who wrote at the opening of the Greek period (the second B.C.). This B.C. is distinguished from the later Aramaic of the Targums, as, for example, the "has not yet been abbreviated into". 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 Chaldeans speak in their own tongue. The work throughout is homogeneous; 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, saltery, and dulcimer (σίδηρος, συμφωνία, φαληριον, 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 (chap. ii.). But in the Aramean inscription (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 confirmatory testimony of Nebuchadnezzar's insanity in Berosus, Abydenus, and Josephus. In 1854 an inscription was discovered at Mtgheir, containing the name of Belsh-usur, son of Nabonahid. In regard to other historical difficulties advanced, it may not be overmuch, but of the passage at 30th chapter from 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 is 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. But the later and better view (Ewald, Bleek, Zöckler, 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 narrates a vision of four beasts 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. 18) 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 horns, and overthrows 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 destroys the sanctuary (vers. 11, 12) is Antiochus Epiphanes. The termination of the two thousand three hundred days (ver. 14) is marked by the reseconsecration of the temple in 184 B.C., an event which the Jews have since commemorated by a yearly festival, beginning the 29th of Kislev. It being settled that the little horn of chap. viii. is Antiochus, 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.) speak of a time when, to 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-
of the arch-enemy continue. According to chap. vii. 25 they last for a “time, and times, and the dividing of time” (v. 24), as 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. viii. 18, these desolations are said to occur just before the “end of the indignation.” Comparing all these statements, the measure must 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 Chaldrean, 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. 1), Darius never is. The symbolism of the iron legs, with feet composed in part of iron, and in part of clay (chap. ii.), is well borne out by the Grecian kingdom, which was divided after Alexander’s death. The admixture of iron and clay is explained by the intermarria of the Egyptian and Persian dynasties (x. 6, 17). The ten horns (or toes) are ten kings (vii. 24): (1) Seleucus Nicator, 312-280; (2) Antiochus Soter, 277-261; (3) Antiochus Theus, 260-246; (4) Seleucus Callinicus, 245-228; (5) Seleucus Ceraunus, 225-223; (6) Antiochus the Great, 222-187; (7) Seleucus Philopator, 180-176; (8) Heliodorus, who held the throne for a short time; (9) Demetrius, the lawful successor of Philopator; (10) Ptolemy VI., in whose favor Cleopatra laid claim to the throne. These three last, Antiochus Epiphanes (the “little horn”) superseded (vii. 24).

The second great historical problem is the Seventy weeks (7+62+1). At the beginning of the single week (ix. 27) the Messiah will be cut off, the city and sanctuary (x. 4, 5) desolate, and a fire kindled to desolations. In the middle of the week sacrifices are to cease. This week is the time of the Antiochian persecution (see vii. 25, xii. 7). In 170 Onias III., the high priest (“Messiah,” comp. Lev. iv. 3, Hebrew), fell, and in 170 B.C. Antiochus plundered the temple, cut down forty thousand Jews, and was bent upon the extermination of the whole nation and its religion. His death occurred 164 B.C., seven years (one week) afterwards; in the middle of which period (three days and a half), or the year 167, the sacrifices were abolished, and Olympian Zeus introduced into the temple. Sixty-two weeks precede this period. [Dr. Delitzsch divides ix. 25 in the middle, after the expression “seven weeks;” so that the seven refers to the first, and the sixty-two to the second, clause. We may also state here that he refers the term “Messiah” to the high priest, and the “Messiah-prince” of v. 25 to Christ.] During these sixty-two weeks (434 years) Jerusalem was built. Counting back from 170 B.C., this would give us the date 608 B.C., which is the fourth year of Jehoiakim’s reign, and the year of the battle of Carchemish, and the first year of Nebuchadnezzar’s reign. The other seven weeks followed 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 2+1 is marked by a terrifying judgment (ix. 21); and, on 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 164 B.C. (the end of the second period of the seventy years [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. 10), they certainly establish the prophetic character of Dan. ix. 20 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 a 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 188 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.

1. Chronology. — The interpretation of the seventy weeks (four hundred and ninety years), and the explanation of the fourth kingdom (or fourth beast of chap. vii.), are so closely related, that the determination of the one settles the other. If the fourth kingdom be the Roman Empire, then the seventy weeks terminate in the events of Christ’s life and the years immediately succeeding. If the fourth kingdom, however, be the Greek Empire, then the weeks terminate in the events of the life of Antiochus Epiphanes (175 B.C.—164 B.C.). This is on the supposition that the seventy weeks be reckoned in the order of 7+62+1 (chap. ix. 25). But the author of the foregoing article changes this order, making the seven weeks come last (62+1+7). In this he follows Tertullian and Theodoret, and agrees with Hofmann. Let him to interpret the fourth kingdom to be the Grecian Empire, and at the same time to hold, that, at the end of the seventy weeks, the Messiah came.

In general, the interpretations concerning the seventy weeks, and the prophecies therewith connected, may be reduced to the following:

1. They have their fulfilment in the events of...
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 vio-

3. The third view is the one generally preva-

The prophecy connected with them (ix. 25) refers to the kingdom of Christ, which the book evidently intends. The stone cut out of the mountain, and the Messiah the Prince (ix. 25), can only refer to Christ and his king-

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 (ix. 25), can only refer to Christ and his king-

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 interpre-

4. The modified view elaborated in the pre-

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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).

H. 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 (233-302 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 Bleek, De Wette, Hitzig, and Ewald, denying the authen-

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nezzar. But that monarch, as we know from other sources, only reigned forty-three years. This would make his reign begin 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 Cyzaxares II., whom Xenophon said preceded Cyrus having perhaps most yii; 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 Genuine."—1. The work is either by Daniel, or can be an imposture. The justice of this dilemma is denied by many critics; but, on the very face of it, the work seems to shut us up to one of these two views. In chaps. vii.—xii. the author speaks of himself as Daniel. 2. Christ refers to it (Matt. xxiv. 15) as a prophecy spoken by "jēōth" Daniel. 3. According to Josephus (Ant., XL, 8, 4), the book was placed before Alexander (356–323 B.C.). 4. The work betrays an accurate and minute 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. 6), presence of women at feasts (v.), etc. 5. The whole spiritual tone 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, remains a prophecy of Christ. And, second, too much stress cannot be laid upon the fact that the great Assyriologists do not grant the conclusions reached by critics unfavorable to the genuineness. Monumental evidence is always decisive as against a forgery, and 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., 1738; Bertholdy (1806); Von Lenenke (1855); Hitzig (1850).—For genuineness: besides those of the Reformers, Hengstenberg: 1831 (trans.); Havernick, 1832; Auerlen, 1835 (trans.); Moser Stuart, Boston, 1850; Barnes: Notes, New York, 1859; Specker's Com. New York, 1876; Zöckler, in Lange (Eng. trans.), New York, 1877.—Rohling, Mainz, 1876; O. Bardenhewer: Des heiligen Hippolytos von Rom Commentar zum Buche Daniel, Freiburgi-Breisgau, 1877. Special works bearing on the genuineness: Bleek, in Berlin. Theol. Zeitsch., III., 1822, and in his Einl. ins A.T., Berlin, 1865; Lücke: Einleitung in d. Offb. Johannes, etc., Bonn, 1852; De Wette: Einl., 8th ed., revised by Schrader, 1869, Berlin, 1852; Keil: Einl. in d. A. T., Frankfurt a.-M., 2d ed., 1859; Ewald: Propheten d. A. B., Stuttgart, 1870; its fhir.; 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. 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against the Calvinists, Hominiora Spirita Calvini and Reformite Salse. and against the synthetic tendency of one wing of the Lutheran Church, represented by Calixtus, Mysterium Syncretism Detect. His polemical zeal, however, for the purity of doctrine, was connected with personal piety, deep practical earnestness, — his Katechismus unfall forms 10 heavy vols. in 4to, — and comprehensive learning, as seen from his Hodo- sophia and Theologia Conscienliaria. See THOLUCK: 

A comprehensive learning, as seen from his Alcademisches Leben d. 17 Jahrhunderts, II. p. 256.

DANTE ALIGHIERI. b. at Florence, between May 18 and June 17, 1265; d. at Ravenna, Sept. 14, 1321. Dante is a contraction for 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 Guelph 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 Guelph 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, returning, 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 Luxem- burg 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 Com- media, 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 age. 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 the Roman sovereign God's civil viceroy; 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 viceroy; and, like the emperor, having his legitimate seat at Rome, and being, though 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 Eloquentia (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 Commedialia, 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 "Incipt Comedia Dantis Alighieri 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 cosmogony 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 elemental 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 ocean. 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 enclosed, and ending with the Primum Mobile, or Crystalline Heaven, which controls the motions of thelower spheres. Outside this is the Enneaeun, 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 canticles. — Inferno, Purgatorio, Paradiso,—each part divided intofifty-three canticles, 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 Lucifer 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 terraces, on the sixth of which they are joined by the poet Statius, they reach the Paradise Earth, 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 the beginning of the fourteenth century. Its range of allusion is encyclopedic. Great as is 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 mythological 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 colossal scorn, 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 very tediousness in certain places grows out of his determination to express his thought on all sides. In his sublime pastas the lower and the human 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 color and sound to his wonderful sense of form. The qualities of his genius are definiteness, intensity, sincerity, and brevity. The faults of the poem are grotesqueness and obscurity.

Dante as a figure of history is many-sided. 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 man’s moral being in the light of medieval 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 FERARRAZI BASSANO, Manuale Dantesco (1865-71), and COLONI DE BATINE, Bibliographia Dantescia, 2 vols., Prato, 1845-48.

Illustrative.—ERSCH und GRUBER’s Encyclopädie, art. Dante; by L. G. Blanc; Storia della Vita di Dante, Fratelli, Firenze, 1861; Dante Alighieri, seine Zeit, sein Leben, und seine Werke, SCARTAZZINI, Briel, 1869; Dante e il suo Secolo, Firenze, 1865; Dante e la Filosoffia Catoliche au trieuen Siecle, OZANAM, Paris, 1845; Ueber Dante, CARL WITTE, Breslui, 1851; Quando e da chi sia Composto il Ottimo Commento a Dante, CARL WITTE, Leipzig, 1847; Dante und die italienisch Fruge, CARL WITTE, Halle, 1861; Dante Forschungen, CARL WITTE, Halle, 1869; Vita di Dante, BALMO, 2 vols., Turin, 1839; Dante Studien, SCHLOSSER, Leipzig, 1855; Studien über Dante, RUTH, Tübingen, 1853; Ueber die Queulen zur Leshengeschichte Denivs, PAUR, Gorlitz, 1862.


English Translations. — Rev. HENRY BOYD,
he was arrested by the Communists as a hostage, and confined in the prison at Mazas, and then in that of La Roquette, where he was brutally shot by the wretched miscreants. He died in the attitude of blessing, with words of forgiveness on his lips. He was made Archbishop of Paris January, 1863. His works were numerous: chief were a translation of the works of St. Denis the Areopagite, 1845, 2 vols., and Vie de St. Thomas Becket, 1850, 2 vols. See, also, his Guerres pastorales (posthumous), Paris, 1876, 2 vols.

DARBYITES. See PLYMOUTH BRETHREN.

DARIC. See MONEY.

DARIUS (Δαρίους), Greek Δάριος, Persian Dārājāwūs, Babylonian cuneiform Darīyāru, 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 Hystaspes" (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 Cyropedia (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 Uṣukāškī), the founder of the Persian Aryan dynasty, B.C. 521-486 (Ex. iv. 5, 24; Hag. 1. 15; Zech. 1. 1, 7, vii. 1). The principal of his cuneiform inscriptions (mostly trilingual) is in 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 Ecbatana 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 (Ex. vi.). 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 380.

See the commentaries on the above-mentioned books, and also the article Darius, by Kautzsch, in Herzog's Enzyklopädie, 2d ed.

DATARIUS. See CURIA.

DATHE, Johann August, 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 1783. His chief work was *Libri V. T. ex recensione textus Hebraei et versionum antiquarum, Latine versi, notisque philologico et criticis illustrati*, Halle, 1791, 6 vols.; besides this he edited Erpenius’ *Syriac Psalter* (Halle, 1768), vol. 1 of *Glossarium Philologicum Sacra* (Leipzig, 1776), and *Walton’s Prolegomena* (Leipzig, 1777). His minor works appeared posthumously, edited by F. K. Roskamm, *Opuscula de et interpretationem V. T. spectantia*, Leipzig, 1796.

**DAUB, Karl.** b. at Cassel, March 20, 1765; 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 compelled him to change his basis—"in 1801 (Lehrbuch der Katechetik) he is still with Kant; but in 1805 (Orthodoxie und Heterodoxie) he has left for Fichte, and in 1806 (Theologymen) he has already reached Schelling. Schelling he then follows for several years (Einleitung in das Studium der Dogmatik, 1810); but in 1818 (Judas Ischariote) 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 *Charakteristik en und Kritiken*, Leipzig, 1889.

**DAUB. DAVENPORT.**


**DAVAISÉ.** See MERLE D’AUBIGNÉ.

**DAVANT, Achilles, B.D.,** Dean of Cork; b. at Tracton Abbey, County Cork, Ireland, Aug. 23, 1832; d. at St. Anne’s, Blarney (six miles from Cork), Monday, June 17, 1878. He was graduated from Trinity College, entered holy orders, 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 compelled him to change his basis—"in 1801 (Lehrbuch der Katechetik) he is still with Kant; but in 1805 (Orthodoxie und Heterodoxie) he has left for Fichte, and in 1806 (Theologymen) he has already reached Schelling. Schelling he then follows for several years (Einleitung in das Studium der Dogmatik, 1810); but in 1818 (Judas Ischariote) 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 *Charakteristik en und Kritiken*, Leipzig, 1889.

**DAVANT.**

John, D.D., Bishop of Salisbury; 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 won 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 oath to nonconformity, he obtained a bill to be inhibited in the exchequer-chamber by the king’s attorney-general against the further management of it. The issue of the business was this: the court condemned their proceedings as dangerous to the Church and State, pronouncing the gifts, *scotments*, and *contrivances* made to be used aforesaid, to be illegal, and so dissolved the same, confiscating their money unto the king’s use. Yet the *criminal part* referred unto was never prosecuted in the star-chamber, because the design was generally approved, and multitudes of discreet and devout men extremly 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, 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 returned to London. Having been one of the procurers 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
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for Quinnipiack (now New Haven), where he started a new colony. For thirty years he served 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. "Most interest are The Saints Anchor-Hold in All Storms and Tempests (1601, 24mo, pp. viii., 232), and The Power of Congregational Churches Asserted and Vindicated (1672, 16mo, pp. x, 164). 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 "Nahal" for "Nahal," the strong hold 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 (Labobesheth) 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 seq.).

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 Psalter ascribe to David seventy-three Psalms out of the hundred and fifty; the Septuagint, eighty-eight. Of these in the Westminster Assembly he assented to; how many cannot be accurately determined. Ewald allows him to have written Ps. iii., iv., vii., viii., xi., xv., xvii., xix., xxiv., xxix., xxxii., cl. To those in the Psalter 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 biography. The 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 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 glittering 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. lxxii.). 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 the history of David is concerned, are neither numerous nor important. In only one case does this criticism merit particular notice here. All students of David's life are aware, that, in the
story of Goliath (1 Sam. xvii.), the common text represents Saul as ignorant of David (xvii. 55-58); whereas, according to xvi. 14-19, he礼拜——the only所以他 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, 55-88.

5. These verses read together like parts of an independent narrative. According to 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 any point; for we do not know whether the manuscripts lay 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.


In 1753 he was deputed to go to Great Britain with Gilbert Tennent, to solicit funds for Princeton College. The effort resulted in a collection of more than four thousand pounds. During Mr. Davie's visit abroad he was often to be found in the company of the best American edition appeared in New York, 1831, 3 vols., with Biog. Memoir by Albert Barnes. See Gillett: Hist. Presb. Church, Philadelphia, 1884, vol. I, chaps. vii., viii.

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. lv. 17), and also into six unequal parts, which were again subdivided: 1. Deen, subdivided into grey dawn and rosy daw; 2. Sunrise; 3. The heat of the day, about nine o'clock (I Sam. xi. 11; Neh. vii. 3, etc.); 4. The two noons (Gen. xiiii. 16; Deut. xxxii. 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. 6, and hence were probably of Babylonian origin. The Jews got their first sundial from Babylon (2 Kings xx. 35). In our Lord's time the division was common (John xi. 9). The third, sixth, and ninth hours were devoted to prayer. The Jews, before the captivity, divided the night into three watches, from sunset to midnight (Lam. ii. 19), from midnight to cock-crow (Judg. vii. 19), from cock-crow to sunrise (Exod. xiv. 24). In the New Testament, mention is made of four watches, because the Greek and Roman division was then adopted.

The word "day" is used figuratively, and rather for a period than for a set time; thus, a day of ruin (Job xviii. 20), the day of Christ (John viii. 58), the judgment-day (Joel i. 15). Days of creation were creative days, stages in the process, but not days of twenty-four hours each.

A day's journey (Gen. xxxi. 23; Exod. iii. 18) was not a definite stretch, but the distance travelled in a day, yet this ordinarily would be twenty-five or thirty miles.

Day of the Preparation is the synagogue name for the day on whose evening a sabbath or a festival began. On it the necessary preparations were made; as, on Friday the food was cooked, or on the day before the Day of Atonement, which was a strict fast-day, enough food was eaten to satisfy the need, excepting twenty-four hours. According to Exod. xii. 3, 6, the preparations for the Passover were appointed to last four days. On the last day a strict inquiry was instituted whether any leaven was in their dwellings.

The "Preparation of the Passover" in John xix. 14 means the Paschal Friday, or the Friday occurring during the week of the Passover, as in vers. 31, 42. On that Friday (the 15th of Nisan) Christ was crucified.

DAY, Jeremiah, D.D., LL.D., a president of Yale College; b. at New Preston, Conn., Aug. 3, 1773; d. at New Haven, Conn., Aug. 22, 1867. He was graduated from Yale College, 1793; became professor of mathematics and natural philosophy there 1801, and president, 1817. He resigned, 1846. Besides a series of mathematical text-books, he wrote, An Inquiry respecting the self-determining Power of the Will, 1858, 2d ed. 1849 (a refutation of Cousin), and An Examination of President Edwards on the Will, 1841 (a conciliatory and apologetic defence of Edwards).

DEACON (ὑιονος, diaconus, also διονος, diocinon, in Cyprian's works, and in synodical decrees), i.e., minister, helper.

1. In the New Testament. The term in its generic sense is used of all ministers of the gospel as servants of God or Christ (1 Thess. iii. 2; 1 Cor. iii. 5; 2 Cor. vi. 4; xi. 23; Col. i. 7, iv. 7; 1 Tim. iv. 5), also of magistrates (Rom. xiii. 4). In a technical sense it denotes the second and lower class of magistrates; the other class being the presbyters (elders) or bishops (overseers). Deacons first appear in the sixth chapter of Acts (under the name of the "seven"), and afterwards repeatedly in Phil. i. 1; 1 Tim. iii. 2, 8, 12.

(1) Origin of the Diacnostic. This is related to Acts vi. 1-7. It had, like the presbyterate, a precedent in the Jewish synagogue, which usually employed three officers for the care of the poor (see Lightfoot, Hor. Hebr. ad Act., VI. 3). Vitringa and some other writers (also Plumptre in Smith's Diet.) wrongly derive it from the office of the Chazzan (infléfvr, Luke iv. 20; John vii. 32), which was merely that of a sexton or beadle. The diacnostic 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 (ην γαρ δασυα ἡ συνοδευσις των αγαπητων), the love-feasts (Agape). Hence the apostles, who had hitherto themselves attended to this duty, caused the congregation to elect from their midst seven brethren, and ordained them by prayer and the laying-on of hands. The congregation, in a spirit of impartiality, and consideration for the minority, chose seven Hellenists, if we are to judge from their Greek names; namely Stephen (the protomartyr, and forerunner of Paul), Philip, Prochorus, Nicana, Timon, Parmenas, and Nicolas. Greek names, however, were not uncommon among the Jews at that time. The diacnostic, therefore, like the presbyter, or bishop, grew out of the apostolic office, which at first embraced all the ministerial functions and duties (the δασυα των πραντεων, as well as the δασυα του λωγου). Christ chose apostles only, and left them to divide their labor under the guidance of his Spirit, with proper regard to times and circumstances, and to find such additional offices in the church as were useful and necessary.

The seven (αἱ ἑπτα) elected on the occasion referred to (Acts vi. 3, cf. xxi. 8) were not extraordinary commissioners or superintendents (Stanley, Plumptre, W. L. Alexander), but deacons in the
vi.3; 1 Tim. iii.8sqq.). The moral qualifications
spiritual gifts (1 Cor. xii. 28). I ence the ap
prescribed by Paul are essentially the same as
helps and ministrations (diakoneis) among the
as were of strong faith and exemplary piety (Acts
pointment of such men for the office of deacons
transition from the dronate to the presbyterate
those for the bishop (presbyter). Hence the
found the liberty of the apostolic church with the
fulness of the Holy Spirit, and under the guid
bodily relief; for Christian charity uses poverty
in the apostolic age was not confined to any par
nurses; the deacons for the male portion of the
deaconesses for the female. But this care was spiritual as well as temporal, and
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
affliction as occasions for leading the soul to
bodily care was spiritual as well as temporal, and
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
affliction as occasions for leading the soul to
reality, and were not mere hierarchical classifi-
ations."

(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
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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
affliction as occasions for leading the soul to
reality, and were not mere hierarchical classifi-
cations."

The deacon continued to be what they were in the apostolic age, — the almoners of the charitable
funds of the congregation. Jerome calls them "ministers of the tables, and of widows." They
had to find out and to visit the aged, the widows, the sick and afflicted, the confessors in prison,
and to administer relief to them under the direc-
tion of the bishop. But in the course of time
this primary function became secondary, or passed
out of sight, as the sick and the poor were gath-
ered together into hospitals and almshouses, the
orphans into orphan-asylums, and as each of these
institutions was managed by an appropriate officer.

The other duty of the deacons was to assist in
public worship, especially at baptism and the holy
communion. They arranged the table, presented
the offerings of the people, read the gospel, gave
the signal for the departure of the unbelievers and catechumens, recited some prayers, and dis-
tributed the consecrated cup (in the absence of the priest, the bread also), but were forbidden to
offer the sacrifice. Preaching is occasionally men-
tioned among their privileges, after the examples
of Stephen and Philip, but very rarely in the West.
Hilary the Deacon (Pseudo-Ambrose), in his com-
mentary on Eph. iv. 11, says that originally all
the faithful preached and baptized, but that in
his day the deacons did not preach. In some
cases they were forbidden, in others authorized,
to preach. The Pontificale Romanum, however,
defines their duties and privileges with the words,
"Diaconum opportet ministrare ad altare, baptizare,
et predicare." They stood near the bishops and
presbyters, who were seated on their thrones in the
church; but they were deputes and confident-
ial assistants of the bishop, and deputed to
important missions. This intimacy gave them
an advantage, and roused the jealousy of the pre-
sbyters. The archdeacon (see that art.) occupied
a position hardly inferior to that of the bishop,
and hence he is called oculus episcopi. He trans-
acted the greater part of the business of the dio-
cese. The canonical age for deacon's order was

LIT. — Commentaries on Acts vi. 1-8, and 1
Tim. iii.; Rottte: Minnige der christ. Kirche

Church, § 134, pp. 682 sqq.; LIGHTFOOT: The
Christian Ministry, in his Com. on Philippians, pp.
179 sqq.; E. HATCH: The Organization of the Early
priesthood, "Ez 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 his order.

2. The deaconate was the necessary step to the priesthood, "Ez diacono ordinatur presbyter" (Jerome); but not all deacons were promoted to the second order. In the Protestant Churches 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 his order.

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for the support of the ministry of the gospel." The Presbyterian Church in the United States teaches, in its form of government (chap. vi.), "The Scriptures clearly set 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 Presbyterians allow that deacons 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.

4. 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. See H. M. Dexter, Congregationalism, Boston, 1876, pp. 181 sqq.

5. In the Methodists the local 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 marriage; 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 Methodist Episcopal Church, ed. by Bishop Harris, New York, Section xv. 246, xvi. 248-251, xx. 302-304. PHILIP SCHAFF.

DEACONESS (ἡ δακωνος, δακωνία, diaconissa, diácona), a female church-officer. The office dates from the apostolic era; but the official term does not occur till after the apostles' time. Phoebe was a deaconess (Rom. xi. 1, servant) in the Church of Cenchrea, and had lent assistance, amongst many others, to the Apostle Paul. The women whose names are given in Rom. xvi. 12 were probably deaconesses. No other traces of the office are found in the New Testament. The office dates from the apostolic era; but the official term does not occur till after the apostles' time. Phoebe was a deaconess (Rom. xvi. 1, servant) in the Church of Cenchrea, and had lent assistance, amongst many others, to the Apostle Paul. The women whose names are given in Rom. xvi. 12 were probably deaconesses. No other traces of the office are found in the New Testament. The office dates from the apostolic era; but the official term does not occur till after the apostles' time. Phoebe was a deaconess (Rom. xvi. 1, servant) in the Church of Cenchrea, and had lent assistance, amongst many others, to the Apostle Paul. The women whose names are given in Rom. xvi. 12 were probably deaconesses. No other traces of the office are found in the New Testament. The office dates from the apostolic era; but the official term does not occur till after the apostles' time. Phoebe was a deaconess (Rom. xvi. 1, servant) in the Church of Cenchrea, and had lent assistance, amongst many others, to the Apostle Paul. The women whose names are given in Rom. xvi. 12 were probably deaconesses. No other traces of the office are found in the New Testament.
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deaconesses, who also soon received the name of widows. This interchange of appellations 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 viduatum). They were consecrated to the altar 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 (Epiphan., 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 “arch-deaconess” continued to be used, but, as 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 at the communion. The total disappearance of the deaconess is, to a large extent, due to the State’s assuming 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 Wessel from 1575 to 1610, and the Puritan church of Amsterdam. In Gov. Bradford’s "Diaries" it is stated that there was one deaconess "who visited the sick, relieved the poor, and sat in a convenient place in the congregation, with a little birchen rod in her hand, and kept little children in great awe from disturbing the congregation" (Young: Chronicles of the Pilgrim Fathers of Plymouth [1602–1625], Boston, 1841, pp. 445 sq.).

The organization of a Protestant female diaconate was accomplished in 1836, under Pastor Fliedner, in Kaiserswerth-on-the-Rhine. The movement was not in the interest of a mere revival of an ancient churchly order, nor meant to be a copy of the Roman Catholic sisterhoods. It grew out of a deeply-felt need of trained nurses for hospitals. Pastor Fliedner, who had already been very active in providing relief for the poor and criminal classes, was struck with the contrast in England between the fine architecture of the hospital buildings and the incompetency of the attendants within. He proposed to remedy the defect by training nurses, and in 1836 organized "The Order of Deaconesses in the Province of Westphalia," and opened a hospital and training institution at Kaiserswerth. This insti-
tution, which has grown to large proportions, educates three kinds of deaconesses. The first class are nurses for hospitals and young girls (who will work in 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 (as to age, the willingness to be called) 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 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 control in foreign lands the Protestant hospitals in Constantinople (since 1852), Jerusalem (1851), Alexandria (since 1857), and the deaconess seminaries of Smyrna (1853), Florence (1860), etc. It has, moreover, become the mother of many similar training institutions in different parts of the world,—in Paris (1841), Strassburg 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, established 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 the deaconesses at Pittsburg. The statistics of 1861 for the whole order are 58 homes and 4,748 deaconesses at work in 1,486 stations.

The sisterhoods of the Church of England and the Episcopal Church in the United States are to some extent independent (though subsequent) in origin and in practice from the order of deaconesses which had its origin at Kaiserswerth. The first was the Sisterhood of Mercy, organized in 1848 by Miss Sellon. Dr. Gooch (an eminent physician) and Southey had before urged organizations in the Protestant Church similar to the Bénédictines; but nothing came of it. Miss Sellon and three other ladies were led to found themselves in an association for the relief of the sufferings of the poor which came under their observation in Devonport and Plymouth. They adopted a uniform dress, the use of the cross, etc. They gradually gathered around them a few devoted and zealous deaconesses, who took up the care of Destitute Children, a House of Peace for Elder Girls, and an Industrial School. Miss Sellon was known as Mother Superior. The leaning towards the Roman idea of the nun was so strong, that Dean Howson passes them by in his work. In this connection he expresses himself in favor of a free and flexible parochial diaconate, but not of a strictly organized system of the conventual kind” (Deaconesses, p.
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xii). — The Sisterhood of St. John the Baptist at Clewer was founded in 1849, and devoted itself mainly, especially to the education 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, and in 1858-61 woman’s work was a special subject of 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 1883 the Sisterhood of St. Mary was organized in New York, in 1835 the Order of Diakonessses for the diocese of Maryland, etc.


DEAD, Communion of. — The ancient church custom existed of putting a piece of the eucharistic bread as viaticum into the mouth of Christians who had sudden death been prevented from comming. The proof of this statement is the prohibition of the practice by the following councils, — Hippo, A.D. 393 (Hefele, Concilen 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 veum or the altar-cloth” (Hefele, vol. iii. p. 311); to which Balsanet 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 consecrated bread, instead of being put in the mouth of the corpse, was laid simply 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 young 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 Othmar, Abbot of St. Gallen, was moved, under his head and upon his breast were found round pieces of bread. Some of these were replaced, others preserved as 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 F. J. W. AUGUSTI: Christliche Archlogologie, VIII. 231 sqq.; IX. 506, 507; JOSEPH BINGHAM: Antiquities, VI. 425-429; GEORGE EBDITCH. D. B. SCHRAPP.

DEAD, Prayers for. — DEAN, from the Latin decanus, originally a military term designating the leader of a decanum, or body of ten Roman soldiers. The word early acquired the more general meaning of overseer of a small number of inferior officers. 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 extended over ten novices (Augustine, De Mon. Eccl. ii. 3). (2) A presbyter appointed by the bishop to visit and oversee a part of his diocese. He had supervision of the official and private conduct of the priests, presided (from the ninth century on) at their district conventions, etc. His title was archipresbyter, and his office is generally held to correspond to that of rural dean (Richter, Kirchenrecht, p. 234). (3) The dean of a cathedral. He is a recognized cathedral officer as early as the eighth century; and the Council of Aix-la-Chapelle (817) subordinated the provost to the dean. In the English Church the dean is the next ecclesiastic to the bishop. In general they were divided into deans of cathedrals and rural deans. The bishopric 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 Westminster 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” (Philermore, Ecclesi. Law). The deans 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.


DEATH. 1. Definition. — Death stands in direct contrast to life. As an event, it is impossible to God, who is absolute Life (Ps. xxxvi. 9; John v. 26); but it happens to all men (Heb. ix. 27), there having been only two exceptions in human history,—Enoch (Heb. xi. 5) and Elijah (2 Kings ii. 11). Among the Greeks, Thanatos, or death, was represented as a god, and the twin-brother of sleep (Hesiod and Homer). They endeavored to exclude all that is revolting from the idea. The representation of it, however, at a later period, under the figure of a priest in sable garments, cutting the hair from the heads of the dying to offer it to the gods of the underworld, betrays the natural dread of death common to the race. The Romans brought forward prominently the awful features, describing death as a pitiless divinity, pale, and haggard of aspect, furnished with black wings, etc. The mythologies of northern nations presented him under the figures of a fowler spreading his net, or a reaper of northern nations presented him under the figures of a fowler spreading his net, or a reaper of grain. Milton’s descriptions, as might be expected, are grand but
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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. 788.

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 xxviii. 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 endeavored to banish from his mind. The Romans did not even write in their epitaphs the words, "he died," but only indicated the years of the departed's life. Scripture likewise expresses this universal sentiment of mankind, when it calls death the king of terrors (Job xviii. 14), and an occasion of suffering and fear (Ps. liv. 9; Heb. ii. 15). But it also speaks of it as a release from pain (Job iii. 17), the passage to a better life (2 Cor. v. 4), a taking down of the pilgrim's temporary tent (2 Cor. v. 1), a sleeping with the fathers (1 Kings ii. 10), or with Christ (1 Cor. xv. 18; 1 Thess. iv. 13-15), and a departure into heavenly mansions (John xiv. 2).

There are three kinds of death mentioned in the Scriptures,—physical death, spiritual death, and the second or eternal death. Physical death is the dissolution of the body into its component parts. The spirit takes its flight (Eccles. xii. 7), and the body passes back into the dust from which it was taken (Gen. iii. 19; Eccles. iii. 20). In this respect man resembles the brute, which, however, has no fear or terror in the presence of death. The time of this dissolution is known to God only (Ps. xxxii. 15; Matt. xxv. 13). 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).—Spiritual death is a state of sin and darkness, in which we are alienated from God, who is the fountain of life and light (1 John i. 5), and are consequently destitute of true spiritual life. The whole world, at the coming of Christ, was sitting in the shadow of this death (Luke i. 78). 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). Spiritual death is not a stagnant condition, but a progressive state, the heart becoming more hardened, the eyes more blind (John xii. 49; Rom. i. 21), the conscience seared as with a hot iron (1 Tim. iv. 2), and the pleasure in lust and hatred of God increased (Rom. i. 28-31).—The acts of the eternal death are 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 blessedness forfeited. The soul suffers final shipwreck. This terrible doom 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. vii. 11), and are partakers of the "first resurrection" (regeneration, comp. Eph. v. 11, 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).

2. Origin of death. Sin and death are indissolubly 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 expression of the divine wrath (Ps. xc. 7—10; Rom. ii. 5-8). We are subject to it because we are subject to the law of sin, and in virtue of our union with Adam (Rom. v. 17; 1 Cor. xv. 22).—It has been denied by some (Pelagius, the Socinians, etc.) that physical death was included in this penalty. The body is regarded as having been mortal before the fall. This view is in contradiction of what seems to be the plain meaning of the words, "In the day thou eatest thereof thou shalt surely die" (i.e., begin to die, or become mortal—Gen. ii. 17), when read in the light of the curse in Gen. iii. 19, "Unto dust thou shalt return." Although our first parents did not actually return to dust the very day they sinned, nevertheless, the principle of death then began to work in them (Augustine, De Pec. Mer., i. 21).

Nor is it necessarily true that the body is mortal, especially when we consider its union with the soul. Man was created in the image of God, and this might have kept him from the fate of the brutes (Dornor, Theol.; Oehler, Theol. of the O. T., sect. 39). This physical immortality was, however, conditional upon his maintaining the state of innocence.

3. Abolition of death. Christ has abolished death (2 Tim. i. 10). This has been accomplished by the defeat of him who had the power of death (Heb. ii. 14), and the spoliating of the kingdom of darkness (Eph. iv. 5; Col. ii. 15). Christ could not be holden of death (Acts ii. 24), and triumphantly rose from the grave. The dead were raised by his word of power (Mark v. 41; Luke vii. 15; John xi. 24). He quickens with new spiritual life whom he will (John v. 21; Eph. ii. 5); so that moral death has no more dominion over us (Rom. vi. 9). Expressed from the stand-point of human activity, he that believeth is "passed from death unto life" (John v. 24). The death of the body becomes, for those thus spiritually revived, a sleep (1 Thess. iv. 14) and a rest from labor (Rev. xiv. 13), from which they shall be raised to an estate of eternal blessedness (1 Cor. xv. 21, 22; 1 Thess. iv. 13—16). The sea, then (Rev. xx. 13), as well as all the holy graves, shall give up their dead. And so effective is this quickening power of Christ, that they who are raised by him can nevermore die (Luke xx. 36); and so perfect is the life in heaven that there is no death there (Rev. xx. 14).

Ltr.—Siehe die Schilderungen der Kirchen-Gedanken v. Tode, 2d ed., Jena, 1749; Dipp: Reflections on Death, Lond., 1763 (many editions); Krabbe: Lehre v. d. 'Stunde u. d. Tode,' etc.
DEATH.

A famous subject of art in the fifteenth century. Death, in the figure of a skeleton, is depicted in the company of representatives 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 targeting at the victim, and now gently leading him; now walking arm in arm, and now bearing him; now encouraging and comforting the blind man, 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 (1388), Dijon (1436), and Basel (1411); 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 Lützelerberger, and appeared at Lyons (1538), but, as Peignot says, are totally different in spirit from the representations in Basel. As might be expected, they were characterized by humor and poetic imagination.


DEBORAH (7752, a bee). (1) The nurse of Rebekah (Gen. xxxv. 8). (2) Judge and prophetess. 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 country from the yoke of Jabin, 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 gathered together ten thousand men from the tribes of Zebulon and Naphthali. The battle was fought on the banks of the Kishon, and the Canaanites were completely routed. Their captain, Sisera, leaping from his chariot, fled on foot. He was executed while asleep in the tent of Jael. In chap. v. Deborah sings an impassioned and splendid song over the victory. She blesses God for his help, praises in vivid couplets the preparations for the battle, taunts the tribes that timidly remained behind, praises the two which went, describes the battle-scene, “the stars in their courses fighting against Sisera” (v. 20), exalts the deed of Jael, “blessed above women” (v. 31), and pours with keen irony the expectation among the women of Sisera’s palace, and the anxiety of his mother at the delay in his return. See GESSNER: Das Lied der Deborah übersetzt und erläutert, Quakenbruck, 1879 (21 pp.); also the Com. on Judg., V. DECALOGUE (Greek Lexten Aippolwv, Workz, in Alger). D. S. SCHAFF.

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 representatives 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 targeting at the victim, and now gently leading him; now walking arm in arm, and now bearing him; now encouraging and comforting the blind man, 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 (1388), Dijon (1436), and Basel (1411); 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 Lützelerberger, and appeared at Lyons (1538), but, as Peignot says, are totally different in spirit from the representations in Basel. As might be expected, they were characterized by humor and poetic imagination.


DEBORAH (7752, a bee). (1) The nurse of Rebekah (Gen. xxxv. 8). (2) Judge and prophetess. 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 country from the yoke of Jabin, 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 gathered together ten thousand men from the tribes of Zebulon and Naphthali. The battle was fought on the banks of the Kishon, and the Canaanites were completely routed. Their captain, Sisera, leaping from his chariot, fled on foot. He was executed while asleep in the tent of Jael. In chap. v. Deborah sings an impassioned and splendid song over the victory. She blesses God for his help, praises in vivid couplets the preparations for the battle, taunts the tribes that timidly remained behind, praises the two which went, describes the battle-scene, “the stars in their courses fighting against Sisera” (v. 20), exalts the deed of Jael, “blessed above women” (v. 31), and pours with keen irony the expectation among the women of Sisera’s palace, and the anxiety of his mother at the delay in his return. See GESSNER: Das Lied der Deborah übersetzt und erläutert, Quakenbruck, 1879 (21 pp.); also the Com. on Judg., V. DECALOGUE (Greek Lexten Aippolwv, Workz, in Alger). D. S. SCHAFF.

The Ten Commandments were inscribed on two tables of stone (Exod. xxxii. 15). How were they distributed? The Paraschim, 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 Commandments, outweigh this consideration, and favor five for each of the tables. The first table would then contain our duties to God, parents being represented 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 grouping (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 personal, yet they contain the whole duty of man in his double relation to his Maker and his fellow, as our Lord affirmed (Luke x. 27, 28). Its motives are drawn exclusively from this life, and its threats and promises reach no farther. This is sufficiently explained by the circumstance that the Decalogue was primarily meant for the nation of Israel. But God’s law for a nation cannot contradict his law for the individual man as such. Even in the Tenth Commandment, although the reference is principally to the external act, there seems also to be an allusion to the thought of sin. Paul is right therefore in calling it (Rom. vii. 7) a violation of this Commandment. But
DECAPOLIS.

in the code of the kingdom of God (Matt. v. 27-32) Christ made no distinction between committing a murder and an 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 its roots. The Commandment for the observance of the Sabbath, like the other Commandments, is a part of the eternal Law of God. The Ten Commandments are to be remembered, before labor and rest, and he should set apart one day out of the seven for his spiritual interests, and to recruit his physical strength. 

FRAZ. DELITZSCH.

The circumstances under which the Ten Commandments were spoken give to them a unique and solemn authority above all the other legislation of the Mosaic code. Thunderings and lightnings attended their transmission (Exod. xix. 16) and they alone were 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 and the smiling waters of Galilee were for the preaching of the Beatitudes. But the gospel has not superseded the Ten Words of Sinai, nor abolished their authority. "They are embedded," says Dean Stanley, "in the heart of the Christian religion. Side by side with the Prayer of our Lord and with the Creed of his church, they appear inscribed on our altars, taught to our children as the foundation of all morality" (Jewish Church, Lect. vii.).

Lit. — See the Commentaries on Exodus.


DECAPOLIS, the region of the ten cities, whose names were, says Pliny, Scythopolis, Hippon, Gadara, Pella, Philadelphia, Gerasa, Dion, Canatha, Raphana, Damascus. Six are now desert, and the last two of the ten are deserving the epithet "city." They were first built by the followers of Alexander the Great, and were rebuilt by the Romans B.C. 65. The region was near the Sea of Galilee, probably on both sides of the Jordan. It is mentioned three times referred to in the Bible (Matt. iv. 25; Mark v. 20, vii. 31).

B. L. C. MEYER: C. M. H. TAJANUSIS, was b. towards the close of the second century at Budalia, near Sirmium, in Lower Pannonia; distinguis...
it on Dec. 12. The feast is referred to in John x. 22, also 1 Macc. iv. 52-59, and Josephus, Antiqu. xii. 8, 6.

DE DIES. See DIES, DE.

DE DOMINIS. See Anthony de Dominis.


DEFENDER OF THE FAITH (Fidei Defensor), a title borne by the sovereigns of England. It was bestowed upon Henry VIII. by Leo X., in a bull Oct. 11, 1521, in recognition of the king's book (De Septem Sacramentis) against Luther, and was confirmed by Clement VII. Leo's bull is in the British Museum. The Pope subsequently, for his conduct in suppressing the religious houses, deposed Henry, and took the title from him; but by 35 Henry VIII., cap. 3, "An act for the ratification of the king's styles and titles," Parliament restored it to him, and made it part of the titles of the sovereign of England forever.

DEFENSOR MATRIMONII is an officer in every diocese in the Roman-Catholic Church deputed, according to the bull De missione of Benedict XIV. (Nov. 3, 1741), to prevent by all proper means the dissolution of the marriage-tie where any proceedings to that end have been begun.

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. s. 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.

DEGREES, Songs of. See Psalms.

DEGREES, Academic. The bestowal of academic degrees is an ancient, convenient, and much-perverted method of publicly proclaiming the attainments of a scholar. It is a usage inherited from medieval times, and from lands where civil and ecclesiastical titles conveyed important rights and privileges. Originally the bestowal of academic honors was so carefully guarded, that the recipients were encouraged and aided by their possession; and this is still true to a certain extent. But of late, and especially in the United States, degrees have been awarded by so many feeble institutions, on such slight pretexts, and under so many names, that their value is much lessened, and the honor needs to be defined before its worth, or want of worth, can be known. The idea of a degree was substantially this: After the completion of a novitiate, or course of fundamental studies, the student was graded or ranked among those who were not engaging their studies to learning. He reached the "Commencement," a sort of probationary period; he was graduated a bachelor of arts. By pursuing his studies for a longer period, he might attain to a second or higher degree,—that of master or doctor. From having a right to interpret a text-book, he advanced to the right of speaking or teaching by authority. The degree of doctor might thus be reached in arts or philosophy, in theology, in medicine, and in civil or canon law, or in both, and the title corresponding might be indicated by the abbreviations, A.M., Ph.D., M.D., S.T.D., D.C.L., L.L.D., or J.U.D.,—the usage varying in different universities and at different times. From time to time those who did not come forward by regular courses to these degrees were admitted to them causa honoris, and sometimes the graduate of one university received honors from another; and thus the custom of academic compliment grew up. The right of conferring degrees was usually, though not exclusively, restricted to universities. The university was a corporation of great dignity and weight, quite transcending in its powers the tributary colleges. Its rights were protected by civil and ecclesiastical edicts, carefully considered. In the United States, colleges have exercised the right of bestowing degrees; and charters for colleges and universities have been readily obtained. Academic titles have been multiplied needlessly; so that now the United-States Bureau of Education reports eleven varieties of the baccalaureate degree, and enumerates several hundred institutions which claim State authority for their diplomas. It is not strange, under these circumstances, that "bogus" degrees have been offered for sale. 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 announcement of the source from which they are derived.

D. C. GILMAN.

DEI GRATIA. 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 designations of themselves. Felix of Rome (356) styled himself per gratiam Dei episcopus; and similar expressions—Dei or Christi nomine, misseratione, misericordia, etc.—soon became common among ecclesiastics. Afterwards also secular persons of high rank, kings, and dukes, adopted this style. [Agilulf (501) called himself Dei gratia Domini rex totius Italie; Ethelbert (805), Dei gratia rex Anglorum; Charlemagne, Dei gratia rex regni Francorum, etc.] See GRISLER: De titulo, Nos Dei gratia, Leipzig, 1877; TILESUS: De sanci titulo Nos Dei gratia, Regii, 1723; HEUMANN: De titulo Dei gratia, Gottingen, 1727.

MEIER.

DEISM designates that view of God, which, as against atheism, recognizes his real existence; as against pantheism, his distinctness from the world; and, as opposed to theism, represents him not merely as transcendent above the world, and distinct from it, but also separate, in the sense, that, having once created the world, he is not immanent in it as its providential ruler and guide, but allows it to pursue an independent course. This philosophical definition is, however, of recent date. In the history of doctrine, Deism is that conception of Christianity which finds in it only a religion of natural religion to be the norm and sum of the Christian religion, and, in its treatment of the
DEISM. 622 DEISM.

Bible, rationalism, in that it accords to reason unrestricted authority to investigate and explain Christianity and its records.

Deism flourished in England in the seventeenth and eighteenth centuries, and was an indirect product of the strife of the Old and New Testament, and Gentile and Judaic religions. It was engendered by the impulse to find, outside of all, religious ground upon which all could unite. The principles of three 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 (1688-1779) derived all knowledge from sense-perception and the reason (sensualism), affirmed that disinterested affection did not exist, according to the sovereign 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 (1695).

Of the Deists, properly so called, the first is Lord Herbert of Cherbury (1651-1685). In his two principal works, De Veritate (1694) 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 (notitiae communis), of which he affirms the qualities of having been received at all times and in all places (sen- timent unioque). They are, (1) The existence of God, (2) Obligation to worship, (3) Virtue, the chief concomitant of worship, (4) Repentance 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 obscuration 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 Animad Gentilium (1679), and his posthumous work, Oracile of Reason (1695). — John Toland (1670-1722), 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, but of the strivings and excrescences. In his Amyntor he suggests doubts of some of the records of the New Testament. — Anthony Collins (1676-1729) defended, in his Discourse of Freethinking (1718), free thought as a privilege which none had a right to suppress. He affirmed that the Scriptures allowed it, the prophets himself of the Old Testament were free thinkers, Christ exhorted to search the Scriptures, and Paul recognized this freedom of judgment by the use of arguments and proofs. This book, which is written in a spirit of bitter hostility to the Church, and contains an assault upon 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. The principles of three 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 (1688-1779) derived all knowledge from sense-perception and the reason (sensualism), affirmed that disinterested affection did not exist, according to the sovereign 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 (1695).

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Finally, **Dodwell 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 leads 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. 10, 1831; d. at Racine, Wis., March 18, 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.

**DELGUE.** See Noah.

**DEMETRIUS** is the name of three kings of Syria noticeable in Jewish history. — Demetrius I., Soter (Liftup, "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 (164 B.C.), Demetrius claimed the crown; and when the Roman Senate preferred his cousin, Antiochus V., he fled from Rome, landed at Trioplis 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, having lost the battle again against Antiochus II., Nicator (Nicatov, "the victor"). 147-127 B.C., a son of Demetrius Soter; escaped to Cnidus under the usurpation of Alexander, but returned in 148, and defeated the usurper, though he was still supported by Jonathan. The relation between 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. — Demetrius III., Eucerus (Ekeuropos), 84-58 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 after 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 Cydone 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 contemnendo morte*, has been edited by R. Selier, Basel, 1553, and Kuiken, Leipzig, 1786. His *Monodia* was published in Latin and Greek by Combeis, in *Scriptores post Theophanem*; and his De processione Spiritus Sancti was translated into Latin by Canibus, in *Lectiones Antiquae*, Ingolstadt, 1604.

**DEMISSION.** The name, in Scotch Presbyterian churches, for the act whereby a minister resigns his charge.

**DEMIGURGE.** See Gnosticism.

**DEMME, Charles Rudolph, D.D.,** an eminent Lutheran minister; b. at Mulhausen, 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 (1818), rose to distinction, and from 1823 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** (Greek *diabolos*), 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
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Greek, Homer (Il., xvii. 98, 99) uses the term interchangeably with ὥνως, a god. Somewhat later in Hesiod the demons are beings intermediate between the gods and men (Op. 121). Plato (Sympt., p. 256 E) 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. xcv. 3), “devils” (Deut. xxxii. 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 (Jan. ii. 19), recognize Jesus to be the Son of God (Matt. viii. 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 δαιμόνιως, or “vexed with unclean spirits” (Luke vi. 18, etc., ἐναλλότυμον, 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. viii. 10); and, with allusion to the victims, “healing” (Luke vi. 23, ἑραιπείνεται; Matt. xv. 28, ἠλείη). 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 body has lost its control of the soul. 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 place 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. Demoniacal agency is not exerted through the spiritual upon the moral nature (this was the way in which in this sense, and with soul 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. 5 sqq.; Luke vii. 27), epilepsy (Luke ix. 9), dumbness (Matt. ix. 32, xii. 22), lameness (Luke xii. 11), and blindness (Matt. xii. 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. Demoniac possession is, therefore, a misfortune which results from the fall and sinful condition of the race, and which bears the same relation to the human race as other natural misfortunes which are due to the operation 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. 16). 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 demon, 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 (Levianathan) 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 demonical possession was nothing more than insanity, or some other natural disease. From him the view passed into all rationalistic commentaries. The belief in demoniac possession there can be no doubt; but the question is, whether diseases are to be attributed to natural causes or to demonic agency. 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 sqq.), have nothing analogous to the possession of the New Testament, which was involuntary. However, it is plain from the above reference that the Jews knew of such so afflicted, and that the heathen were attempted to expel evil spirits with formulas of exorcism (Plutarch, Sympos., vii. 5, and Lucian, of the kind occur now, it cannot disprove 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 on 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 discord with his moral character, there are passages which are wholly inconsistent with this explanation. In Luke xi. 17-28 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 an 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 in error as to the cause 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 worlds than our own, who, having fallen into sin, now employ their powers against God and man. Experience confirms what Jesus has taught, that this world contains beings of another world. Passing one step further, it can hardly be contended, 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 no 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 magnetic influence, and the diseases of the body can produce disturbances of the soul, so the beings of another world may influence and disturb both the physical and rational natures of man.

EBBARD.

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 Mercuri was the original name of the place). See Davie, La Tradition sur le premier Tombeau de St. Denis, Paris, 1876. Thence the relics were brought to the 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, cxi. 23); and here, for the first time, St. Denis is identified with Dionysius the Areopagitc. 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 into silence; and it was not until the middle of the seventeenth century that Launois (De Areopagita, Hilduini, Paris, 1641, and De Dubius Dionis, Paris, 1640) succeeded in explaining the more than audacious hypothesis. On account of the prominent part which St. Denis played in French life (the soldiers charged with his name on their lips), his shrine grew immensely rich, and the abbey became a storehouse, crowded and crammed with invaluable historical memorials. See Filibien: Histoire de l'Abb. de S. D., Paris, 1706. But during the Revolution it was most barbarously and shamefully plundered (Nov. 12, 1790) by a mob led by one of its own priests; and its relics, jewelry, etc., were carried on six carts into the Convention, where they disappeared.

DENMARK. The Christianization of Denmark began in the eighth century, and was completed in the eleventh. Willibrord was the first Christian missionary who visited the country (about 700). Angsag (800-865) became its apostle. But it was in Ireland that the Danish vikings first heard the tales about the " White Christ;" and it was English priests and monks, who, in the reign of Canute the Great (1019-35), finally converted the Danish people, and organized the Danish Church. The Anglo-Saxon missionary understood the Danes, and was understood by them; while the Frankish or Franco-Saxon was compelled to use interpreters, or learn a foreign language.

Denmark belonged originally to the archbishop of Hamburg-Bremen, and the relation was generally very pleasant. It was purely political reasons which made the Danish kings hanker after an independent Danish archbishop. In 1104 they got him settled at Lund; and in 1105 began the contest between the royal power and the hierarchy. In the latter part of the thirteenth century the contest reached its climax; but the hierarchy was utterly vanquished. It fought in Denmark at many disadvantages. The Roman law never crossed the Eider. The law of the land was a national growth, on which it proved impossible to inquart the canon law. Thus the Roman Church remained an institution without any basis. It had no head, either. The Pope was too far away. Even among the clergy he could not enforce his decrees without the aid of the king, which, however, the king—often was foolish enough to give him, as, for instance, in the case of celibacy; but the Peter's Pence was never paid, and the solemn oaths were rare. In the whole, the temperature was too low for the Roman Church. The papal lightning froze before it struck. When an archbishop was killed, he made no miracles. The Inquisition was something entirely unknown. The Roman Church was rich; but it had, comparatively, no power, and when the Reformation came it could make no resistance. There seems to have been no spontaneous reformatory impulse among the Danes. The movement came from Germany; but it spread instantaneously 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, and divided between the king 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 summer. A fiendish 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 a copy of the Formula Concordiae into the realm. But in the seventeenth century the Danish Church developed one of the strictest forms of orthodox Lutheranism; also one of the most barren. There was a church, but hardly any religious; formulas enough, but no life; much disputation, but without ideas; and the learned parson, who often played the part of the court-fool in the manion of the nobleman, was generally, by his peasant flock, considered a kind of magician.

In the eighteenth century the Pietists came, in the train of a German princess who became Queen of Denmark. There was a 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 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 churches as public warehouses, 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 BALKE.

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 Romanti- tic school, and connected with a strong, practical 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 started with a volant (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 belong to him, whatsoever might become of the Danish Church. Before he died, his pupils held the most prominent places both in the church and the school, and were numerous enough in the constitutional sense of the people to turn the scales the way they wanted. There is now hardly a mouse-hole in the Danish Church in which the influence of N. F. S. Grundtvig is not visible; while the influence of H. Martensen and Sören Kierkegaard has hitherto hardly penetrated beyond the literary world.

During all these vicissitudes the constitution of the Danish Church has remained almost unaltered for three centuries. It was established by the diet of Copenhagen in 1536. The "Evangelical Lutheran Church" was then called the "Church of the Country," and no other denomination was tolerated. The legislation of the absolute mon- archy, under Christian V. (1670-90), confirmed this constitution, and it was not abrogated by the freer constitution of June 3, 1849. The "Evangelical Lutheran Church" is here called the "Church of the People," and is, as such, enti- tled to the support of the State; but other denominations were allowed free exercise of their religions, and all social or political disqualifications or restrictions attached to religion were abolished. The changes which have taken place since 1819 all point in the direction of greater freedom. A law of April 8, 1853, then the parochial bound so far as to allow any member of a parish to join the congregation of a neighboring minister. The law of May 16, 1868, allowed the establishment of free congregations within the Established Church, that is, of congregations that choose and pay their ministers themselves. The sabbath-law of April 7, 1876, forbids all business, "inside and outside the house," between nine A.M. and four P.M. on Sundays and holidays, but does not interfere with the old custom, according to which Sunday evening is considered the most proper time for social gatherings and merry-making. Of the inhabitants of the country, 1,769,583 are Lutherans, 4,290 Jews, 3,223 Baptists, 1,787 belong to the Reformed Church, etc.; and these figures, taken from the census of 1870, are nearly identical with those of the census of 1860.

DENMARK. 627

DERESER, Thaddäus Anton, b. Feb. 9, 1757, at Fahr in Franconia; d. July 16, 1827, at Breis- lau; studied philosophy and theology at Würz- burg and Heidelberg; served as vicar of a parish (1750), and appointed professor of Oriental languages in the University of Bonn (1783); moved in 1790 to Strassburg, in 1797 to Heidelberg, and in 1807 to Freiberg. 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 Breslau. He belonged to the liberal wing of the Roman Church, and his *Tu es Petrus* (1709) was put on the Index. He published commentaries, and a translation of the Old Testament.


**DERVISH, or DERWISE,** a Persian word, signifying “the sill of the door,” or those who beg from door to door. Dervishes are a Mohammediand approach to Christian monks, while the ulama 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 *Rufuis* (from Sheik Ahmed Rufai, 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 a few minutes every day the sacred cap. But who sets out seriously to win the goal of full membership must undergo one thousand and one days of menial labor, during which he is called “jackal.” Then he is given the woollen belt with its cabalistic “stone of contentment,” the ear-rings shaped like the horsehoe of Ali, the mantle, the rosary with the ninety-nine names of God, 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 woollen stuff, after preliminary exercises of prayer and prostration, whirl around upon the left heel to the music of flutes and tambourines, ring within ring, with their hands outstretched, their eyes half closed, and their faces fanatically illumined, 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 ilaha illallah” (“No God but Allah”), until they drop from sheer exhaustion. It is a wild spectacle, which, to a European, has neither dignity nor sense, 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, feats 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, 1888; Osman-Bev: *Les Inmans et les Derviches, pratiques, superstitions et mœurs des Turcs*, Paris, 1881.

**DE SACY.** See Sacy, De.

**DE SALES.** See Sales, De.

**DESCARTES.** René (Renata; Carlesius) 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 Fléche, 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 de omnibus est dubitanum (“you shall doubt about everything”), Descartes arrived at his cogito ergo sum (“I am, because I think”) 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 Delaforgé, 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 Routh's lectures were frequented by ladies and gentlemen touching each other's hands, their hands outstretched, their eyes half closed, and their faces fanatically illumined, 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 around the music of flutes and tambourines, ring within ring, with their hands outstretched, their eyes half closed, and their faces fanatically illumined, 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
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.


DESSERT is the English equivalent in the Authorized Version for four Hebrew words, none 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 (תַּעֲרָבָה), 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 prophetaIsaiah, Jeremiah, and Ezekiel); 2. Midbar (מִדָּבָר, "pasture-land"); 3. Horbah (חרב), occurs only three times in the Hebrew (Ps. cii. 6; Isa. xlviii. 21; Ezek. xiii. 4); 4. Yeshimon (ישם). See Young’s Concordance under Desert, for the Bible passages.

DESSERT, Church of the. See CAMISARDS, HUGUENOTS.

DES MARETS, Samuel (Latin, Mareius), b. at Oisemont, Picardy, Aug. 9, 1599; d. at Gröningen, May 18, 1673; studied theology at Saumur and Geneva; and was appointed pastor at Laon (1630), professor at Sedan (1624), pastor at Maestricht (1632), and at Bois-le-Duc (1638), 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, maintaining 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 was given in La France Protestante: but they are now all forgotten.

DESMARETS DE SAINT-SORLIN, Jean, b. in Paris, 1505; d. there 1576; 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, 1558, 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 succursalis. 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 (ecclesiae succursales), 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.

DESUSAS (Mathieu Majal), a pastor of the Desert, so called from his birthplace; b. at Desusas, 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 Vernoux. The accusations of a throng of his parishioners were answered by a round of musketry, and so the "massacre of Vernoux" took place. He was tried, condemned to die, and accordingly executed, at the age of twenty-six. See D. BENOIT: Une victime de l’intolérance au XVIII. siècle. Desusas, son ministère, son martyre (1720—46), d’après des documents inédits, Toulouse, 1879.

DETERMINISM. See CAMISARDS, HUGUENOTS.

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DETERMINISM. See CAMISARDS, HUGUENOTS.

DESSERT. DETERMINISM. See CAMISARDS, HUGUENOTS.
to produce it as indifference; but it is always characterized by placing freedom and necessity in such 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. Romant: Uber Willensfreiheit und Determinismus, Bern, 1835.

DEUS.DEDIT, 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 decretales; but he has passed into the galaxy of Roman-Catholic saints, and is commemorated Nov. 9.

DEUSPEEL, 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 unsystematic 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.

DEUTEROCANONICAL. See Apocrypha.

DEUTERONOMY. See Pentateuch.

DEUTSCH, Emanuel Oscar Menahem, an eminent scholar; b. at Groningen, March 14, 1854; d. there Jan 3, 1722; studied, first mathematics and medicine, and 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 (1808), Commentarius Mysticus in Decalogue (1796), and Mysteriorum S. Triadis (1712). Having been accused of heresy, and excommunicated by the Dutch Reformed Church, he joined the Wallace Church.

DEUTEROSCHOLASTICS. See Scholasticism.

DEUTSCHMANN, Johann, b. at Wittenberg, Aug. 10, 1625; d. there Aug. 1706; was professor of theology from 1657, and was one of the most curious representatives of the orthodoxy of that time. To another 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. Romant: Uber Willensfreiheit und Determinismus, Bern, 1835.

DEUTSCHMANN. See D. A. L. M. N.

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DEVELOPMENT.

a text-book for use in the religious instruction in the schools. It was written in Hungarian, and probably printed in Cracow. He was also the author of a very popular hymn, in which the principal articles of the Protestant faith were given in substance. REVEZ.

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 indorsed 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: What is Church History? A Vindication of the Idea of Historical Development, Phila., 1846.

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 (יָשָׁן), meaning adversary, and DEVIL (δαίμονας), demon. We 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 full development of the doctrine of Satan that is presented in the New Testament. It does not portray him as 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. xiii. 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. cxi. 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 firstborn (Exod. xii. 20); 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 ii. 20 sqq.). In this connection the two parallel statements of 2 Sam. xiv. 18 and 1 Chron. xxi. 18 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. 5 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. 23 sq.), and is taken for granted by John in the expression, "that old serpent called the Devil" (Rev. xii. 9; comp. John viii. 44). This inference is justified by the words which the serpent used, and agrees exactly with the portrait of the Devil as the tempter (ὅ πειράματος). 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 lot for Azazel" (marg.). 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 patriarchy, secures permission to tempt and torment him, but not to kill him (i. 12). The Cyclo. Brit. assumes too much when it says (art. Devil), "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 by 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. 1–5, Satan presents himself before the Lord with the sons of men, his adversary, and clearly the passage is a literary representation, not as at the side of Joshua the high priest to assail him. But, if this be the case, the description is full of the portrayal 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. 5), Beelzebub and Prince of devils (Matt. xii. 24), the Evil One (Matt. vii. 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). He has a kingdom (Matt. xii. 26) which is known as the kingdom of Christ (Acts xxvi. 18), and dominates over a realm of demons (Matt. ix. 34). Created one of the angels, he became an apostate (John viii.

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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. xxv. 46; Rev. xxi. 10). He endeavored to traduce Christ himself (Matt. iv. 1), worked amongst the apostles (John x. 10), and was responsible for 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. 39), 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 subtilety (comp. Gen. iii. 1) is exhibited in treacherous snares (2 Tim. ii. 26), wiles (Eph. vi. 11), and devices (2 Cor. xi. 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 Judaism, 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. He 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 inveterate enemy of the Church and the believer. The work of the atonement was regarded by Ireneaus, 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 canvas, 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 satanic. The strong individuality of Luther made him 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; but later theologians, like Martensen, Nitzsch, Westenst., Julius Muller, Dorner, etc., and word the problem in the light of another, and wanted to be the light itself." Jacob Bohme: "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 is not irrelevant to quote the words of Hugh Miller (Test of the Rocks, p. 112): "The reptile selected as typical of the great fallen spirit that kept not his first estate is at once the reptile of latest appearance in creation, and the one selected by philosophical naturalists as representative of a reversed process in the order of being." Whatever may be said of these theories, three things 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 apostles to glow 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 vitality of Lutheranism.

Lit. — Works on Dogmatics (English systems do not treat the subject at length): SCHLEIERMACHER (§§ 44, 45); MARTENSEN (pp. 213-231); LANGER (ii. 509 seq.); VAN OSTERZE, vol. ii. pp.
DEVOITION.

DEVOTION, 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 latter belong public, family, and private worship, consisting in reading of 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 will 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 Kempis' Imitation of Christ, Tauler's Sermons, the Theologia Germanica, mark the pulse of 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, Boehme's Way to Christ, Arndt's True Christianity, Bunyan's Pilgrim's Progress, and Herbert'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, Fénelon, Molinos, and others, though fall 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.

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.

DEWID, St. See DAVID, St.

DE WETTE, W. M. L. See WETTE, DE, W. M. L.

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, 1808, 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, 1826-27; and one of the Colleague 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 it.

DIA'NA 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 creation. 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 Diana antiquissima apud Graecos natura, Breslau, 1881.

DIASPORA, a term applied to the Jews who were scattered through the Roman world (Jas. i. 1; 1 Pet. i. 1). See CAPTIVITY. 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 neutestament. Kanons, Erlangen, 1881. 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

DIAZ, Francisco, a Dominican monk; born at S. Cebran de Maynelas in Castile; went as a missionary to the Philippine Islands in 1632, and in 1635 to China, where he was killed during a persecution, Nov. 4, 1646. He wrote a catechism in Chinese and a Spanish-Spanish dictionary.

DIAZ, Juan, b. at Cuenca, in Castile; studied in the University of Paris, and was converted to the Protestant faith in 1510. 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, Christiante Religionis Summa, which was published at Neuburg, 1546, put on the Index by Pius IV., 1564, and translated into French, 1593, and into Spanish, 1805. In the epistolary part of Opera Calvini are found several letters of Diaz. See Boehmer: Spanish Reformers of Two Centuries, from 1520, Lond., 1874.

D'ISON, in Moab, now called Dhibban, about twelve miles east of the Dead Sea, and three miles north of the Amon, is now an extensive ruin, covering the tops of two adjacent hills. It is referred to several times in the Bible (Num. xxii. 30, xxxii. 34; Josh. xiii. 9, 17; Isa. xv. 2; Jer. xviii. 18, 22; called Dimon, Isa. xv. 9). The famous Moabite Stone was found here (see title).

DICK, John, D.D., an eminent Scotch theologian, son of a clergyman; b. in Aberdeen, Oct. 19, 1764; d. in Glasgow, Jan. 25, 1833. He belonged to the Secession Church; was settled first at Slateford, near Edinburgh, and in 1801 over Greyfriars Church, Glasgow. He received his title of D.D. from Princeton, 1815. In 1819 he became professor of theology in the Theological Seminary of the Secession Church. His principal work is his Lectures on Theology (2d ed., Edinburgh, 1834, 4 vols), which was for many years used as a text-book in theological seminaries. Besides the usual topics, he takes up the evidences of Christianity, and gives an account of the whole of the Holy Bible. Some of his other works are, An Essay on Inspiration (1800) and Lectures on the Acts (Glasgow, 1805-08, 2 vols., 3d ed., 1848). See American edition of his Lectures, New York, 1836, 2 vols., with a biography.

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 (United Presbyterian) Church of Scotland, but spent the rest of his life in teaching and in 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 Solar System (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 great services. There are two American editions of his works, both in print, Cincinnati, 2 vols. 8vo, and Philadelphia, 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, 1708, and in 1706 settled at Elizabeth. 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 1727. Dickenson took a prominent part in the measures which led to the formation of the synod of New York (1745), the establishment 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., 1732; Discourses of God. His other works are, Four 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, 1856; d. in 1862-83. He was professor of philosophy in Glasgow after his graduation; from 1861 to 1864 he was minister in Irvine, after which he was professor of divinity at Glasgow and Edinburgh, and was ejected at the Restoration in 1682. He wrote A short Explanation of the Epistle to the Hebrews (Aberdeen, 1851, reprinted London, 1859), A brief Exposition of the Gospel of Matthew (London, 1851), A brief Explanation of the Psalms (London, 1855, 3 vols., reprinted Glasgow, 1834, 2 vols.), Therapeutica Sacra (in Latin, Edinburgh, 1856, in English, 2d ed., 1897), Exposition of all the Epistles (1859). See Wodrow's A Short Account of the Life of the Rev. David Dickson, in vol. ii. Select Biographies, edited for the Wodrow Society, Edin., 1847.

DICTATES OF POPE GREGORY (Dictatus Papiæ, Dictatus Gregorii VII., Dictatus Hildebrandini) consist of twenty-seven short propositions relating to the supreme power of the Pope, and it is 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, vol. ii. p. 161.

DICTIONARIES AND CYCLOPEDIAS, Biblical, Ecclesiastical, and Theological. I. The following are the best known of the 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, 1832. Georg Benedict Winer: Biblisch Real-Wörterbuch zum Handgebrauch für Studierende, Candidaten, Gymnasiallehrer u. Prediger ausgearbeitet, Leipzig, 1820, 2 vols. 8vo; 3d ed., enlarged and much improved, 1847, 1848. Still valuable; it has never been translated. See Mosheim: Church-History, English translation, 1854, vol. ii. p. 161.

II. DICTIONARIES OF THE BIBLE LANGUAGES. — Hebrew and Chaldee.—The standard source of Hebrew lexicography is still Gesenius: Novus Thesaurus philologicus biblicus, Leipzig, 1836—58, 3 vols. But besides this, there are numerous manuals. The best is Gesenius: Hebräisches und Chaldaisches Handwörterbuch über das Alte Testament, Leipzig, 1812, 2 vols.; 10th revised ed. by Mahlau and Wolck, 1886, 1 vol., with improvements which should be incorporated in the English translations by Edward Robinson (Boston, 1838; revised, 1854; 20th edition, 1872), Samuel Prideaux Tregelles (London, 1847; new ed., 1857). Much used, but, because of its philological theories, considered by competent critics inferior to Gesenius, is Fürst: Hebräisches und Chaldaisches Handwörterbuch über das Alte Testament, Leipzig, 1857—61, 2 vols.; 3d ed., completed by V. Rysse, 1876. The English translation is by Samuel Davidson, Leipzig, 1865, 1866; 4th ed., 1871. A third dictionary is B. Davies: Compendious and Complete Hebrew and Chaldee Lexicon, Edinburgh, 1857, 1 vol., with English-Hebrew Index Revised, with Statements of Principles of Hebrew Grammar, by E. C. Mitchell, D.D., Andover, 1879 (reprinted from the third Eng. ed.). The German originals of Gesenius and Fürst have space. Daniel Schenkell: Bibel-Lezikon, Leipzig, 1860—75, 5 vols. 8vo; written by a number of scholars of the liberal (i.e., more or less sceptical) school. E. G. A. Riemann: Handwörterbuch des biblischen Altertums, Bielefeld, 1877—84, 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., 1879, 3d 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 Natural History, Geography, Topography, Archaeology and Literature, Phila., 1880, 3d ed., 1885, pp. 960. The first was originally prepared 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. Hamburg: Real-Enyclopedia des Judenthums. Wörterbuch für Gemeinde, Schule und Haus, Neustrelitz, 1874—83, 2 parts, 2d ed., 1884 sqq. It is recommended in emphatic terms by Dr. Franz Doltitzsch. 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.
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German-Hebrew 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 elaborately worked is M. Schulz: Neues, vollständiges deutsch-hebräisches Wörterbuch mit Berücksichtigung der talmudischen und neuebräischen 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. 237. — A work sui generis is B. Davidson: The Analytical Hebrew Lexicon, London. 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.

Greek. — The best is C. L. W. Grimm: Lexicon Graeco-Latinum in Libros Novi Testamenti, Leipzig, 1807, 2d ed., 1879, which entirely superseded Bagster's work. W. Wrede: Commentarius Novi Testamenti, Dresden, 1839, 2d ed., 1850. Professor J. H. Thyand of Andover has in press (1882) a translation of Grimm, with improvements. In English the best is E. Robinson: A Greek and English Lexicon of the New Testament, New York, 1836; new ed. revised and in great part rewritten, 1839. There is also E. W. Bullinger: Critical Lexicon and Concordance to the English and Greek New Testament, London, 1877. There are numerous abridged and condensed New-Testament Greek Dictionaries, among them Greenfield: Polycyrmian Greek Lexicon (32mo), and T. S. Green: Pocket Greek-English Lexicon to the New Testament, both published by S. Bagster and Sons, London. This firm also publishes The Analytical Greek Lexicon to the New Testament, which is upon the same plan as that of the Analytical Hebrew Lexicon mentioned above, and similarly facilitates the acquisition of the original. The literature of the latter has been brought down to date. The work is profusely illustrated throughout, 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 often literally used, especially Smith, Kittto, and Herzog; but this was in accordance with the announcement of the editors, and many additions have been made from less accessible sources. The editors have secured a noteworthy freedom from theological bias by employing persons of the various denominations to write regarding their respective interests, theological and biographical. The Cyclopaedically Arranged Biblical Biography, Indianapolis, 1867; William Henderson: A Dictionary and Concordance of the Names of Persons and Places ... in the Old and New Testaments, Edinburgh, 1869 (a very meritorious work). On the geographical names, — G. H. Whitney: Handbook of Bible Geography, N. Y., 1875; revised ed., 1879; De Saulcy: Dictionnaire topographique abrégé de la Terre Sainte, Paris, 1877.

IV. General Biblical, Ecclesiastical, and Theological Dictionaries. — J. Newton Brown: Encyclopaedia of Religious Knowledge, Brattleborough (N. H.), 1885; revised by Rev. G. P. Tyler, 1888; reprinted in Philadelphia, 1875. The book in matter and illustrations belongs to a former generation. J. Aschrafi: Allgemeines Kirchen-Lexikon, Frankfurt a-M., 1846-50. A useful and reliable work; written by Roman-Catholic scholars. Wetzer und Welte: Kirchen-Lexikon, Freiburg-im-Breisgau, 1847-56, 12 vols. (the 12th is supplementary); 2d ed. begun by Cardinal Hergenröther, continued by Dr. Franz Kaulen, 1860 sqq. (to be completed in ten vols.). The best Roman-Catholic cyclopedia. The first edition was moderately liberal; the second is in the hands of Ultramontanists. J. J. Herzog: Real-Encyclopädie für protestantische Theologie und Kirche, published by Rudolph Berenber, vol. 1, Hamburg, 1854, vols. 2-9, Stuttgart, u. Hamburg, 1867, 2d ed., 1868-69, in all 22 vols. 2d ed. revised and partly rewritten, Leipzig (Hirnrichs), 1877 sqq., vols. 1-7 by J. J. Herzog and G. L. Pittt (d. Sept. 10, 1890), vols. 8 sqq. by J. J. Herzog and A. Hauck. 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 Encyclopaedia, being a Condensed Translation of Herzog's Real-Encyclopädie, with Additions from other Sources, Phila., 1860, 2 vols., begun in 1866, 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.; two supplementary volumes were published 1884 and 1886. The work was begun in 1853. It is the most complete religious cyclopedia in the English language. Its vocabulary is said to embrace about 50,000 titles. The literature of the classical period has been brought down to date. The work is profusely illustrated throughout, 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 often literally used, especially Smith, Kittto, and Herzog; but this was in accordance with the announcement of the editors, and many additions have been made from less accessible sources. The editors have secured a noteworthy freedom from theological bias by employing persons of the various denominations to write regarding their respective interests, theological and biographical. The Cyclopaedically Arranged Biblical Biography, Indianapolis, 1867; William Henderson: A Dictionary and Concordance of the Names of Persons and Places ... in the Old and New Testaments, Edinburgh, 1869 (a very meritorious work). On the geographical names, — G. H. Whitney: Handbook of Bible Geography, N. Y., 1875; revised ed., 1879; De Saulcy: Dictionnaire topographique abrégé de la Terre Sainte, Paris, 1877.
wide range of topics, and a monumental work of significant value. F. Lichttenberger: "Encyclopédie des sciences religieuses," Paris, 1877-83, a clear, concise, and reliable work that meets the needs of French Protestants, as Herzog mentions. "Joseph Schäffer: "Handlexikon der katholischen Theologie," Regensburg, 1880 sqq."

First volume finished 1881, to be completed in 4 vols., in 1884. Edited and much improved by Rev. Dr. E. Henderson, London, 1847, reprinted, Phila., 1869 (a book of permanent value, noted for its conciseness and fairness); William Smirnus' "Dictionary of the Church," N.Y., 1839, enlarged ed. under title. The two works just mentioned are wonderfully comprehensive in their respective fields, embracing every proper and descriptive name of their period, but cover only the first eight Christian centuries. It is intended to follow them with other volumes which shall continue this systematic analysis of church characters and life to modern times. E. F. Kraus: "Real-Encyclopädie der christlichen Alterthümer," Freiburg-im-Breisgau, 1880 sqq."

The illustrations are profusely taken from Martigny, but the letterpress is original and excellent. Samuel M. Jackson.

DIDACHÉ. See end of vol. I.

Diderot. Denys, b. at Langres, in Champagne, 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 "Études 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, Turcot, 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 "Encyclopédie," he has written a multitude of comedies, criticisms, spirited improvisations ("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 correspondence 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 often an aphoristic character. But, in spite of the almost total absence of positive propositions, the informing tendency of this criticism is nowhere more supple:
lowed Carlstadt in his eccentric attack on the schools and universities; and, though he afterwards was brought to repentance by Luther, he left Wittenberg, then at Altenburg, 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 retired in retirement. See TRENNE : Nachricht von des G. Didymus Futalem Leben, 1577.

DIEPENBROCK, Melchior, b. Jan. 6, 1798, at Boholt, 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 then studied law, and was ordained in 1823; and lived for several years with Sailer, as his secretary. He studied especially the mediæval mystics, gave out an edition of the works of Suso (1829), and published a volume of religious poetry, Geistliche Blütchenstrauß. In 1845 he was elected Prince-bishop of Breslau. The relation between the Prussian Government and the Roman-Catholic Church was at that period very cordial. The government found a valuable aid in the church against the liberal aspirations of the people; and more than once it was Diepenbrock who finally carried through the government's schemes of taxation and other measures by his pastoral letters to his flock. In 1850 he was made a cardinal. See his Life by FORSTER, Breslau, 1859, and J. H. REINKENS, Leipzig, 1881.

DIES IRAE. The opening words of one of the most celebrated Latin hymns from the middle ages, and employed in the Roman-Catholic Church at funeral services. It was probably written by Thomas of Celano in the middle of the thirteenth century, and sprung from Zeph. i. 15 (see the Vulgate), and Ps. xcvii. 3, cii. 26, etc. Suggestions from earlier judgment-hymns seem also to have been worked into the fabric. Translations of it in all civilized languages may be counted by the hundreds; but none equals the original. Dr. Schaff (Christ in Song, London ed., 1870, p. 290) thus characterizes this remarkable hymn: “The secret of the irresistible power of the Dies Irae lies in the awful grandeur of the theme, the intense earnestness and pathos of the poet, the simple majesty and solemn music of its language, the stately metre, the triple rhyme, and the vowel assonances chosen in striking adaptation to the sense, all combining to produce an overwhelming effect, as if we heard the final crash of the universe, the commotion of the opening graves, the trumpet of the archangel that summons the quick and the dead, and as if we saw at the King of tremendous majesty seated on the throne of justice and mercy, and ready to dispense everlasting life or everlasting woe.”


DIESTEL, Ludwig von, a German theologian of the liberal school in Old-Testament exegesis; b. Sept. 28, 1829; d. May 15, 1879. He was educated at Königsberg and Breslau; in the latter university he was privatdocent (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, 1869, 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 common interests of the empire. Originally they were ordinances, which were promulgated in 1254 in the diestum, or recess (as it was called), was submitted to 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 rescess 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 1663 it met in Regensburg. The power of the diet steadily declined after the Thirty Years' War (1618-48). The diets of great religious importance—for religion, of course, was a topic of discussion—were Worms (1521), which issued an edict of outlawry against Luther; Spires (1526), which allowed choice of religion to the several states; Spires (1529), 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 Theodoricus), 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 1550. He translated into German, and edited, a number of the classics of the Melanchthonian minor writings; wrote sermons and hymns and an Agenturbuchlein für die Pfarrherrn auf dem Land (1543); and maintained a lively correspondence with all the most prominent of the Reformers. See STROBEL: Nachrichten von dem Leben und Schriften, V. D., Nürnberg, 1772.
DIETRICH OF NIEM, b. at Niem, or Nieheim, in Westphalia, between 1338 and 1343, became Scriptor Apostolicus in the papal chancery in Avignon, 1371; 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, Marburg, 1876. According to Lenz, the following works are by Dietrich of Niem: De modis unniendi ac reformandi ecclesiam in conciliouniversalis, though it is printed by Hardt, in Magnum Concilium Constant. II., as a work of Garson; and Asaemata pulcherrima de necessitate reformationis in capite et in membris, printed by Hardt, i.e., as a work of Ailli. P. TSCHACKERT.

DIEU, Louis de (Lodewykt), b. at Vliessingen, April 7, 1590; d. at Leyden, Dec. 22, 1642; was appointed pastor at Middelburg in 1613, and at Vliessingen in 1617, and professor at the Walmers College, in 1619. He was distinguished Orientalist, and published a Compendium Hebrews Grammaticae, Leyden, 1626; Grammatica Trilinguia, Hebraica, Syriaca, et Chaldaica, 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, Buckinghamshire, Eng., June 11, 1603; d. in London, June 11, 1669. Educated in the Protestant religion, in Paris he became (1636) a Roman Catholic, as his father had been, a ter he had been educated in the Protestant religion, and in 1651, and professor at the Wal- 

DINTER, Gustav Friedrich, b. at Borne, in Saxony, Feb. 29, 1760; d. at Königsberg, May 29, 1811; studied theology and philosophy at Leipzig, and was appointed pastor of Kitchens (1787), 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 Gortitz, where he founded a normal school and business college. The school was very successful; and in 1818 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 Schoolmasters (Schülerehrerbibel) is the most widely known of his productions, and caused much controversy. See SCHWEB: Zur Geschichte der Schülerehrerbibell, etc., Neustadt-on-the-Oder, 1826; HOFFMANN: Über Werth und Brauchbarkeit d. D. Schülerehrerbibel, Bunzlau, 1828. His Autobiography (Neustadt-on-the-Oder, 1828) gives insight both into his character and his system.

DIOCESE (Διοίκησις). It was quite natural that
DIODICTIAN, or DIOCLITIANUS, Caius Aurelius Valerius, Roman emperor, 284–305; was b. at Salonica, 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 at 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 Christians; they were found in the church-buildings; and it continued until the close of his life (311) Galerius issued an edict in which he confessed that his whole policy with respect to the Christians had been a failure, that he had decided to give it up, and to return to status quo ante, etc. But Maximinus and Maxentius, the son of Maximianus, renewed the persecution; and it was only the victories of Constantine, the son of Constantius Chlorus, which finally brought it to an end.


ALBRECHT VOGEL.

DIODATI, Giovanni, b. at Geneva, June 6, 1576; d. there Oct. 3, 1649; was made professor of Hebrew, in Geneva, 1607, in 1609 professor of theology, succeeding Beza, and resigned in 1645. He attended the synod of Dort as a delegate from Geneva, and was one of the committee of six appointed to draw up the account of its proceedings. He translated Sarpi's History of the Council of Trent into French, and also published an Italian translation of the Bible (1608) which is still much used in Italy, though it is a paraphrase rather than a translation; and a French translation (1644). Of his various theological works the best known is Annotationes in Biblia (1607), translated into English, Pious and Learned Annotations upon the Holy Bible, plainly Exposing the most Difficult Places thereof, London, 1646, 3d ed. (and best), 1651,folio. See SCHOTT: J. Diodiati, 1844; E. de Bude: J. D., Lausanne, 1879.

DIODORUS, Presbyter of Antioch, consecrated Bishop of Tarsus 378; d. in 394; was, as an exegetist, one of the masters of the Antiochian school, and in dogmatic respects its founder. He descended from a distinguished family in Antioch, and studied classical literature in Athens, and Christian as a citizen ofTarsus, 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, conniving at the various arts which some Christians employed, and looking with disgust at the extraordinary enthusiasm pressed towards martyrdom. But in other places the wildest fanaticism and the basest forms of hatred and revenge were let loose, and the Christians suffered unspeakably. The persecution spread over the whole empire, with the exception of the north-western part, where Constantius Chlorus contented himself with the destruction of the church-buildings; and it continued unabated, also, after the abdication of Diocletian and Maximian in 305. Towards the close of his life (311) Galerius issued an edict in which he confessed that his whole policy with respect to the Christians had been a failure, that he had decided to give it up, and to return to status quo ante, etc. But Maximinus and Maxentius, the son of Maximianus, renewed the persecution; and it was only the victories of Constantine, the son of Constantius Chlorus, which finally brought it to an end.
Diogenetes, Epistle to, one of the most precious relics from Christian antiquity, hardly equalled, either in spirit or form, by any other work from the post-apostolic age. It is not the novelty, however, nor the richness of its ideas, nor the depth of its dogmatic expositions, nor the acuteness of its apologetic argumentation, which secures this prominent place to it. In all these respects it is not beyond the average, and in many points it approaches very near to heresy. The extraordinary charm which it exercises springs from the noble simplicity of a faith which grasps the divine truth of Christianity as an inner experience, and from the perfect, classical education, which, in bold and striking but fully harmonious expressions, bears witness to the spirit of the apostolic fathers, nor has he any interest in an elaborate speculation. His theological stand-point is that of the transition when faith and knowledge, though still essentially one, are just about to break away from each other.

With respect to its form, the epistle is an answer to a series of questions put forward by Diogenetes, a distinguished and educated Pagan, concerning Christianity and the Christians; but, in his rapid sketch of Christian life and doctrine, the author makes no pretension to reveal the deeper Christian mysteries. The author himself is unknown. In the oldest manuscript, from the thirteenth century, but destroyed by the conflagration of Strasbourg in 1570, the epistle was placed with several (pretended) works of Justin, and blunderingly ascribed to him. But that is impossible. The style of the epistle and the style of the genuine works of Justin cannot belong to the same person. Still greater, perhaps, is the discrepancy of ideas. The epistle speaks of the Pagan gods as mere idols made by human hands; while Justin considers them as symbols or even real apparitions, of demoniac powers. The epistle gives a very harsh and sweeping verdict on Judaism, denying its divine origin, its character of revelation, and the ethical worth of its institutions; while Justin places the Old and the New Testament in providential connection with each other. The date of the epistle is undoubtedly the second century, though no external witnesses bear testimony. The newness of Christianity, and the ignorance of it among educated Pagans; the predominant feeling among the Christians of being strangers in this world, and the passionate hatred to them among the Jews and the lower classes of the Pagans; the steadily growing church, and the increasing self-consciousness among the Christians of being the leaven of the world,—all the most prominent features of the sketch point to the second century.


Dionysius Areopagita, citizen of Athens, and member of the Areopagus, was converted to Christianity by Paul (Acts xvii. 34). According to Eusebius (Hist. Eccl. 3. 9, and Const. Apost., 7, 46), he was the first bishop of Athens; and a later tradition tells us that he suffered martyrdom there.

At the conference held in Constantinople (333), at the instance of Justinian, between the Orthodox and the Severians, the latter quoted, among other ecclesiastical authorities, in the Areopagite against the synod of Chalcedon; and when the former objected that Athanasius and Cyril certainly would have used such an
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 seen from the copies of those books in the libraries of Alexandria. The works here referred to: I. Περὶ τῆς ἱεραρχίας ἐραρχίας ("On the Heavenly Hierarchy"); II. Περὶ τῆς ἱεραρχίας ἐραρχίας ("On the Ecclesiastical Hierarchy"); III. Περὶ τῶν ἱεράρχων ("On the Names of God"); IV. Περὶ μοναχικῆς ἑλέσθειας ("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 513, often quotes them, and so does Ephraim, orthodox patriarch of Antioch from 536. Commentaries upon them were written by Joannes Scythopolitanus 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 Ev. 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 Erigena translated them into Latin at the instance of Charles the Bald, and he himself deeply influenced 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. Corderius has shown how much, for instance, Thomas Aquinas owes to the Areopagite. The influence of the Areopagite on the philosophical, and more especially on the mystical, ideas expounded in these books presupposes 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.


DIONYSIUS OF ALEXANDRIA, also called the Great, a pupil of Origen, succeeded Heraclias in 292 as director of the catechetical school, and in 247 as bishop. A few years later on (290) 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 lapsi 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. 46), 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 heretical baptism, etc., was that of a mediator. During the persecution of Valerian, at his first to Kephron in Libya, and then to Kolluthia in the Mareotis; but the edict of Galienus (260) allowed him to return to Alexandria. In the
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: \(\text{Hist. Eccl.},\) VII. 3.

Dionysius is generally considered the most prominent of Origen's pupils. He opposed successfully the chiliastic views revived by Nepos: Eusebius, Hist. Eccl., VII. 2:2. His critical comparison between the Gospel of the older 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: \(\text{Hist. Eccl.},\) VII. 3. They have been collected by Galland: Bibl. Vet. Patr., III. p. 481, by Routh: Reliquiae Sacrae, Oxford, 1814, II. and IV. Cf. Förster: De doctrina D. M., Berlin, 1865; Dittrich: Dionysius, Freib., 1867; Roch: "D. "über die Natur," Leipzig, 1882. Weizäcker.

DIONYSIUS OF CORINTH became bishop of that city in 170, and wrote eight letters, to the Lacedaemonians, Athenians, Nicomedians, 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: \(\text{Hist. Eccl.},\) iv. 23. 

DIONYSIUS OF ROME, bishop, 260-269, succeeded Xystus, having been presbyter of the Roman Church under Stephen. He was a Greek by birth, and maintained a lively connection with the Greek Church. When Dionysius of Alexandria, in his controversy with the Sabel- lians, went too far in the opposite direction, and defined the nature of the Son as a mere creation, a mixture of rationalism and mysticism, frivolity and piety. After studying at Giessen, he went, in 1693, first to Wittenberg, and thence to Strasbourg, where he lectured on alchemy and chironomy, 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 Orthodoxa Or- thodoxorum, in 1698 his Papismus Protestantium vapulans, and in 1699 his Wein und Oel in die Wunden des gestübten Papstthums; but these books in which he rejected the doctrines of inspiration, atonement, etc., were suppressed by the censor. After practising in Berlin as an alchemist, inventing the oleum Dippelii, the Berlin-blue, etc., and in Amsterdam as a physician, he settled at Altona, but was arrested on account of some incalculable remark on the Danish Govern- ment, and imprisoned in Bornholm from 1719 till 1725. After his release he went to Stockholm, where he found a flattering reception, and was about to be made Bishop of Upsala, when, for the second time, some incalculable remarks interfered with his career. He was imprisoned, but found a refuge at the castle of Wiltenstein, the home of all religious enthusiasts and philosophical curiosities. See his Life by H. V. Hoffmann, Darmstadt, 1783; and W. Bender, Bonn, 1882.

DIPPEL, Johann Konrad (Christianus Democri- tus), b. at Frankenstein, Aug. 10, 1673; d. at Wiltenstein, April 25, 1734; represented a curious mixture of rationalism and mysticism, frivolity and pietism. After studying at Giessen, he went, in 1677 he published, under the pseudonym of Christianus Democritus, his Orthodoxa Or- thodoxorum, in 1698 his Papismus Protestantium vapulans, and in 1699 his Weind und Oel in die Wunden des gestübten Papstthums; but these books in which he rejected the doctrines of inspiration, atonement, etc., were suppressed by the censor. After practising in Berlin as an alchemist, inventing the oleum Dippelii, the Berlin-blue, etc., and in Amsterdam as a physician, he settled at Altona, but was arrested on account of some incalculable remark on the Danish Govern- ment, and imprisoned in Bornholm from 1719 till 1725. After his release he went to Stockholm, where he found a flattering reception, and was about to be made Bishop of Upsala, when, for the second time, some incalculable remarks interfered with his career. He was imprisoned, but found a refuge at the castle of Wiltenstein, the home of all religious enthusiasts and philosophical curiosities. See his Life by H. V. Hoffmann, Darmstadt, 1783; and W. Bender, Bonn, 1882.

DIPTYCHS (δίπτυχα ταβολα διπαρτιτα), a book or tablet, consisting of two leaves folded together, and 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, while to have it struck out was synonymous with excommunication. In the twelfth century 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. 

DISCALCEATI, or BAREFOOTED MONKS and NUNS, is the common name of all such reli-
DISCIPLES OF CHRIST.

DISCIPLES OF CHRIST.

The religious orders, or branches of religious orders, as wear sandals, or nothing, instead of shoes. There are Barefooted Augustines, Carmelites, Capuchinas, Francisceans, etc. It is generally the strictest divisions of the orders which adopt this feature.

**DISCIPLES OF CHRIST, or CHRISTIANS.**

Dr. Thomas. — 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. 26, xxvi. 28; 1 Pet. iv. 16; and Rev. xxi. 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 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 the work of education, supporting two universities of high rank, 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. Lillie, 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 at Washington and Mentor, and the general missionary enterprises of his brethren.

**Doctrine and Practice.** — The Disciples endeavor to follow closely New-Testament models. In agreement with what are termed Evangelical Christians, they accept the divine inspiration of the Holy Scriptures; the revelation of God in the tri-personality of Father, Son, and Holy Spirit; the all-sufficiency and alone-sufficiency of the Bible as the revelation of God's will and a rule of faith and practice to his creatures; the divine excellency of Jesus as the Christ the Son of God, — his incarnation, doctrines, miracles, death as a sin-offering, resurrection, ascension, and investment with supreme authority; the personal mission of the Holy Spirit to convict the world of sin, and to comfort and sanctify Christians; the alienation of man from God, and his dependence upon the divine mercy in Christ; the necessity of faith and repentance for salvation; the importance of baptism and the Lord's Supper as divine ordinances; the duty of observing the Lord's Day in memory of the institution of Jesus Christ; the necessity of righteousness, holiness, and benevolence in Christians; the divine appointment of the Church of Christ, composed of all who by faith and obedience confess his name, with its ministry and services for the edification of the church and conversion of the world; the fulness and freeness of the gospel to all who will accept it on the New-Testament conditions; the final judgment, with the reward of the righteous, and the punishment of the ungodly.

The Disciples hold, that, while both Old and New Testaments are equally inspired, both are not equally edifying to Christians. The Old Testament was God's will with reference to the Jews; the New, God's with 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 as to the mode of God's existence, and as to the nature of the Trinity, and the points of debate. 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...
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 divinity and Christhood, they accept the truth with all the heart, being all they ask in order to 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 righteous, 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 are 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 only baptism that is scriptural, and that could be universally accepted. As to the subject of the ordination of elders and deacons, the Disciples insist that all believers in Christ, with respect to the design of baptism, they accord more with Pseudo-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." Immersion is the only mode of baptism used by the Disciples, and is accorded by them with the Baptists. 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 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 one book of doctrine and discipline.

The apostolical institutions of excommunication and reconciliation lived on in the post-apostolic church, and during the period to the union of Christians, but the inadequacies became even more peremptory in their demands. Under Decius, whose goal seems to 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 lapsed 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 for 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 reaction towards greater severity followed, and the Montanists arose, 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 unconverted and thoroughly 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. The first book of penance in the Greek Church was written by Johannes Jejunator, Patriarch of Constantinople (d. 595). A new reaction 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 reaction 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 has 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 Lombard; and in 1343 Clement VI. solemnly confirmed the theory of the dogmatists. The punishments which the church inflicted were generally alms, pilgrimages, fasts, participation in a crusade, etc.; but, if any of these forms of punishment was found too inconvenient, a sum of money could be substituted for it. The greatest ecclesiastical punishments which the middle ages knew were the great ban and the interdict; and, so far as they consisted in exclusion from communion with the church, they both presented the true character of church-discipline. But this character of pure spirituality they entirely lost; first by being administered, not for spiritual offences against the Church, but for secular quarrels with the Pope; and next by the delivering-up of the victim of the ban by the Church to the State, for civil punishment; which, in case of heresy, consisted in death. Indeed, it is enough to mention the name of the Inquisition in order to show what the apostolical institution of church-discipline became in the hands of the Roman-Catholic hierarchy.

From these aberrations the Reformation returned to the principles of the apostolic church.

Two years after he nailed his theses on the church-door of Wittenberg, Luther published his Sermon vom Bann (1519), in which he rejects the great ban and the surrender of the victim to the secular authorities, and retains only the minor ban, in the sense in which it is defined in Scripture. He not only rejects civil punishment in every form, but he also insists upon the just motive—the reconciliation of the offender. At first he always placed the congregation in the foreground, and the office in the background; but after the contest with the enthusiasts, and the dangerous crisis into which they threw the Reformation in Germany, he began to change his views, and to emphasize the offices. Church-discipline became a part of soul-cure. Thus it is treated in the symbolic books of the Lutheran Church,—the Augsburg Confession, the Apology, the Articles of Smalcald, etc. In the Lutheran churches, however, this whole side of the life of the church was only very feebly developed, and not always in the right direction. Where the Church is a State-establishment, and the highest episcopal authority is invested with the power of soul-cure, church-discipline is apt to become a matter of civil legislation. Thus 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 and regulation, not only of the life of the congregation in its totality, but also of that of each individual member. In Zurich, Zwingli transferred the whole church-discipline to the magistrate; and he considered it right that a member for whose improvement simple excommunication proved insufficient should be further prosecuted and punished. In Geneva, Calvin formed a special consistency for church-discipline, composed of elders, magistrates, and clergymen; but this consisted, 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 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 accused shall have the right to call to his assistance as counsel any person 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. 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.), pp. 144-151.

For discipline in the case of the clergy, see DEGRADATION; DEPOSITION; POLITY, ECCLESIASTICAL.

DISCIPLINE, Book of, in the Methodist-Episcopal Church, 1880 (N.Y.), was published about fifty 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.

DISCIPLINE, First and Second Books of. The first was composed by Knox, Winram, Rosse, and Douglas (in 1560), and approved by the Assembly, but not ratified by the privy council. The second was approved by the Assembly of 1578, "inserted in the registers of assembly (1581), sworn to in the National Covenant, revived and ratified by the Assembly (1639), and by many other acts of Assembly, and according to which the church government is established by law (1592 and 1606). It is the Presbyterian standard on order and government.

DISEASE. See Medicine.

DISMISSES (decimes), the tenth part, or tithe, of the value of each spiritual benefice, which, together with the annats, or the entire income of the first year of possession, was paid yearly to the Pope by the Western Church. The tax was evidently based upon Num. xvi.10. See TAXES, ECCLESIASTICAL.

DISPENSATION. As soon as the Church became fully organized as a religious community, he who broke the established order fell, of course, out with the Church, and could not be reconciled to her only by repentance and by doing penance. Brotherly love, however, might forgive the offence, and remit the punishment; and by degrees, as the canon law developed its man and severe pre-scripts entirely in the spirit of the Old Testament, relaxation was felt to be indispensable. In difficult cases, especially of marriage, questions were addressed to Rome, and Rome answered; and in this way the bishops of Rome saw fit to arrogate to themselves a right of dispensation. Bishops and synods protested, not from any moral hesi-tancy, but simply from a desire to have for themselves a share of the power; but the Pope came out of the struggle victorious, and this right of dispensation became, in his hand, a very rich source of influence and revenue. The bishops held the right only in a few and unimportant cases, though it was understood that they could exercise it in cases of danger, when it was impossibly to address the Pope himself. See Thomasin: Vetus ac nova ecclesiae disciplina, Pars II. lib. III. cap. 24-29; FERRARIS: Bibliotheca canonica s. v. dispensatio ur., 19, 20.

DISPERSED. See Diaspora; Captivity.

DISSENTER. The epithet can be properly used only of those who dissent from the doctrine or order of an established church. In England it is synonymous with nonconformist: in Scotland the name was given to adherents of the secession church. Dissent in England once implied more or less persecution, but the disabilities are being gradually removed by successive legislation. See Congregationalists (England); England, Church of; Nonconformity; Puritans.

DISTAFF'S DAY, ST., the day after Twelfth Day, also called St. Rock's Day.

DISTINCTIO RATIONIS RATIONICINATIS designates a distinction in the scholastic terminology based primarily on subjective logical distinction, not one objective in the matter itself; while distinctio rationis ratiocinata designates a distinction merely thought of, but yet resting upon good grounds.

DIVINATION. See Magic.

DIVORCE. The earliest notion of the relation between a child and a parent seems to have been...
DIVORCE.

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 he still held it as his wife's, as was her husband's property. If she was unfaithful to him, 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 married man 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 passage a public trial is 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 be given to the wife, 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, u.s., are expressed by the words erath daber, the meaning of which, since the times of Hillel and Shammai, 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 God of Israel saith that he hateth putting away," indicates a moral and humane dislike of what was once tolerated.

Our Lord and the apostle Paul go far beyond this sentiment on this subject. But did the apostle have in mind a disagreement arising out of the husband's adultery? We are led to believe, from the terms used, that the Greek word yapfllnc denotes simple separation unattended with divorce, as if it were a transaction not formally taking place before a civil court. She had left her husband, and was living apart. As long as she lives apart, let her
contract no new marriage, or return to her hus-
band when their strife shall have ceased. In ac-
cordance with this interpretation we understand
the husband's putting away the wife not to include
the crime of adultery on her part: otherwise the
apostle would come into collision with our Lord's
clear permission of divorce on account of adul-
tery; and this permission he must have been ac-
quainted with, as is shown by the words, "to the
rest speak I, not the Lord," evidently showing,
that in ver. 10 he refers to the words of Christ,
with which he, and probably the Corinthian
Church also, was familiar.

The apostle's other precept relates first to cases
where either husband or wife was still an unbelie-
ver, 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 him-
sel or herself from the Christian. The apostle's
direction here is, if the unbeliever depart (χωρί
ζησιν), that is, live separate, let him depart (χωρί
ζησα) 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 con-
tinue 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 on separation, and when God had called
believers in peace, i.e., to be in the ethical condi-
tion 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 ver. 15 and in ver 10 the word χωρίζω
must be understood, we must believe, as simple
separation; although this has been much disputed.

From Christ's precepts it follows that a mar-
riage is dissolved by adultery, so that the innocent
party may marry again, and that other separa-
tions are not included in this permission.

On these foundations the practice of divorce in
Christian countries, which are not divided by
struggles of Roman law for a looser practice, 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 à 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 multiplied by enlarged civil and by spiritual
relationships. The dissolution of such marriage,
however, is not an act of divorcing, but of pro-
nouncing a marriage in form no marriage in sub-
stance, and therefore void ab initio. It cannot be
denied that the Catholic Church, by its sacramen-
ta, takes 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. Happi-
ly, these and similar indications of a greater
ratio than is elsewhere known are now exciting:

In Protestant countries, when the new State
churches were founded, they were very consid-
erably under the control of civil powers, which
asserted their own rights of controlling marriage
and divorce. Yet the State law concerning di-
orce was not framed, we believe, without the con-
currence or the lead of the theologians. All the
Protestant states, excepting England, legislated
at an early date on divorce, starting from the
assumption that divorce for adultery was sanction-
tioned by Christ, and for desertion by the apostle
Paul. England dissolved marriage by act of Par-
liament in cases where adultery was proved;
and separations were under the control of eccle-
siastical courts. This continued until 1857, when
a new court was established, having jurisdiction
in matters pertaining to marriage and divorce,
and the old ecclesiastical courts lost this jurisdic-
tion. 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 sepa-
ration may be granted to either party for adul-
tery, cruelty, or causeless desertion for two years
or more.

Other Protestant countries in modern times
have greatly multiplied the causes for which di-
orce or separation may be obtained, by adding
to the original two causes stated already such
others as cruelty, imprisonment for crime, drunk-
ennesse, contagious or incurable disease, and even
insanity. In some countries incompatibility of
temper, in some, mutual agreement, with no al-
legation 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 à 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 divorces are granted, or both divorce
and separation are allowed for their respective
causes, or the law is so made as to suit the reli-
gious confessions of the parties bringing suits
before the courts. France is an example of the
first plan, which, since the restoration of the Bour-
bons, has remained until now, notwithstanding a
number of attempts in the chambers to alter the
law. Belgium follows the French code civil,
which prevailed there before the separation from
France in 1815, in allowing both divorce and
separation. Austria modifies the law according
to Catholics, Greeks, Protestants, and Jews peti-
tion for divorce; and Switzerland acts on a some-
what similar principle.

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 alarm-
ing fact that the ratio of divorce to marriage is
three 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. Happi-
ly, these and similar indications of a greater
ratio than is elsewhere known are now exciting:
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 divorce. 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. in Trenton, N.J., April 27, 1850. 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 in his 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., 1875. His best known hymns are, "Softly now the light of day," and "Thou art the way: to thee alone."

DOBRTZHOFFER, Martin, b. at Grätz, in Styria, 1717; d. in Vienna, July 17, 1791; entered the Society of Jesus in 1736, 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 1793 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.

DOCTISIM. See Doketism.

DOCTOR (teacher). Originally there were only two degrees in graduation,—bachelor and
master; and doctor was given to certain masters, probably as a merely honorary designation. The evolution of the doctorate as a third university degree above that of master cannot be distinctly traced. The law faculty at Bologna is said to have conferred it as early as the twelfth century; but the story that Irnerius originated the ceremonial of investiture, and Bulgarus first took the degree, is probably a fiction. The University of Paris conferred their first degrees in divinity upon Peter Lombard and Gilbert de la Portree under John (1207). The degree in law and divinity is given now in England and America without examination.

The term Doctor of the Church is applied to four of the Greek fathers (Athanasius, Basil, Gregory Nazianzen, and Chrysostom), and to twelve of the Latin Church (Ambrose, Augustine, Jerome, Hilary, Gregory the Great, Chrysologus, Leo I., Isidore of Seville, Thomas Aquinas, Bernard, Bonaventura, and Alphonse Liguori).

The church officer who had charge of the instruction of the catechumens was called in the early church Doctor audientium. The title Doctor is used in the present Greek Church; thus the interpreters of the Gospels, Epistles of Paul, and the Psalms, are called Doctors of the Gospels, the Apostles, and the Preacher 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 Iusulis (de l’Isle), D. Universalis; Durandus d. S. Pour-gain, D. Resolutissimus; Gregorius de Grisonis, D. Christianissimus; Alexander Hales, D. Irrefragabilis; Roger Bacon, D. Admirabilis; William Occam, D. Singularis. For the Jewish Doctors of the Law, see Barzilai.

DOCTRINAIRES 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 Doctrina Christiana was founded in Rome (1582) by Marcus de Sadis Cusani, 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 César de Bus, priest and canon of Cavaillon. 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 1587 received the official recognition of the Holy See. The history of these religious associations was written by Hubert Helvet: Histoire des Ordres Monastiques, etc., Paris, 1714–18.

DOCTRINES, The History of Christian, did not become an independent branch of theological learning until 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-WALCH: Gedanken v. d. Geschichte d. Glaubenslehre, Göttingen, 1756; ERNESTI, 1759; SEMLER: Einleitung zu S. J. Baumgartens Glaubenslehre, 1759; and RÖSSLER: Lehrbegriff der chr. Kirche in den 3 ersten Jahrhunderten, Frankfurt-a-M., 1777. In the earlier Protestant theology the subject forms only an appendix, either to church-history or to dogmatics. See the Magdeburg Centuries, Basel, 1550–74. CHEMNITZ: États-Concilii Tridentini, Frankfurt, 1615; JOH. GERHARD: Confessio Catholica, Leipzig, 1670. Twice, however, it was treated independently,—by PAVIUS, a Roman Catholic (Opus de theologica dogmatibus, Paris, 1644–50, 5 vols. fol.), and by 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 history of Christian doctrines can be written, but they failed to find the right stand-point 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 in its results by the consent 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 stand-point was occupied by MÜHLEKÖNIG, the most erudite of the historians of Christian doctrines (Handbuch d. chr. Dogmengeschichte, Marburg, 1793–1809, 4 vols., and Lehrbuch d. Dogmengeschichte, 1812, 2d ed., 1819, 3d ed. by Coeln and Neudecker, Cassel, 1832–38). But a change took place under the influence of Neander and Schleiermacher, and the results have been very rich: BAUMGARTEN-CRUSIUS: Lehrbuch d. Dogmengeschichte, Jena, 1832, and Compendium d. chr. Dogmengeschichte, Leipzig, 1840–46, 2 parts, the 2d part edited by C. Hase; the Lehrbucher von HAGENBACH, Leipzig, 1840, 4th ed., 1867 (several times trans. into English, as by Dr. H. B. Smith, N.Y., 1851–82, 2 vols., last in Clarke’s Foreign Theological Library, 1880–81, 3 vols.); BAUK, Tübingen, 1847, 2d ed., 1858; MARKEINKE, Berlin, 1819; NOTGER, edited by Jacobi, Berlin, 1837, 2 parts; SCHMID, Nordlingen, 1859, 3d ed., 1877; [SHEDD: A History of Christian Doctrine, N.Y., 1863, 2 vols; BERNHARD: Einführung in die christlichen Dogmengeschichte, 1., Patristische Periode, Berlin, 1870; THOMASIUS: Dogmengeschichte der alten Kirche, Erlangen, 1874, and Dogmengeschichte d. Mittelalters und d. Reformationszeit, edited by Platt, 1876; LANDERER: Neueste Dogmengeschichte, Heilbronn, 1881]. Comp.
also TH. KILPFOTH: Einleitung in die Dogmengeschichte, Parchim, 1839.

DOD, Albert Baldwin, a Presbyterian scholar and divine; b. at Mendham, N.J., March 24, 1805; d. at Princeton, Nov. 27, 1845. He 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 phonology (April, 1838) and on capital punishment (April, 1842). Some of them are reprinted in The Princeton Essays, N.T.; and one, on Transcendentalism, was issued separately.

DOD, John, Puritan, called the Decalogist from his work named below; b. at Shotlow, Chester, 1547; d. as rector of Fawesley, Northamptonshire, 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, as "Awake, my soul, stretch every nerve," and "Grace, 'tis a charming sound!"


DODWELL, Henry, a learned though whimsical theologian; b. at Dublin, October, 1641; d. at Shottesbrooke, Berkshire, July 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 1688, but lost the position in 1691, on the accession of William III. He was a member of the Royal Society, and recommended to the earl of Shaftesbury, on whose advice he 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 Irenaeum (Oxford, 1859), 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, by its Union with the Divine Baptismal Spirit, London, 1706. He raised a violent opposition, but vigorously defended himself. He connected immortality with baptism, and also advocated priestly absolution. In private life he was exemplary, and 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 BROKERSBY, B.D., London, 1715.

DOEDERLEIN, Johann Christof, b. at Windisch, in Franconia, Jan. 20, 1745; d. at Jena, Dec. 2, 1792; studied at Altorf; was made professor in theology there in 1772, and moved in 1782 to Jena. Of his exegetical works, his Jesus (1775) and Solomon's Wisdom (1778) were much appreciated; but it was more especially in the field of dogmatics that he exercised influence, Institutio theolog. Christiana (1780) forming a transition from the old orthodoxy to the dawning rationalism. In the same spirit he also edited the Theologische Bibliothek from 1781 to 1790.

DOEG, an Edomite servant of Saul, who being at Nob, probably on account of conjectured leprosy, 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 Abiathar who escaped to David, and the settlement
destroyed, in which bloody proceeding Doeg gave
the first blow (1 Sam. xxii.).

**DOGMMA** (Greek δόγμα) 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 (Ezra 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 de-
notes 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 beau-
tiful which he wanted children to learn in the school.
Finally, it means such propositions or
sentences, expressive of ethico-religious truths,
are believed to have originated from a divine
revelation. Thus Josephus (Contra Apion., I. 8)
calls the contents of the sacred books of the Jews
נִבְרֵי בָּיְרֵה; and for the application of the
name to the Christian revelation, see Iona-
nus: De Mngnes., 13; ORIGINES: De Princ. Fragm.,
IV. 156; CLEMENT ALXANDRINUS: Strom., VII.
p. 763, etc.

**DOGMATICS** (from dogma, see above) means
the systematic representation and scientific argu-
mentation of the tenets of a religious community.
Judaism and Mohammedanism might have their
dogmatism, 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 ex-
position of the ideas of Christianity, and a scienti-
fic argumentation of the truth of these ideas)
arose very early in the Church; but, as it arose
almost exclusively as a defence against the at-
tacks of Pagan or Jewish civilization, it naturally
assumed the character of apologetics, and that
class of theology began to take form in the begin-
ing of the sixth 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
nineteenth century it was engaged in a scientific defini-
tion of the Christian truths, in the formulation of
the Christian dogmas; and this task was per-
formed through a continuous series of literary
controversies, rising now and then into furious
battles. With the beginning of the ninth cen-
tury this fermentation was about finished; and
then followed, down to the beginning of the six-
teenth century, a period in which all the doctrinal
results of the preceding debates were most care-
fully gathered and sifted by the schoolmen, while
at the same time the reasoning methods of the
Greek philosophy were applied to their exposi-
tion. A new fermentation took place with the
Reformation, shorter, because less comprehensive,
but equally sharp and bitter. After the lapse of
a century, or little more, it ended with the estab-
ishment of the Protestant Confessions.

While moving through these various stages of
apologetics, polemics, scholasticism, and confes-
sionalism, Christian science found no necessity
of making any distinction between the theoretical
and the practical aspect of its subject. The whole
Christian truth, so far as it existed in the Church
under the form of well-defined doctrine, was em-
braced 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 in
dependently 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
Institutio religionis Christianae (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. This distinction was not made until the latter part of the seventeenth
century, when the *sacra doctrina*, the *loici 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 *theologia dogmatica* was first used by
Hildebrand (1822), then by Niemeyer (1702),
Jäger (1715), and so on. In English and Ameri-
can 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
certain norms has it to treat them? To the Roman-
Catholic Church it proved comparatively easy to
answer these questions. She presents in Scrip-
ture 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 interpre-
tation. 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. Wernker: Geschichte der katholischen Theo-
logie seit dem Trienter Konzil, München, 1867.)

Much greater difficulties the Protestant churches
experienced in answering the above-mentioned
questions: for they rejected the Roman-Catholic
norm altogether; and of the few 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-
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matic norm. But again: from these almost revo-
lutionary proceedings it must by no means be
inferred that the old Protestant dogmatics drew
its whole contents, new and fresh, from Scripture:
on the contrary, besides its articuli puri, which
were derived directly from Scripture, it had its
articuli mixti, which were derived from the general
religion, or conscience; and though these articuli
mixti were not to be adopted as part and parcel
of Christian truth until they were proved by
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 Gass: Geschichte der prosen-
tantischen Dogmatik, Berlin, 1854-67, 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
work. It did not confine itself, however, to
censuring the above incongruity, but attacked,
under the form of rationalism, the very position
Scripture held as the norm of Christian truth.
It rejected the doctrine of the inspiration of
Scripture; it denied that Scripture is itself a
divine revelation; it accepted Scripture only as
the first, the most authentic, and consequently
the most authoritative, testimony to the divine
revelation in Christ. By degrees its own position
became perfectly clear: it assumed human rea-
son 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 Christianity. 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
grown up from Scripture in Christendom during
a period of nearly two thousand years. The
question then arose, where to seek that supple-
mentary 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 presuming to have found
what he sought in the "inner religious
consciousness;" J. T. Becker and Schenkel, in the
"consciousness;" H. Plitt, in the "inner religious
experience;" H. Martensen, in a "perfect media-
tion between the ideas of Scripture and the ideas
of modern civilization," and so on. J. KOESTLIN.

LIT.—Only the chief works can be mentioned.
I. ROMAN CATHOLIC. — (The two great
standard works—BELLARMIN, Disputaciones de
correspondencia cristiana fidei, Rome, 1581-93, 3
vto., and BOSSUET, Exposition de la doctrine de
eglise catholique sur les matières de controverse,
Paris, 1717 — belong to polemics rather than to
dogmatics.) GIOVANNI PERRONE: Prelectiones
theologico, Rome, 1835 sqq., 9 vols. (more than
twenty-five editions have been published at Tu-
rin, Brussels, Regensburg, Innsbruck, and Paris);
the same: Prelectiones theologice in Compendium
theologiae catholicae, Roma, 1841-47, 10 vols.
(these in many editions and different languages); H.
KLE: Katholische Dogmatik, Mainz, 1835, 4th

Dogmatik, Mainz, 1847, 5th ed., 1865; TH. M. J.
GOSSE: Theologie dogmatique, ou expositions des
preuves et des dogmes de la religion catholique, 3d
d., Paris, 1850, 4 vols.; H. SCHMID: Katholische
Dogmatik, Schaffhausen, 1852-55, 2 vols.; FRANZ
FRIEDHOFF: Katholische Dogmatik, Münster, 1855,
2d ed., 1871, 2 vols.; M. J. SCHEFFER: Hande-
buch der katholischen Dogmatik, Freiburg, 1873
sqq., 3 vols.; JOSEPH SPRINZL: Handbuch der fundamentale Theologie, Wien, 1876; J. KATSCH-
THALER: Thesologia dogmatica catholica specialis,
Regensburg, 1876-80, 3 vols.; BONOMELLI: Sum-
matia totius theologiae dogmaticae, Milano, 1876; II.
HÜTER: Thes. dogmat. compendium, Innsbruck, 1876;
the same: Medulla theologica dogmatica, Innsbruck,
1879, 2d ed., 1885; H. TH. SIMAR: Lehrbuch der
Dogmatik, Freiburg, 1879-80, 2 vols.;

MICHIELS: Katholische Dogmatik, Freiburg-I.-B.,
1890; A. GILLY: De locis theologicis, Lyon, 1881.

II. CONTINENTAL. 1. LUTHER.—PHILIPP MELANCTHON: Loci con-
munes rerum theologiarum, seu HypotyposeTHEO-
logice, Wittenberg, December, 1621 (many edi-
tions in the author's lifetime, each one more
enlarged; translations in German, French, and
Italian; modern ed. by E. Freuse, Berlin and
Leipzig, 1864-75, 9 vols.; reprint of original edi-
tion by Professor G. L. PLITT, Erlangen, 1864);

MARTIN CHEMIN: Loci theologici, Frankfurt-a.-
M., 1592 (posthumous lectures upon Melanch-
thon's book); MATTHIAS HAFNER: Loci theologi-
cae, Tübingen, 1600, revised ed., 1603 (sev-
eral subsequent editions, reprinted Stockholm,
1612 and 1806); L. HÜTER: Compendium loco-
rum theologiarum, Wittenberg, 1610 (Eng.
trans., Phila. 1875); JOHANN GERHARD: Loci theo-
logici, Jena, 1610-22, 3 vols., new ed., Leipzig,
1693-76,10 vols.; ABRAHAM CARLOV: Systema
tocorum theologumarum, Wittenburg, 1655-71,
12 parts; J. F. könig: Theologiae positae, Rostock,
1694, 13th ed., Leipzig, 1711; J. A. QUENSTEDT:
Theologia didactico-polemica seu systema theologica,
Wittenberg, 1685-96, 2 vols.; J. W. BAIER:
Compend. theol. positae, Jena, 1688, new ed.
by Freuse, Berlin, 1864; D. HOLLAZ: Examen theol.
ae axiom., Starg., 1707; J. F. BAUM: Institutiones
theologiae catholicae, Leiden, 1728; J. STERN:
KLIS: Compendium theolog. dogmat., Göttingen, 1760
(German trans., 2d ed., 1784); J. C. DÜDER-
LEIN: Institutio theologiae christi, Nürnberg, 1779
(German trans., 1795 sqq., 12 vols.); S. F.
MORUS: Epitome theologian christianae, Leipzig,
1790, 5th ed., 1820; G. C. STÖRR: Dogmatum
christianae pars theor. et libris sacris repetita, Stutt-
gart, 1793 (German trans., 1803, 2d ed., 1813);

F. V. REINHARD: Vorlesungen über die Dogmatik,
Sulzbach, 1801, 5th ed., 1824; W. M. L. DE
WETTE: Lehrbuch der christlichen Dogmatik in
hr. histor. Enz., Berlin, 1815-21, 2 vols., 3d ed.,
1831-40; K. HAHN: Lehrbuch der ev. Dogmatik,
Stuttgart, 1826, 6th ed., 1870; the same: Hutterus
redivicus, Leipzig, 1829, 12th ed., 1883 (an ex-
cellent compendium for students, although now
superseded by Lutherdt's); A. D. CH. TWESTEN,
Vorlesungen über die Dogmatik der ev. luth. Kir-
che, Hamburg, ed. xxxvi. Ratisbo-
ena III., Regensburg, 1881, 2 vols. (also in
many editions and different languages); H.
KLE: Katholische Dogmatik, Mainz, 1835, 4th


A. P. FORBES: An Explanation of the Thirty-nine Articles of the Church of England, Oxford and London, 1867 (High Church);
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. xvi. 10), they are often spoken of as disturbers of the night (Ps. lx. 6, 14; Isa. lvi. 11), and devourers of dead bodies: hence to be unburied was a revolving thought and a curse (1 Kings xiv. 11, xvi. 4, xxii. 19, 23, xxiii. 38; 2 Kings ix. 10, 30; Ps. lxvii. 29; Jer. xx. 4). 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. lxvi. 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. xvii. 48; xxxiv. 14; 2 Sam. ix. 8; 2 Kings viii. 18; Phil. iii. 2; Rev. xxii. 16). So foreigners were called "dogs" by the Jews (Matt. xv. 26), 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.
RUETSCHEI.
Doketism (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 root from which the theory sprung was 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 Doketism, docetrai (Theodoret, Ep. 82; Clem. Alex., Strom. 7, 17; Eusbeh., Hist. Eccl. 6, 12). The root from which the theory sprung 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 work 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 aesthetic platonicism, and the success it seems to date from 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, Valentus, Marcin, etc. Towards the close of the second century there existed a sect called Doketism, docetrai (Theodoret, Ep. 82; Clem. Alex., Strom. 7, 17; Eusebius, Hist. Eccl. 6, 12). The root from which the theory sprung 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 work 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 aesthetic platonicism, and the success it seems to date from 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, Valentus, Marcin, etc. Towards the close of the second century there existed a sect called Doketism, docetrai (Theodoret, Ep. 82; Clem. Alex., Strom. 7, 17; Eusebius, Hist. Eccl. 6, 12). The root from which the theory sprung 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 work totally unreal.
DOMICELLA. 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 Palencia. In 1194 he was made a canon, and afterwards sub-prior of the chapter of Osma, Old Castile, and d. in the Monastery of St. Nicholas, at Bologna, Aug. 8, 1221. From his sixth year he was educated by his uncle, who was archpriest at Gumeyl de Ycan; and when he was fourteen years old he entered the University of Palencia. In 1191 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, and with great success, as a missionary among the Mohammedans and heretics of the neighborhood. In 1204 he accompanied Diego on a diplomatical errand into Southern France, and there he came into contact with the Albigenesses. 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 an assembly at Montpellier, Diego 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, without the foundation of a seminary for girls at Prouille, in the diocese of Toulouse, was nearly the only result of his activity.

This nunneri 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 Castelnaud, he preached a crusade against the Albigenenses. Dominic and his brotherhood stood by 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 (1216); 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 Premonstratensians,—silence, poverty, fasting, 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 predicant 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 its 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. Dominic himself founded monasteries in Metz and Venice. 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 Dominican. Still the order would not grow. Something was wanting in order to ensure 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 immediately threw himself upon the track pointed out by the Franciscans. At the chapter-general which the Dominicans held in 1220, in the Monastery of St. Nicholas, at Bologna, the order renounced the possession of property in any form or shape, and declared for complete poverty, and the daily begging of the means indispensable to the sustenance of life. When the next chapter-general was held in Bologna (1221), sixty monasteries were represented, and members were sent to far-off places to make new foundations. Thus Dominic lived to see his order successful; and twelve years after his death (1233) he was himself canonized by his friend Gregory IX.

Many external circumstances were favorable to the prosperity and rapid growth of the order after its first got started. Mendicant and predicator monks cannot live in a desert. The large city is their natural "environment;" and city-life entered just at this time upon a period of brilliant development. Other orders, for instance the Cistercians, saw their opportunity, and moved into the city; but none found it so easy to strike root there as the Dominicans. The most miserable hut was good enough for them: the next day they began begging and preaching. Their poverty, however, soon became a mere simulation. In 1225 Martin V. recalled the prohibition to possess real estate or other property. Donations and bequests poured in upon the order. It built monasteries and churches; and art is still the means by which the Church succeeded place in the teeth of a most vehement opposition, and not only did they vindicate their opportunity, and not only did they vindicate their possession, but they also proved their innocence. Their poverty, however, soon became a mere simulation. The next day they began begging and preaching. They soon found ready-made, and were compelled to adopt: in its latest, most elaborate, but also narrowest and most unnatural phase, it is a production of the Dominicans themselves; and during its reign the history of theology, philosophy, science, was hardly more than a rivalry between the Dominicans and the Franciscans. The controversy between Thomists and Scotists—the controversy concerning the exemption of monks from hereditary sin—began and ended in this rivalry. The Dominicans were victorious; and many great and good men they produced.—Albertus Magnus, Thomas Aquinas, Meister Eckhart, Johannes Tauler, Heinrich Suso, Las Casas, Vincent Ferrier, and Vincent of Beauvais. They have given the Church more than eight hundred bishops, a hundred and fifty archbishops, sixty cardinals, and four popes. But they gradually degenerated. At the beginning of the Reformation they held supreme sway over theology, mendicant orders, and indulgences; and when ignorant, and by their activity as dealers in indulgences they actually prostituted the Church. Still worse: they lacked the power of regeneration, such as the Franciscans proved themselves possessed of, by the formation of reformed congregations; and at the end of their long labors through six centuries was a severe rebuke by the head of the Church, when, on Dec. 8, 1544, Pius IX. promulgated the dogma of the immaculate conception of the Virgin,—a dogma they had always opposed.


DOMINICAL LETTER, a letter (one of the first seven in the alphabet) which is used in ecclesiastical almanacs to represent Sunday. For general tables, and directions how to find the Dominical 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 women 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 LORIOATUS. See DAMIANI, Peter.

DOMINIS, DE, MARC ANTHONY. See Anthony de Dominis.

DOMITIAN, Roman emperor 81–96; is commonly 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 Jupiter Capitolinus; and Suetonius tells us (Domit., 12), that, under Domitian, this tax was extended also to such as lived after the manner of the Jews without acknowledging themselves to be Jews, or such as concealed their race and religion. Second, during the reign of Domitian the accusation of atheism is said to have been current; and instances of condemnation on account of this crime are mentioned without any special statement, however, that the victims were Christians; only Dio Cassius says (67, 14) that all who were converted to Judaism were accused of atheism. Finally, we are told by Eusebius, that, during the reign of Domitian, many Christians suffered martyrdom. It is in the light of these facts that Tertullian's
DOMITILLA.

DONATISTS.
opposite party (the pars Majorini, afterwards the pars Donati, the Donatiani, or Donatists) 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 complaint. But the emperor preferred, however, to ignore the whole affair; 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 other class, and many were completely destitute. 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 commotion, however, was speedily suppressed. Donatus of Bagai was decapitated, Donatus the Great was banished, and his church was 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, however, continued to appeal; and he 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, Tychoiuus, distinguished for his great learning, and appreciated as the author of the Regulas septem ad investigandum intelligentiam Sacrarum Scripturarum, rejected the Novatian views held by most Donatists, and objected to the censure of schismatics of the party. Such milder and more moderate views found many adherents; and Primi- nianus, the successor of Parmenianus, belonged to the moderate side of the sect, and came soon into 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 (389), 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 sliding 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 (405) 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 408 he issued an edict of toleration; but this 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; Primi- nianus 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 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.

LIT. — Optatus Milevitanus: De Schismate Donatistarum, edit. by Du Pin, Paris, 1700; Augustin: Contra literas Peliliani, Contra Crescanium; Nobiles: Historia Donatistarum, edit. by Ballerini,
Donative


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.

Donnell, 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—Pseudo-Martyr (1610), and Ignatius his Conclave (1611). He followed civil pursuits, until, induced thereto by James I., who had read the Pseudo-Martyr, he took orders (in 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 afterwards 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, were excessively admired by his own generation, praised by Dryden, and paraphrased by Pope. His published sermons are marked by metaphysical insight and ethical image.


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DOROTHY, 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 1864, after three years of village school-teaching, joined the Church of England "Sisterhood of the Good Samaritans." In 1865, 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 1878, and only left off to die. Her life there was a practical embodiment of the spirit of Christ. Her biography is more thrilling than novel, 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 aimed to touch the heart, to convert it; and pronounce Cyril's excommunication.

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 Cæsarea in Capadocia. He left some letters which are found in the Synodicon, Nos. 78, 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 at their head Simon Episcopius, professor at Leyden, and included among their number John of Barneveld (Advocate-General of Holland) and the learned scholar and 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 a spiritual as well as a physical sense, a savior. See Margaret Lonsdale: Sister Dora, London, 1880 (22d ed., 1881), reprinted, Boston, 1880.

DORCAS SOCIETY. The name comes from the good friend of the poor mentioned in Acts ix. 36, and fitsly 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 name Batya, which means "daughter," and was the favorite name for women 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.

DOROTHEA, a virgin martyred at Cæsarea, Capadocia, probably during the persecution of Diocletian, and celebrated by the Roman Church on Feb. 6. See Act. Sanct. Febr. 1., p. 771. Different from this Dorothia is the Russian Dorothia, who, after reaching the forty-fourth year of her age, and having borne nine children, determined to devote herself to an ascetic life (1394), and took up her abode in a cell near the cathedral of Marienwerder, where she lived according to a rule which she pretended to have received from the Lord himself. After her death (1404) many miracles took place at her grave; and the grand-master of the Teutonic knights applied to Boniface IX. for her canonization. But, when the investigation began, it was learned that in a vision Dorothea had seen one of the former grand-unisters in the order had predicted the downfall of the order; after which the proceedings were stopped. The people, however, continued to reverence Dorothea as the patron-saint of Prussia. See S. Th. Chr. Lilienthal: Historia Beatae Dorotheae, Danzig, 1744.

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lands might be arrived at. Twenty-eight delega-
tes arrived from German, France, Switzerland, and England. [The four delegates
selected by the National Synod of France were
forbidden being present by the king. The English
commissioners (chosen by James I.) were
Carleton, Bishop of Llandaff; Davenant, after-
wards Bishop of Salisbury; Samuel Ward, pro-
fessor at Cambridge; Joseph Hall, afterwards
Bishop of Exeter and Norwich; and Walter
Balequanquall, 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 Rem-
onstrants were treated from the first as an ac-
cused party; and at the fourth sitting 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 pre-
pare a new translation of the Bible, whose labors
subsequently gave birth to one of the most accu-
rate 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 Re-
onstrants appeared before the synod. Episco-
pius, who managed the defence, spoke with much
eloquence, but gave offence 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
gave 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
the Remonstrant tenets and the definition of the five
articles, until, at the hundred and 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 persist-
ently in favor of recognizing a conditional uni-
versalism; that is, the divine intention and sin
ners offer of salvation to all men. The synod
then unanimously, with the exception of the dele-
gates from Hesse and England, voted the sen-
tence upon the Remonstrants of ecclesiastical
rebels and offenders, and that as such they were
to be excluded from the synod; to realize their
ecclesiastical places. Before adjournment,
the Heidelberg Catechism and the Belgic Con-
fession 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 synod ignored the spirit of union embodied in
the Second Helvetic Confession, just as in
Germany the Formula of Concord had done
in effacing the impress of Melanchthon, and
incorporated the old presbyterianism into its
canons.

H. HERPE.

LIT. — The Acts of the Synod were officially
published in 1620 at Dort: Acta Syn. nation.
Dorcirecht habite; and from the Remonstrant
side, Acta et Scripta synodalia, etc., Herderwyc,
1620; John Hales (who was present at the ses-
sions): Letters from the Synod of Dort, in his
Dorcisci, ed. by J. L. Mosheim, Hamburg,
1724; Thomas Scott: The Articles of the Synod
of Dort, with a History of the Events, etc., Lond.,
1618; Alex. Schweizer: Centraldogenmen, Zürich,
vol. ii. (1866), pp. 141 sq.; P. Schaff: Creeds
of Christendom, vol. I. pp. 508 sqq., New York,
3d ed., 1881; F. Bühmann: De Dordtsche Synode
en de godsdienststwisten in het begin der 17e eeuw,
Amsterdam, 1881 sq. The best discussions of
the Five Points are by Whity (Lond., 1710) on the
Arminian side, and by Jonathan Dickinson
(Phila., 1741) on the Calvinistic side. See Ar-
minianism, Five Articles of.

DOSITHEUS, a false Messiah among the Sa-
maritans, and founder of a religious sect, on a
line with Simon Magus and Menander. Very
little is known of him; and the uncertainty of
the reports is increased by his being confounded
with an older Dositheus, the teacher of Zadok,
who founded the sect of the Saduceans. His
appearance was probably contemporary with that
of Christ, or perhaps a little later. In those days
of great religious excitement among the Samari-
tans, he presented himself as the prophet prom-
ised in Deut. xviii. 18; which passage, according
to Samaritan doctrine, is the only true Messianic
prophecy ever given (Origens: Contra Celsum, I.
p. 44; VI. p. 282, ed. Spencer; Epiph.; Hêres,
I. 13). The most prominent feature of his
doctrines was the severe stress he laid upon the
prescript of the law, especially concerning the
sabbath. The number of his followers was
probably never great; but the sect lived on, never-
theless, down into the sixth century. Theophi-
lus, a Persian, wrote against them in the fourth
century (assem.: Bibl. Orient., I. 42); and in
588 the Samaritans and Dositheans disputed in
Egypt about Deut. xviii. 18 (Photius: Biblioth.
Biog., s.v.]

G. UHLHORN.

DOUAL, or DOUAY, a town of France, in the
department of Le Nord, on the Scarpe; grew gradu-
ally during the middle ages into a place of some
commercial and industrial importance under the
sway of the counts of Flanders; passed after-
wards into the possession of the dukes of Bur-
gundy; fell then as an inheritance to the crown
of Spain, and was in 1667 conquered by France.
In 1568 William Allan founded there a college, or
"seminaire," for the education of Roman-Catholic
priests destined for the English mission. Though
supported only by private subscription, it flour-
ished. In a short time it had a hundred and fifty
DOVEx

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scholars and ten professors. But it made the town the headquarters of the Roman-Catholic Englishmen living on the Continent, and the hotbed of 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 (1578), but found an asylum at Rheims, under the protection of the Duke of Guise. In 1593, however, the college returned to Douay; and in 1599 the Old Testament was translated into English, the first complete edition of which 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. v. 7, xvi. 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. xxii. 12, etc.), and frequently raising of a ewe in one day a pursuit peculiar to the Jews (Isa. ix. 8); although there were also many wild doves in Palestine (Ezek. vii. 16), which built their nests in clefts of the rocks (Jer. xlvii. 28; 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. liv. 3; Hos. xi. 11; Isa. ix. 8). In songs of love, the eye of the beloved, as expressive of attachment and of innocence, are compared with those of the dove (Cant. i. 15, iv. 1). The voice of the dove is represented by the poets as a sigh, as an expression of sorrow (Isa. xxxviii. 14, lix. 11; Nah. ii. 7). To the white and glimmering plumage reference is made in Ps. lxxviii. 13. The dove was the harbinger of reconciliation with God (Gen. viii. 8, 10 sq.), and is frequently mentioned as the emblem of purity and innocence (Matt. x. 16). In Christ’s life the dove of prophecy was the emblem of the Holy Ghost (cf. John i. 32). B. Pick.

DOW, Lorenzo, an eccentriC Methodist preacher; b. at Coventry, Conn., Oct. 16, 1777; d. at Georgetown, D.C., Feb. 2, 1834. He began itinerating in 1798, but was dropped by his conference shortly after, and never joined any other, although in doctrine and practice he was a Methodist. He travelled and preached through England and Ireland, as well as through the United States, and introduced camp-meetings into England. His eccentricity showed itself in dress and manners; but, although he was in consequence called “crazy Dow,” his fearless earnestness and native eloquence won him listeners and converts. He was a voluminous writer. See Dealings of God, Man, and the Devil, as Exemplified in the Life of L. Dow, with his Writings, N.Y., 1853, new ed., 1875; Peck: Early Methodism, N.Y., 1890.

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—constituted originally only of the few words communicated in Luke ii. 14, Gloria in excelsis Deo et in terra paz hominibus bona voluntas. Early, however, an addition was inserted: 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 takest 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 God the Father. Amen.” [Gloria in excelsis Deo et in terra paz hominibus bona voluntas. Laudamus te, benedictimus te, adoramus te, glorificamus te, Christe, rex cœlestis, 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 dexteram Patris, miserere nobis; Quoniam tu solus sanctus, tu solus Dominus, tu solus Iesus 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 part 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 Patri et Filio et Spiritui Sancto in secuclarum, 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 heretical, and an addition was made; “as it was in the beginning, is now and ever shall be, world without end” [sic est erat in principio et nunc et semper et in secuclarum]. At divine service the Doxologia minor was used at the end of each hymn: the priest intoned, 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, Rom. xvi. 27; Eph. iii. 21; and the Lord’s Prayer such as it is found in Matt. vi. 18, in the textus receptus [also to the verse or verses commonly sung either at the beginning or end of the service].

D’OYLY, George, the commentator; b. in London, Oct. 31, 1778; d. Jan. 8, 1846. He was

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fellow of Corpus Christi College, Cambridge, and rector in various places. In connection with Richard Mant, afterwards Bishop of Down, he edited Notes, Explanatory and Practical, 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, chiefly among Episcopalian.

DRABICIUS, Nic. b. at Stradteiss, Moravia, 1558; 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 great poverty, engrossed by theosophical studies. From February, 1638, he pretended to receive divine revelations, and prophesied that the house of Austria should be overthrown in 1637, that Lewis XIV. should be made Roman emperor in 1668, that the pope should have his palace at Rome, and the Church reformed, etc. As his prophecies became too disagreeable to the Austrian Government, he was arrested and executed for crimen læsatæ majestatis, July 17, 1671. His prophecies made some impression, however, and were published by J. A. Comenius in 1637, under the title Historia Reuelalianum, etc. There is a title. See KÜLER: Dis. de N. Drabticio, Altenburg, 1791.

DRACM, 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 1529 to Wittenberg. In the same year he was chosen minister at Miltenberg, 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 from 1534 to 1547, and at Rostock from 1551 to 1560. But there was nothing restless in the man's character; and in 1560 he retired to Wittenberg, where he died, April 18, 1566. 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.

DRACONTIUS, Blossius Æmilius, 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, 1590, together with the Genesis of Claudius Marius Victor, then at Paris, 1619, by Sirmond, together with the Opuscula of Eugenius of Toledo, and in a version corrected and enlarged by Eugenius, and finally at Rome, 1701, by Arevali; together with the poem, was published at Leipzig, 1733, by Fried. de Duhn. The work has had a large sale, chiefly among Episcopalian. Poems by Dracontius were published at Leipzig, 1873, by Fried. de Duhn.

DRÆSEKE, Johann Heinrich Bernhardt, b. at Brunswick, Jan. 18, 1774; d. at Potsdam, Dec. 8, 1849. He was in Bremen 1814, and since 1832 Bishop (general superintendent) of Prussian Saxony, from which position he retired in 1848. Possessed of an extraordinary power of eloquence and a very impressive personal appearance, he became one of the most celebrated pulpit orators 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 their doctrines. 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 Wiedergeburth, 3 vols., and in 1817 Das Heilige auf der Lüne. He had an interest both in politics and the theatre, and upon his death went through a considerable development. His Predigten für denkeende Verehrer Jesu, 1804-12, 5 vols., represents a Pelagian and merely humanitarian stand-point; but his Von 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.

DRAÇON. 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 1. 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 Schlanger im Semitismus, in his Studien zur semitischen Religionsgeschichte, Leipzig, Heft 1., 1876 (pp. 255-292), and art. Apokryphen des A. T., in Herzog, 2d ed., vol. i. p. 409.

WOLF BAUDISSIN.

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 symbol of total destruction, because dreams are usually totally forgotten when one awakes (Job xx. 8; Ps. lxxiii. 20; Isa. xxi. 7 sq.). We find in the Old Testament no indication of dreams from the two frequent causes,—conscience and fear. Thus from the latter came the dreams of...
to great inequality in this respect, even in the assemblies conducted by the apostles themselves. James does not blame the rich man for wearing 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 the rich corre sported to the extent of extravagance in dress, and therefore the latter has always been recognized as unbecoming a Christian. Some of the exhortations savors, 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 (Stronut., ig. 10. C. in Ante-Nicene Library, vol. i. pp. 255-263). 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 writer 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 yoke. 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; and his fashioning and formation, ought in God, and his fashioning and formation, ought in your ruddy hue from modesty; painting your eyes with bashfulness, and your mouth with silence; implanting in your ears the words of God; and his fashioning and formation, ought in
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DREY, Johann Sebastian, b. at Killingen, Oct. 16, 1777; d. at Tübingen, Feb. 18, 1853; was ordained priest in 1801, and appointed professor of catholic theology at Ewangen in 1812, and in 1817 at Tübingen, from which position he retired in 1846. His principal work is his Christliche Apologetik, Mayence, 1888-47, 3 vols. In connection with the Theologische Quartalschrift, one of the ablest periodicals of the Roman-Catholic Church.

DRONTHEIM (Norwegian Trondhjem : Latin Nidarosia), the seat of the first Christian bishopric in Norway, founded in 1029. Norway belonged originally to the archiepiscopal diocese of Hamburg-Bremen, but in 1104 was transferred to the archiepiscopal diocese of Ham-in-Drontheim. 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 churches 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 Münster, Jan. 22, 1773; d. there Oct. 10, 1845; was consecrated priest in 1793, 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 Münster until 1820, when he formally abjured 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-Catholic bishops, 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.; KRENAKUS (Gieseler): Uber die kónische Angelegenheit, Leipzig, 1838; Commonitorium ad archiepiscopum Coloniensem, Lyons, 1837; GÜRRES: Athanasius, 1838; K. ILASE: Die beiden Erzbischöfe, Leipzig, 1839.

DROZ, François Xavier Joseph, b. at Besançon, Oct. 31, 1773; d. in Paris, Nov. 5, 1856; studied law in Paris; served three years in the army of the Rhine; was appointed teacher in the École Centrale of his native city, and settled in 1803 in Paris, where he devoted himself exclusively to literature. His Essai sur l'art d'être heureux, Paris, 1806, is the production of an outspoken sceptic of the epicurean description. His Pensées sur le Christianisme, Paris, 1849, contains many deep and sincere conceptions of Christian truths, though strongly tainted with Romanism. His principal works, however, are De la philosophie morale, Paris, 1823, and Histoire de Louis XVI., Paris, 1836-42, 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 ἀκός "an oak;" or from the Celtic dera, "an oak," and wld, "lord;" or from the Celtic de, "god," and rougd, "speaker," etc. Nor is our knowledge of the doctrinal system and hierarchical organization of Druidism any better certain, gathered as it is from stray notices by Latin and Greek writers, beginning with Cæsar, 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 sorcerers, the judges and priests, of the people. According to function they were divided into classes, bards, judges, 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 monotheism of an Oriental description was singularly blended with wild polytheism and stupid superstition, belief in Hesus, Tentates, the misteltoe, 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 Anti-Lebanon, from Beyrouth in the north to Sur or Tyré 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 Drusus (or more properly, Drusian) has been derived from Darasi, the founder, or one of the founders, of their religion; but they themselves derive it from an Arab word (daris), to which they ascribe various fanciful meanings. Referring to their religion, they call themselves Muwahhidun ("Unitarians"), and their creed Ta'lid ("Unitarianism"). They have also some settlements east of Palestine, in the Hauran (the Aurantis 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 Anti-Lebanon, are probably, like the Maronites with whom they live in close contact, descendants of the old Syrians. The report that they came from a Frankish colony in the Lebanon during the crusade by a certain Count Drouex, 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 Batinia, or Batiniya, and the Karamatia, or Karamandia, who 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 taking upon himself the form of man, by incarnation (an idea which to a Mohammedan is utterly abomination); and the last of these incarnations which he 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 hundred pounds; the Jews, probably, with a cross. About thirty thousand Christian churches and monasteries were destroyed in Egypt and Syria 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, Imael 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 ordered Darsa to depose Hakim, and go with him to Damascus, where he soon after began to preach his new doctrines among the mountaineers of the Lebanon. Another attempt, by Haidara Fargani, to get the divinity of Hakim recognized, failed as-signally. Finally, however, Hamsa suc-
DU BARTAS.

DRUSILLA, Johannes (Jan van der Driessen), b. at Oudenarde, June 28, 1550; d. at Franeker, Feb. 12, 1616; was educated at Ghent, Louvain, and Cambridge, whither his father went when he was banished, for religious reasons, from the Netherlands, 1567. In Cambridge he studied Hebrew under Cevallier, and in 1572 he was himself made professor in Hebrew at Oxford. After the peace of Ghent (1576) he returned to his native country, and was made professor of Hebrew at Leyden 1579, and at Franeker, 1589. His principal work never to allow the dogmatical controversies of his time to have any influence on the result of his scientific researches; but this principle was often misunderstood. He was considered an undecided and vacillating character, and attacked from different sides. Nevertheless, by his vast learning and great ability, he drew many students from England, Germany, and Denmark to his lecture-room, and contributed much to bring the Dutch universities into a flourishing condition.

Meanwhile Daraši had labored with great success among the Druses. His easy morals (chastity was not enjoined, drunkenness was not prohibited), and also his liberality with money, drew much people to him; but he was finally rejected by his own party. In his correspondence between him and Hamsa, and he was assassinated. Hamsa became the real founder of the new religion, at least so far as regards its theoretical or doctrinal foundation. After his banishment from Egypt he developed a great activity as a writer. Later on, Behaeddin, or Mocatta, also acquired great celebrity as an author. His books circulated from Calcutta to Constantinople. One of them was addressed to Constantine VIII.; another, to Michael the Paphlogianon. But the later history of the sect is very obscure. Professing Mohammedanism externally, the Druses kept for a long time their sacred books and their religious rites a deep secret; and it was not until the latter part of the eighteenth century that anything certain became known about them outside of their own people. —For their wars with the Maronites, see MARONITES.

DU BARTAS, Guillaume Salluste, b. at Montpeller, 1518; d. at Paris, 1580. His father, Salluste, a French soldier, had been captured by the Turks, and carried to the Crimea, where he was put to death in cold blood. His mother, Anne de la Bourdon, was a woman of intrepidity and prudence, whom a certain officer of the Crimea, called Ferrier, saved and brought to Paris; and she was educated in the French language. She was afterwards a nun at Montmorency. Madame du Bartas was mostly occupied with the education of her children; and the first among them, Guillaume, the future historian, learned Latin in a convent. When he was eighteen years old he was called to the Jesuit college of Mers, in Normandy; but he soon quitted it, and returned to Paris, where he was admitted as a private student at the University. Here he studied the Greek and Latin languages, the history of Greece and Rome, and the philosophy of the schools of foreign nations. He was a great admirer of the works of Cicero, and of the Roman history. He attended the lectures of the Jesuit professor of philosophy, M. de la Porte, who was a great laureate, and had written a treatise on the art of rhetoric. He was also a great admirer of the works of the French philosophers, and of the French language. He was a great collector of books, and a great admirer of the works of the French philosophers, and of the French language.

DUALISM forms the opposite to monism. While monism dissolves all differences and contrasts into a final unity, —the absolute idea of the Hegelian school, the indestructible matter of the present English school, —according to dualism existence itself is based on a contrariety which appears in philosophy as spirit and matter, in theology as God and the world, in psychology as soul and body, and in mathematics as + and —, etc. The crudest forms of dualism occur in certain Christian heresies, establishing the contrarieties as eternal principles; of monism, in certain phases of modern materialism, reducing even the moral differences into illusions.

DRUTHMAR, Christian, a learned monk in the first half of the ninth century; was b. in Aquitania, and taught, first in Corbie, and afterwards in Stablo, in the diocese of Liége. In Stablo he wrote a commentary on the Gospel of St. Matthew, distinguished for its clearness, and remarkable on account of the emphasis it lays upon the historical sense as that which must be studied first, and never be lost sight of. This commentary was published by Secer, Hagenau, 1530; and Secer's text was incorporated with the Bibl. Patr., Cologne (Tom. IX.), and the M. Bibl. Patr., Lyons (Tom. XV.). It was to be expected, however, the exegetical principle of the author would lead him to reject the doctrine of Paschasius Radbertus concerning the transmutation of the elements of the Lord's Supper; and, indeed, the commentary contains passages which flatly contradict the Roman-Catholic doctrine of transubstantiation. Roman-Catholic theologians, therefore, prefer another text, that of Francesco Sixtus of Siena, in which the passages in question occur in a wording just different enough to make the contradiction disappear. Herzog.

DRUTMAR, Christian, a learned monk in

DRUSILLA.
the creation, *La première semaine*, made a deep impression, and represents the Puritan movement of religion, just as Rousard represents the sceptical. In 1581 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. Sylvester, London, 1641.

**DUBOSC, Pierre**, b. at Bayeux, Feb. 21, 1623; studied theology at Montauban and Saumur; became minister of the Reformed Congregation of Caen in 1645; was banished from France in 1653, 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, 1683, in 2 vols., and 1701 in 4 vols. His son-in-law, Legendre, wrote his life, Rotterdam, 1684; enlarged edition, 1716.

**DUBOIS, Pierre**, b. at Riom, in the department of Puy-de-Dôme, 1688; studied law at Orleans, but soon abandoned the study of the law, and settled at Rotterdam, where he died Jan. 2, 1692. He was appointed conseiller-clerc 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 however, when he was called to Paris. But he had not embraced the Reformation, led by Minard, Le gastre, and St. André; and a number some of the most prominent, as, for instance, the president Harlay, Seguier, etc., were in favor 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 part in the Parliament,—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 Tour- nelle*,—that division to which all criminal matters belonged. In the spring of 1559 the *Chambre de la Tour-nelle* 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, convoked a *Mercuriale*; that is, a plenary assembly of all the divisions of the Parliament, thus called because it met on Wednesday,—*Dies Mercurii*. From the protracted and bitter debate, it was evident that the friends of the Reformation were in the majority; and the Romanists then addressed themselves 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 openess 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 still held out. On Jan. 2, 1692, 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 rage historique contenant l'unique jugement et fausse procédure contre Anne Dubourg*, Anciers, 1651, reprinted in the *Mémoires du Conde*, London, 1743.

**DU CANGE, Charles Dufresne, Sieur, b. at Amiens, Dec. 18, 1610; d. in Paris, Aug. 16, 1688; studied law at Orleáns, 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 1668) in Paris. He was a scholar of the very first rank, his industry equalising his accuracy; and at the same time he was a man of extraordinary loveliness of character, modest and disinterested. By his labours in the middle ages from that dense obscurity into which the Renascence and the Reformation had thrown it. His principal works are *Glossarium medii et infinam Latinitatis,* and *Glossarium medie et infaae Graeciatis*. The former, which is not simply a dictionary of the Latin language during a certain period, but an encyclopedia of the history, geography, archæology, etc., of that period, appeared first in Paris, 1678, 3 vols. fol., then at Frankfurt, 1681 and 1710, Venice, 1730-36, 6 vols. fol., *Opéra et studia Monacorum O. S. Benedict*.; which edition was reprinted at Basel, 1762, with a supplement by the Benedictine monk Carpentier, in 4 vols., 1763, 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. [new ed. by Leopold Favre, Niort, 1883 sqq. Dayman and Hessel's *Med. Lat. Eng. Dict.* has been given in the *Theolog. Zeitschrift*]. The second, on *Chronicon Paschale,* Paris, 1688, 2 vols. fol. The first work which Du Cange published was his *Histoire de l'empire de Constantinople sous les empeures frangais*, Paris, 1657: 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 conceptions of the Christian doctrines which the Russian Church has adopted; while others tell us that they have devoted themselves in France, Germany, and Russia, to the task of advancing a new conception of the Christian religion, and that in doing so they have renounced 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 1817 to the Caucasus. See Lenze: De Duchowitzis Demonstratio, Dorpat, 1829; W. Gass: Symbolik d. griechischen Kirchen, Berlin, 1872, pp. 430 sqq.

**DUCHOWNY CHRISTIANITY.** See Molokani.

**DUDITH, Andreas.** B. at Buda, 1533; d. at Breslau, 1589; 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 Felóczi. Once more he visited Italy, where he translated Pole's biography from the Italian into English (Venice, 1563, London, 1690); 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 the five speeches he made there contain many attacks on the Reformation, though he advocated the use of the cup in the Lord's Supper also for laymen. In 1565 the Emperor Maximilian sent him on a diplomatic errand to King Sigismond 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 he made there contain many attacks on the Councils 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 that threw him the 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 made 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 based on the old lines, religious mysticism, dissolving the idea of trinity into merely different forms of action, placing the fall before the creation, etc. In their practical tenets they

**DUFF.**

**DUFF, Alexander, D.D.,** a very eminent missionary in India; was born at the farmhouse of Auchnabyle, in Moulin, Perthshire, Scotland, April 25, 1806; d. in Edinburgh, Feb. 12, 1879. 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 that threw him the 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 made 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 based on the old lines, religious mysticism, dissolving the idea of trinity into merely different forms of action, placing the fall before the creation, etc. In their practical tenets they

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He returned to India, and continued his labors for some years; but, his health utterly failing, he returned to France in 1587.

Appointed Convenor 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 Livingstonia 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 Presbyterian, 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 Presbyterian Council at Edinburgh, but was unable to be present, through illness. His strength continued to decline thereafter, and on Feb. 12, 1878, he fell asleep. His Life was written by George Smith, LL.D., Edinburgh and N.Y., 1890.

W. G. BLAINE.

DUFRÈNE. See Du Can.Że.

DUGUET, Jacques Joseph, b. at Montbrison, on the Upper Loire, Dec. 9, 1649; d. in Paris, Oct. 25, 1733; 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, 1722, 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 Goüge had given of his Institution d'un prince, etc., 1739. See also André: L'esprit de M. Daguet, etc., Paris, 1784.

DUHALDE, b. in Paris, Feb. 1, 1674; d. there Aug. 18, 1743; entered the Society of Jesus in 1708; succeeded Father Legobien as editor of Lettres édifiantes 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 Brooke, 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 laity, who not only pray as much 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 rivs herself of the charge of idolatry.

DU MOULIN, Charles, b. in Paris, 1500; d. there Dec. 27, 1566; studied law in Orléans and Poitiers. A fault of pronunciation debarked him from success as a pleader; but in Paris, where he settled in 1539, and where, in 1542, he joined the Reformed Congregation, he soon acquired great celebrity as a controversialist. 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, Tübingen, 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 hadsecretly returned to the bosom of the Roman Church; but they have told the same story about many others without proving it.

DU MOULIN, Pierre (Mohineux), 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 1599 he obtained and appointed pastor of Charenton, near Paris, 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 disputation 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 disputation — Éaux de Siloë pour estinder le purgatoire 1602, and Accroissement des eaux de Siloë, 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 posées par le F. Cotton, etc., La Rochelle, 1607, and Geneva, 1639; with the Jesuit Gontier about transubstantiation, Véritable narré de la conférence entre les sieurs Du Moulin et Gontier, 1609, and Apologie pour la sainte eêne du Seigneur, Geneva, 1610; and with the Dominican Coeuffeau, Anna- tome du livre du sieur C., Geneva, 1625. But his masterpiece as a controversialist is his Contra liger de la foy, 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 Arnoux, confessor to the king, proposed to him the Reform of the Reformed Church; and Du Moulin took up the challenge, and wrote Défense de la confession de l’Église reformée de France (Charenton, 1617), Bouquerie de la foi (Charenton, 1617, 3d ed., 1618, last ed., 1845, Eng. trans., London, 1831), and Fuites et erasions du sieur Arnoux (Charenton, 1619.). It was, however, not the Roman-Catholics who had to suffer 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 the were not reconciled until 1617. In that year Du Moulin was engaged by the commission of the National Synod of Vitré, to prepare a formula consensum, in which all sects or parties of the Reformed faith would agree; but the formula consensum turned out the Anatomie de l’Arminianisme, Leyden, 1619, — a harsh and scathing criticism of Arminianism. The Jesuit Arnoux, confessor to the king, remained suffering in a fortress to simple residence in the world, and drew them up with him. His religious experience comprehended all his 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 his 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 Response contra perversas Claudii sententias, written in 828, against Claudius of Turin, and edited by Masson, Paris, 1808, and in Bibl. Patr. Max., XIV. He was a Scotchman. But very little is known about his life. By some (Hist. Lit. Lit., France, IV., p. 493) he is identified with a certain Dungal of St. Denis, who wrote some Latin poems (Martene et Durand: Ampl. Coll., VI. p. 811) and an Epistola ad Carolum Magnus de duplici eclipse solari (D’Achery: Spiegeulium, III. p. 324). 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. 29, 1842; was educated in the Collegium Germanicum in Rome, and was appointed Archbishop of Gneseen-Posen, 1831. In Poland the validity of the canon law remained unquestioned up to 1768: 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 educated 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 Vischer, 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 were begun against the archbishop. On Feb. 23, 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
works of the fathers, and he had studied both the Salian Porphyrii, his commentary on Aristotle's and Avicenna. He borrowed many Platonic and Neoplatonic ideas. Porphyry and Aristotle he especially treated. "Questions in quinque universalia," his commentary on Aristotle's metaphysics and De anima, etc.

The difference between Duns Scotus and Thomas Aquinas is very striking. It lodged deep in the natures of the two men, and it became a stirring element in the after-history of scholasticism. Their ideas of God and the will of God is an enigma, manifested only in the form of arbitrary commands: the will of man is an empty form, receiving its contents through the voluntary submission to external authorities, the Church.

The life of Duns Scotus has been written by Bartholomaeus Vinculatus, in his edition of Duns' works, and by Franz, in his work on the history of scholasticism. His system has been treated by Alberoni: Resolutio doctrinae Scoticae, Lyons, 1843; Hieronymus de Cortino: Summa theologiae ex Scotia operibus; Joannes de Rada: Controversiae theologicae inter Thomam et Scotum, Venice, 1859; Bonaventura Barbo: J. Duns Scotus, Cologne, 1664, 3 vols.; Baumgarten-Crusius: De theologia Scoti, Jena, 1826; Karl Werner: Sprachlogik des J. D. S., Wien, 1877; [M. Schneid: Die Körperehrung des Johannes Duns Scotus und ihr Verhältniss zum Thomismus und Atomismus, Mainz, 1879; Karl Werner: Johannes Duns Scotus, Wien, 1881]; besides Erdmann, Stöckl, Ritter, Ueberweg, etc., in their works on the history of philosophy.

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 afterwards driven away by the envy of the rough soldiers. 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 (946-955), Dunstan seems to have been the real ruler of the country. Under Edwy he was com-
DUNSTER. 675 DU PLESSIS—MORNAY.

compelled 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 London, and finally Archbishop of Canterbury. In spite of intrigues and conspiracies, he remained in power under Edward and Ethelred; and it is a significant fact that the really successful invasions of the pagan Britons were made during his lifetime. As a character he is variously described. Some represent him as a reformer of the Saxon clergy 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 Regulæ Concordiae, etc.; but the authorship is doubtful.

For his life, see Act. Sancl., 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, 1654, on account of his Baptist views, and spent the rest of his days in retirement. He assisted in revising the version of the psalms made by Eliot, Wilde, and Mather. He was a learned, modest, and pious man. See JEREMIAH CHAIN: Life of Henry Dunster, Boston, 1872.

DUPANLOUP, Félix Antoine Philippe, b. at St. Félix, Savoy, Jan. 3, 1802; d. at Laincey in Loiret, Oct. 11, 1878; studied in Paris; was ordained priest in 1825; became confessor to the Comte de Chambord in 1827, catechist to the Orléans princes in 1829, and almoner to Madame la Dauphine in 1830, but dismissed from all these positions after the Revolution, and was appointed superior of the diocesan seminary of Paris in 1837, and Bishop of Orléans in 1849. He belonged to the group of Liberal or Gallican Catholics, but submitted to the decisions of the Vatican Council 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 with his horse threw him on the sick-bed. In 1568 he started on a great tour through Europe, visiting Italy, Austria, Bohemia, Germany, the Netherlands, and returned to Paris in June, 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 as a wedding-present a religious treatise; and accordingly he wrote for her his J'Eucharistie: and the book made a great sensation. It became, nevertheless, instrumental to a deep humiliation for its author. Du Plessis-Mornay, in the controversy between the French prelates and Philip the Fair concerning the amenability of the judges by the king was unfair; and Du Plessis-Mornay was handed the list of the supposed errors which he was to correct not sooner than late in the night preceding the debate, so he acquiesced 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 Forét-sur-Sevre.


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Dupréau, Gabriel, French theologian and philologist; b. at Marcoussis (Ile de France), 1511; d. at Péronne, April 19, 1588. His Latin name was Prateolus. He was for many years a professor in the College of France in Paris. His principal work was De Vitis, secitis, dogmatis omnium hae retoriconarum, Paris, 1569.

Durand of St. Pourçain (Durandus de Sancto Porciiano), the most prominent representative 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 studying in the Monastery of St. Jacques, in Paris, where (June 26, 1303) he signed the appeal of Philip the Fair to a general council, he taught in the University, at 13 his nephew was the governorship of Saumur, where at last (1889) he was able to prepare a home for himself and his family. He made Saumur a strong fortress, and he made it also the seat of a flourishing 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 latter continued to labor with unabated 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 1608 he published De l'institution, usage et doctrine du saint sacrement 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 disputation, and hence he was not willing to keep the proposition for a great debate with Duperron at Fontainebleau, in the presence of the king and the court, 1600. It became evident, however, that the disputation was simply a trap into which Du Plessis-Mornay had been allured, and also that the king was privy to the affair, for the selection of the judges by the king was unfair; and Du Plessis-Mornay was handed the list of the supposed 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 Forét-sur-Sevre.


PoleNZ.

Dupréau, Gabriel, French theologian and philologist; b. at Marcoussis (Ile de France), 1511; d. at Péronne, April 19, 1588. His Latin name was Prateolus. He was for many years a professor in the College of France in Paris. His principal work was De Vitis, secitis, dogmatis omnium hae retoriconarum, Paris, 1569.

Durand of St. Pourçain (Durandus de Sancto Porciiano), the most prominent representative 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 studying in the Monastery of St. Jacques, in Paris, where (June 26, 1303) he signed the appeal of Philip the Fair to a general council, he taught in the University, at 13 his nephew was the governorship of Saumur, where at last (1889) he was able to prepare a home for himself and his family. He made Saumur a strong fortress, and he made it also the seat of a flourishing 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 latter continued to labor with unabated 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 1608 he published De l'institution, usage et doctrine du saint sacrement 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 disputation, and hence he was not willing to keep the proposition for a great debate with Duperron at Fontainebleau, in the presence of the king and the court, 1600. It became evident, however, that the disputation was simply a trap into which Du Plessis-Mornay had been allured, and also that the king was privy to the affair, for the selection of the judges by the king was unfair; and Du Plessis-Mornay was handed the list of the supposed 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 Forét-sur-Sevre.


PoleNZ.
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 and 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 philosophy by Stöckl, Ueberweg, Haureau, Prantl, and J. Laukny: Syllabus rationum, etc. (a defence of Durand), in Opera, vol. I. pars. 1. Geneva, 1836. WAGENMANN.

DURAND, Guillaume, surnamed Speculator; b. at Puimoisson, in Provence, about 1230; d. in Rome, 1296; taught canon law at Modena; was by Gregory X. sent as legate to the Council of Lyons (1274), and wrote Rationale divinorum officiorum, Mayence, 1453, of which the first part, The Symbolism of Churches and Church Ornaments, has been translated into English by J. M. Neale and B. Webb, Leeds, 1843; Speculum juris, Rome, 1474 (whence his surname); besides several other juridical works.

DURBIN, John Price, D.D., b. in Bourbon County, Kentucky, 1800; d. Oct. 17, 1876. From 1834 to 1845 he was president of Dickinson College. He was a most eloquent preacher, and an efficient secretary of the Missionary Society in the Methodist-Episcopal Church from 1850 to 1872. He wrote Observations in Europe, N. Y., 1844, 2 vols., and Observations in Egypt, Palestine, Syria, and Arabia, N. Y., 1848, 2 vols.

DURY, John (Durie, Durye, Dureus), is generally supposed to have been born in Scotland, although Whitlock, in his Memorials, represents that he was of German birth. Possibly he was born of Scotch parents settled in Germany. At all events, he is first known as minister of the English company of merchants at Elbing in Prussia, whence in 1628 he addressed a letter to Gustavus Adolphus, king of Sweden, "for the obtaining of aid and assistance in this seasonable time, to seek for and re-establish an ecclesiastical peace among the evangelical churches." This was the beginning of his life-work as the great peacemaker of his century. He received encouragement from the pastors of Danzig, and went to England with favorable letters from them in 1630, and succeeded in enlisting Sir Thomas Rowe, the Archbishop of Canterbury, and the bishop of London, in his cause: in 1631 he returned to the Continent, and received letters of commendation from the king of Sweden, and prosecuted his work among divines in Hassoe, Hanau, and the Palatinate, and especially before the meeting of the Protestant States at Heilbronn and Frankfort, and corresponded with the chief universities of Germany and Holland. In 1633 he again went to England, and conferred with Archbishop Laud, and received declarations from Bishops Morton, Hall, and Davenant, which he published in 1634, in connection with a treatise, Sententia de Pace rationalibus, the Eirenicon (first 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 communications 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 1636 to 1640). Among these, Calixtus of Helmstadt was most energetic. In 1639 he presented to Sir Thomas Rowe a Summary Discourse concerning the work of Peace 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 counsell, 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 despair of 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 Epiistolary 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 testified 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 1660 a tract, in which he vindicates himself, "he that wishes both, and 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, to authorize the formation of free 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 Irenicum Tractatum Prodromus, 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 the great struggles which hath been lately attempted to procure Ecclesiastical Peace among Protestants, by Samuel Hartlib, Lond., 1641; A declaration of John Durie, Lond., 1680; Reid's Memoirs of Westminster Divines, Paisley, 1811; and Chalmers's Biographical Dictionary. C. A. Briggs.

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, 1799; has interest both as a painter of works 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 stand-point 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 1750 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 (1738, 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 Fénélon avec l'auteur, London, 1757. 5 vols.

See Jules Chayannes: Jean Philippe Dutoit, Lausanne, 1865. Herzog.

DUTY. See Ethics.

DUVEIL, Charles Maria, b. at Metz, Lorraine; d. in London about 1706. He was born a Jew, but was converted and educated at school to advocate that faith. He successively entered the Roman-Catholic, the Episcopalian, and the Baptist churches. His works embrace a Literal Exposition of the Canticles (London, 1679, in Latin), and (in English) Literal Exposition of the Minor Prophets (London, 1808), A Literal Explanation of the Acts of the Apostles (London, 1858, new ed., London, 1851).

DUVERGIER, 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 (1611-16), and afterwards maintained an intimate correspondence through life. In 1620 Duvergier was made abbot of the Monastery of St. Cyran, at Brenne, in the Poitou; 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 Theologia opera), which was accepted by the general convocation of the French clergy, but which brought him into strife with the Jesuits. In 1650 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 Vicennes until the death of the cardinal, Feb. 6, 1642. Due to his public power, and his having a fault written in 1626 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 1769, 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 1778 to 1780 he was at the head of an academy in Greenfield, Conn. From 1780 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 prefatory memoir, in 1818, under the title of Travels and lectures. This work attained to great popularity, not only in this country, but also in Great Britain. It 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 1810–15. In 1816 he entered the ministry; 1817–26 was pastor of the Park-street church, Boston, resigned on account of health; 1828–31 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, 1861.
THE DIDACHE.

THE new articles in the supplementary volume xvi. of the revised edition of Herzog, which appeared November, 1886, have been anticipated partly in the third volume of this Encyclopedia, partly in the Dictionary of Contemporary Divines (Abbott, Dorner, Lange, etc.), except the following article of Dr. Harnack, on the newly discovered Didache, which has also appeared as a separate pamphlet under the title: Die Apostellehre und die jüdischen beiden Wege, Leipzig, 1886. It ought to be inserted on p. 657, but for convenience sake is placed at the end of the volume.

DIDACHE, or The Teaching of the Apostles, a document discovered by Bryennios, in the Jerusalem Convent at Constantinople, in the year 1873, but not published until the close of 1883. It then appeared with his prolegomena and notes, and at once awakened extraordinary and well-grounded interest in all parts of Christendom, so that in two years the number of works upon it, including editions, translations, essays, and longer and shorter articles, constituted a special literature of about two hundred numbers. It is indeed of the greatest importance for the earliest church history.

1. Contents and Arrangement. — It is in two, or rather three, parts, of which the first contains the laws of Christian morality, and brief instructions in the specific ecclesiastical acts which gave Christian character to the Church (chaps. 1—10); the second, directions for churchly intercourse and life (chaps. 11—15); while the closing chapter (chap. 16) is an exhortation to be ready for the coming of the Lord. The first part, again, contains, in close connection (1) in chaps. 1—6, under the form of a description of the "Two Ways," the way of life and the way of death, the laws of Christian morality; while (2) in chap. 7, Baptism; (3) in chap. 8, fasting and daily prayer; and (4) in chaps. 9, 10, the eucharistic prayers, are treated. In regard to specific points: Baptism should be preceded by fasting; the Lord's Supper should be said three times every day; the Lord's Supper should be partaken of only by the baptized; and the "Prophets" were at liberty to use, instead of the Eucharistic prayers given, such thanksgivings as they would. The second part lays down rules for the treatment of the teachers of the Divine Word and the peripatetic brethren, and gives distinguishing tests of their character, and also the ordinances each congregation should observe.

2. Title, Address, and Purport. — Originally the title was, "The Teaching of the Lord, through the Twelve Apostles, to the Nations;" but this was shortened to "The Teaching of the Twelve Apostles," and the Twelve were considered the authors. (See the facsimile of the heading and the first line, in Schaff's edition, p. 4.) By "the nations" are meant the Christians who have come from heathenism, just as the epistle "to the Hebrews" is addressed to the Christians who have come from Judaism. The document, consequently, is not addressed to catechumens, — for it is certainly not at all adapted to lead persons to Christianitv, — but to those already Christian, who might learn from it how they should conduct their lives upon gospel principles, and what they were to impress on the newly won brethren.

3. Transmission in the Manuscript, and Integrity. — The present text has comparatively few errors, yet the appearance of the document in later recensions has raised suspicions whether it is so free from interpolations as it seems to be.

4. Language and Vocabulary. — Its idiom is Hellenistic, more exactly the idiom of the Septuagint in the poetical books, and that of the Old-Testament Apocrypha. There are numerous Hebraisms, but the Greek is better than that of Hermas. The style is simple, popular, and concise. The document contains 2,190 words (about 10,700 letters), 552 different words. Of these, 504 are found also in the New Testament; 38 of the remaining 48, in the Septuagint, Barnabas, or other older Greek writers.

5. Sources. — There is no known primitive Christian writing which, so original in disposition and form, is so dependent upon older writings. But the author avows his dependence, for he seeks merely to set forth the teaching of the Lord through the twelve apostles, and finds no room for his own ideas. There are eight express quotations: two (14:3; 16:7) from the Old Testament, five (3:2; 8:5; 11:3; 15:3; 4) from the Gospel, and one (1:6) from some Sacred Scripture to us unknown. The Old Testament is, moreover, frequently drawn upon in the first five chapters, not only the Decalogue but the Old-Testament Wisdom literature (Proverbs, Sirach, Tobit, etc.). The Old Testament alone is "Sacred Scripture" of a New-Testament Canon there is no trace. Yet the author does not merely in the five cited places draw from the written Gospel: he weaves into his writing throughout references and longer or shorter citations, twenty-three in all, from what he calls "the Gospel," and which he presupposes his readers know. Seventeen of the twenty-three citations are from Matthew; but it must not be therefrom concluded that "the Gospel" is simply Matthew, for other citations are plainly combinations of the text of Matthew and Luke, — text-combinations strikingly like the text of Tatian's Diatessaron.

In the citations there is no trace of John's Gospel; but the Eucharistic service is conceived on the lines of John 6th, without, however, directly borrowing anything from that chapter or the 17th. The Pauline Epistles are not cited, or anywhere plainly used; yet traces of their acquaintance are possible. More important are certain resemblances to Jude and 2 Peter. There is no trace of any acquaintance with the Pastoral Epistles. The much-disputed question, as to the relation of the "Teaching" to the Epistle of Barnabas and the Shepherd of Hermas, is to be thus answered: It is in the highest degree probable that Barnabas is prior to the "Teaching," for these reasons:
chaps. 1:1, 2; 2:2-7; 3:7-6:2, of the “Teaching” agrees substantially, if not verbally, with Barnabas 18-20; but the order of the phrases is different, and while that in Barnabas is confined to the in the “Teaching” is clear. In the description of the “Two Ways,” the “Teaching” offers further (1) in chap. 1:2-5, a series of evangelical sayings; (2) in 1:6, a fragment from an unknown older writing; (3) in 3:1-5, a section imitated from the Old-Testament Wisdom literature; (4) in 2:5, 5, 6, 6; 3:9; 4:2, 6, 14, a series of larger and smaller additions to the sections common to it and Barnabas. Barnabas, on the other hand, offers in the chapters in question only a couple of phrases (chap. 19:2, 3, 8), an unintelligible sentence (chap. 19:4), and some words, more that given in the “Teaching.” Now, when, of two writers, A brings material called say so, but C brings m + n, it cannot be decided a priori, who is the surety for the other, since omissions are as possible as additions; but when C expressly calls his writing a compilation, and further states that it has been borrowed, then it is impossible to consider the writing of A as an extract from C. Further, chap. 16 of the “Teaching” is in verses 16:1-2, confounded with a more compilation of evangelical passages and Zech. 14:5, together with a tradition of the Antichrist. But verse 2 does not come thence, but has in Barnabas 4:10, 9, an almost verbally exact parallel. Now, were Barnabas later, he surely would have appropriated the only verse in this passage of the “Teaching” which is peculiar. Is it credible that he would not? Indeed it is among additions to the sections common to the foregoing reasons, the judgment must be, that the “Teaching” as it now is given in the Constantinopolitan MS. is secondary to Barnabas, and is either dependent upon it, or from materials already used by Barnabas; and the possibility is excluded that Barnabas copied from the “Teaching” as we have it, in the Constantinopolitan MS. The relation between the “Teaching” and Hermas is more uncertain. There are only two parallels, Teach. 1:5, cf. Mand. ii. 4-6, and the very doubtful one Teach. 5, cf. Mand. viii. 3-5. That the “Teaching” had Hermas as source, may not be safely affirmed, in view of the variations in these passages in different recensions; but the opposite is certainly excluded. Lately, American, English, and French scholars have brought forward numerous parallels to chaps. 1-5 from Philo, Pseudo-Phokaylides, the Sibylline books, and of especial value from the Talmud and Midrash. If, from these chapters, chap. 1:3-6 be omitted, then the remainder has almost nothing specifically Christian about it, and the lines of the force can be shown by the use of other original documents to be additions. Therefore it is an extremely probable conjecture, that the “Two Ways” is a Jewish production, intended for proselytes, derived from the Decalogue and an amplification of its commands, which along with the Old Testament has come over into the Christian Church.

6. Author’s Stand about—This much-discussed point is commonly decided by saying that it was Jewish Christian, in the sense that its author belonged to a Jewish sect detached from the Gentile Christians, and attached in some way to the Jews as a nation. But the idea is false and misleading. The facts are these: (1) The author maintains complete silence upon circumcision and all the other Jewish rites; (2) he calls the Jews, in the two places where he mentions them, “hypocrites,” and warns against fasting on the same day with them; (3) not a word is said of observing the Mosaic law, nor is preference shown to any nation in Christendom; (4) in the long eschatological section (chap. 16), taken from Matthew, the passages referring to Jerusalem, the Jewish people, and the temple are wanting; nor is there any mention of a glorious kingdom in Palestine, although the author presupposes a visible kingdom of Christ, as his belief in a double resurrection proves; (5) Matthew and Luke, or a recension of them, and not the Gospel to the Hebrews, are used, perhaps also the Pauline Epistles; (6) Jesus is not called the Son, but the God, of David; (7) the “Teaching” passed over into the use of the Catholic Church, more or less.

The arguments of Schaff for the Jewish-Christian but not anti-Pauline character of the “Teaching,” with our answers to them, are these: (1) Only the Twelve, but not the Apostle Paul, are named. But in this respect the author’s usage is similar to that of many undoubtedly Gentile Christian writers, before the close of the New-Testament period. (2) The sabbath. (6) The injunction thrice daily to repeat the Lord’s Prayer is plainly adapted from Jewish custom.—But besides what has been said under (6), it should be remarked, that we do not know exactly what hours for prayer were in the author’s mind, and that, even if he had enjoined the Jewish hours, that would not have been sign of Jewish Christianity, any more than the practice of the Quatreveldians was: the consideration of the week in a religious sense explains the use of the Jewish names for the days, and he is entirely silent respecting the sabbath. (6) The injunction thrice daily to repeat the Lord’s Prayer is plainly adapted from Jewish custom.—But besides what has been said under (6), it should be remarked, that we do not know exactly what hours for prayer were in the author’s mind, and that, even if he had enjoined the Jewish hours, that would not have been specifically Jewish Christian. (7) The author conceives of Christianity substantially as the highest morality: he is a moralist in the better sense of the word, like Jethro, but it has not been shown by the use of other original documents to be additions. Therefore it is an extremely probable conjecture, that the “Two Ways” is a Jewish production, intended for proselytes, derived from the Decalogue and an amplification of its commands, which along with the Old Testament has come over into the Christian Church.

Author’s Stand about—This much-discussed point is commonly decided by saying that it was Jewish Christian, in the sense that its author belonged to a Jewish sect detached from the Gentile Christians, and attached in some way to the Jews as a nation. But the idea is false and misleading. The facts are these: (1) The author maintains complete silence upon circumcision and all the other Jewish rites; (2) he calls the Jews, in the two places where he mentions them, “hypocrites,” and warns against fasting on the same day with them; (3) not a word is said of observing the Mosaic law, nor is preference shown to any nation in Christendom; (4) in the long eschatological section (chap. 16), taken from Matthew, the passages referring to Jerusalem, the Jewish people, and the temple are wanting; nor is there any mention of a glorious kingdom in Palestine, although the author presupposes a visible kingdom of Christ, as his belief in a double resurrection proves; (5) Matthew and Luke, or a recension of them, and not the Gospel to the Hebrews, are used, perhaps also the Pauline Epistles; (6) Jesus is not called the Son, but the God, of David; (7) the “Teaching” passed over into the use of the Catholic Church, more or less.

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THE DIDACHE.

stress upon the (Jewish Christian) prohibition of meat offered to idols, but sets forth the observance of the Jewish laws respecting food as the summit of the Christian perfection, and does not then indicate the manner of its observance. To forbid meat offered to idols was universal in Christian churches in the empire, after the first century: cf. Keim, *Aus dem Urchristentum*, pp. 88 sqq.; and, as for the second point, no one ever made such a claim, for by “food,” in chap. 3:3, is most certainly meant, not the Jewish but the ascetic regulations, as Schürer, the highest authority upon Jewish ordinances, maintains. The standpoint of the author of the “Teaching” is that of ordinary Gentile Christianity.

1. Time and Place of Composition. — Internal evidence cannot decide the time, because the “Teaching” is avowedly a compilation, and some of its sources are very old. External evidence proves that it must be before 185 A.D., for Clement Alexandrinus quotes it as “Scripture.” A number of negative facts taken together show that it is earlier than 180 A.D., for it shows no traces of the following: (1) the New Testament Canon, or of the authority of the Pauline Epistles; (2) a *regula fidelis* and regular dogmatic instruction; (3) a monarchical episcopate: there are only bishops and deacons, and the first rôle in the congregation is given not to them, but to the prophets and teachers; (4) an ordered church service, like that of the apostles, prophets, and teachers; (5) an ordered church service, like that of the apostles, prophets, and teachers. But we must guard against giving definite dates to documents, in order to give evangelical coloring to the Jewish Christian lands is the indication of a late time, and the beginning of a development which afterwards assumed larger dimensions; (8) the remark of the author that bishops and deacons “minister to you the ministry of the prophets and teachers: therefore despise them not, for they are those that are honored among you with the prophets and teachers” (chap. 15:1,2), cannot apply to the primitive state of things; (7) the regulation of fasting before baptism, and permission to pour; (8) the eschatological closing section has not the glow which the prayers copied have, and lacks the description of the glorious kingdom of Christ upon the earth. These observations are strengthened by noticing the author’s use of our Matthew and perhaps our Luke, and in a comparatively late form too; and the relation of the “Teaching” to Barnabas, which cannot, however, be more exactly dated than between A.D. 90-125. All these considerations show that the writing cannot be set earlier than A.D. 120 with certainty, or earlier than A.D. 100 with any probability, but that the probable limits are A.D. 120 and 185, and in this space the earlier dates are in most cases freer from difficulty than the later.

The place of composition was probably Egypt, as its external history, the source, and various indications (e.g., the omission of *βασιλεία* in the doxology to the Lord’s Prayer, which is also lacking in the Sahidic version of Matthew, — also, it is true, in Gregory of Nyssa), — seem to prove. The arguments for Syria, derived from mention of the bread “upon the hills” (chap. 9:4), and from the adoption of the “Teaching” into the “Apostolical Constitutions,” are not decisive; for the mention occurs in a prayer most probably copied by the author, and the Syrian forger had the library of Eusebius at his command.

8. History in the Church. Recensions. — The first part, called “The Two Ways,” was of Jewish origin, and was a catechism for the use of proselytes; but passed over into the Christian Church, and was used as an address at baptism. The author of the Epistle of Barnabas incorporated this writing into his. Another unknown Christian described this Jewish instruction-book as the “Teaching of the Apostles,” and added chaps. 7-16. This edition is now lost. The present one, the Didache of the Constantinopolitan MS., has inserted, in order to give evangelical coloring to the Jewish original, chap. 1:3-2:1. The following table brings out the genesis of the “Teaching”:

<table>
<thead>
<tr>
<th>BARNABAS</th>
<th>The first recension of the “Teaching of the Apostles.”</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Latin version.</td>
<td>The Apostolical Canons.</td>
</tr>
<tr>
<td>The Apostolical Constitutions, C. VII.</td>
<td>The second recension of the “Teaching of the Apostles.”</td>
</tr>
</tbody>
</table>

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THE JEWISH “TWO WAYS.”

(IN VARIOUS FORMS.)

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places, and in one (Strom. 1:100) actually calls it "holy" Scripture. Evidences of its use have been found in Origen, who also called it "Holy Scripture." This accounts for Eusebius’ enumeration of it among the ἱεροσολυμικος ξειρογραφος των πρωτων εκδοματων . . . τω Φιλοθεου Βρεννιου μεταμοντων Νικο-
μβαίνων. "Εκ Κωνσταντινουπόλεως. 1888. [This was the first edition, and it is provided with prolegomena and notes, etc.] HARNACK: Die Lehre der zwölf Apostel nebst Untersuchungen zur ältesten Geschichte der Kirchenverfassung und des Kirchen-
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9. Importance. — From chap. 7 to the end it is a source of the first rank for the points it covers, — Baptism, Fasts, Prayers, the Eucharist, Apostles, Prophets, Teachers, Sunday, the Episcopate and Diaconate. But its greatest importance lies in the fact that it enables us so much better to understand the organization of the earliest Chris-
tian churches, where the interest of early Chris-
tianity lay, and how it became the heir of Judaism in literary respects.

10. Literature. — Διδαχὴ τῶν δώδεκα ἀποστόλων ἐκ τοῦ ἱεροσολυμικοῦ χειρογράφου τῶν πρώτων εκδοματῶν . . . των Φιλοθεου Βρεννίου μεταμοντων Νικο-
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